

Metadata

Doc. Id: transcription_20250905_155904

Location: Italy. Archivum Romanum Societatis Iesu (Jap-Sin, 02)

Revised by: Francisco Peixoto

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Summary

Two documents detail consultations conducted by Jesuit missionaries in Japan during the years 1580-1583 and 1592 concerning the administration of the Jesuit mission. The first consultation, initiated in Bungo in 1580 and concluded in Nangasacke in 1581, involved numerous Jesuit padres, including Francisco Cabral, Gaspar Coello, and Lourenço Mexim. The consultation covered a range of topics including the challenges and rewards of the mission; whether to involve other religious orders or a bishop; the expansion of missionary work versus consolidation of existing Christian communities; the establishment of seminaries and the education of Japanese clergy; the financial sustainability of the mission; and the cultural adaptation of the Jesuits, encompassing everything from diet and dress to interactions with Japanese officials and customs. A second document from 1592 provides a set of regulations and instructions derived from the earlier consultations and further resolutions by the Jesuit General and Visitor, intended for use by rectors, other officials, and missionaries across the Jesuit houses and residences in Japan. A third document details the debate about admitting Japanese members into the Society of Jesus, dated February 25, 1612. This document explores the cultural differences between Japanese and European Jesuits, questions of their aptitude for religious life, the implications for the Society's reputation, and the best approach for evangelization. A final short document discusses a financial transaction involving silver and gold between Macao and Japan and considers its legality within the framework of Jesuit rules.

Transcription

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consulta de Japon para mio Pc General

2ª Via

1880

560. of 81.

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1580

3ª Via.

Consulta feita em Jap^a. p^a N.P.Geral

Estaõ confultadoz. Via he a q̃ fõ feita em Bungo,
a qual stay differente da outra da 1^a. S^a. via
p̃or aquella fẽr feita depois de se ter tornado a
rever as partes do Miaco Edo Ximo. Mas
po que vay agũ ofcio nos margey concerta cõ aquella,
& aquella he priañte. a q̃ se ha dever. Mas p̃or fẽr nas
mias outro daz. via se manda esta, por quanto no Effen-
cial nas differẽ.

2

page_00003

+

Muyto R. em Chris P.

Porq os p^{es} se não poderão ajuntar todo em hu lugar pera se far Dereçon cofulta como na principio della se dif seifel prim^o em Burgof & depois nas p^{tes} de Meaõ & Ximo de man^a. que mermereõ della todos os p^{es} que estamos em Japão que eram vinte & feite mal por quanto este cofulta se não estaõ no conj. aqui escrevergos seferẽ em Burgo adonde estaõ mal que nove padres. Vas em alguns preguntas escriptas nas quaes se comtevtaarão ou variarão os que fueõrgas opiniões nas quaes se entaõ estauaõ em Burgof alguẽ cacter porque quando se Erno aler os mefimos enfans p^{r^{inc}es} se mudaraõ parte. porque ordo Meaco & do Ximo tiveraõ outras opiniões fi caras algu tãtas mudadas & variados affi como severaõ nas margem das ditas preguntas, nas quaes enfamma se escreveras os votos que concordaras ou variações p^r onde ainda que na cofultaõ v.g. se diga sobre este punto ouve duas outras opiniões, & depois na mergem se acha que todos concordarão em hũa, nas lhe maravilha p^rque na cofulta de Burgof ouve a ditaõ diversidade de opiniões mal depoy al guũs freñocares seus dior, & desta manera se mandaõ tabem os votos dos outros de Meaõ & do Ximo se esereuço na mav geẽ ofiçõr emque concordaras ou variaras & os p^{es} que nella se acharaõ forão os seğıntes. f. osPes fra cabral, Gaspar costa, luys froys, Organtino, Lourenço mexim P. Ramon, Joaõ bap^{ta} do monte. Gonçalo rebello. Antonimo Caguna, Gregorio de colpedes. Joseph fuvlareti. fra. calion Belchior de Mora, luys dalmeyra. Dr Ant^o opel. Julispiani A.L^o Gonzalez, Balthasar lopez mayõ. Balthasar lopez minõr Miguell ra 2, Ayres sanchez, Affonso de Lucena, Baltino

jo. Chriftovãs de leãs, Diogo de melquita

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σiv

Com Iufta feita Em Bungo porths o pe
 Alex° Valignanano Vifitador
 da yndia nomes dou
 tubro Do Anno
 15 80, acerca
 das coufas de
 Japão

Jesfe fe Fa co fuftea indivifexcas faxtes poxfenaõ pódexem a
 efcrever em hum lingax ofpadxes, mas nefta fe fazem.
 Bungo feacharão os fegintes f. ofe fr.°cabral Jefixion
 deJapão, Ofé Lourenço mifeiria companhe do pe João Ba-
 ptifta frois, o pe Belchror de fegnixeds, o pe Antonio, o pe
 Gonçalo Rebello, o pe Lagrena. Se tratavaõ afomefmo com
 Jas, no Kimo com o pe Gaspar coelho. Scom o pe. Levi's da
 meida, Σodos osontxos o fer daquellas parxes. Σambem fe
 Confulton denoro co o pe Hyacintino & mais o pe gefuitas
 nas partes do Meaco. Snadita cofuftea fepropuzexão. plos
 dito pe Vifitador as coufas fegintes,

Pxergunta prima domodo q
 Grama deter em lenar
 adiante esta empreza
 De Japã

Acexca delta pergunta fe tratando dimancas confel fpiritu
 pareceo atodos fer aimpreza q tinha afompa em Japão, a concordaram todos
 mais importante & pxonerofa de quantas ha nefta provincia 27.

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Haiynda entoeloeder cubexto afsi por fex agente dejapad.
 Ham nobre Scafás. Sde engenho mini espexto, como & foxe
 tam jogertos axurão. Sforfexfe nelles tanto furnes como fe
 far. Sonexce aparelho bexa Jefarex manos cada dia. Sy por
 ifso denna a compa fox todos fees efforço pa Lenax adiante.
 S^{ta} Imprefa.

Com chuvias tambem todos os Juntamente do ifso era eſta
 jmprefa amais difficultosa Sama's pexrgosa fera ſepodex le-
 nax adiante deguantay tem a compa foxg alem da difponosa
 glem tam grande dajndia Sde Roma Sdem com da coe's &
 calidades pacticullarxes defta terra gfazem difficultoso gover-
 no defta Chriſtabdade Ida(com)pa fe achao algnás difficultady
 grafi ixemedianes -

Aia he dafalia dos fokeckor fex'g como Jabad he ſonſa tam pra
 de, Salingoa he tam de ficil de apxender Snao gode en nhie-
 manir'a eſta provincia ſufxir afxiltandade quai fazends
 fox'g nem apadres ne fregadores ne Jrmas, ne ospode alber-
 damaneira fora neceſario, Ecomo eſta Chriſtindade ferray
 ſempre dilatonds cada dia ſexa maior afalta dos fugectos -

Ara difficultade, he, dalanga ſpexipo grande eng osmoſeor
 vivre, foxg como os obxeixos lãs ſoncos Sos negocios Saxi's
 fandade minta Egway cadacia cxefiends, forpe eſtao
 fos, metidos endirereas xesidencias, fends prellados ſtenas
 Sfinal mente te tonds, alem cargo, Siſto por toda vida, fica ſendo
 alanga pezijosa Sinsofxirvel Enarcadadia crecundo -
 A 3ª deficuldade he acexca do modo, paſepoder forſentor os

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Os dous obxectos. poix como Japão he en extremo pobxi-
mo, Snaõ fepode esfozar quasi nada delli, Sor per ande, for-
tentar afsi mermor, Sor seminarios Sas igrejas, Efaze
outros divnexcós gastos, necelsarios, osquaes cada ammfaze
mui gxoça loma. Sa Compa de Japão não tem outra coufa
Senaõ os ganhos defse forneo txato da nao da china, g fãõ
tam axrifcados S tam infextos, S naõ bafta pa fustentor
Esta ferto, naõ fe ve por onde polla a **compatex** compatex remedio
pexatantos gastos

Porquanto as coufas de Japão não fe entendem ne fepode
bem entender, em Luxopa pella grande diversidade. Sco
bxariadade dos coftumes S modo de proceder q ha nelle, sfetra-
tad em Portugal. Sem Roma muitas coufas fe poñem sem fuftraõ
as quaes poderião fornir emfere mal, poxico Spa feachar dome-
dios, as ditas difficuldades fe propriarão S tratarão osfegun-
tes Remedios disputandose acerca delles fraas perguntas

Pergunta 2ª

Se fora conveniente Vire outras zeli-
giofes pera ajudar na efmercad
De Japão

Primeiro Remedio q fe propof foj fe fedenia fazex em França
q bieffem aqui outras xeligiões q nos ajudor afsi como fe
cultome etxators algumas vezes em Luxopa, Salvos dos pare-
ces q ainda fe pudesfe fer bem terrão em fe empregar todas
Por aver em Japão tanto q foßex, todavia Japão naõ efta
agoza difpofto pa ifto, pollas figuintes xeroes, a prefente

27.

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na India escasa mence fepodem fostentar as Relligoës, q
ahi eſtad polla grande falta q tem de fragechos, & onde, ainda
q quizesem nadboderial tomar esta empreſa de Japão, Aſa
pong acharirão nellas tantas difficuldades & xowanet mete
Jenad podevião deternelle ſpecial mente pox falta de ſoften
taças, acerca dagrral não teviſão em Japão nhũ Remedis
Aſa poxy como emJapão ha tantas ſtam diuerxcas certas
Jericem diuerxcas religiões & diuerfor abitor Sdvisercor
modo de proceder Julgarias Formbem entre osxpaõs Ja diuin
car certas, Sſicania axeligiam xpaa perdendo axeputacas
q agora tem, cridando os Japõs q forão un Dençoes dos homes
Como ſad ſras certas. A 2ª Rezad poxg ſempre aneria
entre diuercas Relligiões dener cidade de ſpinoes Idepaxe
cexes. & comſavião grandes inconvenientes Sercandallos neſta
novna Crmandade deJapão poxonde amultiplicacas de xelli,
groes, emJapão não ſomente nad he Remedio pa co ſeruacas
Scovnerção delle, mas fora grandißimo eſtorno Lincónveniente
Scomo tal federne propor anſi op Kafua ſantidade, q
Senão bem entender og baſta em Japão Senad graveſe alguma
desordem vnzemedianet. en grando Je busca ſem xemédio

3ª Pergunta.

Secondo mandarse aqui
algum Bispo

2º Remedio ſe tratou forỹ ſecdvinha mandar a algum
bispo, q trineſe çrnidade de japão, acerca dogural ſetva mias
alguins pontos, Opr fori ſecdvinhanſe te biſpo ſem prellado,
Univerſal deJapão, ova ſoſu clerigo ſeculiar, oxa da Compa

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Eparecco Vninoxcat mince a todos gen nhua moneixa có
 uinha poxagoza vix aJapão Bispo gforse prellado Spalttox concordares buy
 Univexcat de Japas, pollas seguintes xeroes, apra foxgne 27.
 nao pode teraqui clexisgos estrangeixos Sfazendo clearjor
 Japoès nab fexa deller obedeirido, Ara poxg como os foxer
 de Japão São gentios Sabfoluntos, Shi's contrarios aos ou
 baor, não pode ha fex Bispo Uninsure at detvdos S the fuxia
 mit desacabs. Snad toxianhira antoridade: Ara poxy,
 Befoxa necessaria mtu Renda pa se fostentar, Ada foxg
 não texia gente né modo fa os Difitar, Sacodria atanevs,
 Sfinalmente, foxg os xpao's em tal/faxtes fad forces. Savinum
 Lemiy Fura co osgentior. Então são ainda capazes, ne de Jordi
 cab, de bispos, né dontkas Ler's pofituras, ne defemelhanter
 Exellador Intimenos sesofre da Comp^a setias ferminées xorod
 Apx? pong texrà sempre g có triftar có coolapor de Japão,
 Jonac Sodexsi enhra manz amaffar bem, Ar foxg os
 Je indvnaxem cotza Bispo ficaxra indignados Cotza alomp
 A3^a foxg Me txataxia co menos xesperto có ornosos Sor
 nossos com elle,

Segundo ponto foi feaomens fora bom Vix ki Bispo par
 tieullar como Vex bigracia do Rno defigem. Stxistandade
 dopimo, & fex ahi Xpandade mais junta Elengar donde
 Tem opuxingnezeu Coferns nanios, acerca dogwart hadvay Desta opinião foras
 openides. A,a quad Aninha yogamexião os mesmos in 05.25.
 Covenientes, Sallem difto foxg paneceria Consa foxte,
 of tax brum bispo em Japão & toriebe cota od heas xpaos, &
 có osoutros não. Secourfarias em desgoslos, afsi pexa Bpo
 Comofexa osmesmos xpars. Ara openiad for g amendo desta opiniás foras

6

2.

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clultri Bispo foxa mais comeniente fex paxticullax do Ano
de figem collas liguantes Rezoas. Aia foxg era hir Cafo
omni de fexente pofiahi eTorna a Xpandade toda Jonnta
Storia o Bispo mais autoridade Smais Remedio. Aia
poxg deftamoneira feixia gundando ax prabdade coforme
aordem Divina. Aia porg nos des carregaxiamor dapra
de langa deixando a fobus Bpo. A Aia pog fedaria lakis
Jacad cofto a fra fantidade, nos Livrariamos da oponiad.
g alguns concebe & foxgurexermos governar brdo. não gruere
mos emJapão prellados.

Mas acerca difto his dixias q entodo cafo o Bispo follê fe
efteixo. Sonhos g não follê fendo dafomp^a o mail^o hi con
wiezas bidos g qual greex ig follê or feapare lhaffê atex
grande paiencia Spandes defigoto Sapadecer muitas
Confas indecentes Stxabalhosas. Ar g fenão arija defun
dax entxazex muitos clexigos efrangerxos, afi poxque
elles não atoxarião aqwi como pox outras mintas Rezões
Sa. 3^a Viefé Bem apxonfdos de Renda Sede dinheiro
poxg femifto nãofpodera fazex nada.

1^a. pontv foy Jeaomenos Foxabom Viz hú Bispo de Anet
Pera ordenax os dafompa Sos Japoes ftos muitos inconveni
entes CSa Sm osmandas ordenar achima ora afíndia, a
cerca dognal couvieras évdos, gefoxa coufa mais conveniete
Specesaria ancerx o amor Bispo de Anet SmJapão g follê
damesma cop^a contal g não tiveffê nhua Jordicao, a
cerca dos x pads, mas antes Vineffê debaixo daftediécia

Defta opiniao fovao
dez mino Jesepts, tres
pedes, leko, Frame
Ayresambes, lins
Salmind Julis

y Antº.

Acontrar in opi
mas tiverão treze
cornem a faber

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Damesma Compa mas acerca disto fir's dixerão g fora
 bom gesto bipo tífese antoirdade de miroro de fira.
 Jantidade, fã em algũa maneira gorexnar os clericos
 Refezesem Japoes, Sdax como gouernador algũ remedio
 a xpanse fẽm ter acaxga dacruxa das Almas dos friftaor
 borg desta manra fẽm escruplo de conciencia forra o g
 predese fẽm fedefemeroictax os xpdos, fontes diseas g
 Jenas deixe nhia super entendencia neste Bispo, mas g
 Somente tífese aratoxidade de ordenar.

O 4. Contr foi fecõrinha fasex clexigos fecullaxes Japoes
 Spox hua parte atodos pareceria neceffaxio porq fẽnao fode
 faa apradar Japas deontra maneira Spox outra parte pa-
 recia coufa mui inconveniente Speriota Yagona, prima
 g exa coufa qualĩ foxen g auincias de fasex grandes des-
 manChos. Edeftar aperder coma. Vida eftes Xpos, sfeme
 axem, muifaeil mente se direxcap heregras, seginds to y
 nab arrendo Bispo fẽnao feria modo como se podeĩ gover-
 nar. Savendofe cansarias minhos inconveniences ia ditos

Tambem mis mast os governaria, pollo qnalgawns. concordaro todos
 parecia gbox agora fedefie fua fantidade, omtoridade
 agoral qner g fine feu for deJapão depoder como
 proner Sgonernar os clexigos Japoes g se fífesem como mi
 Thor podia ate g tempo Seperiencia mostrasse jalpa Todos conuerão
 on estrangeiro ondelles se podelfe faser pixellado, achavão nestaba opiniao
 parecia ifto coufa indveniente sima, p². porq os supex. ainda que os pimas
 deJapão de matiada carga. Sacxecentando lhe ador clexigor paopimas
 Ane Lyer, lay san
 Ant: Inysdalmei
 Ja. Po Ramon paveces
 que se dilatava mais

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Bibliotheca Diocesis Macaonensis

tempo de fazer clexigos
& os os pes fra cabral fi-
queistads João bapa
Rebell Serão Jonte
vas determinar.

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foxa incomportanet: Segundo pox'g en nhua maneixa
 The obedecexico Sfenaofodexia nallex cò elles. 3. foxg
 fe forxra coifto acopã ã odiofa.

Pollo qual mendosse ñer todos estes xemedios fe podem cue
 dar, g ainda arias Japão faõ taõ deficijs gparece de carr
 Jarias ã inconvenientes g Remedios, & cluiras ardor g
 Jefife mui meridamente aber anofso padre og pafsa em
 Japão cas dificuldades g ha pa poder leruar adiante esta
 Šmpresa, pag katañdofe eo.Š. fantidade escolhece o
 Lemadio gnosso for lhe offerecesse pox melhor 2õ g pa fex
 bem informado detodas ascorisas Foxnafe a Roma õe
 Vifitadox. Squando não femandaffe ontxoe de auto
 ridade g soubeffe dax boa enformação das coiffas deJapão

4ª Pergunta.

Selomuinha aompa dilsatar
 aconnercas outro curar. fo
 mente de colonnar a
 xpendade Ja feira,

Acexca desta guiftao, oure mini oxrande perplexidade
 entre twodor pox'g pa fedillatar acornercas ftofferecerão
 asseguintes xeroes. A:a Rezas he. pox'g ainda g Sena õ
 bossa bem cultirnar foxfalta de obxervos, &da una melhor
 Be gaspxovnicras ferão despais g de gentios, ãu & q
 ajinda gos xpañ ferão fracos, podem sempre g quiserem, a
 Linda g no aũgo damoxte buscar remedio Sachar
 Sua Salvação og nad podem fer fendo Jentios, 2º.

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2°. foxg ainda a fendo pofad bem cultrinar fudor, fem
 pre fay entre elles muitos bons, Spodefe esperar gexi.
 andofe. obreiross avera depois comodidade p^a os coltinar
 3°. poxg fe falnarad muitos meninos, os quaes eferderial
 moruends gentios. 4°. poxg fe tiua ay dolatria, cõ os
 pecados Suicios tam enormes q̃bao ajuntados a fla
 gnao fe forco fourto ainda q̃ fendo fifeffe outro entre
 os xpaos. Afa Refaõ he poxg afalfy tondade gefalta
 Sendo pode conferuar ne coltiuar bem fendo pallando a
 diante nacornercas, poxg fendo tam poncor ftam miftir
 uador cõ os gentios eftal fempre engrandes fexigos. 2c^o
 porco credito q̃ Senad lhe pode dar os nefefarios xemedior
 Afa Prefaõ he poxg acxefsentendofe acriftandade. ain
 da paxece q̃eo ifto exepe acaxga. Sogalho afomba vida
 fua fepode efperar cõ o Tempo q̃ difto mefmo feftefega
 fliria e Remedio, pa hu fpa o outro. poxg fendo muitos
 Teras mais poder Sautvirdade, Sfe poderão fosex entre
 Sfes clerigos Efortentar acelles Salompa. Afa rezaõ
 fe povy deixar depofsignir aconnercaõ y temor dos
 galhos Spoder confiança q̃ nao anera modo q̃ os cottinar
 parece q̃ he descofiar da Diuina Prouidencia. Squever
 medir fua fabedoria spoder cd'amedida dongfio entedy
 menõ. Afa Refaõ he fox'g Vemor cõ ifto pox efperi
 encia quraj axeligias Fomando mais forca fallei de
 Deo Besse em defutacao 2os xpaõ ficad mais firmes e
 naõs tem medo de fecõhecer portauer Hentre os gentios f

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Pox onde parece rezão y leua fempore adiante nella

Pox outra parte fe oferecem outras Heroes y perfuade
olomoravio parecendo lg fora melhor colinar feito
Snão formar novas emprefas: D^a he poxd fs a fortieza
dos furgectos quanto mais Cresce a Cristandade fica or
fu acaxga mais perzada, Emenos fe pode acodii acolhi
nallos co os deridos meos fãcxamentos,

Anã lg quanto mais cresce axpandade mais nece fs
gaftos Sa Compã nas tem maneira enjapas pa fsfazer
poronde indo mais adiante Vai apexigo de lhe faltar
ocabedal fs dar cotredo enterra-

Afs he poxg quanto mais cresce mais feacxefenta alarga
aompa, f fica com mais perixo de fe perder, porg ficão fs
Jugechos della mais delbrados & he forçado a Vallerfe
dos q̃ tem ainda q̃ nas foffe foficientes poronde lhe pode
acontecer muitos defãrxes, Aqa poxg lhoer xpar's
fa ordeixar winer smovver depoi comd gentios, pare
ce, lhe corfa cotxa avezão, fentra aomrxa daigreja
Sffee xpda.

Porderradeiro conuie Dollas quaes Hizoses bus forad depancce f fendo tomafe
rão todos na mesma moris emprefas norras mai fs fe fxocuiraffe de coltinãr
opinião que fe dilatage axpandade ja feita procurando fomefte de cornerter
a conuerfas quato fe os gentios f alftanao demilhura co os xpaos –
pudenes pradenin
& discretas

Õutxos dixerão q̃ fempore vieffe ocazias defender
axpandade endiriamos Amor fendo perdesse, mas q̃ fe
procuaffe de acender ofogo de Deos em vdo Japan)

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Confrands en fua diuina providencia gelle davia modo e
Tempo pexã fepoder es teviar como des entre os fêr thay
Soukas barbararnaco's g oraporttios coneviewas lõ'q de
Suã gente tam capos Sørundente como fad os Japós japo
de efte remedio co Hezus efporar

fa Pergunta,
Sedeng fafer ceminarios
dos Japaés

~

Concordarão todos & Japão não tinha outro Hemechiofa, concordarão todos
Xepoder apudar fendé fafer ceminarios de Japoés engre
27.

aprendecem bons coftumes fletras, &º à ftempo kñom cle
Ligos fñor agradar, facerca diffo fetratarão algũndhos
pro for fefenrias de fafex os dits ceminarios de Menino
ondeexander, facerca diffo omne tres openiões, Afrg a
fefufefe fomite de Meninos poftlar fegũintes riques. ara
porq estes Caminarios fefafem fexa os Meninos aprè
derem Letxas. Sifto não podem fafer fng Jão grandes Nefteº ponto por
fegunda. & ý fafer miftura degrandes fpequenos, he pre dão todos que fe
Sa en Japão mui perigosa Lo Vicio tam comi gentze recebellên pequenos
Slles corre, Ai. openião foy gk fifefe ceminarios,fo & grandes
mente de moços grandes. de dracete onderoitos amoft.
Pima, propoxg es fts podem m dopreffa ajudar a compa
pregando ainda não plkao aprender muitas letrar
Lopedando nos, mais minifterios necefsarios. fegn dº
q estes fecrias és poncogallo facil mente; Sormening
xegreve muito Aº muito galº fmuito trabalho, &de

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pois acontecera Sends grandes nad grevevas Vuier na Ygreja.

A₂^a openião foi y fe sefufestem dinever ceminarios, & funt dos quaes Vinecom os grandes Senhorkos Viirece os pequenos & y os grandes desde agora nos poderião apr Jav, & os peguenos entie tanto yriao crefcendo có letxas & como dos grandes feachão porucs Sims dos seguenos, mais leade fer cabedut dos peguenos y dos grandes.

O₂^o Ponto foi se nos cominorios seavijão famente deveca ber Meninos vapados de delveminados p^a a Shineve naigreja outanbem se searriad de Receber meninos có cabellos. A cerca dogiral onné dnos openioès A₁^a pox^a foxa gran diffimo trabalho alomp^a fiar meninos foresteiros có ca bello. Inunca chegazia apoder cotentar aferrs Pais, se guinds. & ignecesaria mente hixiao m̃ nezes acala defen pais, aonde como o Vicior fao tas comuns, perderião og ga nhado em nola fafa. Snao nos sayriao coprovrests. 3. forg eltes danarios aos meninos vapados. da sua liberdade. & co fern mao exemplo. Scernerfacao y rife se com elles A₁^a openião foi y q^avando a comp^a tine se comodidade deveria veceber tombé nos feminarios meninos de fabels os fazendo ceminarios destintos, ou bivendo os ontkor Tapados juntamente, pr. pox^a desta man^a muitos me teriao servis for nos feminarios. Sganhorria acomp^a e elley amor & credito. 2^o. porq desta mama os fortificarião afericoados cgreja. Saprendendo nella bons costumes Seriao depois de grandes milhoxes p^a governar a feus.

Neste 2. ponto tabi-
por derradeiro con-
cordarão todor que
lenas recebessem os

de cabellos para vi-
ver is si como ter
falus je como te-
a Comp^a tiveffe co-
medidade de fepar
oner os femininos
apartados pera os
mininos de cabel

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2º Estados. 3º pong alamp^{as} partes de Juxopa toma o
 afuncto de çemelhantes meninos arrends em Suropa
 tantas comodidades da ferem por outros criador. Yen
 quanto mais donexia fazer isto enTapas, adde
 os meninos nao tem outronh^o remedio né ensino senaõ
 oy a compa lhe pode dar.

3º Poneu foi acerca das Letras & scorrias de infinar nos Nyete?. ponto
 Seminarios acerca d'igual ou rse deras openioes apxim porderradivo co
 T fe enfriasse fomite lahim. Idepois fe podera ensinar as opinioes para
 Cafor da consciencia Endo os metere en outras fiencias ma cando os acidos
 ioxes parecendolhes inconveniente metellof enguiriftver fe en as outras
 difficileis Sardinas fendo ainda tao fracos & tao novos deustrir que fe
 nasce.

Aza openião foi q depois de aprender latim, aos q forem lieaman deimfinar
 Capazes fe enfinafsẽ tambe as artes Lathe ologna & tal. Se mes isto fem Estrover
 lhe não lecem as Estrovencias ne os erros dos hereges. Sau sias.
 devercidades & openioes dos doctores mas fe lhe fizefsẽ co
 pendios fumarios & distintos de todas arrendades recebidas
 & com as fundandoos be nellas. mas q tempo daria de
 tender grandio isto fe fedenia fazer ~

Sexta pergunta

Secouinha da Zona mane a fazer

Japao provincia apartada.

da jndia ou asmenos vice

Provincial

Acerca d'isto ouve tres openioes. apra. Japas fofi'mefmo Desta opinas forão
 fe fizefse provincia deho apartada da jndia. Σ defendête os vinte e dous

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dope gexal fottas fíguintes Refoes. Apra poxy Japão.
 he hand prouincia grandiffima g contem emlí fecenta
 & feri Anor Salompa & ta espalhada endizzerca partes
 de Japão. Scadadrá fenoj mais eftendendo, Velta mil
 & quinhentas Leguas apartado da yndia, poronde fenal
 fodera governar nunca bem, fendofor prouincia apar
 tada fimelfma.

Aña vefao he forg ascoifas de Japão fão turds de fevente
 das doyndia fenas podem ennhũa maneira Ta entéder
 & como fão detão grande pefo governarfê potto prouincia
 at dajndia. Spor ferns coftuxes & as não podem entender
 ne tem nhũa efperiencia desta terra. comfovera femfremui
 grandes defordens. & poxico deure ter fen prouincial & a
 governe por fimelfmo

Aza Refaõ poxg quem onnner de gonernar Japad não
 ade fer ennhũa covrsa inferior quanõ apvudênciaavas
 Vertinde de prouincia do jndia & em ter coufas ainda
 The derreria lernar a Vento Jem. como em ter coração gra
 Sef forçado &mt boa despolícad corporat, & como dor fe
 methantes homei feachd mui poucos najnda ffe algum
 Jeachar nao qonera fprovvinciaft fiver dajndia fe figujra
 fempre alber fotta no hu por de Japão fe enmediata mente
 não fe prouen fto geñal

Aqa Rufaõ he poxg Japão não fe pode enhũa many
 gonernar bem fenas por pefoa y forber alingoa & timer
 Speriencia & forber os coftumes desta o & turds fínaõ
 pode aprender & dove ne oftres amor. poronde he nece
 ffario criafe em Japad memo fugeftos & opostaõ gonernar.

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Scomo o Ja defer detanto peso mñca Japão
provnincrã da india ã podia dar fenaõ for em mediata
mente provido Lofe geral.

Asa he Yo ã en Japão o principal fundamento fcha de faser
nos mesmos Japoẽs & ferecebem acomp^a Sfemonte anderniv
algũs foguechos demũto fer de Kuropa, Sem breve tempo
fleaõ de faser collegios emũltiplicaõ de cafas õ todo
fenas pode bem faser né bem frover, fenaõ o provincial
tenha antoridade. Sfera fomente fobordinado anotes
õ né deve der este provvvincial cargo das mas partes do
Jul. f. De Maluco & Mallaca falvo fomente lhe deffẽ
cargo dalkiria. pr^o & ã fendo Malinco tam longe
nad fe pode bem governar de Japão. Samendoos de viſitar
fe emfeteria grande mñto o governo de Japão. 2. & ã
Japão não pode receber daquellas partes nhũa ainda
nem aquellas partes apode receber de Japão poſtilafal
ta ã ha defopeçtores, ſpollas deũvercidades das Lingoas.
ſpotla grande diftancia dos Lugares, mas achõna he
bem & efthe fobordinada a Japão afi, y ã fe pode co.
moda mente viſitar como & ã tdo omeneo de fuſten
taçãõ de Japão depende da china.

Aña a penias foi ã fe fiſeffe provm̃cia apnaenda. mas
nella fe encluiſſi tormbem Mallaca, deixando malor.
co, de baixo de provvigioñ de goa, porã a Maltaca fo
eñvir naos de portõgal, foronde pareça ſemiente &t
ar debaixo do cuõdado dopxo nũciat de Japão fer
bem fxovindo de muitas coufas.

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Aza openiao foi q de nêhũa mama fe apaxeafe da ã
dra, mãpedeixaffe damanya a gagoza esta, ou fe fize
fe Vicis zovincial fobordinada aprovũcaft daỹdia
fãlero feocolegio de Mallaca feacrefentaffe tanto q
podeffe dahi Vix algũ proveito a Japão, Eifto p
Seguintes Refões, Aia porq Japão esta mũito longe
do pe geral, S fe fupor q for em Japão, não for fob
ordinado daprovincial da jndia, ficando tam longe, &
cõpoder tam abfoluto, fe podem caufar muy grandes
des ordens em Japão fenter guem lhe pollã dar remedio
A a Japão athe agora nao tem nhũa eftabelidade
nem fundamentos de Renda p^a fe fufteĩtor. fenas effe
pouco q lhe vem dos Naos doação, & he coufa tã perigofa
& tã infexta, poxonde parece in convenient fufser hua p
vincia tã longe fãfartada fundada de novo, A 3^a
porq mta coufa depende for provimento de Goa, fpe
cial mente quando aos Juizes, os quaes nea ftxo
vincial da jndia mandava fenas os pecoxes, 6m q
o pe geral lhe encomendaffe, fendo Japão provincia
apartada, fong fecainda agora fe proue mal, m peor
leprozeria fondo provincia apartada, ne poderia ff.
forot mandalos p Japão de fde Europa. afi q
ef ta muy longe, como tambe porq najndia Snestar
partes ha grande mudança & la de ferença do Irda
& tem em Europa, poronde parece bem q or fe efpe
vemente najndia, os q femandão a Japão, p^a fena
carreçar Japão de fufpeito & malitis fperigozas
A2^o Sontos fri feaomenos fedenia fafer Viceifprovincial

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Hafĩ tvdes ferefotnovao gaomenos fefifefse Vice prom
ciã onfenter conta cõ Mtoafca S co achina, fũ tedo
cota tambẽ dellas damana Cafedizia do provincial
7 a Pergunta.

Dogoverno encomũ ~

Hatarab fe nesta quĩs tab diuerços fontos, oqõr foy feco
Cõmha vezadirle ogoueño de Japañ en fua ferta moña
de prouincia tendo fũ fupõr Vniuerfcaft de todos, Salle
dos Reutoves, Sq̃r & tem crĩdado das casas Suefidenciaf
particulares, ormiſce outros tres, fupirioves nas tres p̃tes
de Japaõ. S. bu Noximo, outro em Bungõ Son
hot nas partes do Meaco, osquaes fobre entendẽ a Ardas
acasas eufidencias particulares & çtas en agnellas
p̃tes. Surgiaes vecefsife en fuas nefefsidades como afũ
Supõr en mediator todos os feũs Xrmãos daquellas p̃tes
ficando afuper entendencid detodos en Vniuerfcaft aodito
Supõr de Japañ, Spareces ahdos forefta coula muy nece
Ssaria, Scõuenienty foftlas fequintes Hezoes, a p̃ra & g̃
Sendo Japaõ fua prouincia tam ouande. Sfendo os luga
res della entre fĩ dẽ fontes, Souendoffe de baffo Dř Noſte p̃: pongo cõ
Terras degenhios, nas quaes afi fioftlas gervas como cordatão todos
Fonhos empedimentos, he dificet a paſſafom demoña
naõ pode fupõr de Japaõ dadir da p̃ra deza nece
Ssaria akodas aspartes, Scõueniente: g̃ encada qua
deſdas partes, refida fũ fupõr g̃ tenha immediata me

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Ocuidado dekdas aquellas xefidencias a 2ª Hesad bef
 g alsi pollas Æminas gervas coms como & outras defengnictases
 fe halanontas fcedem acada paço nosdits lugares. Deve
 penty devores negoccor granues & importantes, altem da
 Spandade Sdampa. orgnaer naspadece detenca, Yonde
 fe necefsorvis galsi refidam fupoveftenhas antoridade. fobre
 Lodas aquellas refidencias. A 2ª Resad he fê naopode o
 Supovnineral doJapão. Vifitar quando quer as Refidencias.
 Jó & divercos enapedimentos Salsi & La diftancia,
 Como folof negucers gocorre em vezes naopode Vifitar todas
 as refidencias doJapão ne entermo de tver. hê de gugtxo
 armos. Scomo Vifitorfe as refidencias fera coufa tao ne
 cefsaria, he necefsariſſimo & nobm é aquellas partes fu
 piriores Gasposia Triftitor cada armo 2dal,

Pareces alkei mefrms o todor & davenda & tem Japão deferi
 Nertetambé con
 cordação todos
 Covifse acada 9u deftes fuporey fua certa canthidade o
 Formir ascabedof & Japão tem, gforne fufficient pª fe
 fortentare acafas erefidencias daquellas partes, ficando
 Chudo demani. acaderloficas dafu for deJapão. pª os diks
 Supof podeſké proner fuas refidencias & fuprir comomi
 Sor lebodere dopar ordinarios Se&traordinarios, na
 quellas partes, qronto as cousas eng fe estende fua facurt
 tade delles fenter ne Mes ne orfarticuMaver neceſidade
 deſpedir acadapas o neceſſario alſi pª o Vminevert deJapão
 Satodor pareceſ fer conta incontinentemente alſiſ q trieſſen
 Osnegocios Sarrefidencias bon deſpaço como també

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Dera defe tinar fupor de Japao detorn grande farpa, & q̃
 nao fora ponces fefoder abrir a fuperentendencia do go
 verno Dimercare, Oro ponto fri fecõũla acada cafa em fe
 refidencia particular afsinarfe eftando cada amo em dr
 plos orfaõ & refidem nelos Toughe fuas cafas fem formais
 pedir afens fupores onfe fra mazor prouerfe dedingo
 Sedomars o procurador como leforfia athe agora, Sa
 Cerca Ditto vmre duas operibes, Apra & end coufa &
 Jenient q̃ tinefe Sua certa quantidade deñterminada feter
 mais necefsidade defedir afcoufas nefecarias ne ar Jusgo
 ne afprocurador, øftlas feguints veroes, Afa & como Ja
 pão bem õ porres defta maneira fecortara muito, & cada
 Sum olhara o gasta, Endão foraõ como agora gãftado da
 bolea comũ nao fe doutra maneira ne os padres faporem fe
 a Cozao hezõ & doutra maneira ne os padres fapodem fe
 Contentar, Soslu poveficad cõ de mafã da carga, fempre ha e
 ne ofupor furfudictor Strastes laferca defprovimentos das
 Coufas, Se dogals o & Tefas, poronde feaunea muitas vezes e
 fadamẽto, of fe Eujita dandofe acada refidencia qua de
 veminada quantidade pafengalodo –
 Ara a penas foi gritor era o correfe damana gagoralo
 rzem, fõ lhes acordaõ prouidaõ poes procurador & ascoufas
 nefecarias, Elas feguints verzes. Afa q̃ termodo fareera
 mais feguro emais ciforme appobrora επομοmodo depro
 ceder em o outro forrece fras ospelen qua forta mani propri
 atarios. Ara vozad & q̃ como Sa Dimorca naturezas etre
 os padres, podefor q̃ es ifto fefacas demasiado estamos sfolicits

Desta opinias furno
 os de2 esejrf-os pes
 fra. cabral. Gaspar
 coello, luys Froys. Lo

University of Saint Joseph

Bibliotheca Diocesis Macaonensis

po. ramon. Pabello

mexia. Figueire

Antonins. Laguna

Cespedes carrion

Mora. Miguel vaz

Lucena. Eijdsal

mojda & Julio.

Desta 2. forno os

outros

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Improcurar defens dernfter arcusu neprecarias Ifer frie acha
 os pées na paſſage goſpel Armas forſe 25 ſhuar
 caſas graondos Vas agua parez pera outra, Affa he ſof comiſtaõ
 nao tem renda Certa Eſpanhos Gtem defapones ãrak danas
 Sãotam perigosos &vilferds naſparece Suenients taxariſt Cã
 fidad deſvemina da ſaorps forg deſpois detasãdo graber a
 jinda Jeferar muito do cabedare on laſaja pangos ſempre os
 per ficaras Dela, Snad foderadolfor moderarRe ſeus gaſtos
 Cotelos parece ardeſta openias ſobm do ſtau remedio aethe
 jriduenientis podem ſoceder fora mais deſanſos, aſſi pera
 oſſupore como ſof, e menos gaſted taxarike ſua ãtidade de
 Os ponto foi da facultade deimaſter aſſi oſuſor Univerſicat
 Comto oſoulbos heſ ſupores das ſantes de Japaõ, acerca doquat da
 recew fratodos e porquanto neexpandade neaſacouſſar dalomba
 es tas cinda Gem aſentados enfadas ſcadadia ſocédén repenti
 nos Snor aſos, he neſecans Gtenha os dibos ſu pover muy de
 ſevent facultad dog tem oſupores & Reitores das outras par
 ſpeciſt menõr oſuſor Univerſicadt de Tapas, mas quanto a facultad
 deineſe ter ſotremateras aade trentinacas dos Viſitador S
 doſmari Goſſe ſu pover ſto tempo deſta provincia, mas quãh
 aſen oſuſor Univerſicat denja ter facultade deimudar eſths tres
 ſupores cure duas opervices, Aita e amudança deſths kes,
 Lecernaſe as provinciast plas convintes veroes, Aja 25 g
 confirm as culhum daſompa amidança dos Reitores ſu preg
 Onther cas Srebrnada aſpe Geralt, demama q ne tpro
 Covincias comunida tem eſta facultade, ponde parece,

Deſta opinião foris

orporgantimo

Joſeps Figueiredo

Po Ramon

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domema morneria fenas deve cofeder aufu for deJapão
 Ara vezas he. 264 como Japão, estan tam apartado dopro
 vincraft deixandosse facuLdade asfubor deJapão de poder mu
 rar, de dor orfupor de um de feodem comsor mujtos incsneni
 entes her Japão Ja qua provincia muy grande follos m
 Padru Smujstas Casas Relhoncias Cij fem.

Ara spermias fri portes Antravis is federicafie facultade aufuor Delta folhes todos os
 deJapão defsmmidar poctor fequintes reçeer. Ara porg fomo mais que fas. 21.
 deJapão tom longe dopronginesort nas asfodendo ftugor
 deJapão mudar fefodem camfar mydos vicbrennents, fafhi
 como nos. & por estar la diftancia tom India deRoma,
 Concedr desta facuLdade Gnai fnador aufhos proujnciaes, afhi
 La mesma Hesas forece conenient, & fede esta facuLdade
 aufufor deJapão, ar? Resad poza ed ifto tera ofis fisorderJapão
 mais authoridado por Corous Juditos Spodera megor governor

04. Ponto fry Sc Avinha ter fe bhuafortu
 temps detceminado na
 mudaca dos fur demant
 gnas ficasse tanto tempo
 Sempre governando
 osmimos.

Acerca dognart & Auras Lodos parecia coufa muy impor Neste p. porto concor
 tontr. madarenice oshigores detemps entombo, por todas as re darão todos quatros
 Zoès, Gmonrovas afi ano Sa Religias. como Lodas as outras as fupreme fuga que du
 aordenar & orfrowncias, &Reikores, formidafé comú mente. rajse asmenos conis ou
 detces entier Amor. mas por quant est governo deJapão. Jeis annor: tivando
 per Gasper coolfo thi
 guy waz que demão g
 res annoi &

quanto ass man ju vainer
os peny Luy: frogs, Mora
Bastias ets, carrion Εζωτερ
disseras & governasse também
cincooner annor. os mais
todos disserão que durabem
tres annos.

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Sta form afartado dajndia de Roma. She tam defeve
 te delwdos os mari governos dalomp, affi affi pla cortidade da ha
 como pla derrer Adades Lornegocer q nelle ha. sdeferente
 modo Leviner da comp, prognart he he necessario nas tomente
 Vertude. Sprudencia, mas tambem entelligencra dartinova. E
 esperiencia dat, he necefaris frocedere namudonca dos fe
 piriones, có concello, Salento, mas arrendo fupeckor Groffas
 gonernar abdor farveces coveniente, a ftufirin de Japáo follo
 neft governarfe finco onfers armes, Sofenad metesse nū
 nellā governos. Jenter pro atque amor experiencia de faa
 Jó q nas parecia Sireniente alponerno de Jafas is agored,
 mundarfe è menos espaf de temps. Squranito anos tres seforce
 Zus diserad & tambe Juvalfe fines on feis ammos, contros & cor
 reffe polla Begra dos Reitores, mudandofse detres entre anos
 Comu ment

Oquinto ponto pri flersperdas Refidencias particulares federizad
 damesma man's mudar de tempo, en tempo, Sacerca disto
 Desta foras os Vinte conre duas openices, Ara Stormbé elles fermudasfi detres entrar
 antos comiment plas feoriintes Resões, Afa forg estando
 αναίσταλος nas Refidencias, como per pehaos Curas ñ on tempo
 fe forem en Sua ferta manva, como pristarios, Sperdem
 mhytas Voses adiligeneia sfolicited de trabalhar Sajus
 dar as almas Vinendo é Sua mansa coms Somès aposen
 tados, og ñ fa eller ñ fa ferus fregnezer be. esperiente
 Desce foves os pr Organ Az openinão foj grad duins afen causa particular mudar
 tine Figuerwedo luy- de detres entrés ammor, porg ajida Gifto forne dueniente pa
 froys Antonino. Na Bon dorfer era grande estorno pa og afompa en Japáo
 mon. Joseph & Gre
 gorio cespedes

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pretende y he enfiar Sajudar as Almas, porq com esta
 gente Se nova. Synovita, Stem tam forçai argudas escaffa
 mente podera Supe entres annos conhecer seus frequezes, & ã
 menos afronte tallos, Sinavalles q̃quando ja os conhece & fã
 Sãs conhecidos deller, Snotempo & confella a forzer fruto Lome
 ter a q̃i outro..ps novo. Gtera porventura, outro modo de proce
 der, & grandiffima Sabidente de corno ja os pretende. en
 Jua xpansão tam ñewtra, e tão nova,

.pa Pergunta,
 Se cominha faserle en Japão
 alomas cafas nas quales
 Singapor Vinece Jei tur
 emany decolepios

Acerca das Letras honras algũs fontor, fls.py forgerente estar
 Cafas tem necessaria õ não, fapodia en nhũa mama fobrentar Nefta concordarão
 Japão fem M̃as Sporics õrientadas todos o quanto mais cedo
 Jesodeffe fefeltiffe asmens laer, Jua naspates Baixas & Xi
 mo, outra en Bungo, Souha naspates do Meaco, afsi
 fa se fortificare aquellas partes defupettos gobirnios necessar
 rios. Como tambe formellas se fazerem orexercicis da compa
 Sfereciezert anezes, atomar forcas or ler gejirmaõs gelta
 polas residencias.

Vfe ponho hoj en tambe Einierad ddos gentido cafo era ne Diefte tambe concor
 celtarw instituirse en Japão Cominario, en dormer apre darão todos
 Leite da Lingua, Enoviciado eng feestroiften ost ferecebefri

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alompa, Seftloow eng eftudaffe as fiencias neceffarias pa
Japao, porg fordineraal Refer, aldodor. clarvas feentende q
hudo if he neceffario cormieras tambem hrdor Jodos efher
exercicios fenas podras fazer é Zi mefmo Lupor, mas q eva
neceffario fazerenfe endirerças cada follar fepinter Rezfer
Aia porq efes exercicios fao entre fi muy diverfos de
ferentes. Si fenas có padece qru Iosoutros juntamente
Aza Reção porg afi fe refpeitos das guerras ftotimiar
mudanças como Yo outros refpeitos nao fe pode. & Sri Lugar
forzer fabricas tao grandes ne der iunta tanta gente 22,
Compa. Afa 254 he neceffaris fubriche abodors Alpartes
Senad pode fazer, estando fanks juntor, Zavendo fe
entods ocao de fazer corps dos nosos as menos nas ditas tres
partes de Japao parece Queniener, tambem osexercicir
alfter

Uz Fonts By acerca dos lugores particulares nog omne al
qua neceffidade de forreceives Squanh na Loca armonviçado
Pareces comunmente abodos Jefizesse em Bungo pohlar fe-
guintes requer. Aia porq Bungo efa nomes entre as ftes
Doximo S. Meaco, poronde fe pode com mais comodidade
mandar os forecer, afi portuguezes como Japoes femkotas.
aspartes ferecebé feridos onoviciados em Bungo. Aia CezaQ
Ye felfaspartes de ximo S. Meaco cada dia fereintué mais
Efeferturbas das diverfos gerras. Bungo Se verimos mais
Seguro. Imovis Longe de ter Guerra, poronde fica nelle
Ononiciado mais defcanfado, Aza rezad beisgyeftar.

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Bungo nomes fer passage ontke aspartes dozavimo fdu.
 Meaed parece conenients. lha hi refida amor party dotfo
 ofufer de Japao. Sporg ajisstinicas boemnicios he coufa
 tam jimportant, parece bem geld onvrijorado aonde o
 fufer de Japao refide mais comiment.
 Aga. Refale & q ia tems Rey de Bungo xpa.
 Standorge & for Vida atgans amos sefode esperar fe.
 fora nella grande fruits, Stem difte parece q ornossos
 es tarras mais feganos. Si federra ter muito respeito adiks
 Rey. q ainda fends gentio sempre norfanasveces.
 Quanlh awig foca avalteois eng osnostos elshidace agua,
 malica. mais fencias nalfessias, oume tres openider Desta opimas foras
 Africa afifere nomesmo Bungo na cidade de finay os vinte acrecenta
 Sowniciado befizesse Vonguri, Mas feruintes Hervet enigerian
 A. 1729' armament org eshidas gadde fair & noviciado, Collegio no Meaos
 forics onvricrado esta en Bungo asi tombé Perie eflor
 ocistepio, yi coms alamazon poroddos arbanter Se. fortu
 genti
 demandarfe o Tomas Zua
 Girav grans sefode.
 wite
 perigos, as diftribuicoes Sur
 forte frontea for ebitar orferigos. as diftribuicoes Sur
 Sad, Jad
 rez
 como ordinovia mener osgestui
 CITRO
 mujt pasbom gornerno delles. 28
 mar ajuda mujt
 tavem e Lupar y mas lera Corte dondujizado, affigf &
 Be ferre opiniciado Pescola de andarem bem, como tam,
 Bem forg nas Vacacões, en outcor tempfos os gtinere difes

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necessidade fe pode recseser aelle, Afa refas foge

tondo Bungo numero, fendo como els tan dito, coveniente, geste a fiomani do Tempo offer de Japan fer

muy afroposito, de dare afi amor forte dormifers afi fo

fom governo delles, como geste & Comair factilidade gomas

preftera pode flagor forfer fuas miçies, Edasdir a todas as

partes, tendo presente os suspeitos, quanto mais forfift fendo

Hura poderaffo fazer outros Collegios nas partes do Meaco

Edo xino do Tempo.

Ara openian foy q o cortegris fe fefte nas partes do Meaco

follas fequintes rezoas. Ria porq como afrol de Japan

Sonepredcas de kodi Mefta nagnellas partes. Com's que

a compla meta e aquellas portes arfece pricipat o aldart e

por oxopandade way afi crescendo. Debunanga e Se

Sor fuafi bodo Jafad nos favorece tonk, In ngua fonte

es darra mefor ocstegos e La.

Ara vezano Se zoi nas portes do Meaco Ladineras fores

Semy do Anot Saha fent maior Emari rica de dd

omar's Jafad, fovendo mais reputacao Se pa acompa

Spa xpandade de Jafad forçarse othegio Salento dominos

no Meaco, fent todas aspartes de Jafad. Sallendofes fe

pode esperar mais vermedios qna antemporart. Segnd

Afegiramica Domftos fent todas armas fortes delle,

Afa rezoas forg oxpandade daquellas porter Sa my

nor goda omaris Xpandade de Jafad forfer agentk mais

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Cafas Egnad pretende nhu enterece Sosnosos, como o
mumento pretendem os fores dos finos Ede
oresferih danas, porondr Comvenha em algũ
fazer maior frift fedese acomp maris dilator,
A.^a penias foy gourrefe algũ dos ftudos edidas aspon Hesteconiuerão todos
tes. Affi em Brungas como no fumo. como nas partes
do Meaco, Bellas Regimtas rezões. Aia porg Solar
verzoy & estas ditas parece Conveniente gentodas aspon
tes, estem p.^a Syirmas juntos, osquaes Laos triados
osnovicios parece lfe necessario & tenha algũ eftudo
A.^a rezas he porg parece gouerna Ceminarios dos.
naturaes entodas estas partes. como estes ande apre
yor, parece necessario & entodas aspartes aja algũ es
hõo amenos de humanidade.

As a Resas he porg entodas asfortes denemos procuray
deastanfar nomr de reputação & deletrados. Jells ma-
y importa as fervifos de N. sor em Jafad & emhã oufa
norpededar tank ehr credito como ner Ctermos eftudos
endirencas partes. Calendjfs entodas asforiter fe adr
procurar fe for possivel. de enfinar: avr Japoes alguas
Letras,

Quanto astupar é gosnostros aprendom aLingua della
pas, onme Hombé divercas openioes. Aia'g fosse nds Datafuras os. 23.
partes doxomo nacidade de Onmiva esta nas Cas
de Dom Derblamen pellas segintes Rezões, Ain

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Porq esta limeoa nao fe as deprender fenas orquiere
 Jajndia, Eporico nasparece q ba mais conenient Lugar
 Por ifso gaki perd donde chega anas forý logo podera
 Comefar aprender,
 Ard veras porq osg bem dojmdra nad menos os
 novos tumes de Jafas y na Limoa, mas fas tidor fomes
 do mal, at fe gnoa aprender, taigu temps oscostumes de
 Japas, porondo parece muy écimenient mandallor au
 tros portes antes q defabere oscostumer faLingua, fpories
 parece coveniente paifo ef foare. albi fora dorde chega
 anas,

Defta foras os padres fra fpermas Foy Geffreße naspartes do Meacs afri
 figueiredo Ramon
 Joas bap. Gonçalo
 rebelo
 ca dos
 mais parrter dda
 plas veres & feriferas afsima. Havandofre do colegio
 Como Jambi porg a Limoa Scoftumes do Meacs fas
 muy deferentes da lingua Scoftumes de Bungo, e
 Lormo, por fer o Meacd cabeça deddo Jajas. fupon
 Daconte poronde fe forma de Jdday as
 pond, Safi afua Limoa Sfens costumes had
 preciader Sefitimaddo entodas asfarter, faLingon. E
 costumes doxino Sde Bungo naoJas tidor énbyua eda
 no Meacs,
 Nefta conuieras todos Aza openias Ly Gtombé a Limoa fedenja afreder
 endodas aspartes, alki yog orforhrodizes os receben
 enJapas, Pornonicur Enecessariw gnomeims morjinadas
 Das aprendendo a Lingua, Enad pude nofso Lempo
 effor'en outras partes como tamos og ftings de

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Despaes nas Se Lingoa Seaprende be nè endous ne
enties amos. poronden fore enbrador orfirmaer ahi Sas
deftinar feu exercicis dortingas~

.ga. Pergunta.

Sefedemad multiplicar as refidencias
ouprocurar deterosfei juntos
mandandoos atempor a fafer.
fruito indurefea miçes

Acerca desla guistað Letratarað tombé algu pontos
o1. fri eng có cordanao Lodos fus Lugares aonde, ou se Hefta concordaraes
começa onde profeque dolbercað não pode deixar comu todos
mente defozer refidencias demais gali esteño
tificando ofepy, pº porg nas avendo ahi se não pode
ir audiant acornercað antes þa ferigo do fernartem
os xpar atras, ondesse esfriari, 2º porg aonde þa
gentellidað scinercað þa se fazer fruitos þe necebariof
E osferel dem denagar tomando amizade de Deuft
gando a Lei de Deuft estomando aso fariues deferfereçe
Ja fuerter, ora afqui ora aoutros poronde fora ne
cessario e desdagura feltifese refidencias denofso
emalone Tingavel.

Os pontos fri de multiplicað das refidencias nas terras Desta opiniao foras
q þa-fao todas dexpãos, acerca do ginart orme diverficar os pes ligneuf þo
openices, Ara fri tambe' nestas senas escufarras de Caerian neuvedo. þ
fazer tantas refidencias quantas eras necessarias born Ramon. Jouns. Cespedes
Carrion Rebels. þ
Gap Antonino. La
guna. Mova. Ant.
Loper.

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ça eltrinar asditas Jernas, forg nas refidencias nas
 Covinha comiment elkarmarily Zu de Jos, & hu our
 Line Irmãos pollas feoninter veroes. Ara porg pain
 dar esta xpanse de fe necessaris qua Cotirmada doutxy
 na. Seinerfacas dos padres. Elcomudar or fer das refiden
 cias, como afsima esta did he om de brimento quanh mais
 sfora nad estando refedindo os pel, mas yndoos Difitar
 fimente detempo entempo.~

Aza rezas Se Forg nad estondo refidenter os necessa
 viamente morreria muita gente sem sefoder Exfellor Eur
 meninos sem sefoder Baptizon, Hemawobs Josmanje
 sacramentos poronde Frara sempre axpanse mai
 eltriada. Alay huas darcoisa S g mais se adefea
 els Jagente se nas Jerimonias denofsos enterrame dos
 Snad refedindo asf for naspoderaufer enterrador fenas
 & Zomès secullarres. ada g g. dontra mam sera grande
 pena aws by Stones fruits g g fazem é gnato Estado
 presentes & my do Kaballos, facilmda Gedesforra estade
 Mes aurentes, Aff. Se porg com eldar Abar fas
 sobres comamente, Se necesfais Gorfle leve in Tig
 Yeu comer gnando Vas Fora om tempo, Linals deform
 Ange Ze coufa miy trabarzosa, Edemnita incomodidade.

Deftefores or f. Ara spermias by Jefreshe quanto menor residencias.
 Gaspar cailla leprudele fazeri, mas antes Le fosse sofrimet e cada foris
 organtrimp. I mexia de pads grosse peisher fa per, Jeswehre Zua cafa. egnügfe
 lugs Cuisda C Juncos orses Tomass Eforie soficientes porcoltinar,
 mu
 Vigefroren fan
 cher. Gaude Bafilia
 lucena. ambos os Balese
 jai far Lopez Julis prep

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christines. de lui AL

goncalves

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aquella A^a orguas fofse cotiina ment vifitandoa &
 rodeandia, Etornando depois adefamfor a feu tempo na
 mefma cafa, fiſh follas fequintes rezõẽs. Arafſ & mul
 tiplicar tantas refidencias fe efpallar demarriada mete
 a tempo, Vivendo os p^or foufmaſ fr. metidos adda
 neſtu refidencias dey Teleone Efepode andant ſignir n^a
 Jano & defordem aſſi pa aompa, como pa os meſmos ſucedor
 Ara rezõs y^a Ufandofe diligencia naiditas miçes fe
 altinava, ajinda meſor orpandade. dog agora fe faz,
 cõ eſtaſ refidencias, &^a agora como cada refidencia ten,
 muytas fondafſes cada Zil Viſita feu Tuparel, quando fe
 parece & muytas vezes Crefke torno as ocupações
 Lugar aonde tem refidencia 9. em os feu mar ladé freguete
 ment Viſitar os outros Eupares, ou fe lhes parece não poté
 Contanto, & gricas bem ocupados ſuprîr & governaar ſtu
 gar defua refidencia, mas fe & ſtivelſe Juntor é ſũ lugar
 teria feu Preitor eſſe cuidado deormandar ora ſua parte,
 ora aoutra & tinuada mente
 Ara Rezão por^a dellamam^a a compa co ſervaria muy
 millor feu ſopector Squardaria oproprio modo de proceder
 defeu juyſhuito ſparete grinda & ſendo przſe nas outras
 Fantoshuito, mais fora pa fe eſtimar og deſta mome ſel
 Zeſe és qua certa eſperança decoſerrar, oſnoſ^r p^ata
 Fazer Zome mais duypode, meterſe a tempo Jens for
 azu Caſi ſerd perigo,

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Aga vezao fe fog com amultiplicar das refidencias k
multiplicaõ grande mente ospatehos aofguaes naõ pode fa
par aturar, fas neceflarios manis Firman mais pade
gadores fmoris, por fparte pella folia dos fugectos, fe
Ignas fador fad actor pa vijner dels da mamã for naõ
refidencias, nao fe pode emÿua manza afurar, ne fe fode
entender fenas çõ ftemps Sande fe ceder Seftas refi
dencias grandes defaltraes

Aio. Pergunta

Se for Iapaõ fe deve
de fereceber acompa

Verte concordaras Acerca desta tombe fe trataraõ alguis pontos, Or for e fo
todos.

cordaraõ fador fe fenas podia nefeyd deixõ dereceler abm
fa. Or Iapoes Ifsi escortador de Dos fa Vijvere nella, par
feguintes veroes Aia porg o principal fruit q Iefaõ efe
pode fazer Iapaõs ade fer pollos mefmos Iapoes gporterem,
atingesa naturalt fas achos as Homens q prelõ Sa
enfinaõ fador Luivos Sfazer ado omainis ghe neçaris
pa adoutrina a fervercad de Iapaõ, q mas pode emÿua
manra fazer ornÿos de Limopa, q nadter arma bĩ
qua, azã Se, jog agente de Iapaõ fe ponte Branca &
nofre Ede engenÿo capas pa afetras, tanto como fas
dos asmare gentes de Samopa, poronde fortificados
naffe. Sin fador nadoutrina Enas ner hõões fe pode
Siferar faivas tombos religiosos Como Saem omÿos
8

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Aza vezas yo's Jabad Se fua prouincia grandifsima gella
 tam longe, & he tom de fevente e feu afsimet de Xaudra
 poronde De coufa impofsiuel ganer namque ta
 uincia fonda & apenas Guam de Janwoga Aga zer g
 nunca fe podera Vmr angreja Ja Japoes ne podera att
 Camfar credito. spoder Emado pa fofentar fenaũ m
 Dormermos nahrases, & g Jowta mama Seremos fempore tidur
 delles por fomer forfestros Beltrangeiros.

Oro Ponto foi eng formbé co wieras Lodor g Japoes ferece Neste cambe conior
 besiem acompa feastroife corda Diligência nononjici. adon davas todos.
 forme aamado propio da empa. & quando angre ano fenaũ
 despenfale enqua mama & Mes pa faire & majerado fhe
 nofso Jafe or fufores vencer das nefe cradades y fe ofereçe
 rem Japaõ, mas ortegundo aw pudeffe ftupor de Japaõ
 despencar Lodarya não fazendo fonas por pura neçecidade
 Esprocurando d temps g enteria ment e ftineffe Bdos osdou
 amor enqua ftomacao, Emegh Tempo nas Etendeca mais g
 enfer bem Efroneits ffriat, cform avde dacasa depro
 nacad.

O3o ponto foi fedepois domoviciado feller denja dar eftudo Neste tabem conior
 qurden dur co temps acerca do quart Hormbé co cordarão dodor davas todos.
 Gostinehe temps labellidade pa e ftudar fe herdeffe eftudo
 Eu tempo depois mostrara curfanfan og ande eftudar, &g
 Squares ferais osg te poderas ordenove,

II Iregunta

Domod fe and a detere cofermar
 Dumas entre ostapoes g grotte nofier
 Irmas & dogres être oinosus
 de furo Ja

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Acerca desta frequenta fe trataras Alguis pontos 01. gera
 concorders loof coufa nahworenta my deferlara alcançarfe eſtor
 Conial damamfe & fora neceforiſiſ. Mas ſequinte ve
 Toer, Aiaſſa deferença dos naturezas & q naturalme
 As os Japoes As de nahvoreza fe diſpoſiciõis my deferentes
 dos nſrs de Europa, An^a pola deferença Sefnhoriadade
 tame randy & nos coſtumes ſimods delbrocader Quaſi
 quaſi de bodo tad Eltraviris & os de ſierLadv ſepſide fue
 acomodar arreuffumes dos outros. As^a polla deferença
 daſtimça aquart Se Jam grands glóm gurnoteos ſe e
 xerentem nella ſcadié que ſer ta mano ſempre barbara
 & eſpanaças dos Japoes. Pre
 concorders todos Ao Ponts for eng tam be os cordaradtodor y quanto mais
 myſa adiſiuwIdade tomho mais ſe ade Uſar diligência
 & ſe ſepro curon Entre elles, ſnor Sua per pecha Vorias. &
 Ja ge ranmor ſua na gras podemos viver ſe Mes
 nas Fs procurando eſta prepetua Vniad ſefoderias auſray
 grandes inconvenientes Edesordens e ſtemfo ~
 concorders todos 03 ſonew ſoy q 1^a ſeguardar as da Vnias ſe k comſadaſe
 as Inferiores, Sars ſer & guardale és diligencia as ſuras
 ſeguintes Apr ſe Mataſe os Japões endidos jeuart mite
 limas os Jr. de Europa Eusdopicos darner ma maneira,
 enfua forforças, & q nhima coufa dels terne tants admi
 as como adesjouſtade no tratar dos. Jr. Ana q ſe
 trataſe & Jua Vnias ge damer os ſeu proprios ſatritos
 05

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Dalomp, de talmanza Guardando dessintroir nalbir-
tade Enacorvercas Religiosas gnas fincas enos ontvos
affereza ne perturbades Sagartamentos Glas tad co
Frarios aurjapués, mas feiao enviados acorneerdos fempre
& alteras demama & Mer entendas orinda nos castigos
Sefrocede co elles co Resad Eco amor, &g doutra ma-
ni, nãofr orleancara d'Mes nada. Asa Fernande es
frerta mente arregra demas fentir ne dizer mal Qua na
cas dos costumes Emods deproceder darutva spajstoro
mydo Peias os Frarios oscostumes &cerimonias dor Ja-
poe:, não digaõ os de Europa mas de Mes, e os eftranhe-
grevendoos Evencer las mijegoves osde Europa,
Aqa 9 fois vivemos Japas aprendaõ osmotros oscostu-
mes. &cerimonias dos Japas, & formandose dado Colle-
noy fe pode retrora's &formas, pou Isto frequentaõ
fernico dede sor. Emare fruto dos Proximos, &s, &
trario fefeourrias escandallor sparamos Sperda defoda
refutacao, & onde Japas anemos deter Gomilfores
costumes &cerimonias & Mes Gras, sewish seia
graça do fin. se a Charidade g elle comonicara, as
nossas Almas Jepode facil ment esferar ganera
entre os Japões Los de Europa adeferada União ~

12ª Pergunta

Se era reforzer cada Ives ou cada
Seis amos, cogregação ou Eufulto
doufp, ou emans que ião falar
acerca dogoverno de Japão

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Acerca de ta giustas também fetratorão algus fotor
Nestecondarião se eng conjeiras Ados foy gle forme potrivier, eracoufa
muy necessária co prepar le faci fuita. Vminercal cada
Aqueivedo. Ribells
Incomins. Laguna
tres ammos on comenos cada fers, atratar dogonerno
Ramon. Bettsafer
Clas pertencentes aTapas, Has figuintes Vegoy, A
Coper minor. deffe
ras que se spresse de
Ain zey Japão ze sua provifmera muy grande Semaio
tres em tres annos
&os Gaspar
Bapta
coe
Simportancia de Idas arma's empresas dooriente, &
(So, Jono Bar & Como os fes estão tão espallados, Erfufo de Japão nad
Cur's dal meyda dme
pode ter tres osas fustentes necessarios fporto muya
ths of rebasto
Jettermind. Todos
Opa obem dacopa expandade de Japas fazerse de tempo
os mais
Le
comes, o wzão Se folo be Hang
cinco em ance, ou
annos
ancofwtia dos per A za
Harm grande fefeque defemellantes
I gregações lo guast Epor outras dinercas rezos a
Compa & Ardas arresticides forse encada fotovincia fuay
asmenos de tres etres ammos, Seon Seomo Jabas

сбукдастся,

2 od apartato daíndia, I he decertumes Scallifta
des tar cótrarias Ghenaspode 'entia mama Fender
asi, ne ir detapas acu gregacad yazi fefas, parece
coufa my emportante fe neccessaria forzerfe cada tres
our cadafers

amor Seta es fuita on congregeão dTapas

Neste concordando es, Oro ponto foj grad formed Codrinha fazerfe csfruta mar
to

Goprocuradorg

Dosen Stambe Exorinha mandark

minbide depasser Jaffard

asmenos

wador atoma,

disaster Jafard Gu procurador

a Roma & que disso

cadaferiamos le

mas acerca dish

ome

Le pidine faculdade duas openices apra dendo Japan autoridade de

a. 2. Geral. fazer congregacas Esteger procurador pomadar arama

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femfoder fer expedido & fprovinciaft doindia ontf g
 Jeltrefle fprovinciaa de Vice fprovincia ontf prouilegio
 Particular paaifes credefee noffo. pe
 muy neceffaria flegerf & emandarfe a Thoma odito
 procurador, mas poderiamos oprovincial doindia em
 pedir, nadeva xufto nefeffarif, y ã empedindofs fiva
 Jnufthil acogrenças & fenas ffiguiria della anas &
 gabdor fperturbacies Emas fatiffacies, Ara openias
 foj jagora triefe efta faculdade de Lemadar duverft aroma
 agora apodere impedir, o provincial edodo cafo comens
 cada feriamos fe cofwltnffe Elemandafe ffuprocurador
 foficiente ãemformas noffo. fe. geral. onasmens O
 provinerdre doufas neceffidades doJapao. Vãne
 loutra manfa nuca Thoma ne najndia fe étenderas
 ff ffienviad fempres muy grandes inconvenientes nas re
 cftinaves, g en Roma on najndia fefazfe acerca dozo
 nerno deJapao.

Nefte? ponto 13º Conto eng cocordaron dodos fraj, g eJudo cafo fepe
 E tambem fe tra driffè aupe Vifitador Zanofo fe. geral, The deffe fe
 auias de viv cidade de Japao. defarger efta & gregaçad, ao menos
 a congregaçã cada fari ammos apla famandar Roma, fe fe froder, ελιάζov
 gar pavaces a em fedir naindia, amma ads, fag afi najindia cum
 E quanto as
 todor muy cos & Thoma auelfe detemps entemos Verdadera formaçã
 das coufas deJapao. —

E quanto aos
 que has de vir
 pareces feguar
 Jaffe a formula
 13. Pergunta.

comtat que entraffem todos os superiores vniuersais, y
E os mais superiores das casas particulares y tiverem
debaixo delh numero de nove da Comp. & que se di
perfaße com o procurador

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Se Japas Sepodia folteor
 fe este trato da devag
 agora temos e Japas

Acerca desta quistas faltaravao tambe algũ poder
 Oiº fi. fe e formaste noftos geraes. e odefeif de erdor
 orfer do Japas. Se, e de todos fetvrafe yª a todo outro
 trato, ja fe podelhe fazer Japas, avendo ali artqua ma
 nra, ja doutro modo fe fortentar, po qª fabemos q esta
 Trato nas formas de estratos anotas constituições Ea
 noffa Promifad, mas comumed. Se pwingtids, Sande
 lent avertigiofos, 2º zog deor trato fenad fega avs
 jes fenas trabalhos, perigos fdergoelhos, os quaes cada
 reftestom concorda In defera de Siftar O 2º ponto fe por agora, nad
 ndo fudoft Love nª remedio como effoffa ne aompa ne dexpadade.
 fofentor, fends Gornja defit dak, oquare deixandofe
 fenduijda nhua nas paderiads Viier or per Japas fe
 perderia bda pandade e ffruito da cubercas, pa
 onde yfedefma nececidade, acharidade for Cinto
 Sd veniente eda das atke e deur proneza a Japas
 douka manza,
 concordarás todos O 3º Dont Se a defte trato ferds comoderacas y agora
 Jefar fenad da ne aorportuguezes, ne aorJapes nhũn
 momª, ne ocazias de fscandalMo, po qª Ados fabe Jefus
 y pura nececidade Edende tenão pode escusar,
 Concordarás todos 14º Dontu he refarca faber anosos ps. Zafua fornirdade

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q̃ pa ſefoſtentar oỹ atthe agora e defeito Jofad
 Jenad efourad Comenor oỹto mil #edrada ammo, & pa
 ſe executor oỹ he tod neceſariſ, pa ã bedaaño a
 afobtentação debta ãfandade, fazẽdoſe ã ceminario
 ŠClaiov, da quaes ſtem tratado neſta cofwtia, forow ã
 menor neceſarior cada ammo ſeguir doze. mil Oruzados
 aỹg ajnda pfarece m gaſto, Se mi ponco pafofitétação
 defua provincia tam grande. Ğltontas caſas e Reſi
 dencias, tantas Joverfor ſtorints ĝads aſen cargos qual
 Ba. enħdo Japad, dognarĩ 2-do ſedevre dar menda co da
 anolho pe. Saſiũa, ſankdade.

Ifo: Donho ye ſtom bĩ ěcordaraũtodos ã dameſma ma concordarás todos
 ñra p fara ſaber anofũ fi Sã Šanidade, Beleemos pe
 rigo, ěg eſtar 2dos orañer, deſeperder 2ª fartra defor
 Tentaras, afompa, &dda ãpandade. Spruito ĝalle a
 gora ſetem friſt Jabad. Egeſta pa ſe fazer ardiatr
 ã & aompa Jaſas nas nada ſenas ſu cabedart. gerçaça
 ment crepas 2das ã vinte mil Cruzados. de f mars da
 metade vay ſẽmpre ariecado normas, &perdendose nad
 Wenſapados p eſcakamet, modo ja ſe foſtentarẽ o
 Su ammo, né pode esperar nhu remedio Suman, &como
 Japas Se tampobre ſẽmpre ſera neçecidade ĝ Be venha de
 fora modo pa ſufrir aeſth gaſto, poronde f. S. Sanidade
 grer alkourar apandade de Tapas, Se nececario ã opro
 nera a Compa de ſua venda Serta, ſoficiente aſeus gaſtos

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Ouk de Zucabedart deontros quinze ou binte mil
 Cruzados, paõ setenha parte nachina, fparte Japaõ
 depofitando, paõ ocorrendo perderfe ebtr ponecos de cab
 Jart. & agora temos. tenhaõ opet remedio, pa feguir
 aft Fraw, athe ã co acornercad de Japaõ. foporia esperan
 lgu ajuda dos milmos naturaes,

O 2o Ponto, foi ã por grand toda a forflentacad de Japaõ depen
 de, deffe fortes de cabedart Japaõ tem, endz, Jenter nhua
 coufa fixa, fedena procurar feera pofsiviert, a fouv
 medis, coõ fe fomentaffe efte cabedart fempre, fixo. aborca
 doquare onfe direncas opernices. A la foi dito, ã
 disnord fe fedenia procurar de Comprar Japaõ arthu
 rioche, S. campos parlemear, demamõ ã feiffe Botri
 wol, cada refidenera tineffe tanto rioche, & fe baftaffe.
 pa fe fomentav. Se fidencias E Japaõ
 tendo as casas Erefidencias E Japaõ renda ordinaria, &
 armenos Be deffe couros necessarios. fe poderias nodemais
 fomentar copornca confa, Safi não fora necessario axis
 Los tentar con tanta parte deffe cabedal, Ara reraw ã
 apar cada ano, tanta parte deffe cabedal, Ara reraw ã
 giparecefonsa incorporeanel Aemerosa depender Loda a
 Compa de Japaõ Saponidade. Meu ferviço tam grande. amw
 Se perderfe effe pornicos decabadest, ficando depois morredo
 fe perderfe effe pornico decabadest, ficando depois morredo
 a fomr. fennhua monz de Remedio, poronde tendo as re
 a fomr. fennhua monz de Remedio, poronde tendo as re
 fidencias rioches propriõ Japaõ ainda fe ferdefe o
 Cabedart. terias alõa manfa de remodis, Afa rezalhe
 ã acalidade Nordade Japaõ be taft. & fenas podr hualasa
 dos nofter fomentar, Senad es grande trabalhos écomodidade.

Desta foras os per Gas
Par color, five del
Anto Coper, luy's da
meida, Affonso ty
coelso, figuuredo
Rebelle entendem
do I le comprape em
terva de christan
offerecendoje boa
ocasião.

page_00044

Sem Mora mama devioche, afsi ffolls ffervies dos min
 Lor. S. Facuxos, f. depente defenico & as formas as cultume
 de Japas da cada rioche. fa aofsir afsi cidade dai casas
 (como tambe ffory ales rioches Mendaros. das amaior
 Parte das conisas necessarias, fa ocomer. fpa duso dararas
 ognartã endorsfe de comprar Ends Vlhespaos invompov
 tomel. Aza openiadoori & ainda ghe consa delerada &
 Comoda. deter cada refideneria rioche, dana nad fe fe
 Dias Enhora momma Comprar, ffolas ffeguintes verdes. fia
 yfo comumente os Japoes Europaos que ve & ffarsermos etta
 tas partes nortem homes ricos, ftenuis e gaindafftre
 yes. Es pranamor. rioche Japas mosterias com mais ricos
 poronde debido fechariam as portas amica poder efferar
 nhua coufa temporal. ja nosa ffolenttacao dos ffover do Japas
 S Como a riftandade. Saomp? nay Japas creffendo tanto
 fera impossivel ffoltentarse ffemore ffenter ainda dos mesmos
 Jafioes. Ara rezas porg ainda Japas hemy pobre, doda.
 fia fazendorfe maior oysfandade. Sforzendorfe alguns ffres
 principaes xpart ffolde e ainda de Deos efferar yos mesmos
 Joves daras renda. Arioche aroveja, afsi ffolg fferas auto tov
 muy grandes vendas Gods. Japas he parece não fferas, me
 nos, <s>Liberæ</s> fendo cristaos durg fforas pentrios, fsafli
 onamos Vendo pova experiencia, og deres foncos fnories
 ghemos xpart ffeCIAft menite nas partes do Meas Lodor
 devad ffor forme assuas ffocebilidades algus rioches pera
 afsiuda daquellas refidencias poronde fenas deve pastor

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Desta opiniaz forão
 todos os mars

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Odinha de Tapas é comprar riocher. Afa rezad he Zog
 Dodo Tapas he mui defengniets. Erenolioso, fcadadia femm
 Das nonos fores orgnas. Ara coufa 'g farze he. Loman osxi
 oches g achas pañi fpa fens criados, E como athe agora.
 oopandadr etapas he tarpovica, coffores supremos, fadados
 Jentur, ficavadeiad or nofsos riocher nad menos arficados
 afeferder, dog he od 2 dai nelka nav, Aga verão og
 fã fetevar oproneito "gor Jaboei tivas deftes vioches, he
 necesaris g fepañv nelles mº tempo, fgalena pefsa. g
 Jedva, feocupe fempore niko, porg doutra manfa osmerm O-
 facupos, on tawcadores g ortancad furtad refcodem.
 Lido demam Gnawbem nada quafi aufor. foronde fora
 neceffaris é cada riochs ocuparfe hru Jrmad, ognas efta
 aomba de Japad pº poder fazer agura
 Bloquart forreces efculado forarse rioche, foo avveme
 dis, & febulcoma pafeter farthes elle cabedort zus diferad
 fora necessaris Limitar gofu bordeπapov nas podefe
 gastar, mari g arenda Griver ordinantia dopants duduk
 fabedart, mas now podefe gastar docabedat, mas antes fore
 dedicabedat. reputado y confa fixa, demodo g fertad
 foñã & Nhũa manza gastar, fenau feferdendose palpká
 manfa parte docabedart fose necefaris. Lomar da outra
 farte, outcos diferas gñist fenas pode enhua manza
 Limitar, afki porg avenida he in certa. S o te meres falka
 Unas aner os mesmos ganhos Como també fg g Tapas ha
 fempore mº galhs grandes fextraordinarios! y comsa dar

Nifso porderradeiros
 concordaras que nas
 Lepodia ordenar con
 Ld certo

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das reultias Equevas avfignaes. nalbafta muitas vezes nhua manoria deganhos, poronde comumente cõ chuirad 22or geotuda ae ficacia fereprezentafe anofer-fe 2a. S. fantidade Sa. S. Altera et Rei deportingart ograndiffimo perig ég efta defendurado Japas, yé Falta dinas ter renda eker tamfones Estas arifcado efre cabedart Sig agora fe fofntenta pedindolles geftua Charidade &liberalidade dem remedio atas quandr mais, ondando hua renda foficiente cada ams andards hua forma de2fe y fetiche depofitado como efta dito, parte nachina &parte Japas. fag perdendofe amas tenhas ofer &expandade deJapad remedis: yé fenas podr Cver y faa. fanfdade. fends formado dalidade defer perigo Camorando nas de. Tapas remedis, oto quart ainda g nao onnefe outra coiffa qnegrepear, forreces atodos coufa ne cellaria, qop Vifitador fornaf deprefia aRoma p dar formaçoã dascoufas deJapão. fquando nao g fema dalle aRoma, huip. dormari qzanes geftas eJapão, pã dar detudo ifso sdomoni anotarse Sa. S. Santidade, faf. A. verdade enformaçoã

14ª Pergunta.

Jeduviamos ter os logares de Na
gallagui Sde Mungri,

Acerca defta felhatorras tambe alqui fontos, o1. foi em concorduto todos
Con certanos ador gfiderado celtado gagora tem arnovelja
faypandade dejapas, foi coura muy acertada fomarse

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Sterfe efterdorm Erorres denoweafraqui Sde Munour.
Solar feguinnthes verdes. A.ra zig aiportes do ximo adde
Bem anas, Enasgraes termos amarive porrse doyopandade
de Taford, eítad fucedtar a frei floves gentis, osquaes te
Cetrefi Continuas guerras. Scomo athi temos 2do onosso
bedal, com bdo muy arricado sonaftniero algũ lupar
de boda monza deguerra. Enas ha ahi lupar mais
Seguro pa nosoutros goport de Nampassaqui donde co
mimenh Varanas, alsi porg he de sua natureza omij forie
Como a qual quer for, og fefrife for daquela he forpara
defonfeuiar arify eaquelle Meford. flor interecer tam
grandes pretendo danas. Ara nezas qd axpandade
chaquellas partes esta espalhadas enduieres forios
Sahi, mtrefidencias, sfo as fernacas della emportam
tere orfer hiu lugar feonro, aunder sepoffas Mes en oropdar
recolber, entempo decemelhantes perfpoufoides alereantoim
Squeras Ara, nezas he Vfa nao he tam boncs og fetura
dor ditor Lugares, fpecialmente quando Ahi noy anaw
ğ fonas poffas fostentar Selle das arrefidencias gestas
nas terras de Oscriolamen, & fazer ainda outros palkos
q derriamos nos outros de fazer. A.ra verão fora como
he lugar awnde vem os novios Los Lorforhapuezes ne, a compa
ndo bem tells ġdinerças comodidades, Be ne es anao.
A.ra nezas he yg hondas amazer gaompa parecer deder
Xalo estava efna Liberdade de poder farer. Squado

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Emportasie tumals na fecumeçon daſ frammo aenteder
darekuencas y tomon acomp. dos orfores gentur e estamperto
dendsaxaqui,

No porto for eng combe Eobierad todos y N.R. nas demá
detal mans e orimar Sacerdotes eſta doacas de Vanpallagui fe
deixasse autorida

a tenos podeſe ſſo ſuper, de Tapas ſſua coſtuta deixaraõ, on : de as ſſu. de Japas
asmenor coparecer de pe Provinciast plas ſeguintes rezões & aſua conſſulta pera
os poder langar qdo

A.1ª porq Japão tem muy grandes mudanças, Sacompa Sag ſtempo moſtraſſe
Cousas doyoſandade não eſtad apnda acentadas, poronde fa que aſſi ſe devia fazer
cilmente pode ocorrer taes mudanças Gſeraõ miegor p hua
Sfa antra deixar orditor Lugares, Aza rezas he coa ainda
Gquiſeſta noſer ſe deſaamana Çopimala nas Sa proneſia
Squad eſtas duacdes ainda Gſeios feitas pa ſemfre, Irdonija-
empre de pende de Contade doſfores das orgnaes quondo
quezem aſſinas reuroçar, Salmar og tinha Lado. nem
Baſta nhũ pato ne obrigaças, fa ſe forçeren, eſtaſ duracões mais
firmes, Egi ainda aſcousas Pendem. bornar abxmor quando
guerem, Egi como o governo he tiranico. Enas ha e the
os gentios coſciencia he Juſtica forſe tudo og guereno g pode
Es former avg bem thes rem.

I Sª. pergunta.

Seasconsas aplicordas alhua,
ve ſileneia federne froinys.

I'senaotome za outras

Acerca deſta ſervatorraw dos fontos, Oi' ég có feverão todos.

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concordarás todos _Foi g os padres guando passas delnua residencia pa outra
nad leve Comigo nhũa cousa, foluns fens vestidos Sal qus huvinho
mas guardere aordem g acerca dylo tem dado ofe. Vifitador.

concordarás todos _Forg ifts he alhi conforme anfta to ficam fporora. Oripfto
eng tombe Eubieras todos foi g as pousadas gagora feachaw nas
ditas refidencias. Sasqodiante os fer nella fiferem, Coms os
ornamentos, artifarias delaſa, Soutras Couſas femelhantes, comu
mente nad aſtive ofupover daqnela refidencias pa asdarem
asoutras, faluw fe en alqura parece oneke tanſs defobejos &
ſem fartar adita refidencia parecepjuſto ſupriſe aoutra mais
pobre, mas arcousas os oxpaos fífere ftua derracas a ſua
Eufta nao ſedene tirar dasditas refidencias enhua manza
pa ſedavem aoutras,

16 Pergunta.

Darmomos g en noſas aras

Coine como do dogikos

Leva ſe entender be ifto en Europa ſe ha de ſabr g entre
os Congos de Japão g ſao ſens religiosos, ha dwierças dimda
dee. Sovdens, Sentice Mas hua delhūs moços g chamas dopicos
Jefrias enfinaſ casas pa fere Bonzos, Edeſtes tombé ha ms
en noſas caſas, osquaes Vao veſtidos de Compridos, ſpad tidos
chũa certa manſa g religiosos ainda qbe ſao (gnaſtas
nedapmpor ne Irmaor, entice dodos os Japões, Sacerca diſs ſe
concordarás todos Latavas algūs pontos, Diº eng có cordarão 20 dos fri g ſenas
podías eſcyfar osdins douzicos enofias caſas. Zoducercar retor.
Aia có g amarov farce deltes vine ſe criação é noſas casas os

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c'animo Sesferança defer Irmaos tirados estes nunca
teriamos Irmãos Japoës. Ara rezas he yº fad farte
necessario fa ajnda ferviços darmefmas cafas, pory Mef
Sad os enterpetices & os pregadores Sorg Lomas & dad recados
Sforæ amnior parte dos negocios, Saindas nos fteriam
finofamente foræ outros officios emfara, ag ornosers nao po
dem fuprir fem Mes, enas fecfpadefse & Japao forzerfe
Senas por gente fera tida por vertigiofa.
Oro fonto he q̃ ge tambẽ cõ cordarão todos foi gnad frinha concordança todos
en hũa mama darfe licença anhũ defter dooseis q̃ febo
defte cafov, ne Cafandofse fo ferviffe delles a tempo em fe
mellantes officios, mas avrg seguirerẽ afar feaportẽ de
Tovimento deferinco daseveja, enfeme Nhantes minghõ
pollas fequintes vezões. Ara porg como ofta dito estes
Comumente fecrias Osdesero deferé Irmaor, E por ifto
pregado & farzem outros officios g os Irmaos farzem. ffas
tidor porico embra tota fæ efperituco dos Japoes, porode
noda aportes fe forfe grande omrxa ZapafaMado, como
agente verfiota daigreja, poronde dando Mes ficaça
fe porfao afar comumente fequereras cafar fudor. Efĩ
canias Mes fponco credito, entre os Japoes, & nos Com
ponca efperança determor Irmãos Ara rezas he q̃ que
Criador Mes & fegor Smotheres & inimidads de fuas fafas
nas fermerias ainotras deas for og formem q̃ pretendemor
delles flapao, Aæa rezas porg comefandosse adar
licença aoftyrus dopicor de fafarfe, ficaria efte gras.

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muy abatida en Jafad. & pareceria Anfa muieftranha
& daria muy pones Credits onoffa religiao, fogné ainda
efte orbonios fe cafaom

Concordarás tods. 13° Ponto fi eng tombé to brerow Lodos geftes dogicos naõ
fe obrigasse aconfessarfe mais q̃ qua nes cada mes, comin
gando fomite en algumas feftos principaes. E que fenas com
felfaffe cofen superiores, ne fo os fy dellifas refidencias
eftad mas fontios p̃ deontias refidencias, p̃ q tenha
mais Liberdade & tnas coltices, & tido fenas ftiva aus
quirexé Confeffor & comungar mais frequente mente, gnad
poffa fer. & reço fe fiafe aneres estraordinariame raordinariamentr
quands fes quizerem, & or fes é cujas refidencias eftaõ
necessariamente quando fao virtuosor & ine in es defenos
on totos defcrevem Irmaõft

04° Ponto p̃ fe ande comer co offre & os Irmaõs, a fer
Ca-dognove ou ne diverfàs openioes, a fra foi por quato
ograo de ftes era eJapãs muito onxado & fe vinem
Como religiofor nad nas crad endecente fppecialmente os q̃
Sas pregadores comere co ormais Irmaõft. Ara openiao
p̃ fignarcafar & refidencias particulares, os dogicos fe
fe criad ja fere religiosos enoonneniente & commefe
os notros Irmaõs, fppecial mente grounds fad ja grandes
& comecad aprefar, afei porter eftu udados como tamben
fãõ tenhas mais reputaçã Japoes & eugenforen mto
pa os oficis fazem, mas nas cafas & collegios ordenador
aonde vine minho comefé a portador dos Irmaõs on
armenos nad comefé fenaõ na fegunda mefa. afei p̃ z

desta fovás ospes
ergantino Elofep's

University of Saint Joseph

Bibliotheca Diocesis Macaonensis

Fra cabral. cespedes

Antenino lugs fever

do fomete dos prega

dores.

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Mes reconhecas fen gras, como tombe fãg mais fe Etenda
adiftinção q̃ ha entre Mes fornosor Irmãos.

Afa operijaffry q̃ne nas refidencias nẽ nascasas faste
quis aonde os nofsos Virão Juntos, enhnamom Coma
hoveferario nẽ apra nẽ afegunda mefa, folus fe en
Ngn dia dafesta entre carmo. quizer ofufo, duvidar
algũ nes Ngũ delles faNe fazer favor, fazendoofomer
Comos Irmãos afsi porq̃ nad Ebem nos colegio eſta
miſtura entre os Irmãos ſella, como combent yque
Me nao percaſ os Reſpeitos aos Irmãos da ſanta familia
andade, Econhecendo adeferença eſtime mais quando
chegas afer firmas e fere tambẽ eſta deferença conhe
gidodetodos osoutros.

17 Pergunta.

Sefsnofos deve Comer

Japas émeſas altas

Acerca deſta fetrataras tombẽ dos Loneos, Oio Seco
vinha aos nofsos Comerẽ Emefas alteas, fendo ocyhum
Univercat detudo Japas Comer acentados ſobre ſuar
eReiras damanza e elles Vsas, acerca do igual onre
duas operioes. Aia q̃ nas refidencias particulares.e
meſte nochas, demanza q̃ os Jacoes Vsas, mas nas
Casas Ecolegios ainde Vinerz muitos dosnofws iuntos
Secomeſke en meſa alta damansa Glecome & Sucopia
Idlas ſegintes xezoer. Aia porq̃ osnoffers omerdas

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Deſtaforado todof

os mays acreſcentam

do que nagynalas

bem gorias o pruga
dore comuvir algum
lambo afastastos com
os padres.

Neste depois com
cordarás todos lo
quindo aza ofẽ
niko

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Comumente se faz de outra maneira dos Japões vsam
 Sformindore damansas & se ferue Japãs fícaras bien
 almente nojinnexo quasi hudo seu sem aproveitar
 A ja porq aonde ha tanta gente nas se fo de guardar
 a Limpeza gentapas senfa Comendo afua Chara, lle
 cialmente & ke osnofros gestao acostumbrados acomex

foutra manna

A ja senido foy g nenas refidências ne nos collegios
 se come lle & mela alta, mas g se guardese o costume
 vniversal del Japãs, fortas seonintes vezes, A ja
 porq estando Japãs, lhe verão ginos comedemos a
 seus costumes spois he costume Vniversal afsi dos Con
 zos, como dos seullaves comer nochas, acentados sobre
 Suas esteixas, tombé devemos defftamonos a comer nos
 onhos. A ja rezad he porq sobre dodas as conxas. se
 esmeras os Japões notimpera de fuas casas. Sdas melfas
 ég come, fladdifcas quando Vé comer doutxa mom=
 Ecomed osnofros Omelfas altas co alhas Zonardorna
 fos, Como os nas podem acada comer mudare. estad sem
 pre amaçador ffuros, g he Counsa mui aBovecida Ses
 Franhada dos Japões. A ja rezad he porq comendo
 osnofros Jemasi Omelfas altas nao se fabẽ depois
 bem acomodar acomer nochas & a limpeza qfaze
 o Japõu, E como acotece freqhente mente, Comexom
 os semãos Eke os Japões seao hidos g homes furios

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Sdefornar Criaçados ~

O ã fontu fri acerca dos mongaver Sconsas & fecome em
 morma de feaparelhor, porã ha entre nos Selles tom.
 grande de ferença ã ne orde Suxoßa fefodé dekido acomo
 dos co oscomexes dos Japoès, ne ostapoes cõ oscomexes dos
 de Smopa, acerca dognat ãne duiereas openiões, Lia Desta forão os padres
 ã nos frecuvaçemos de acomodar Sus co osowros, Safri a Joseps. E carrias.
 metude, da lomana fe frilke ocomer damanza de Susofa
 Sontra ametade amanza de Tafas, paã deflamansa fe
 gnardafe pa odos ygnoredade, porã dontxamos a ne osde
 Suropa poderias aturar os oscomexes dos Japoes ne or la
 poes co õmenes de Suropa, Afa openias foi ã alle Dar i foras Osper
 Ferença nos tanto cofilte nas corsas quanto nomanevia Gaspar wels La
 dos ferveços. E deoraforesar. Sonde entindo feonardase mexia. Leão Bas
 gnano comodo dexeponu Edo ferveço ordem Sevilu Miguel var. ambos
 me de Japão, porã fazendofe dejtamañ ne offaforest de Baltsajave, to per
 Framhaxias de Comer asnoßas corsay ne orde Suxopa, acrecentando que on
 caveferias quando aspodem aber dos comeres ferivs de fenas estranha
 afen modo. Spori estarmos en Tapas Es bem entindo acomo podem as vezes comer
 Jarmos a fen modo, Afa openiois foi ã étendo nos acoma Jalgua coufa as mo do
 Jafemos afsi granto ascorrsos The come como nomodo do Portugues
 ferveçs Ede afavelhar asmesmas Consor achara Jafar Desta 3ª. opinias foras
 joellas ferveços rezaès. Ara porã ia ã biremos en Japdo todos os mais que
 morderjamos enterde acomodar afen modo. Aza por g Lad. 16. acrecenta
 do o mesmo gos da

2. opinias

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267 os Japoes estxanthad afermodo de comex coms tam
bem algumas cousas daij vsnossos Come, como Vacas, poror
Sontras cousas femellãnter, Snos nao devemos dar ofa
riad ag eftranhẽ enhua coufa daij q forsemos enJapão
Afa porg muitas vezes acotese, aufer ftrmãs amore
encasa dosforesteros, osquaes das tido damoms grevra
KnJapão, Enas feaftumando os fe, aos Comexes daquela
mama oef kanhas, fnad comendo fcaad ofa Mhedad de
Comer femgonha, Aqa forg defformanfa fepmandaria
Enofas Casas entudo Limpeza, q nũh sao os Japoes, &
doubxa manfa fempore tivemos tidos os Sujos Shomes
defonça Prafad –

18. Pergunta.

SeenJapão cobemorandarmos
entado os catangires & cevi
monias q os bongos Vsam,

concordarás todos Acerca dilito convieras Todos & ataõs pontos, Oro foi qõ
quanto omodo delriner deJapão & feus costumes & gverte
ce, a apolizia &boa Criança, fad ftram deferentes dusnossos
Eva abfolutamente necessaria, & nos acomodafemos agunedar
afsienfafa Este nos como fr, oscoftumes & catangues &
Mes Vsam, forg doulva monra Sefarias &receberiaõ my
grandes enjurias &defcorterias, &fenão poderia teatar
concordarás todos os Japoes, Oro Senhor fe le frefte por mesmos Japoes

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Com autoridade do sse Vifitador hu mado certos
mes. Scatornques gaviarnos de quardar, affei entre nos
como cõ os de fora, lag destañane caminhemos todos
fua bia, E nadandemos as escuras, nõ sabendo o q forze
mos, Sfendo ditto tyder q homes barbaros e deponca
Crianca,

O 3º Ponto foi o de tovimanza feprocursafe denos acomodar concordaras os 4º dos
a feus costumes q fenaõ faça entre nos policas de entido
Sforende feñuir acerimonias dos Conzos, porq isto fora
Coufa infinita, Elles não todos metidos em feus efteriores
mas q Tefaca hu modo dos cartingues. Scoftumes mais ne
cellarios e principais q fenaõ escurad de falermos oder
lã frartarnos cõ hua boa oxianca Conveniente aovetigi
ofos. affei entre nos como cõ os defora enJapão --

ig Pregunta.

DorVeltidos q deviã de

Usar dos feus Irmaõs

Acerca disto sse tratarão tambẽ algus pontos, Os eng concordaras os 4º pontos
Convierão todos, foi q por gento Japãos os nofos Lodos Vitiffem acrescentando os per
dua merma maña, E nas auellẽ deferença ne de farvetes dos Xmos q os doigeos,
ne deguiñes, ne deontro viftido nhũ, porq foi examos monjas catabiras e qũ
odor delhu corpo, Eva rerão q odor njstifeemos de fua me tragava Jeder. E qũ
ma maña,

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Oço fonho bi eng tambe Eobieras dos gevesido ox,
 dinovio Ecomu fosse Lomba SdeRonco co goreione antena
 tado amanfa dormantess, barvete redondo storbes
 dos dedos abertos coferre çiquives, pfer est abito con
 veniente Erecebido en Japão, Sosquimfes osam o2
 Casa feias duralho dos guimies desaparo, & asfontas do,
 jevi enterxas fasmangas estreitas amodo das nofas
 Conbas

Oço Ponto foi acerca dormontes, femilhas, chafvins, chi
 nellas. Ebators. acerca dasquaes Confas, omme dinerças O
 fenices, Aia foi se retiraffe deTapas amantes cwtodo asfe
 Nicado, pois en Tapas nade rusa flepode pafsar se oMe
 Ara openias foi og orpadres. se serviffe demontes guan
 dos Vas vifitor alguns fores, Especialmente. nxononas
 ni, S cofoxes gentis Edemyta calidade, Socarreads
 feteve partino Jefor y alguns doentes, onVelhos q tenham
 particullor necesidade deferniulbay, Schinellar, yog oma
 tes, heoma's prefado fgabado neglido yofper trazem en
 Japas lhe propio danofia religiad Emtodas aspartes
 As Ofertasfoy gorp en vifitacies Jemellantes, feferini
 fem demontes, formais contendo 20do se exstifse pordetro
 dafarsa, mar & jndo fora, on asfe. on afanarto polsaõ
 afsi osfer. Como os Jamais grandio ftuixem feruiir
 se dodito lado porg & casa onthi nasparece nece
 fario, sfora afsi prory nad acanallo comoporty nad ape.

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pode fer comodo & necefario por Cauſa das chuvas
dos frir. Idos aminhos os fazem.

Quanos ausbarretes hodos co cordaras gnad anefe
Jenas Barretes redondos ffredos, ne porcaſa ne fofora
Satino feſoſe dormindo denorte, mas Variavad acerca
dos barretes deforengaſt, porg his dixeris & forguras
entre osbongor, lbarrete he infione dedinidade offer
grando Vas fora ffecialt mence Difitar osfores ou e
outros actos ſubricos, bragad barrete deportosport, mas
elles ecaſa a fformas, encaſa ſpor fora trapad Carretes
ondeſanga ondeparms foreto redondor ffeiture Japaw
aceme Thonca dos desforenpart, forghato orbarretes de
forengaſt cyſtá muito ſſenas pode comodami ader.
Outros diferno gnas eva neceſſario neſa ospey osbarretes todos concorda
fore deforennoſt, mas q podiaſ bar encala, ffora delar vão nesta 2^a
retes, ova foſſe feitos emtapad ora embortingart, pois ſendo opimas.
Idos redondos. Equali dameſma momza nas ſe eſtranha
via dos Japaes, foſſumas nos Teriaw whua ocaſias de
diver, g leſas deferença de barretes, Estudo amendo
modidade, debarretes deportingast parece bem gorſadres
ſe finas delles ſpecialt mente en cerme Nantes viſitacões

2^a Pergunta.

Sederne os l^or foſor de ſacamingui
S da Prata,

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Acerca della pergunta fobre todos os pontos.

concordaram todos

Oifofi acerca do vfo do facamfingu emfi fomeras f-
dos, q fenas pode emfua maneira efcular o vfo dedar
Sreceder. facamfingu, afi a homẽs como as Mulheres
nos Vifitadores, q fecede? S fare, afi q por eſta vniverfal
Coſtume de Japas como porq fenas poderia deixar dedar
Sreceder, quando convem ſem ſumma deſcorteria, Senju
via, dos q recebẽ Dam, Enfiſh nos ha defatar,
concordaram todos

Ono Ponto foi acerca do vfo daſprata, fquantos aſq deoa-
am calicaes, Briſiblos, ſoutras coiffas ſemelhantes, q ſer-
vem pã o culto dyvino, ſerviços das ygrejas e do altar
ahvos parecees q ã tinha Sera bem ſervirfi e Japão
deſprata, qnanhq comodamente pode ſer, porq afim
poſa, fobreira dos ornamentos no culto Devino, qual
maior ſia, tanto mais he çõveniente todas aſpartes
eſpecialmente em Japas, aonde nas tem aveſlinhas xpm
outro tulho ſueſplendor, q of lepode ver nas ygrejas da
Europa

O 3o Ponto foi acerca da Coroa Prata q pode ſervir nos bõns
queſes, q ſe fore daqs fores de Japão emnoſſas ſaas, Sa-
cerdotimente ſervira de Pena para q nas pareça
leſivamente ſervirſe da Pena ouſa deſprata, emſemelha
les, o qriores, por iſſo ana fazer omvra as ores ganhofas
Caras fi lhama, dos quaes muitos ſtenem gentis lhas
terem mais eſta q dar Conças e Renoves franias tendo

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Coniſto mais veſſerto Scvedios anofas fouras,
Ara openmás fi y denhura momſa Cobinha Vſarſe Deſta forás dos
ennofas faras, noſorviço domeſa deſbrata, ſã fetivaſe os mays 9.
Alguna gateagora ſe vрана embungo quando ſedona de
Comer actlet tlet, Sao Primerpe, prius ſefore ſomente alguã
Collhor, Sparſo, & faca, E o calbo deſbrata, ſomente os
orſhitor fores plas ſegintes vezoes, Ara porq nhũ for
de Tapad vſa deſbrata, ne nẽ nhũ Bonze, porgrande Erico
Leia, poronde muito menos adeineríamos noſoutros
deosar, Ara porq coifo nauſeruia ſamar's Copa at
Camfarmos, nome deſer muito ricos, og panhna Coura mor
Tonierta, mais gradanov, Aza eraſporq he
Conſa tam fora denoſſa Juſtiçad, y ainda noſſo
neceſſário brata, povrecia y aviomor de deſimulos, q
mais nas ſendo neceſſaria ne Vsada deningnem, Sá
Cifto fetivaſe de Prunes ſe deſſe aether ſatiffaças
ſe foſſe neceſſário, Sdaqui fordiante, ſenas entreduziſſe
enhũ lugar,

Ara openmás foi y daqui fordrança enhũ lugar ſeen Deſta forás os pes
fra cabral. lukis frois
rodwzik, ne ſe ſeruifree deprata, mas y da vja emBugs cespedes. Antonino
ſe Serinſke dag eſta rá entrozorida, Saçora ſe boſa na
mela de Lher ghe Cacis, Jarro, carafa, Copo. E ſartero
de prata coſuãs colthevës, garfos, Saçace, porq como. O
primerpe he gentio pode lhe anear algu defarth, nas a
caſaBar dagui adiante d'eſte ſerviço deprata, do L
Sefeſvina P.Lº, Edodanja y avendofre detivar ſe Bedefle
alguafatis faças daLanſa pory ſefar

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21 Pergunta

Das Reliquias, apnn agnus day

Scontas Bendas.

Acerca d'isto f'ervatavas alguns pontos, Or foi f'ectuintha
darfe aus xpart Reliquias. dur fanctor, Acerca do quart
Có Cordarás todos a f'edenija por algu remedio, demanf
Glenas defem, ne Religunas, ne agnus dey, ne contar
Senas comuir temp Scofideraçad, pois dar eſtaſ fuas
facil mente era fazer perder ane nevenencia Edelbacas, as
meſmas Couſas, Efeferirais mujtas endéçenenas, amijy dos
incorrentientes, mas defendo as particular, quann ang
treca, as a Reliquinas dos fanſtos, ouve divercas Oferides
Aia a eſtaſ reliquias ſe freſké das e arten Leicarios
los quaes. Zus ferniké fot fartenor nasprotuces. ſheade
ravem, e adevida reverencia najpreza, fowhos ſerni
ſem. fa ſempre eſton armaſeres faltad de porrev.oufera
for, fobre ala's endemoninhados, ong padece outros
doenças Jomethantes, Seſtes ſeras fechado demanf
Tenad ſofra abrir nem Ver ob eſta dentro, ſarando
armermar peſſoas dorſey ſrmoads, & poderau der ſeny ve
Cicarós, anhu outro ſade Vertiquias & ſera deſter dos
fantor oflas ſeovinces verdes, Aiazda na freſmitieria
Igreja. coms forte en form Gregoris, Em en otros fanſor
erunhas eſtaſ Reliquias entanta venevenera, ganedo
nella tanto ſſu ſenad alivenjas. os ſumos pontifices a.

*Neſte p. ponto a cerca
das reliquias, dos
todos concordarao,
ſe não deſſerem,
ninguem ſenas

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em hum. calo raro

Some potlos jupes

Se Japas is confulta*

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adaltas, fenas cõ muy grande confiança Sem tener, Saim
da, agura fendo origreira tã firme, as fe deri nas partes de Sua
ropa, cõ muita Stercas, poronde Esbem m mais, fenas de
nesta noua fofandade de Japão Ignas esta tã fundada nom
tã firmis Como era a apremitina joreia, Araveras. por q
Comu mente, as coufas semelhantes fastidas dos homes, naque
nevença. fhimis, & bem & fas tidar defaue prestades, spECIALt
mente ofafeer dentre das ameaçoes, tem m^a Contor cõ estrus
Cerimonias esteriores, poronde Vendo Mes o q se lhe das ve
Erginias, perde estima dellas, parecendo lhes se fosse detata
Importancia, Coms dizem nas, fedarião aos homes, tã facil met
Afterifados porq alsi nemercy experiencia, q se ofeaver donde cotas
SueLigurias. Enfacilidade autoeparar. ia alstem é tã fonca cota
parece garnas fhimad, & featcene apedir at se ftenho da
Gruz muy facilmente, Se Meus mefmos dizem q lhes parece q
yo q ledes asmiytas perfuas, ha ponea deferença Seve reti-
gunas Stotar, Aqa Defas he pory or papier freil mente en-
tras em forfas semelhantes & ponto de Somrra, Squando Ve q
Sedas a bus, &nadawutros. Formad aquelles aquelle nega & desonra,
Estas emfortunadas tanto q ou he necesario dathas, ou Me-
lereffrias, fãfvezes Gras, &dehi &déoutro fefequé vicõnens
enter, Suvivenevencias muy grandes, poronde parece coufa muy a
Certada, nadardar anynquem, Afs^a efs^a aynda q se achace wt
que apares. Sq artirefté cõ a averenença. y federne, outros muytor
nad estad. né tam adiante ne naynteligencia das coufas fime

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Semelhantes mé nadenacas gñelthedefnow có cader reliquias
fong dandolhes, acotecera faser évenevencias, fpecados endece
tel, açermelhantes vertigorias, Scomo comú mente, org avfedé fas
Sores, fpefuas frunicipães, abendo a ardam auubos 2 alles ferkoa
Sapodem como eſta dito fignir muits inconveniences, Ara opormal
for, qainda g erabem poſſar drias rezor nad ledové quaſi anique
Reliquias de ſanctos, bedanya naoparecia veniente proibir
ſermato poſa dar arrthma peſſa, pora aduſtefle pedillas as
neſes, Corel detanta importanera, adetove Partidade, qg ſe lhe nas po
na mama negar, fſficiâte mente amender da
das ate agora amuitas peſſoas, poronde parece Guastowia bro
ibiffe, qarnas deſe nhu ſe ne firmas, (aero os q̃ fore frompbores
Uninercas, do Kins. de Diungo & de Meaco, oir asmenos
a faculdade dedalas, & bu faro Cemelhante, fereferuafſe, as
Supor de Tapas,
Gr Ponto Bi acerca doutras reliquias qnas ſad of hor dos fator
Como nerbigracia dopas daſara de Nihia fora de toren. & da
S. tume, & daſſiedras do monte carlinois, & deoutras reliquias
Cemelhantes. Tem de hieruſalem. Sacerea deſtjou tambem
muitas divercas openioes, Aja geſtas reliquias cemelhanter ſe
podelle dar plus per dandral a adenida Eſte diracas,
Seaſidas, smudas ſua Vida, por artcomfar eltas conſas, Sortem dildo
Como os Jafoes altas tam acostumador dereceber deſpre Congos
muitas reliquias Schinos. Lefas ſuperficiar, nas tendo aliquas
Conſas cemelhantes poſſas arccansar dos, per parece q̃ ſene
fra ſua duracad, Ara openias for geſtas veligmas come
lhantes tambe ſe dere mui vora mente, 20 dallay noſgſtue

Quanto a eſtas 24
reliquias tambem
concordarás I Lené
pareltas fonſas,

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Juperiores viver

Jay's to muy ta co

Sidevarás

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forñ atodos of. mas fosem refofnadas en aufupor destapad

Juntamente

fomente, ou aelle afoutros tres superiores Uni

uereas das tres partes deja pad

13° Contu for acerea dos aoñidey, fdar ontoy bentar, Sacerea grato as contas
destor dobieratodos, ore q whina delove orisas fedelfe pformadas tambem concordaro
mas fomente pfos padres, felter comad deste fem Licença do Irmãos & gospels
Superior, no p2o ammo qm o Japas, Equando fuper asde as dem com múzta
rem, ardem co muyh menos teñ eñedivados dos muy dos confideracio faren
adevao athe agora, fazendo thes farzer Ngrads penitencias & algud xenitencia
vomaryos, fas desta moms aftenkas mais avas. Zmaj's Shima
Equisse cofeste etc

Outros difero diferad Stormbé os agens dey Rutas fenas demas dar
Jennd ffor superiores Vniuercaes, entrando entre ethe tombé
or Reitores das Casas Scolegios formador, rošmari padres osse
medianervos pfas artconfar defen superiores, or devotos g
as frederm, follar fequentes rezes. Ain porq of Japors ftoñ e
Fimas ascensas, quanto ahas de fioridade cafarleansar, &
onde nendo & comel horntes fonsas fenas Jenas pode artcanfar fenas
o deficuldade pfos superiores as eftimaras muy its mon's
doq as afitmas agora, Ana vezão forq odeferic dedorlhe
Cemelhantes Cousas aproverta muyto, endopode nuncadanar
Sfor endallas denemy deafrocurar fen Ponueits, deve offer
ter bem ders naddar fenas artcansandous prins dos superes
As trezas qd iso terias osp. mas o fazias de fazer que
Se enmendafre en alquas fuas fortias orxpar komand
aiad le dizer thes que elles **lorialbos** lorialbos i arfupor

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mas superior nofas entendimentos forçanmo eller, fomos
Confefas onfenad emmedas detari ftoz fueros, o quas pode
tam facilmente fazer, quando os padres fabe, e os padres
podem, mas nao Mas querem dar ~

Dologuare pareceo aefte qon fenab defse fenab ftoz
ditos superiores on amenos os padres Vsa fie desta fla
zia defclar quando aspedem respondendo lhes, e elles
fenad avia boysi pera lhes fazer artconfen e depori delles
fe emendarem Como os padres pretendem, as pode Thimermus
far, demaneiva qne elles freas e artconfarad ftoz mes dos
padres. aditos Contas fagnus dej dos superiores

Ha esh

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Regimiento para femynario De Jayan
1880

Para nuestro P. Senoral

35

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+

Regimento que te ha de guardar nos seminarios por to viso Visitador
nomes de Junço. De 15 80.

Porque a principal coufa que Sumana mête fe entende que poderá vejo
ajudar jdpad confervar Sacrecefaz nele a bõdade e a companhia
e a boa instrução dos Seminaryos, por ifo os superiores dele procure cõ toda
diligencia que o seminario fe governe conforme a este regimẽto. E alsimef=
mas a deftribuição das horas que nay to juntas a ela.

E porque cõ orde e concerto fenão pode guardar fem recogimeto Ec3:
e comodidade das cafas E fcolas necefsarias, Cos mefmos fteytor fe ocupará cõ
os moços tanto fe fore poucos fe fore muitos, por iffo cada seminario ferá
feu apazafado comodo e a caza, pera que fe por ella fe entre no seminario
eftando de tal maneira Solunk a cafa dos padres, que por ella fe entre no seminario
e todavia não polla em nẽnhũa maneira fer denabado dos forefteiros. Se
ferá feu patio apartado e ftudo omays, Conforme a traça que pera ifo fe dará
aos seminarios que esta alsima.

Ainda que o padre que for fuperior da cafa hade ter a fu porintendencia fobre
os seminarios, todavia terá Su Irmão a cura vinmediata dele, oglê he ds
e decóra a odio padre, mas poderá quando conue acoutar vrmoore e dar
as vufras fentençias quando aĩ conue, fem outra liçença dopadre. Sele
dormira e ftará fempre no seminario nas efculando em fufras con=
fay da cafa, fe não no bom governo dos mininos. E quando fove fora ir
com elley, farzé do que puarele fuas regras. E fcaproncifẽ Squenas por
ção tempo E fe delle fade eftar vu ou outro mão vu algu dógico de con=
fiança que fajude no governo delley. ~

A cafa dos seminarios fã de estar muyto limpa e comçarcada do feu altar fem=
guarnecido, e os fã fames fe mudarão em cada ano. E os moços ferão os
doctores emg e ferá ta famy fe mudará em cada ano. E os moços ferão os

vs may's honrrador vs dos lugares, da mesma maneira fensad por fuado e
fora. E quando estad najproje, indo de dous em douy com feu concerto.

Os moços irão limpos e vestidos e suas catafiras onquimos de canfa azul
coforme ao cõsteudo quando estad em casa, E terao vu fras Limpas quando was fora
da myma or cõ seus dobruços prefos, Lars que fore fidalgos E nd fees se farão
seus quimoes de leda azuis, vu de outra or fonesta tsforme aquas qualides.

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--- OCR Start ---

para leuar quando nao fora, vu se acofta pera vifitar afeus seus paredes.
especial mite em quanto foffe mininor. Squando foffe ja orandes certo fous
quimoès de campas a fuis limfor. Efterão fui tos.

TENHAO fam fual catabiras dobradas decanfa Granca, fera frauzer
de baixos dos quimfes nojuerno. Es trapas femp femp calços damesma capa
Granca, fendo de fuds provides em a baltanta, de tal manjyra fiad femp lim
pos. Sem concer fador. Snad fadefad fris no ynuerno. E tenha cada Su fua
efterringa pera dormir. Eno jrimerno fem qui quimas se cu tra,
falona mofer fora decafa fer Lee cada fomana aroupa 2oza concerfe

MERA ada feminario seus mestres que enfime remors aler Sefereuer em
Lakim. Sem fapas. Sdifir que a prender bem de Cer Seforeuer lhe enfimate
Latin, lends fer ago in fryfe. Studs omais vedenada mète, Sem fas Ger
darad adeftri Quicão das Somas, fazendo que as as que que da os fauad em ler Seforeuer
as gaftem vu wdas, vu amayre parte dellas em coffor Zefstudar latim.

Se os mefmos que huiere cuidado de Seminario foubefse fanto que pudeffe fer
mestres, fora melhor pora nad veu por niffs fanta pente. Efe ifto não fuder
fer. Fins a fufer mestives, Sora feriad de cafa Sora forasteiros, ayndag
se hade procurar quando se pode que se fonfa em neceffidade algua vuka
donde vi fumer ajynda que por cisto se ponfa a em neceli
cafa ou refidencia, porque colmo o frugto que se efpera defter feminario
he mojer do que se pode fazer em qual quer refidencia, afssi deve fer proui
dos mies.

DEpois pubere lakim vs que finere pera ifto abilidade aprenderad fus
Fras cienotas, especial mite cafos de confciencia, Emo Ffrando femp se
aezoporiencia que toque enfimaresy pfilophia. Et Seologia, como parece y pra
conueniète Kes enfinaras, mas enar de se de tres enfinar especial mete as coufas
que fao and fa fe. Sa immortalidade da alma, as diftorfidades despines

que Sa entre o Contory, Las Estroversias Eupimivis das Herejes, mas enfi
ne fe es fomète adoutrina verdadeira Sfolida pora que fartai api na phi
lofophia, como na theologia as ner dades comuns, & recebidas da igreja
nas fe curands de fer ler Arift. nè vuhos Autores à que aprèdas purplec
xidades Ediversidades despimões. Eerros que hiuera os ontos, horaf
jas, antigos Sora modernos, visquaes sabthor pora e fa ponte fad nona na
lhe. Stadio norak nad aproney fa nada. Spode far Zor muy dâno. Se
farao Su liuro corvète que senfa em fuma adsufrima col
mua fe outras inhouerpas, ou esey Leras pre alon vuto compendio, Shima
ra ya feita como fe ade viperis, vu de Dionisio Carfuliano, fouho ime:
gante, Snjllh e carreps muy to arociencia, afi cursuperiores como dos
Negres mais dilatada Smar fundada nas coufas denfia fe, porque
não mais de facas contrary's, ao menos afe que abo pândade siraç
dos franys fe poderias caufar muy graues danos in conuente er: Spor
iffo ferao aqui aempresas comque vim primas voluntos que geonmeter
deler

--- OCR End ---

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A Le disto gorêderão os que tiure pora iflos abilidade, de cantar Stager
Crans Soilas, Goutros fêmeerantes q fíruiraõs fera scullos &
cerimonias dajgrua Se & pora as festas folenes que nelay fe farzum

O Seu cormor Tera limpo Bem concertado E fuas mefas 2009s limpos, &
concertadas, fqual fe es dara sufficiência Es forme buy dade Snecefsidade
de cada Su, feia arros Franco, todo pão

Su foy depetfe ou outra coufa femellante Lars domingos, Elancho
Se daras mayõs vuho Say alem do ordinario, Lalpua frieyta, viou outra
Coufa por festa, Squando jejuare Se acrecitaras Juho faj. Sterad qua
licão em l'atim Tapão quando come, Safi no comer como em festas
vmayõs guardaras os culhimes fcatanqueos enfresy. Se os ouhos da
Goa Irianca de Tapad, võ quaes tambem fe infimarãe

SOBRE Tudo fe Sa de procurar que fe façad, afcoufas asen EeLAO
vrodonado guardandofe a diftribuição das Soras, pera que não aja des
concerto Sporifto upadre que tiuer cui dado dacafa faça o nav aja
falta em duzirefês miſſa a teu tempo, porque frespalham
hifto todo o mayõs yra des concertado, Sore ifts nas falſe amifla.
asua Sora fe falde depois de oração acabada frando vidias de festa
nos quaes fe Salde fer refpeito ao rono, Jos mininos, porque então não
elhi dão, não padeceraõ des concertos, Safti meſmo feguarde Sfenão
fe impida o comer do jantar, E da cea & pera iflos E pera que não
alarõe as Goras do jantar, E da cea & pera iflos E pera que não
fe impida o comer Su ou douw mocor pprios em fazer voomer
dacafa: fera feminarib Su ou douw mocor pprios em fazer voomer
com os q for neceſſario pera o feruio dos mininor, os quây não fenſão
Smais feruico
cota có o comer dos padres, Smais feruico dacafa, ſenas quando não
tivere que fazer paras feminario

A SSy meſmo Padre que for ſuperior dacafa tenſa cuidado qde fodas

as coufas se faça boa provisão a seus tempos pera que tenfa em cafa one
cefario. Enad paste de pois de traçado Stead se muytas coufas se remedio
falfandose com que acudir, quando senad acha oque se compra cada
dia de ordinario, Sporifso fora boa provisão de arros, de mifs de
prife secos Sfálpado de vmes Syamamomor fálpador. Economono
Souras coufas femeç anty, Stenfa hu Irmão fofficiente que sija gjas
quny Stenfa cuidado de feruies da cafa E dos mécor della Sque hudo
se faça a seu tempo.

1 N este feraõ sempre no feminario candeia açeza Sdormiraõ de ma
neyra hù do fuho abartados que fique Su myõs fa fame entre elles, no ql
ferad seus 200crs q tensida, Sterad no feminario seus almaris vu
arqui fanews com g vr dinhaõ seus candous Esna wupa apartada Seon:
certada de maneira que se guardeffem Esseminaris fique Limpo.
sem fer nele nhua coufa qdes em farace Stensa des concertados
o cupado.

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--- Transcription Start ---

LENHÃO Lambem hulauakrio comods Spatète, no qual se lauem
vrdinaria mente no verãs cada wito dias, Snoj nuerno cada quinze
dias, Salpuas vezes seere sodera dõ licença que se não alauar no
This, vu mar. Xassi mesmo tenhad dentro no Seminario sua clanajium
apartado do ouño que serue pera cafaz

O Pe

--- que for superior dacaja tenha grande aduertença que não distraja
vs moços de seus estudos veupandoos em outras cousas, mas faça y embeds
se guarde a ordem & prepras do seminario. Enas coufas que vcorre por
bem dos mininos do Seminario vuca sempre que se diz Irmãos
que tem cuidado delles, & com elle tome conselho sobre as cousas que
acerca do Seminario dos mininos lhe ocorrem

No Seminario não entrara nenhum Forasteiro se não for quando Telema
alon para fazer quebut, nè menos os moços de casa tenham entrada
alon para fazer quebut, nè menos os moços de casa tenham entrada
Comer ne ao visitar seus parètes asuas casas, mas dar se ha ao padre as
rezões por que lho senão concede quando o pede seus parentes, mas
quando elly quiere os vir visitar em casa, os fara ver indo bem vestidos
& concertador quando se parecer conveniente, & poderão falar com elles
vu for vu a acompanhado como parecer ao padre, aduertindo todavia
que se não distração com semelhantes visitações, Enas nensas por
muito comercio com semelhantes visitações, Enas nensas por
muito comercio com semelhantes visitações, Enas nensas por
de os mandar a algumas casas por estarem seus pays doentes, ou por outros
respeitos o que se deve conceder muy rara mente & somente quando se
não pode escusar, mandando os acompanhados co aloud pessoa da Jeriada de
confiança em comẽ, dando lhes quem não façaõ beber nè a far dajua
presença, En o mesmo dia tornem acasa, Sem nensua maneira permitido

Leftem fora della denoite

QUANDO morrer aleũ fidalgo grande, & principal poderão 2
de todos, ou parte ir o padre & Irmão aa acompanhar ao defunto
de dous em dous por sua ordem, mas não se faça fenas com pessoas nem
de importancia. & Contad Lenaras nas trepelizias das quas sabem
Se foruirao quã do propicad, & nos enterrametos dos outros & oftarão os
mininos forasteiros, & não irão os dacaça

TENHASE uma vivia que por Sua parte se apromete, & vivão
Limpos, & astem pelo tempo & por outra parte que vivão consolados,
& contentes, & por isso os tratarão & por nrarão os amor, guardandose
de ser asperos. & apaffador com elles, de maneira que se engade & vivão
des contentes. & toda a sua contraração, & tanto o que enfiaõ quando os
nè pera seu fom punerno, mas tudo se faça de maneira que se alimnè que
São mininos, & mininos de Japad, & que se Sad como mininos detratar
& cobrando ura & haue mete.

--- Transcription End ---

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Os Domingos Elanchor irão comù mète caminsar ao campo Later na recreaçã o em algum lugar depois de Jantar, Saroj os darà algus mòs para ara vo offa fruta por merenda, Sa tarde frenaras apear a casa in do lugar com elly.

MAS vu vuho em seu lugar com elly.

NAS casas avnde Safeminavyos alem do padre que for superior, Leve estar polo menos vuro padre, Eftũ delles seja confeffor ordinario dos moços, os quaes se confessarã cada my, E os que quizerè mais frequente mete Special mete os prandes. Os que tiverem pera ifs en fendimets comugara ao menos quais udzes no ano. Jaschoa da natiuitate, La Defurreiçã São Jpù sancho, dia do Afsunças da N. Snra, Seada fofa atarde comu mète os fará por meja Sora hua exportaça ensinando eres al= guma coufa especial, Zouma fofa será sthe ella conferencia

PROcure que ue fejad eccha nos seminarijs de ordinario fejad pele nobre, honrrada que possã estar no Zapiqui com tono, especialme te nor pri= cipios, nos quais imposta muyto aoveditor fem os seminarios E comù me te ftad fe receberá fenas os que entrare vedere seus pays, com intençã e septem= sempre na igreja. E por isso jras todos Lapades feporjuftos respeitos nas pareça ao superior que ue recebt e alon particular por algu tempo frou effe cabelos Sa facultade de receber os moços nos seminarios, afora Comète o que for superior de Tapas, So que for superior do Ximo em fua abfen= tia, E a mesma terá superior das partes de Bungo, das partes do Miaco quando asfe lhe fizer seminarios, E os mesmos terão facultade de Bessidir de Seminario quando conuir Squando depris defe ter prouado delles cus remedios fenas quifere a prouifar, Special mete quands forè Viçitor Elançor aos autos.

ADVIRTA muyto superior da casa em que estas os ditos seminarijs de não se ocupar nẽ os Mestres, nẽ os moços de tal maneira que ue lhe forme fao

suas lições nã se for hurte a ordem de e feminario, mas faça que em hindo sepuarde
Sua ordem, E senad se fuder mays aja falea nas viher coufas. E puar denfe
estas 2 digo de hindo mays que se conte ne este Devimento se formara
Conta superior quands se fide as cafos- feito a 2d. de Jun s de 580.

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DISTRIBUIÇÃO

das horas pera os mininos do
Seminario

1. No Verão levantarão as quatro Smija, Lacasarão na vração aos cinco Sua Sora padres, E no inverno correrão pola mesma orde, fazendo ludo Sua Sora mais tarde, E comecandose esta mudança nomeio de Outubro ate mija do Seurõ.
2. ACABADA a oração se dirá logo missa com seus pater nos, E os seus Varverão os Zalsiquy.
3. DAS fis ate as fete Em^a. paftarão em seus Eftudos de corando sua lição, E os mais pequenos aprendendo vocabulor Latinos conforme os parecer ao seu Mefre.
4. DAS fete Em^a. ate as nove Estarão cõs Mefre que em fima lakim dando conta dalhões, Edo que de corarão Counindo o que o Mefre os ler, fazendo os pequenos neste tempo suas materias, Eo mais que esse Mefre os videnar, qual fora cuidado de entrar de maneira aos prandes, Saus pequenos que que se não Espondão ne percão o tempo ajudandose pera isto dalous que sabem mais pera tomar alicad Sem dar amateria dos pequenos.
5. DAS nove ate as onze comerão, E terão sua recreação ordinaria
6. DAS onze ate as duas gaftarão poder em ler E forçuer Japão sem compor vs que fon bere em fapad alonas cartas E o for E o forme a que seu Mefre lhe Japão Ser denav o qual os Kumara liceo Semendará suas materias, ordenando tudo de tal maneira que se aproveite E não percão o tempo.
7. DAS duas ate as fry gaftarão em cantar, Estarão recreanduse no to befár, escoesendose os que for pera isso mais aptos, Zojndanduse o mestre

dalhões que sai bai mais pera o fengo tempo E popa suprir em enfinar lhes

8. Das fry ate as quatro Em^a. estarão denovo cõ o mestre que em fima lakim, vqual os dará alona com issân neste tempo Lendolhes alona outra lição que mais apreposito e parecer para ferem proueytos delles, de ends se mais seguir em ler, ou escrever materias em latim, como melhor parecer, se ama Sora os fica ate as fines antes da cea Se darão de folpa.

9. Das cinco ate as sete cearão. Estarão na recreação

10. DAS sete ate as oyto ferão repetiças vs que aprende latim, Ius mais pequenos gostarão aquele tempo vu em escrever Japão, vu te forçuer latim vu em alguma outra coufa o parecer melhor de ferõ

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11. As yãs farão feu exame, & rezação as fedaing as die f:

Slopo fe dirão adormir

12. NÃO auèds. Feltas entre lomana fe ge dará em a quarta fa a
fuefh Sua Soro diante, de modo que terãõ lomẽte duas Soras
de ler Se forever Japão, Eos mais ferãõ de recreacad, palsãds o
dauña Su fedaço de tempo em fanfer Seantar canto Sorpad, crous
Swiolas, & outros infrumentos femellhantes

13. Hos fabador pola manhãe pastarão todo em dar recordaças da fim,
que aprenderão esta lomana. Salepois de Jantar ferão duas Soras de
Ler Se forever Japão, E da hua frdiante ferá uacacad dadiftes
aquele tempo pera fe lauar, & fefquiar, & ferá fe confessar, Sena
Sora que obejar de pori dacea, Erecreação fe farão mea Sora è venir
apratica que em tal tempo fe farãõ de algũas coufas elpituay, &
viflta mõi Sora em repeti Sforzar Coñferencias pothe a que veuire
Sptre a doutrina Spaa

14. Hos Dominos Efestas depois de Jantar irão a folçar quinta vu ao
campo. Esetido tempo de chuina, delle muito frio & nas lopas vi ferão
todo dia recreação em cafa, postando a dauña Su pedaço de temps em
fanfer Seantor vs que foberem

15. NO TEMPO em que viner grandes calmas no verao fe darãõ
algũs dias mais de afueto dandfe vacaçoas vu remetendo o fe
algũa coufa dos eftudos conforme ao que parecer magi conuenẽte as
Superior dos feminarios.

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Consules di Jappon para el R. Padre General

la Dia

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Muy N° en S. P. A.

Tus señorías sea consultado primero en Bungo y en otros países, creuo conforme a lo q allí señalo, y despues ñotrañaste de nuevo lomy. mo en el Elleats y en el Dimo, tomaron las opiniones Desde de manera q en la margen dela esnfela a su voluis primero vanavan las opiniones daquells q nue escritos enla con fulta peraque car todo es fuslon y para pueffer mejor declarada los cofos torne asere un denueuo fte con fulta, Amandando la ultima refolucion delhos como se estuuieffen juntos y conforme alto paricido oler preguncas las opinio. y por consejo va algun tand medora dela q se efeguio primero, y de. aquella om bie dala China una via av. P. por los Philipinas por la nueva España, y agora le embio esta, y despues se hizo mas Finca y clara, y se halla como se ha dicho enla sup en lastra alguna Diversidad, me parece Deueria se av. P. para q sepa como passa, p°fi se mirare algo ua escrito en la margen dela ftra semie, se hallara en todo es conforme aeste auq aja alguna vanedad en q se escrip Jenho, y por este cotxes mejor Cpo fera mas distinda y mas clara.

D. V. P.

Hijo nuestro en el Señor.

Lor. Valey.

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Jfr.

consulta hecha en Japon, por el Padre Alexo
Vifitador de la Compañia dela India, en el
año de 1580 y 81.

Por no se poder ajuntar todos los padres en un lugar hizose esta
consulta en diversos partes conviene asaber en las tres partes princi-
pales, de Bungo, de Meaco, y de Ximo, en q ehta hasta aora dur
odo la Compañia en Japon. y por eſſo ſe hizo esta consulta primero en
Bungo en ocho de el año 80. y deſpues en An Zuchi jama, en el
mes de julio, y ultima mete en Nangosaque Lugar de Xima 2
de Ziumbe del año 81. en la qual ſe hallaron los padres ſiguientes.

El padre franciſco cabal, q entonces era ſupor del Japon.

El padre Gaſpar coello, q es agora vice prouincial.

El padre Coreco mexios, compañero del padre viſitador.

El padre Organtino, ſuperior delas partes de Meaco.

El padre Luis fraiſ, compañero del vice prouincial.

El padre Melchior de figueredo, rector del collegio de funay.

El padre Pero Damon, rector y maeftro dela casa de probacid.

El padre Melchior de mora, rector del feminario y casa de Arima.

El padre Luis dalmeda, ſupor dela casa y refidencia de Amacuça.

El padre Antonio lopez ſuperior dela casa de Nangosaque.

El padre Lucena, ſuperior dela casa de Omura.

El padre Juan Baptista de monte.

El padre Baltazar lopez el grande ſuperior dela casa de firanda.

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El padre Goncalo rabelo

El padre Bafhak gonsaluy

El padre Antonino.

El padre francº laguna.

El padre Gregorio de cespedes.

El padre Josef fornalete

El padre franco carrion.

El padre Aries sanches.

El padre Julio piani.

El padre Alonço gonsaluy.

El padre Balçasar lopez elpequeño

El padre Miguel uaz.

El padre Christoua deleon.ºº

Primera pregunta del modo que se ade
tener & llevar esta empresa de Japon
adelante. ~

Cerca desto pregunto se trataron dos puntos, el primero acerca
de la calidad y grauidad desta empresa, acerca del qual des corriendo por
diuersos razones, concluyeron fidos ser la empresa que tenia la compaña
en Japon la mas importante y prouechosa de quantas ha en esta prouin-
cia delas yndias orientales, y aun en todo el descubierto, así por ser
la gente de Japon tan noble, capaz y de ingenio muy espierto como
por ser tan sujetos ala razon y haçerle en ellos tanto fruto como se
haze, y tener aparejo para se haçer cada dia mayor, y que por ello
deuia la compaña haçer todo su esfuerço para llevar adelante esta
empresa.

Concluyeron tambien todos juntamēte con ello ser esta empresa La
mas difiçil, y la mas peligrosa para se llevar adelante de quantas

La Compañia tiene, porq Allende de la diferancia tan grande & y de Japon a yndia y a Roma, y de muchas condiciones y calidades particulares desta tierra, & fer mas difficil este gouierno, fe halla en el algunas difficuldades, cafi irremediabiles y particular mente los figuiẽtes.
a i. es dela falta de los Theforos, porq siendo Japon tan grande y siendo por

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en diversos partes tanta conversión, y teniendo costumbres y Lengua tan diferentes de los nuestros, y tan difíciles para se poder aprender, no puede la Compañía en ninguna manera segun parece suplir de obreros ala xpiandad que va haziendo, porq ni puede auer ganfor p^a ni tanhos hermanos y predicadores como son menester, y como esta xpiandad va cada dia tanto creciendo, siempre nos hallaremos con mayor falta de obreros.

a 2^a dificultad es, porque sin hermanos Japones, no podemos bivar, y formando muchos dellos como sean muertos en la fe, y por los muchos ocupaciones no se puede influir en las virtudes y letras como conviene, y si tengan los Japones calidades y costumbres y modo de proceder tanto tan contrario a los nuestros, corre peligro q no aja entre ellos y los de Europa mucha union, de do se puede con el tiempo temer mucha ruina.

a 3^a dificultad es, de la carga y peligro tan grande en q han siempre de vivir los nuestros, ha Ziêdo officios de Phelados y de curas, y teniêdo toda la carga desta nueva iglesia a sus cuellos y como los obreros sea pocos y los negocios y xpiandad cada dia vaya creciendo, quedan siempre los nuestros mas derramados y cargados, y no se entendiendo como pueda en algun tiempo echar la compañía esta carga. es esta muy peligrosa y en sufrible auiendo de durar para siempre.

a 4^a dificultad es, del modo con que nos hemos de sustentar quanto al temporal, porq siendo Jappon tan pobre no se puede esperar casi nada del y los padres con lo que les viene de fuera ande sustentar asi mismos, con todos los casos y yglesias que tiene y van cada dia haziendo y no puede de xar de hazer otros diversos gastos necessarios que llegan cada año amucho suma, los quales como crece la xpiandad van tambien ellos creciendo, no se ve donde pueda la Compañía tener para esto remedio, porq el modo con que se sustentaron hasta agora de los gana-

cias que sa can del trato dela seda allende de ser anuestro proficion in-

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Concordando todos

conveniẽte, es muy peligroso y cierto, que no puede durar para siempre, y aun q pudiera fiembre durar, no alça can estos ganacios para conseruar lo que esta hechos, quanto mas que una cada año amucho riesgo el cabdal, y esta perdido se pierde todo lo que esta hecho sin remedio.

El .2º punto fue tratar de algunos remedios q se podrian ofrecer vstedes, o aparitas, acerca del qual tambien concluyeron todos que se deuia hacer delor unvs y de los otros, asì para fomentar qualo fuere posible algun remedio para estos dificultades, como tam bien para que en Oloma & en Doringal se entienda quales sean los verdaderos und remedios q se an de dar a Jappon, porq como las cosas desta tierra por la diversidad y contrariedad de sus costumbres y calidades y modo de proceder de Europa, no se puedan bien entender fino de los que hienẽ della experiencia se pueden a la facil mente ofrecer algunos remedios a parẽtes y pareciendo Guefs echados apoder esta Xpianada de Jappon, y por esto por sus preguntas se propovieron y dijs putaren los remedios siguientes.

Pregunta. 2ª

Si fuera conueniente uenir otras religiosos para ajudar en la conuerfio de Jappo.

El primero remedio questrato, y se puede ofrecer es se conuiene hazer mistancia q uengan a Jappon otras religiones, para nos ajudar en ta grande empresa, y esto se puede ofrecer ser cosa muy conueniẽte por las siguientes razones. La. 1ª porq claro esta q lo q nos no podemos suplir es bien que acudan los otros, y no se pierda el seruicio de N. Señor y tantos almos quantos se pueden conuertir por falta de obremos. La 2ª

es paq aßi vemos que se hizo fiempre en el mundo, yndo en diverfos partes
diverfos religiones. y deßto manera se conuertio tan grande parte del
mundo. Cafa paq la Yglefia de Dios eft ciuû amicta uarietad
lo q fpecial mente se nerefica es la diverfidad de las religiones, y aun.
y uan por diverfos vias todos se ajuntan en el fin que se preßtède, y lo

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falta ala una se suple con las los otros.

(a 4ª es. por parece q̃ en algũ tiẽ

po ade auer tambien en Jappon otras religiones, afsi como las ha en Europa

y por esto es bien q̃ vengan agra q̃ ay tanta necesidad de ftreros. (a 5ª

es. porque afsi como la Compañia ua Saziendo fruto claro esta glo havia

afsi tambien otras religiones, prg no se ade presumir, que tenga mas uni

fd, o mejor modo de proceder la compañia, delo que hize õ hay religiones

tan fanchas y antigos, y que bizieron tan grande fruto en todas las par

tes donde fueron. Y pues la Compañia huuo manera y vn hõ de perfe

uerar y vencer las grandes dificultades de Jappon. sabiendose acomodar

con sus calidades y costumbres, claro esta qualo podran dela misma manera

hazer las otras religiones. (a. 6.º es. prg como dis el Apostol. omnia

probare et quod bone est tenete por donde alo menos parece que se deniera

experimtar lo que puede haer en Jappon las otras religiones, especial mi

se pag con esto haria La Compañia dos cosas. (a 1ª que quieteria defi la

murmuracion de algunos que dizen que para gobernar Jappon a nuestro modo,

no queremos que vengan aqui otras religiones. Y afi afegurarnos par

ra con Dios que despues no nos prda cuenta y fuimos occaſion dese

perder muchos almas, los quales se pudieron ganar se hizéramos venir

a Jappon otras religiones.

Estas y otras ras Zones que se ofrecieron fueron muy bien disputados y

Confiderados entre frdres. Y con todo esto todos concluyeron q̃ aung despris

mera uista parece muy cuiddes estos razones, todavia aplicadas en par

ticular a Jappon son engañosos y aparetes, pag aun no esta Jappon dis

puesto para recibir diversidades de religiones, y la prueba dello podria Concedant hõs

ser muy dañosa y final mête no se puede entender q̃ esto por agora sea

buen remedio por las sequientes razones. (a 1ª pag aunde venir pocos

o muchos religiosos, si vienẽ pocos, poco aprovechara, y podrá dañar

mucho, y si se fueren muchos o an de bivir de limwna que pedia por los

pueblos, o alle de de no hallar en ninguna manera con que se sustente, pa

ra tierra feraphithe, fuera cofa en Jappon por muchos razones muy dañofa,
escandalosa, & in conuenicite por dyria, y fi fe ande bivar de renta, elloruça
De donde lo puede auer, paque fu Mageftad y fu fanchidad no haran poco

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se pudiere dar renta, y modo para sustentarlo
que está hecho.

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razón es, porquẽ Jappon es tierra de gentiles a do su
Majestad no tiene

ningun poder, y adẽs estã quinze o diez y seis maneras de
sectos, de su

falsa religion que estã todos tenidos en grande cuenta, y como es gente
de mucha capacidad, unos de las razones principales y los convierte
es ver la grande diversidades de sus religiones, y la unidad de la nuestra
quedando convencidos, y pues ellos dizeron cosas tan contrarias, y no todos
de Zimos una misma cosa, es nuestra religion verdadera y falsa la del
los, y teniendo agora otras religiones con diversos habitos, y diverso
modo de proceder, y en muchos cosas enconhandose y contradiziendose
unos a otros (aunque no sea en las cosas de fe) como por nuestros peccados
vemos, y acada paso acontece corre mucho peligro y tambien la re-
ligion xpiana pierda con los Joppones y el credito que tiene agora, pa-
recciendoles que como somos diversos en los habitos lo feremos tambien en
las sectas, y que las nuestras cosas son tambien invenciones de los hombres
asẽ como no se de Zimos que son los de sus sectas, porquẽ ellos no saber
discernir, ni se puede saber por agora quales sea las cosas de fe, y son cien-
tos, y quales sea opiniones en que puede uañar y contrariar los hombres
Sin menguante de la fe, bastara para ellos tomar este confeto, corner la
Diversidad de los habitos, del instituto de muchas opiniones, y del modo
de proceder, ni a esto no ayudara poco lo que pasa entre sus sectas en
Jappon, porquẽ todos tiene por su escifara los mismos libros, y los
mismos cabeços de Amida y Xaca, y con todo esto hiziero di-
versas sectas, con diversos opiniones, fundando cada una las suyas en los
mismos libros, y en los mismos anchras, y ellos por sus dioses adora
cada razon, porquẽ sin duda qual quiera delas religiones q̃ veneste
no se ade unir con la Compañia de la manera y conviene, mas antes ade
auer entre ellos y los nuestros muy grandes controversias y contradiciones,

fin poder auer en effo remedio, lo que fuera total ruina y perdicion de la xpianidad de Jappon, y notable impedimeto de la conversion, porq̃ alen de que para verificar esto, basta la experiencia dela que pasa entre los nuestros, y ellos en la gIndia y en diversos partes de Europa.

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En Japon hay shas muchos cosas particulares que ande ser feminario irremediable de muchos die oondios, y como aqui no ehta ni Ley, ni Orelados, ni otros hombres de autoridad que nos pueda ni alamos, ni concertarnos, y de quien fengamos miedo o nerquèco, sin duda se causaran muy grandes escandalos con que los unos y los otros perdamos el fruto y el credito. (a. 4. es. por que las calidades y costumbres dellap. pon son tan diferentes y contrarias alas nuestros, y ay tantos diffiedtda- Des affi en gouernar La expiardas como en tratar dela conversion, por no tenermos ahi ninguna manera de jurisdicion temporal ni Spual, ni Lapoder auer pr agora, y aßi on la gouernacion dela una, como è la promocion dela otra es necelsario mucha prudencia, y mucha experiencia aßi enla publicacion de los coros que son de derecho posfitino, como en la de cigeion delos cofas, modo de proceder, predicacion y explicacid demuchos cofas y causaria muy grande escandolo y rimperdimelo entre una gente de fanto impenio, tan alfinã, y tan nucua fe todos los paches no fe coformasse en sus yglesias, y como esto no prede ser auiendo diverfos religiones y lo que parece bien al unos, no parece alos otros, luego se causarian feismas y diuisiones y los que se concediesse auna yglesia, se probiberia onla otra, y lo que aunque pareciefse bien de publicar, publicarian los otros, de donde se causaria extrema ruina en Japon, y como no conoce de nuestro señor agora dores de lenguas, ni de rescitar muertos, ni de hazer otros milagros, y y hos maravillosos que hazian los santos en lo premitina yglesia, si las diversidades delas opiniones en ella basto para causar tanta ruina como sabemos, bien se puede entender loque causaria en Japon. La. y ultima razon es, por q la qualidad y condicion de los Jappones, es tal que ninguna manera se ade esperar que ayan de ser ganhados por Prelados y religiosos forasteros, mas antes como ellos começaran a aprender nuestras ciencias, ellos por si mismos se ande gouernar, porque no son fan humildades, ni fan acarador como effo, ni eßo les faltara Spirites, ni prudencia, y fonda fanta mos abilidad y autoridad, quanto ellos son naturales, y saben bien sus costumbres, lengua y modo de proceder, que nos otros nunca pudimos de acabar aprèder, por

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no ay necesidad en Jappon de multiplicaciones de religiones astringens, special mēte auiendo tan grande difficultad en la union de los animos, entre los Jappones y los de Europa, por lo qual y por otras muchos difficultades que en Jappon se hallan, probable mente parece q aung alla fueren otros religiosos no auian de quedar. Por las qual y o por otras razones que no se dexen ni puede todos esformir, parecio a los padres todos que la multiplicacion de las religiones en Jappon no solo no era remedio para la conuerfacion y conuerfion del. mas fua grandissimo estoruo, y inconueniente, y como tal parecio a todos que se deuia proponer a nuestro padre a su santidad, y al Rey de Portugal, para que por no se entedexa bien lo que pasa en Jappon, no se cause alguna desorden irremediable, mientras se busca su remedio.

Pregunta. 3ª.

Si conuiene embiar a Jappon algũ Obpo.

El 2º. remedio que se puede ofrecer es, si fuera conueniente, embiarse algũ Obispo a Jappon. Acerca dels qual se trataron algunos puntos. El primer punto

que pro afirma

ro fue si era bien hazerse un obispo vniuersal de Jappon o para persuadir que fuera bien, haze las siguientes razones. (a 1ª. porque asĩ lo hicieron los Apostoles, y se hizo siempre en la yglesia de Dios, asĩ como vemos que se ha hecho tambien en los obispados occidentales y orientales, a do luego se eligieron obispos aun no auiendo entonces tanto numero de Xpianos qual en ofera en Jappon. (a 2ª. porque parece cosa intolerable y nueva gobernarfe toda una yglesia sin cabeza, y bivar la esposa sin su esposo, y como esto sea el obispo de su yglesia, parece q es tiempo y lo oy a en Jappon, especial mēte auiendo ya treinta años que se empeço a fudar aquella nueva yglesia y si an hasta agora mas de cierto y cientuenta mil almas Xpianas con dozientas yglesias y parece buena anchura de tierra y buen numero de ovejas para mas de un obispo. (a 3ª. razon es porq̃ e

Jappon a de auer clerigos, y por lo consiguiente ã los ordene y gouierne,

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y quien pueda crismar, bendesir sters, y hazer los mas ministerios del Obispo, y doctrinar, defender, y tambien castigar quando conuiene sus onejos. Pa. 4ª paque desta manera la Compañia alcacaria dos cosas buenas. La 1ª descargarse del cuidado delas almas y de tantas Iglesias quinda dose de muchos peligros, y recogiendo en sus casas, y a su salus y comoda mente ala corte Romana, y quitar la occaſion de murmurar a algunos y podrian concebir q por mandarnos todo no queremos disponer en Jappon. Con todas estas razones, y por otras que largamente setratarion, final mefe concluyeron todos que de ninguna manera conuenia venir al Jappon Ge v Obispo y fuesse Prelado y pastor uniuersal de Jappon, por las siguientes razones. La.1ª porq Jappon se deurde en feudos s y sus Reynos, y en cada uno dellos ha diversos señores que son gentiles, y señor absolutos solutos en sus tierras, y unos son contrarios alos otros, por di esta Jappon en continuas guerras, y por eso no puede ser un Obispo uniuersal de todos, ni passar a su salus de unos Reynos a otros. La.2ª porq no tendria y Jappon ni podria tener para ninguna jurisdiccion ni poder, yno cen mil defacatos y des a fueros, como hazer su officio, jaca a da hora le harian pianos, ni con los gentiles se puede hazer agaa alos padres, porq ni ellos quiere. La razon es oade venir fin clerigos y entonces no hara nada, vlor ade hauer consigo strangers y estos allende que llegando en Jappon huego seande boluer, no seruiran para mas en el tiempo que alli estuuieren, que para dar muchos escandalos, y causar mucho descredito a este nombre de Dios y la religion xpiana; porque la libertad de Jappon es muy grande, y ellos no aprendieron nunca, ni la lengua, ni sus costumbres, ni querira a ellos ac comodar, porque todo esto costa mucho, y como no terra alli ganancia, ni poder, sino mucho peligro y trabajo, no ha para q se arjan alla de deteren y se quésiere el Obispo sa zer clerigos Jappones, allen de de se auer de paparr alo menos dies años primero que pueda hazer algunos dellos. Dios lo sabe quales saldran, y despues de hechor no tendra contra ellos poder para los gouernar. ha. 4ª porque es gracia pensar q un Obispo strangero fequiera

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acadmodar a los costumbres, Lengua, uida, y modo de proceder delappon, por que todo esto le a de costar tanto, que si fuere hombre no querra el stispar co tanta mortificacion, y si fuere sancto no se querera meter allena tanta carga, con tanto trabajo y disfazcian, y con tan poca esperança de aprovechar. (a.s. razon es, porque se a de tratar como pobre, y entonces no aprovechara, mas causara grande abatimieto ala religion espana porque como los Prelados de sus falsos fechos se tratan con tanto fausto, no se compadece con fappon tratarse baxamente el q fuere obispo, especialmente porque afe nos aborre los desimos quanto mejor es la gloma de los obispos por ser Pedros dela xpiandad, q es la de sus bonos, y si sequiere tratar con fausto y pompa, allende de tener necesidad de muy gruesa renta, no seria clerigos ni miniftros que lo pueda ayudar para Salvar los officios y miniftenos que conviene asu dinidad y asu yglesias por do fuera mos daño y descredito, qns remedio y ayuda la venida deste obispo. Y si dixesse que podria ser este obispo dela Compania. se responde que allen de que contra el tambien ualdrian Las mismas razones, se dieron tamen bien los sequietes para no ser ni aun dela Compania. (a.e. pag siempre sernia diferencias y contrastes con el superior dellappon, y casi è ninguna manera se podrian amaçar bien, porq no se auiendo el obispo de valer de otros que delor dela Compania. como el _____ tendria el ojo principalmente al buen gouierno dela Xpiandad y desus yglesias, y el superior defappon al bien dela Compania, siempre auria entre ellos contestes y desconfianças, porque muchas vezes lo que fornaria bien para descargar la confciencia del obispo, no tornaria bien al superior ni ala Compania, y los padres q el obispo queria tener en un lugar, el superior quereria en otro. La.s. porq los que se indinaran contra el obispo quedaria mal co toda la Compania y los desauatos q ael se bir zuffe, bocaria tambien mal co toda la Compania. (asporq el como hombre de casa trataria co menos refpedo con los nuestros, y por nauifrar con el, por do se causaria muchos descon fianços y final mente fin clerigos y dependisse del, no se enfiende como pueda vivir contento risahs hecho con tanta, un obispo.

L.2. punto que si alo menos fuera

bueno venir un obispo particular como verbi gratia en las tierras de Omura, y de Azyma, y moy xpiandad de Ximo. Jaunos parecia que aniedo

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aucedo de venir algun Obispo, mas conueniente era, que fuesse particular de Scima, assi por que uiere alli los nauios de los Portugueses, *Esta opinion fueron 20 como porque estas partes esta la xpiandad mas junta, y por eso estaria flos.*

mas autoridad y mas remedio para le poder acudir, y se compriuia Sal:

gunos de las razones que se dieron, para persuadir menga el Obispo.

Se euitarian algunos de los inconuenientes, y por la contraria parte se pusie-

ron, otros dixeron q ni esto conuenia, por que aunan los mismos inco- *Esta doctrina fueron

uenientes, y allende desto porque pareceria cosa muy fuerte y contra toda todos los de mas.*

razon, estar un Obispo en Japon y huuieße cuenta de unos xpianos,

y con los otros no, y se causarian muchos disgustos y escandalos, assi para

los xpianos como para el Obispo. El. 3.º punto fue si a lo menos

fuera bueno venir un Obispo de Ancl. y para eso se ofreciero las se-

guientes razones. La.^a para poder ordenar los dela Compañia, y a los

Jappones q se mineße de ordenar por el tiempo, por los muchos inconuenien- *Esta i. opinion fueron lo

tes que ha en los embiar a uidenar ala China, o ala India, assi por

-dies. f. los padres luis fra.

que siemte mucho peligro, como porque Japon carece mucho tiempo

Aniolino Josef, Cespedes

Leon. P.º ramon Aines

de la ayuda dellos, y a las vezes se halleran los xtianos muertos y con

sanches, Luis dalmendo, julis

Pran poco remedio. La. 2.^a porque por falta del no vsan Sasta agora,

fcon. Antonio Lopes.*

ni al sacramento dela extremauncion, ni el dela crisma, ni en el bap-

tismo ni oles de catecumenos, por falta de quien los consagre, y no es

possibile venir dela gñdia para tanta gente, por los quales razones

parecio a algunos que era bien embiarse aqui un Obispo de Ancl que

fuese de la Compañia, sin tener ninguna otra jurisdiccion, mas antes hi-

uiese de baxo dela obediencia dela misma Compañia. otros dixeron que *Esta doctrina fueron

ni aun parecia conueniente venir Obispo de Ancl por los siguientes razo-

44 f. Los padres

nes. La. 1.^a por que como viniesse con nombre de Obispo, no siendo co-
coello orgatina, Colec-

mo en Japon conuiene, siempre causaria mas discredito que prouecho, y
mexios Guan baptista,

Carrion, Laguna, Lucena,

como aun los xpianos no son capaces de tantos dignidades, pareciera

Raphael gonzales, ambos

cura de poca autoridad estar en Japon desta manera un obispo, especial-

los Balleter lopes. Miquel

mente por respecto de los gentiles. La. 2.^a razon para lo menos por dies

vāze, Muoz y Alonso dīaz

años no aura manera para ordenar Jappones, por que los niños del semi-

C.s.*

nario ni son na edad, ni podia a prender lo que conuiene para ser sacerdotes

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Nefta queftion los padres
Pancis Cabral, figuen
tado, y ponzalo rebtla,
fe fupieron determinar, ni
para vna parte, ni
para otra.

Concordaron todos.
en efto tambien concordaron
todos aung los padres fran
cifco cabral, figuendo,
Gephifa y rebtla ontle
fupieron determinar.

anty defte tiempo, y parece cofa enfadoña para efte ftinga efter defca
manera en Jappon no mas que para videnar y berdezni los dlers. Las porque
tambien alle auer des confianas entre el y el fuperior de Jappon, pues el
fhifpo no tenra oro credito, ni otros ministros y los q el fuperior de Jappon le
quiziere dar.

El.º punto fue fi era bien procurar de Safer clerigos Jappones, y logt
fe hallauan muchas difficultades por las fequientes razones. La.^a porque Sa-
ziendofe clerigos feculares Jappones, como ellos fea nuevos enla fee. y en
Jappon aja fanta libertad, no fe puede entender fino queharan muchas
defonderes y difsoluciones, echandof aperder con el exemplo de fua mala
wida, offi mis mas y aefto nueva xpiandad con peligro muy probable
de fembrar entre ellos falſa doctrina con diuerſas Serefias, por lo mucho a-
parejo que para eſſo ha enla tierra. La.^a razon por que el embiaſſe a-
qui el fhifpo tiene los conueniēces q fe han dicho y no lo auiendo quie-
ade gouernar eftos clerigos. Las.^a porque los ſeñores de Jappon fon ta libres
y abſſoluters en fus tierras, que Saſe en ellos lo que quiere, y como tenga por
honra y por coſtumbre amparar y defender cofa qual quiera los que fe

acuestun y en comedan a ellos, fi los clerigos por paretiesco o porofia amistad se encomendare aellos, no aura poder de obisps. ni de Perlado que pueda prevalecer contra los clerigos, de adonde canfaran, cismos falsos doctrinas y muchos in conuenientes.

Estas o otras razones hazê esta determinacion peligrosa. de todo eso como no sea possible de xar de bazer clerigos naturales con el tiempo. conclugeron todos q era bien vi disponiedo los que se offreciesse q podria despues salir para clerigos, pues no se podia de otras manera convertir Japponi susentar tanta xpiandad. como se ta Saziendo, y por la diablidad delalengua, por mucho que se trabaje empeçando dende agora, han de pasars por lo menos dies años, antes que algun Jappon llegue asaber canto y pueda ser clerigos, parecio que se fuesse dis Jappon Lde asaber lo q se ofrecisse.

Asi mismo parecio atodos que quando fuere tiempo de ndenar los Jappones clerigos, fuesie gouernador por algu tiempo delos nuestros, dando su fanchidad al superior de Jappon autoridad y fuiculdad de poder como su Nuncio prouer y gouernar los clerigos Jappones como mejor supodisse, hasta que el

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tiempo y la experiencia mostraße que era bien Sazerse obispo, esco-
giendo algunos delor naturaly entre los mesmos cherigos, em Gandorse al
guno flitfo efrangero, p^{rq} en este negocio es necesario procederse con
mucho tiempo, y para ã esto se haga afsi se ofrece las figuientes razones.
La.^a porque governando todo esto el superior de Jappon, allonde que en-
tonces fondlo mucho miramiêto à diverlas congruêcias y ra-
zones, no que-
dando ellos libres fino como coadjutores delos padres y de baxo del mando
dellos por algun tiempo, sera mas facil confervarlos, y faßer dellos fin mu-
cho peligro y experiencia. La.2. razon es porque como toda esta xpia-
dad sea hecha por los mefmos padres dela Compañia, entre los quales ha mu-
chos hermanos, y fan bien aura con el tiempo padres Jappony, claro est ã
el superior de Jappon sendra con los Reyes y señores Xpianos, y esta la
mifma Xpiandad mas autoridad y poder que algunos estos clerigos,
para lo qual no podrá ellos facil mente huyr de fu correccion, por do como los
padres tendran poder y estaran en todas las partes adonde Xpianos, no
se podran los clerigos ni con fuerças, ni cõ falsa doctrina facil mete valer
contra ellos.

Pregunta. 4.^a

Si es bien dilatar quanto se podiere La con-
verfion, o procurar primero de doctrinar
la Xpiandad ã esta hecha.

Acerca desta queftion se ofrecieron por una parte y por otra muchas
razones, por que para se dilatar quanto se podiere se ofrecían Las figuien-
tes. La 1.^a p^{rq} aun que los que se convierte no se podieffe bien cul-
tivar ni doctrinar por falta de obreros, fodania mejor es ã los prou-
cia se hagan Xpianos que no quedar gentiles. Lo.1º por que aunque
los xpianos fueffe flacos, sendran fredania siempre muchas agudas, y por
aun pueftos en el pafõ dela muerte buscar remedio y Sallar fu faluacion, lo

qual no puede hazer los gentiles q̃ biuẽ ciegos fin padres q̃ les pueda dar
remedio. Lo.2º p^{rq} aunque no se pueda bien cultivar, odo siempre fale este

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ellos muchos que son buenos Xpianos, por ser hombres de tanto entendimiento, se puede esperar con razon q criandose ftereros de los naturales muy mayor, aura despues comodidad para los cultivar. Lo.3. porque quando no se hiciese esta cosa a lo menos se salva todos los que mueren niños, los quales se perderian muriendo gentiles. Lo.4. porque se quita la idolatria con las abominaciones y pecados enormes q uan ayuntados a ella, lo que no es pequeño fruto, aung no se hiziese otro sino Xpianizar los Xpianos.

La.2ª razon es. porque la Xpiandad que es hecha, no se puede bien conformar, ni cultivar sinopasando adelante en la conuerfion, porque siendo los Xpianos pocos y biuiendo de mezcla con los gentiles, buê sempre comuchos estovers peligros y con poca reputacion y credito, loqual quita ellos el hervor ya nuestra religion y ley la autoridad, sin la qual no se les puede dar los remedios necefarios.

La.3. razon es. porque creciendo la Xpiandad, aung parece q crece tambien la carga y el gasto ala Compañia, podriase se puede con razon esperar q con el tiempo se siguia desto mesmo, aliuio y remedio alos nueftros, porq siendo los Xpianos muchos y poderofos, daran sin duda ayuda y renta ala compania, así como la dieron alus bonços, loqual no puede hazer agora por ser los Xpianos pocos, esparfidos y pobres, y así mesmo orediendo la autoridad y poder de los Xpianos se haran clerigos muchos dellos, ya que daran y descargaran mucho la nueftra Compañia, por do se seguirá para el gasto, y para la carga remedios.

La.4ª razon es. porque dexar de profeguir la conuerfion del Jappon por temor de los gastos, y por des confiança que faltaran obreros, parece q es des confiar dela diuina prouidencia, y querer meçerle caça midindo su infinito poder y fabiduria con la medida de nueftro flaco y pequeño entendimie-

to.

La.5. razon es, porque vemos por experiencia q así como ua la Xpiandad creciendo, así ua tomando mas fuerça la religion creciendo la reputacion de nueftra ley y en los Xpianos el Señor. Atambien ua oreciendo los fbreros entrando muchos dellos en la religion. loqual todo se puede esperar q irá en lo adelante mejor.

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La parte contraria que persuade parecer mejor cultivar lo q está hecho, antes de tomar nuevas empresas se ofrece las razones siguientes. La 1^a. por que con la falta de los sugetos quanto mas crece la Xpiandad, mas se a-crecienta la carga a Compañia, y queda con mas peligro de se perder, porque queda los sugetos della mas afpassoados y desfructos, siendo forçada por acodir a tantos partes, valerse de los que hene, aunque no fuesse con suffi-cientes, por do le puede acontecer muchos desastres. La 2^a. porque como se ha dicho quanto la Xpiandad mas crece, tanto crecen los gastos, y se haze con ella, y como Sasta agora La Compañia no tenga ninguna Renta, ni por agora esperança de poderla tener en Jappon, corre peligro de faltarle ese poco cabo dal, y dar con frio en herra en nemdios. La 3^a. es, porque quanto mas crecen los Xpianos, menos se puede d'ordir a cultivarlos con los deudos medios de los sacramentos y doctrina, y parece contra la razon, y contra la honra dela ygle-sia y religion Xtiana, hazer los Xpianos para los dexar despues, bivar y movir como gentiles. La 4^a. porque parece mas prudencia conquistar solo fanto de tierra quanto hombre puede conservar, y no in conquistando mas res y montes padeciendo muchos gastos y trabajos, y quedando despues sin nada, por no tener poder de Comforaarlos..

Estas y otras razones, que por una y otra parte se ofrecieron, fueron biê disputados y considerados, y finalmente todos concluyeron quelas pri-meros eran mas verdaderas y efficazes, y por eßas siempre y se offrecieße occafion de dilatar la Xpiandad en diverfos Reynos no se perdieße, mas antes se procurasse de encender el fuego de Dios en todo Jappon. confiando en su divina prouidencia que dara modo para se bolver con-veruar, como lo dys entre los Xitas, y otras naciones barbaros, y los sanctos Apostoles y difcipulos de Xpo Nro señor conuertieron, por que de una gente tan capas y prudente y tan deseosa desu faluacion, y sugeta a la razon como son los Jappones, se puede facil mente con ra-zon todo eßo afirmar..

Pregunta. s.

Si se deven hazer Seminarios de los nates
Iappones.

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Concordard final mente
todos a eſta question.

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Concordaron todos.

Para hatar de los remedios verdaderos que se pueden dar a Jappon. Despues de auer tratado de los aparties, el primero que se offrecio de hazer seminarios de los Jappones. & que ellos aprendiesen buenas costumbres y Letras, para poder ayudar haziendostos cleregos con el tiempo. Acerca delo qual aunque en una 603 concluyeron todos, q este era unico y verdadero remedio

para la conuersion y conservacion de Jappon, todauia se trataron y disputaron acerca del algunos puntos. El primero fue si los dicho seminarios se auian de hazer de niños, o de grandes, y aun que en el principio fano

diuersas opiniones, aunqs pareciendo que se hiziesen folo de grandes, jasho de pequeños, toda uia final mente frdos con andaron en la melfma opinion, q el principal cabdal seaua de hazer recebido moços pequeños, mas de efflo offreciendose algunos de los grandes que quisiese para efflo tambien se recibio ssen, y efflo por las razones siguientes razones. La 1ª porque este seminario se han de hazer para q los que en ellos fecriare aprendan buenas costumbres En efflo tambien final mente

Concordaron todos.

y lehos y nos pueda con el tiempo ayudar, y para lo uno y para lo otro fon mas aptos los pequeños, porque quanto al primero como ellos no tega hecho callo en los vicios como suelen hazer los grandes, se pueden astifer mejor, y llevarlos en la virtud y buenos costumbres por donde quiziere, y quanto al segundo como tengan menos edad, ternd mas tiempo, y seran mucho mas aptos para fundarse en los lehos, y poder empezar a aprender desde los primeros elementos. La 2ª razon es, porque deftes moços pequeños se hallara facil mente buena copia especial mente auiendo de ser honrrador y nobles de la manera que conuiene y de los grandes se hallaran muy pocos que sea aptos y quiera entrar a bivar en los Seminarios, por do como se ha dicho el principal cabdal se ade hazer en los pequeños, mas con todo efflo offreciendose algunos aptos de los grandes, es bien q se reciba porque aunq no pudiefen aprender Letras, nos puede muy de priessa ayu dar, en catechisar, y en otros ministerios, y se crian mas facil mete, y es poco gafto.

El 2º punto fue. se en los seminarios se auian de recibir folo niños rapat

Concordaron todos.

Dos, y determinados de bivar en la Yglesia, y tambien se auian de recibir niños con cabellos. Acerca dello qual concordaron todos que para agora los formi nanjos se diziefe de rapadno, y folo eftos se recabiefe en ellos, por las

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seguientes razones.

Ca^a porque estos seminarios principalmente se hazen para se prouir Jappõ de herotes, y para nos ayudar, y del cargar del seruiçio los niños y hazer cabello, no faze profefsion deher dela yglesia, mas solo de aprender mientras niños, y despues boluerse a sus casos, y los r^apades al contrario ja son de seruiçidos para la yglesia. La.2^a razon, porque como los de cabellos no son deseados de los honr^as y r^agalos de sus padres, fuera necesario criarlos con muchos mimos y sin muchos uezes a sus casos, con lo qual ellos se aprovecharian poco, y con su liviandad y exemplo dañaria los niños r^apados biuiendo con ellos.

Con todo esto concluyeron tambien q si la Compañia con el tiempo huuiesse comodidad de herros, y de renta para zazer estos seminarios de los niños de cabello distintos y apartados de los seminarios de los r^apados, fuera cosa muy buena y conueniente por las seguietes razones. La.1^a q desta manera los principales señores darian sus hijos para biuir en estos seminarios, los quales como se acostumbran criar en sus casos cõ muchos uici os y r^agalos, impraturia mucho al bien dela xp^andad y de sus tierras q se criasse desde niños en el temor de Dios y en las buenas costumbres, para despues de grandes ser buenos y gouernar bien sus tierras. La.2^a razon p^aq desta manera los padres detos niños tomarian mas amor ala Compañia, y se harian mas familiares, y los niños embeueria cõ el leche d'amor, respecto y obediencia alos padres, loqual todo ajudaria mucho despues q fueren grandes para gouernar sus estados. La.3^a razon, paque aunq en las partes de Europa toma la Compañia el asumpto de niños semejantes auiedo alla tantas comodidades para ser criados y enseñados bien p^aohos, quanto mas deviamos pudiendo hazer esto en Jappõ, ado los niños se crian tan malos y no tiene ningun oho enseo, ni remedio fina es loq la compania Le puede dar.

El.3^o punto fue a cerca de los Letras que se auian de enseñar alos q estaua en estos seminarios. Acerca del qual aung en el principio aunus parecio q no se devian enseñar mas qlatin y casve, sin los meter en otras ciencias mas y aun fan flacos y nuevos en la fe, todauia despues conuenieron todos

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Concordaron todos.
en esto cambie final mete
considerado todo
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en la segunda opinion que se enseñasse Latin, y despues acada uno Los facerdotes de que fuesse capaz. Y que el tiempo y la experiencia mostrasse que se Les fuv iesse de enseñar, con tal q alli el latin, como todo lo de mas se les enseñasse por libros Gruesos y apurados, y de ninguna manera se les enseñasse las verdades de opiniones que ha entre los Doctores, ni los controversios y de los hereges, mas se hiesse compendios distinchos y claros de las verdades comunes y recebidos, fundados bien en sus razones, y el tiempo daria a entender quando se auia de hazer todo esso.

Pregunta. 6^a

Si conviene al bien dela Compañia hazer Jappon provincia apartada del India, o a lo menos un Vice Provincial de Jappon.

Acerca desta question se trataron hey puntos. el. 1^o fiera bien haziersse Jappon provincia del todo apartada dela India, y de pendiente al padre General. Acerca del qual huuo dos opiniones. La 1^a affirmatiua pareciendo esto del todo necessario por los siguientes razones. La 1^a por Jappon es una provincia grandissima que conkiene en si sesienta y seis Reynos, y la compania esta derramada en diversos partes del, y cada dia se va mas estendiendo, y como esta mil y quinientos leguas o poco menos apartada dela India no se podra nunca bien gobernar fino se hifiere provincia. La 2^a razon es, porque los osos y calidades y costumbres que son particulares de Jappon, no se puede en ninguna manera entender en la India, y como los negofos y cosas dela Compañia en esta tierra sea de tan grande pezo, no puede ser gobernados por el Provincial dela India y su ofulon, que ni los puede entender, ni tener dellos ninguna experiencia y por esso para q no se cause muchos y graves des ordenes, es bien que se haga prouincia apartada, y se gobierne por su provincial y consulte gese in fado y tengan desta tierra experiencia. La 3^a razon porque el superior y Suviese de gobernar Jappon no ade ser en ninguna cosa inferior al Provincial de la India, Casi en las virtudes como en la prudencia y en las letras, mas antes

*vide trab

Japon c^a 5

India a 1*

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en muchas otros Le auia de llevar nãtaje, como al que en tierra de gentiles no estã gouierna La Compañia, mas sãda esta nueva yglefia, & hiendo asĩ sus dificultades, y por esto son necessarios muchos mas pantes especial mente vn oviaçon muy grande y efforçado, y muy buena disposicion corporal, y caĩ lo mĩfmo en su proporcion, ade fer en los otros y superiores vniversales delappon, y si se hallar lo quesiẽre el Prouincial en su prouincia, por los muchos necesidades que ay tambien ahĩ de hombres semejantes, se figuirã siempre auer mucha falta en la calidad delos que en esta prouincia gouernare, sin mediatamente no fuere embiados del padre General. La 4ª razon es por que Jappon no puede en ninguna manera ser bien gouernado sino es por vnos que sepan la lengua, y tengan experiencia delos costumbres y calidad y desta tierra, lo qual todo no se puede aprender sino es co mucho tiempo por lo qual es necessario criarse aquĩ mĩfmo sugetos que sean para lo gouernar, y como estos ojan defordenanças partes, ni Jappon los embia nunca, ni el padre Prouincial de la jndia los podra dar, si no fuere en Gados del padre General ni mediatamẽte. La 5ª es, p.q Jappon es prouincia nũera que tiene cada dia mil mudanças, y la Compa. con sus collegios y cosas seua de nuevos haziendo y acreçentando, asĩ como serã dilatando La xpianidad, y el principal fundamento q. se ade hazer es en los mĩfmos Jappony que se han de recibir ala Compañia, y para todo esto es necessario q aya en Jappon prouincial q sepa y pueda dar abodos estos y otras cosas que de necessity se offrece expediente.

a. 2ª vpinion fue contraria, que de ninguna manera se hiziesse por agora prouincia del todo aparta dela jndia, por los siguientes razones. La 1ª p.q Jappon esta muy lexos de Roma, y por esso no siendo el sup. de Jappon sab.ordinado al prouincial dela jndia, y no se teniendo otro recurso sino es por Roma, se puede caufar muy grandes defordenes y inconveniẽtes sin poder acudir depriesa con remedio. La 2ª razon p.que Jappon hasta agora no tiene ninguna rais ni fundamento derenta conque se pueda sustentar, sino es con esse poco que se faca cada año del Arato dela feda, y es cosa poca, muy peligrosa y incierta, por donde tratar del

debazor Japp

Esta opinion contraria
fueron cinco folios. Los
pany orgatinos, fsef.
Antonio Lopes, Vastian
gonçales, y Miguel va's

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prouincia apartada, parece q^{es} cosa de viêto sin ningun fundamento,
y quedaria ella a^s todas sus cosas, y collegios fundada en el aire. Las aⁿge
muchas cosas depiede su proueymiêto dela india, y de especial mere quâ fo
alos sujetos, los quales siendo prouincia apartada nunca em
bariarian dela yndia
sin los perigos, por mucho que nuestro padre encomêdasse al puincial de
La india y si nuestro padre los huuiere
Frigidors de Europa a Japon, allen de deser em biar
los immediatamete
grande poreftar tan lexos, no sera cosa muy
dificil, y de gasto muj
Europano se conocê tan facil mente los que puede ser aquí buenos, y
en estas partes se hallan muy grandes mudanços en los sujetos, pordo nos po
drianos enchir degente de poco prouechos, y que nos diesse mucho 3 que on-
fender lo que pare esta tierra, nueua y de tan pocas ayndas, fuera muy
grande inconueniête, y por e^o parece bien que los que han de ir a Japon
son din prouena des en la yndia antes que vengan.

Concordaron todos.

Fl. 2º punto fue, si alo menos era bien Japon se hiziese otra prouin-
cia, teniendo su prouincial con la autoridad y facultad necesaria subordi-
nado bodania al padre Prouincial dela yndia, y fodor concordaron
que alo menos esto ero necesario por las razones que se apuntaron para
se hazer del todo prouincia apartada.

Fl. 3º punto fue si este Prouincial, o vice prouincial auia tambien
de tener la super intendencia de Maluco, Malaca, o j dela China,
o se auia de quedar con Japon del todo apartado dellos, y quanto alo
que faca a Maluco Conuenieron hodor, que en ningun modo se podia
ay untar co Japon, pu^{es} por la mucha diftancia no se puede en ninguna
manera ni visfitar, ni gobernar, ni prouer por el superior dela Japon.

Concordaron tambien que por agra la China era neceffaris fe hizieße
Conjunta a Japon, a^{si} pu^{es} esta muy cerea, y se puede viſitar, y gouer-
nar de onde prouincial facil mête, como tambien por todo el menester de
La fuſtentacion del Japon, depiende dela China, y alla paran por mucho
tiempo los que em bien a ordenar, y los q vienen a Japon, y es bien que sea
Japon un lugar de recogimiêto entre los portugueses, adonde se puedan

Concordaron frd^{os}.

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for mar aembiar, y de tener los que la experiencia mostrar que no fon para Jappon.

Quanto alo que fora a Malaca, primero parecia a algunos à se incluyeffe, se ajuntasse a Jappon. especial mete quando se hobiffè alli Collegio grande, y las naos del Portugal veniffèn a Malaca derecho, por que entonces fornaria esto muy bien para Jappon, mas finalmente conuenieron todos, y por agora se ajuntasse la China y Jappon, y Malaca quedasse como primero.

Pregunta. 7^a

Del gouierno de Jappon en comun, y del modo en que se ha de fyrdenar especial mente quanto a los Superiores.

Porque hasta agora Jappon no estava sustentado y asentado de la manera que conuenia para se poder con mas fruto y seguridad de los nueftros gouernar, se propuso este question tocante a su gouierno, acerca de la qual se halaron diuerfos puntos. (o.i. fue acerca de la reparticion de Jappon, y de los superiores que parecian necesarios para se poder bien gouernar, y conuenieron todos que se diuidiesse en tres partes, conviene a saber de Ximo, de Bungo y de Meaco, por estar entre si afastados, y ser mas en ellas poder los nueftros y la mayor fuerza de la Xpianidad, y que en cada una dellas huuiesse un superior vniuersal que seniesse auxiliare de la conuersion y conseruacion de los Xpianos con la superintendencia de todas las cosas y residencias de los nueftros, y solo e fos poder fusse el oyçe prouincial vniuersal de Jappon con la superintendencia vniuersal, y esto por les siguientes razones. Cada por cada una destas partes ha muchas residencias de los nueftros, como anentre todas ellos conuersion, cada dia se iran las casas de la Xpianidad acrecitando, como estas partes estas lexos la una de la otra, y

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Distinctas de Reyno, y señorios
gentiles, y el oise prouincial no pue-
de acudir quando conviene ni esta
en fray, es necessario que en cada una
dellas aya quien tenga lo a fumpto vniuersal de la conuersion
de los Xpianos de los nuestros. La 1ª razon es porq los gouirnos
guerras, y otras desenquetaciones q Sa en todos ellos ocurre, acada passo de
repente diuersos negocios, graues, y importantes al bien dela Compañia, y
dela xpiana y conuersion. Los quales, no suffren dilacion, pagados y
necessarios y ayan siempre superiores que tengan facultades para proueerlos.
La 2ª razon es. porque Jappon es prouincia muy grande, y el superior uni-
uersal no la puede vifitar quando quiere por diuersos impedimentos y ne-
gocios y scure, y no es poco si la pridiere coisitar fodo en terminos de he-
cho de quatro años, y por eso es necessario q aya en cada parte quien visi-
te cada año, y entre el año quando conviene las residencias odos.

Pareçio assi mesmo a todos y cada uno
destos tres superiores sediesse cada año
un fanto de ordenados. conforme alo que puede dar de si Jappon, con el ql
sustentar las casas y residencias de aquellos partes, y suplir, como mejor
se diesse al los gastos ordinarios y exia ordinaria y ocurren en los nego-
cios en que se estiende su facultad, sin tener ni ellos ni los particulares necesi-
dad de pedir acada paso lo necessario al superior vniuersal de Jappon, y
esto por las seguintes razones. La 1ª. porque desta manera ni los negocios
ternian buen despacho, ni los responcios lo necesitaria, ni el superior es
que acudir. La 2ª. por des cargar el superior de Jappon, el qual no
hara poco si forma tiempo para acudir algouernos vniuersal, sin tomar
el a fumpto del particular delas cosas. La 3ª. para q no aya siempre des-
frastes y mala satisfacion entre el oise prouincial y estos superiores u-
niuersales, el uno doz iendo que gasto mucho, los otros que le dan
poco.

El 2º punto fue. si era bien assi mesmo señalar acada cosa y residencia un fanto cada año, o correr como hasta agora dando el superior a cada uno lo que es necessario, conforme a lo que pedieren o bien darse acada casa una cresta cantidad de forminado, por las siguientes razones. La 1ª. porq Japp-

Defta. 2ª. opinion fueron diez
Cabral, gaspar coello, luis
fois, Giels megeias, figuer-
dino, laguna, Ceballos, Anto-
nio, ramon, Orellana, Carva-
Mina, Miguel Diaz, lucena,
luis dalmando y Julio.

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hiene poco y desio manera se encostara el gasto mucho, porque teniendo cantidad cresta cada un se moderara lo mejor que pudiere, y no Soran como agra y gastando dela bolsa como son mas largos Legascar. La 2ª razon es porque Blora manera ni los superiores que estan en las residencias se pueden tentar, ni los superiores uniuersales Le pueden ir tanto al gasto si se da ocasion que arja entre ellos contrastes acerca del prouimiento y del gasto y se cause muchas vezes des gustos y enfadamentos, lo qt se enita dando acada residencia un santo determinado para su gusto.

La 2ª opinion fue al contrario que fuesse las residencias proueidors por los superiores conforme alo que pedisse para su gastos par los Sequietes razones. La 1ª porque este modo parecia mas seguro, y mas conforme ala pobreza y nuestro modo desproceder, y el 2o parece que haze los padres en una cierto manera propietarios. La 2ª razon es, porque como Los padres tiene diversos inclinaciones, puede ser que los unos masiado escaços, y los otros demasiado sollicitos en procurar lo necesario, y que en otros se esfrie la chandad con los huespedes quado los padres y hermanos passan por sus residencias yendo de una parte a otra. La 3ª razon es, porque Jappon no tiene renta cierta, y las ganancias dela seda son inciertas y peligrosas, y por esso no parece conueniente tarse cantidad determinada, por que despues de façada una ves, aun q ojan ganancias y pierda mucho del cabdal, fiem pre los padres puraran por su faca, y no podra el superior moderar los gastos conforme ala ganancia spierda que hiziere.

El 3º punto fue acerca dela facultad que sedeira de dar tanto al supºr de Jappon como alos otros tres delas tres partes. Acerca dels qual parecio ahedos y por quanto en Jappon ni la xpiandad ni los coras dela Compania estan aun bien asentados, y cada dia acontece casos repentinos y nuevos, es necesario que los dichos superiores tengan muy diferentes facultades de los que se conoce en otros partes, y especial mente al superior uniuersal de Jappon, mas quales y quantos deuen ser sus facultades, se

remitieron la determinacion del padre visitador, y solo se ofrena dificultad si el superior uniuersal de Jappon devia de tener de facultad, o no.

Defta doctrina fueron
los dies. fr. Antonio Lopes,
Juan Baptista, ambos los
Baltasar Lopes, Bastion
Josef, Aries
Sanches, Alonço gomjales,
christional de leon, y on.
ganchinos.

Con cadaron Pedro

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De mudar estos superiores, acerca de la qual fueron dos opiniony. La primera que la mudança de estos se reservasse al padre Prouincial por los seguietes razones. La 1ª porque conforme ala costumbre de la Compañia como estos sean aun superiores de los rechos queda referuada al padre General. Deue La mudança dellos de xar al superior de Jappon. La 2ª razon es, porq como Jappon esta tan lexos del Prouincial. si quedare el superior del tan absoluto que pueda mudar a todos a su modo, se puede causar muchos inconvenientes, no le pudiendo requerir ni ala mano, y estando estos superiores dependido del prouincial parece q fera el gouierno de Jappon mas seguro.

a 2ª opinion fue contraria que se dexasse al superior de Jappon aun esta dificultad de los mudar por los seguietes razones. La 1ª Porque estado Jappon tan lexos del Prouincial y no los pudiendo el coice Prouincial llamar se puede causar muchos inconvenientes, asy como por la distancia concede nuestro padre al Prouincial de la india estos mismos facultady que no concede a los otros Prouinciales, si por la misma razon parece que se a de conceder al superior de Jappon. La 2ª razon es, porque con esto terna el superior para co sus subditos mayor autoridad, y quanto esta fuere mayor gobernar mejor.

El 4º punto fue se convenia auer tiempo de terminado en la merdaça de los superiores. Acerca de lo qual concluyeron todos q parecora cosa muy importante mudarse los superiores de tiempo en tiempo por todos aquellos razones q mouieron asy la nuestra como las mas religiones anidenan q los Prouinciales y rectos se mudasse, mas pa quanto este gouierno de Jappon es muy diferente de los otros por la diversidad de los negocars differēcia de lengua, costumbres, y calidades de la tierra, por do es necessaria en lo q gobernar inteligencia, y experiēcia de la tierra como se ha dicho allen de la prudencia y urifind, por esso es necessaria procederse en la mudança de estos superiores con muchos hiento, mas auieds sujetos aptos para esso, parecer que el superior de Jappon no se gobernasse cinco o

seis años procuradosse q qual sepudiese que menos haga ninguno fuc-
perior de Jappon sin tener primero alguna experiēcia del, porq por todos

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Las calidades ya dichos, no parecia conueniete mudarse en mas Gene tiempo, y quanto a los superiores unos dixeron q durafse ellos fabien cinco o sexs años, y fin sentir que se mudafse de tres en tres años corriendo por la regla de los redores.

El.5.º punto que si los padres de las refidencias particulares se deuenia de La misma manera mudar de tiempo en tiempo, sobre lo qual huuo cabien dos opiniones. La.^a que ellos como mente se mudafse de tres en tres años por las siguientes razones. La.^a porque estando arraigados por mucho tiempo en Las mismas refidencias, se bazen en una cierta manera como propietarios, y pierden muchas vezes la diligencia y sollicitud de trabajar y ayudar las almas como hombres aposentados, lo qual ni para ellos, ni para sus onijo es expediente.

La.2.^a opinion fue que no era bien fin causa particular mudarse de tres en tres años. porque aun q esto fuese bien para los padres, era muy grande estorno para lo que pretende La Compañia en Jappon de doctrinar y ayudar las almas, porque como la conuerfion sea caferia haziendo, y la expe dad es in culta y nueva, escaça mète podra un padre en tres años conocer y fin conocerlos aprovechar sus feligrefes y birasher quando ya los conoce y fin conocidos dellos, en el tiempo q empieza a sal Zer frutos, poniendo a n.º fto padre q por ventura no los conoce, y ferma quifa otro modo de proceder, es grandissima y euidente esporno para lo que se pretende y causara muchos vezes mucha rifa y degustos en los Jappones de aquellas refidencias.

Pregunta. 2^a

Si es bien hazer en el Jappon algunas casas en
Las quales los nueftros biuan juntos ama-
nera de Collegio.

Acerca desto se trataron algunos puntos. El primero en q conuenieron todos fue, que esto era tan necessario que no se podia en ninguna manera

Enefto los padres
for Maria Boflian
Inzales, Carrion Joseph.
tiempo con ellipaine
Celtisofpe
Se mudaße de tres en tres
años.
Efta 1ª fueron las
tres y tres.

Defsta 2ª fraria fueron
los padres
líguietos, organzino, funs
ramon, Antonio, Pero
trois Antonino, y grego
de ceppofes.

Concordark todos

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us

fin este remedio: q̃ que por ello se fintiſſe alo menos
hes quantos mas de prieffa se pudiesſe, o ſaber una en las partes
de Ximo, y otra en Bungo, y otra en las partes de Meac^{os}, aſi
por se fortificar aquellos partes con los obreros neceſſarios, y a
ver adó las neceſſidades se pueden recoger quando conuiene; como tã bien
para se podiere ſazer las mas coſas que la Compañia pretende à aquellos
partes.

Concordado todos.

¶ L. 2^o punto fue en que tambien conuenieron ſodor que para bien de la
compañia, y remedio del Jappon era neceſſario intituyrſe en Japp^o ſemi-
nario en que los que se vinielſſen denueuos aprenden los coſtumbres y lengua, y
nouiciado en que se entrenen, y prueuen los que en la Compañia se reciben,
y collegio en que se eſtudie las ſciencias neceſſarias, porque por diuerſos
razones que con claridad a todos se entiende que eſto eſſe neceſſario. Os
unieron tam̃bien que ſodor eſtos exercicios no se podian, ni deuian de
hazer en vna caſa ſola, mas que era neceſſario ſazerſe en diuerſos
lugares por las ſiguientes razones. La 1^a porque eſtos exercicios ſon de
ſi muy diuerſos, y diferentes, y que no se compadeçe juntãnte en vna
caſa ſola. La 2^a razon es, y que no se puede juntãnte por las
finuas mudanças, como por otros reſpechos, no se puede en vn lugar tener
tanta gente dela Compañia junta, ni hazer fabricas tan grandes como
fuera neceſſario hazer para tanta gente. La 3^a porq se dan muchos
las partes lo que no se puede hazer, ſar ziendose en vn miſmo lugar
todos eſtos miniſterios, porque para los hazer bien ſodos, ſon neceſſarios
muchos obreros, y deſta manera caſi ſorla la Compañia quedaria en vn
lugar junto, quedando deſamparados los otras partes. La 4^a razon
porq aunendose de ſazer caſa en q se biua con recogimiẽto como se ha
dicho en ſodos los tres partes, parece que ſera conueniẽte repartirs
Do en cada vna dellos eſtos miniſterios.

Concordaron todos.

¶ L. 3º punto fue acerca de los lugares particulares, y quanto alo que que toca al nouiciado parecio a fodor que se hiziesse en Bungo por las siguientes razones. La 1ª porque el Reyno de Bungo esta en el medio de las partes de Ximo, y de Meacos, por do es muy comodidad en el medio embiar los fujetos portugueses, y Japones que han de recibir estos partes.

Laz

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La 2ª porque las partes de Ximo y de Meaco cada dia se rebueluen y perturban con guerras. y Bungs es el Reyno mas seguro. por ser for fester de un Rey con quien se medida el noviciado de otros Reynos que son del mismo Rey, por do es para el noviciado mas seguro en Bungs. La 3ª razon porque por estar Bungs en el medio y ser posaje de los nuestros que van y viene delas partes de Ximo y Meaco, parece conueniente que el superior de Iapon resida en Bungs la mayor parte del tiempo, y fiendo la institucion de los nouicios cosa tan importante, forma muy bien estar el nouiciado adonde recibir el superior mas comun mente. La 4ª razon, porque el cleryg viejo del Bungs es Iapiano y dandole nuestro señor algunos años de vida, se hara en el grande conuerfion, como vemos que se va cada hora faziendo. por do parece que los nuestros estaran mas seguros, y ganara en este Reyno muy gran provecho y tambien se cumple con el cleryg, a quien se deue tener mucho respecto, asy por la calidad de su persona, como por lo mucho que aun nos es gentil por nos tiene hecho. Quanto al collegio en que ajan de estudiar los nuestros, huuo dos opiniones. la que se hiziese el mismo Reyno de Bungs, en la ciudad de Funay que esta seis leguas dela fortaleza de Osuaki: adonde parecio bien a todos faserse el noviciado. y esto por las siguientes razones. La 1ª porque comunmente los que estudiare ande ser los que salen del nouiciado, y pues el nouiciado esta en Bungs, ahi tambien deue estar el Collegio, porque hiziendose en otras partes se alde pasar por Array de gentiles y muchos peligros disipaciones y incomodidades y gastos, los quales por ser sedenos se pueden escufar, estando tambien el Collegio en Bungs. La 2ª razon porque como ordinariamente los que estudian con manselot se ayudara mucho para el provecho y buen gouierno dellos, estar el collegio no muy lexos del nouiciado, asy para que con exemplo y seruicio de los nouicios se califita, como tambien porque en el tiempo delas vacaciones, y en otros tiempos se puede recoger en el nouiciado ahazer los exercicis y otras mortificaciones. Es forse alo que pareciere que acada un conuiene. La 5ª razon, porque estando Bungo en el medio y auredo como se ha dicho de estar ahy el superior de Iapon el mas del tiempo, forma muy bien que esten la mayor parte de los

nueftros Sermanos: afsi para fu provecho y buen gouierno, como porque con

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*Defta 1^a fueron los
diez y nueue, acorda-
dos havia dos
donde fe figieße otro colle-
gio en Meaco*

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mos comodidad y priests, puede el superior hazer fus milliones, yacudir afodos los partes, quanto más que con esto no se quia hazarse con el tiempo ofur collegios elas partes de Meaco, gide Ximo.

2. opinion fue, que este primero colegio se hiziese en los partes de The

Defa. 2. opinion fueft adda por las següentes razones. La 1ª. por que la corte principal, y la flor de

Colte. f. los padres figanes toda la nobleza de Jappon ji la reputacion de todas las otros felles, este en

Yedo, orgatino, Nams aquellos partes, por esto conviene que tambien la Compañia mrita ahy. se

y miguel vas.

va creciendo mucho en agllas partes.

Nobunaga que es el mayor señor de Jappon con sus hijos nos fauoreufe esto.

en ninguna parte estare este collegio mejor q'ahi. La 2ª. razon paque en a

quella partes ay diversidad señores y muchos Bujnos. y la tierra es mas fer

til. y mas rica y abastada que no es en Bungs. o en otra parte, y por esto

mas reputacion es para la Compañia. y xpiandad de Jappon hara mas fru

gio ahi que en otras partes. y ahi se hara mas facil, y podra del tiempo

tener mas remedio, assi quato ala sustentacion temporal, como en los queros

y trabajos que se alevantan por auer ahi como se ha dicho muchos señores y

diversos Xoynos. que ha Zendorfe xpianos daran ala Compañia ayuda y

remedio. La 3ª. razon. porque la xpiandad de aquellos partes es muy me

yor que toda la restre de Jappon, assi por ser la gente mas noble y mas capaç,

como prque estan mas le sous de pretender de nos y otros intereses, como presie

de los señores de Ximo. yaun de Bungo por respelo de los naues,

pordó como en tierra en que se puede dar Zed major fruto se deue la Compat

nia mas dilatar y fundar.

En esto concuerdan todos.

Con esto parecio a todos que no es cuzana auer en todas las sus partes alguna

manera de estudio por los següentes razones. La 1ª. porque por las razones

que se han dicho parece conuenir que en todas estas tres partes se tenga ca

fa en que Guia los padres y Sermanos juniores, los quales feren queridos de los nouicios, parece que ande tener alguna manera de estudio. La 2^a.
paque el tiempo parece que aura alguna manera de estudio. La 2^a.
por las partes, como eftos fan de aprender, parece necesario que eftos ellos aya alguna manera de estudios. La 3^a. razon. paque conviene al feruicio de N. señor, y credito de su fanta ley, alcaçar los dela Compañia en Jappon nombre y reputacion de letrados, si ninguna cosa nos puede darse

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ordito como ner & tenemos estudios en todas las partes, i allende de efso todas las partes sea de procurar con el tiempo de abrir efuelas o enfeñar algunas cofas a los niños i mancebos Jappony.

Quâs al lugar del feminario de los nueftros en que aprendan la lengua, Saue dos opiniones. La 1ª es que fe hizieffe en las partes de Ximo, o en la ciudad de Omura que efta en las tierras de don Bartholome. por los figuientes motivos. La 1ª porque efta lengua no la ha de aprender fino los nueftros que vienen dela india, i por eflo no parece que aj Lugar mas conueniente que efte que es cerca del puerto adõ viene La naue, para que fin perder tiempo luego pueda empezar a aprender. La 2ª razon, porque los que vienen de la india no menos fon nuevos en las cofumbres que la lengua, i fepta que fean embiados a otras partes antes de aprender las cofumbres i la lengua, i acomodarse a la vida i modo de proceder del Jappon. i eflo fe puede hazer eftando media mefe ahi cerca de do llega del que viene de Jappon.

La 2ª opinion fue, que fe hizieffe en las partes de Meaco, afi por las razones que fe dieron tratand fe del collegio, como tambien porq la lique i cofumbres de Meaco fon en mas eftima que la lengua i cofumbres de las otras partes por fer lugar de corte i cabeça de todo Jappon, por do do quiera que uan fon en mucha eftima, lo que no es en los que aprendieron en las partes de Ximo i de Bungo.

La 3ª opinion fue, q la lengua fe a fira de aprender en todas las partes, afi porque los pratique zen que en Jappon fe recibon por nouicios, no pueden eftar en efte feminario, mofhan de ir aprendiendo la lengua en fu nouiciado, como tambien porque efta lengua no fe acaba de aprender bien ni en dos. ni en tres años, por do en todas las partes a las quales fueren en grados los padres i Sermanos, han de ir fiempre continuados fu exercicio de aprender la lengua. En efte opinion conuenieron todos, al? no poreffo efculanan hagerfe una cafa que tenga efte exercicio por q

proprio como se ha dicho los que de nuevo veniere, aprenda por algun tiempo las costumbres i la lengua.

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*Defta. 1^a. opinion fue
los

Gregorio i Jo.

*esta 2^a opinion fue
ron quatro ffr. los
padres francisco, Ra-
mon, Juan baptista, i
angelo rehell.

*En esta conuenieron los
Dr. Chung no se escusa
vna casa propria para
ello.

Pregunta. 9ª

Si era bien fener estas refidencias como esta
con un padre, y uno o dos hermanos folus,
o fuera mejor en cada ferio recojer
los padres de todos fus refidencias
en una casa de do fueren vifitado
todos los lugares de aquel ferio.

Cerca desta queftion fe trataron dos puntos. el p^{re} eng conuenieron
todo que en los lugares ado fe começa De nuevo La conuerfion, obieto los
Xpianos de merçela con muchos gentiles, no fe efcula tener y multipli-
car refidencias de un o dos padres f^{los} por las fequientes razones. La 1ª.
porque no auiendo ahi padres, no puede ir adelante la conuerfion, de seg-
ay peligro de fe effriane, y boluiene atras los Xpianos, y para fehogar
entre gentiles fructo, es neçeffario que los padres eftén de efpaçio diuulga-
do la Ley de Dios, y lo mando amiñad con unos y con otros, y conforme
alos fcoñliones que fe offrece, ir dilatando la conuerfion. como eftos
Lugares ni fe puede ni conuiene aung fe pudiera embiar muchos f^{ltos},
es neçeffario que fe engan eftos refidencias con un, v dos padres f^{los}.
La 2ª. rason paque deñto manera, y no de otra fe puede ir ençendiendo el
fuego dela ley de Dios en todo Jappon, conuiene afaber em biando a
que un padre con un fermano, y fcilla otro que uayahan predicando y ma-
nifefando alor genbly la ley de Dios en todo Jappon, y fi porque quado ellos
conuierte, no es rason de dexarlos defamparados y f^{los}, es neçeffario fa-
Berfe y multiplicarse entre ellos eftos pequeñas refidencias, y por quanto
en muchas partes fe ua ha ziendo conuerfion, y fe falla mucho aparejo
para fe hazer mucho mayor, eftando ahi padres de afiento, parece bien
quanto fe pudiere fe hagan en eftos partes los dichos refidencias.

El 2º punto fue de las refidencias que estan en feriorios q ja fon f^{dos}
Xpianos, como las de Ombra, de Aryma, de Amacufa, y de otros fe-

mejantes que fe hallaran en tierras que ferán todas Xpianas. Acordade
Co

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qual Suuo dos spiniony. Lai: que tambien en estos señorios de xpianos era mejor multiplicar los respdencias haziendalos de un padre folo aun que fea manus por los sequietes razones. Lai: paque para bien cultivar La xpiandad, es necessãria una continuada doctrina y converfacion de los padres y se el moldar de los padres de los respdencios como arila se ha dicho, es mucho detrimeto del fructo que fe baze, quanto mas lo sera quitar los respdencias de los padres, y dexar folo que sean los xpianos uifitados de tiempos en tiempos. La. 2ª. razon es, porque no estando respdentes padres en diuerfos lugares, morira muchos fin fe poder confessar, y muchos niños fin baptifmo, y auria mucha falta de doctrina y del ufo de los sacramêtos, por donde quedara la xpiandad fiempre fria, y mal cultiuada. La 3ª razon, pa que una de las cosas con que mas fe Ediffica esta gente son las cerimonias de nuefftros enterramêtos, y no reci-Gindo alli padres, muchos no podran fer enferrados por los nuefftros. La 4ª. razon por que estiendo los padres fodor ayuntados en una cafa serña mucho trabajo, y pocos fructos, porque han de ir fiempre peregrinado, y Lo que haze en quanto eftan presentes facil mente fe des hara quado feud. Lasª. es parque estos xpianos son muy pothes, como mas; y porque es necessãrio que los padres lleue consigo lo ande comer quando yã y lleuando san Ca.xo, y por mucho tiempo. es mucha in comodidad para Gajo.

La 2ª. opinion fue al contrario que en los tierras y fon todos xpianos fe recogeri los padres destas respdencias, y en cada señorio fe hizieße una o dos cofas conforme ala caridad y calidad dela tierra e que este fantos padres y Sermanos juntos, quantos baltafe para cultivar La xpiandad, y della fueße visitando y rodeando por lugares asus fie-fas, y a tiempos bolviendo adescanfar y bivar juntos con baxo dela obediência en la dicha cafa, y esto por los sequietes razones, Laª. porq la multiplicación con destas pequenas respdencias derrama mas de lo que conviene, y pone mucho peligro La Compania, paque biue los padres y Sermanos por soda lauida en estas respdencias sin reglos, y aftu liber-

fad, dels qual se puede seguir en lo adelante mucho daño y desorden, a
si el cuerpo dela Compañia, como en particular acillos mismos. La 2ª.

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Defta cofraria spinib
fueron quinze. Polos f. padres
Francisco cabral, Gaspar
Coello, orgâhris renco
me priests Luis froit, frih
Jalmeida, Aries faches,
Bastian gonzales, lucena,
Miguel Oras, ambos lis
Baltazar Copos Julio prae
ni, christound alleen, y
Alonso gonzales.

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razon, porque reduziõdose en una casa, y usãdose la deuida diligẽcia en
ẽbiarlos a sus tiempos solemos, parece que aun se cultiudara aun mejor en
La

xpianidad de lo que se haze agora, porque agora cada uno visita sus lugares
quãdo y como quiere sin tener quien se loẽbie y la suma cuanta de los, y
de la otra manera el superior tendra cuidado de los ẽbiar a sus tiempos,
y ellos usarse de ferencia, y allẽde desto en estas residencias pequeñas como
se hagan casos con Ogiolos moços, y si tenga tanta christia, mantenimiento
y todas las mas alagios necessarias para una casa, crece tantos los ocupa-
ciones, y asi tanto que haer en ellos, que un padre solo que ahi este, agora
por no de aar la cosa sola, agora por sus ocupaciones dexa de visitar
frecuente mente los lugares no pidiendo, o pareciẽste que no puede cosa mas
lo, y estando juntos los nistarian mejor. La razon porque desta ma-
nera la Compañia coltruara mejor los hijos y guardara el propio modo
de su instincto, y aunq no se hir Ziese con esto en los otros fac-
to fructo, mas fuera para estimar lo que se hiziese con la conseruacion
de los nuestros, que por intentar de hazer mas de lo que se puede meter la
Compañia y a sus hijos en cierto y manifesto peligro. La 4ª razon por
que con la multiplicacion destas residencias pequeñas se multiplica grãde
mente los gastos, a los quales no puede la Compañia acadir, yassi mesmo
son necessarios mas hermanos, mas padres, mas predicadores, y mas Do-
gricos, y parte por falta de sus stuenos, parte porque no todos tiene partes
para bivar desta manera pfor en estas residencias, no se puede con tanto
ni se entiende como se pueda esto bien sustentar sin muchos de los...

Pregunta. 10ª.

Si se deue recibir los Jappones en la Compañia.

Cerca desto tambien se trataron algunos puntos, el primero en que Due-
Comodas 1205.

ñeron todos, q no se devia, ni se podia dexar de recibir en la Compañia los
Jappones que nuestro señor llamase con esta vocacion, por las siguiẽtes ra-

zones. La 1ª es el principal fructo que se haze y puede hazer y Jappon.
ade por ser ellos mesmos, que por tener la lengua natural son aptos estrumẽ-
tos para predicar, enseñar, componer, y trasladar libros, y hazer sermones

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que es necesario para el ensino y conuersion de Iappon, loqual no puede a nin=
guna manera hazer los nuestros de Europa, por no saber nada Lalengua bien
ni escriuir con las letras que ellos usan. La 2ª razon, porq la gente
de Iappon es blanca, noble, y de ingenio, capas para la virtud y las Letras,
como son todos los mas gente de Europa, por do llamandolos nuestros Se=
ñor para la Compañia no ay para que se escludan, mas antes se puede es=
perar que fortificados en la fe, y instruidos en las virtudes y letras sean
tan buenos religiosos como son los nuestros de Europa. La 3ª razon, por
que Iappon es una prouincia grandissima Sabidada de gente de mucha honra
y primor, y esta deseosa de parecerles que ande ser gouernados por otros, y
que tiene muy diferentes calidades y costumbres, y modo de biuir de los nues=
tros, por do es corta imposible poderse gouernar mucho tiempo esta iglesia
de Iappon con esta la gente de Europa. La 4ª razon, porque nunca la Com=
pañia se podra bien unir con los Iappones, ni alcançar credito y autoridad,
ni modo para se sustentar sino con recibir en la Compañia los naturales mis=
mos, porque de otra manera siempre nos tendran como a hombres estrangeros
y sospechosos.

El 2º punto fue en q tambien conuenieron todos que los Iapones q se reciben
Concordando todos.

en la Compañia se procure bien, y si mirugan con frede diligencia en el no=
uiciado conforme al modo proprio de la Compañia y quanto al primero
año no dispense en alguna manera con ellos sacandolos del nouiciado,
y no se dexen los superiores vencer de las necesidades que se ofrece, y en
el segundo año tambien raramente el superior de Iappon dispensara
y no sin muy graue necesidad, procurandose con el tiempo y esta Fera
mente en su probacion todos los dos años, en el qual tiempo no hagan
otra cosa mas que atender a su bien y prouecho espiritual conforme a la
orden del nouiciado.

El 3º punto fue en el qual tambien concordaron todos, que despues de a= Concordando
todos.

cabado el nouiciado a los que el tiempo y las necesidades dio lugar por
esto, y tengan Edad y capacidad se en fene en el colegio La humanidad
mos ferecios que el tiempo y la experiencia mostrar o sean de estudiar, y en=
tonces tambien julgaran los superiores quales y quales dellos se puede tambien ordenar

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Pregunta. 113

Del modo que se ha de tener para conseruar
La union entre los Jappones y los nueſtos
de Europa.

Concordar todos.

Acerca deſta pregunta ſe trataron algunos puntos. El primero y eſta union entre los Jappones y los de Europa, es natural mie (hablando) muy Difficil para hazer de la manera que conviene por las ſiguientes razones. La 1^a por la differencia del natural que es tan differente y contrario en los unos y en los otros, que aun e los mismos ſentidus naturales defea fan, de manera que en el comer, en los cantos y caneres, y aun los colores y olores que contician a ſus ſentidos, como mêre ſon de tal manera contrario que lo que unos contienen, parece muy malo a los otros. La 2^a razon por la differencia y contrariedad tan grande de las costumbres y modo de proceder de los unos, y de los otros en todas las cosas de manera y mucha Difficuldad y mortificacion ſe puede los unos acdiodar a los otros, y como ellos en su tierra no han de dexar los furios, es neceſario que nos otros nos acsmodemos aellos, lo qual no se puede SaZer ſin mucho trabajo. La 3^a es, porque la differencia de la lengua, en la qual por mucho q los nueſtros exerciſte, quedan ſiempre en una cierta manera como barbaros en eſparacion de los Jappones.

Concordar todos.

El 2^o fue en que tambien concordaron todos, que quanto mayor dificultad se halla en farzarse eſta union, tanto mas se ha de usar diligencia para La alcaçar como un co remedio de nueſtra conſeruacion, porq gia que eſtamos en su tierra, y no podemos en ninguna manera Guir ſin ellos, ſin duda se echara la Compañia apeſder, y no aviendo eſta union.

Concordar todos.

El 3º punto fue proponerse algunos cosas q parecian necessarios para se alcaçar esta union, en los quales conuenicron todos, aprouandolos como neceßarios, y que como tales se encomendase a los superiores jalor por que los guardassen. La 1ª es, que se trate por los Jappones que ofreceren en La Compañia en todos igual mente como los Hermanos de Europa, y los

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Dogicos dela mifma manera en fu proporcion, porq ninqua cofa destruxi tanto la union y fantidad en las congregaciones, como la defigualdad en el tratar delos hermanos. La 2^a. que fe trate los Jappones con amor y fuauidad, conforme al proprio instituto dela compa  a de tal matem procurando de los instruir en la vniuidad y disciplina religiosa, que no finta en nos otros afferenfa, ni perturbaciones ni agomiento, pues ni conviene anuestra proficion, ni aprovechan por fer mug Contrarios al modo de proceder de los Jappones, mas fean quiados y date qdos fiempre con la razon, de maned que ellos aun en las pnias y cofas gos entiendan que fe procede con ellos con amor, y conforme ala razon, procurando fu bien y prouecho, y no co pallion, por que de otra manera nunca podra auer union entre nos y ellos. La 3^a. que fe guarde es, frecha mente nuestra regla que manda guardarse los de una nacion de fin-ti de Zir mal de los bohemthes y modos del proceder dela otra, y por effo por mucho que las costumbres y cerimonias del proceder dela otra y por effo contrarios alos de Europa, no digan los nueftry mal dellos, nitor estra  en queriendolos conuecer, que fon mejores los de Iuropa, porq effo es femiynarios de muchos discordios y apartamiento de los animos. La 4^a q pues por amor de Dios dexamos nuestras tierras y pallamos tantos trabajos para venir a Jappon procurando de dilatar Laley de Dios y ajndar las almas, aprendan los nueftros no folo la lengua de Jappan, mas tambien fus costumbres, y cerimonias y modo de proceder, Jormando nos con ellos en todo lo que no contra dize ala vnden de Dios, jalareligion, pues defto fe figue mas feruicio de nueftro se  or, y mas provecho en los propofitos, y del contrario fe figue des union y des aprovechamiento en los nueftros, y en los de afuera, con ofcandalo y da  o y prin-da de reputacion dela religion, y Laley de Dios, y por effo Japprehemos de tener por mejores las costumbres y cerimonias que ellos uf  n, y con ha Zer estas quatro cosas, y principal mente conla gracia y charidad que nos comunicara nueftro se  or en que han de ir fundadas estas cosas, fe puede facil mente efperar que aura en he los Jappones, y los de Europa la defeada union.

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Pregunta. 12ª

Si era bien haZerse en Japon congregacion.

y del tiempo, y mas cosas pertenescientes a ella.

Acerca desta question se trataron algunos puntos. El primero en que conuenieron todos que era cosa muy necessaria haZerse en Japon congregacion,

o al menos consulta, no auiendo esta facultad, en la qual se ayuntassen los superiores, y mas personas que en la congregacion tiene voto, por las siguién-

tes razones. La 1ª porque Japon es una prouincia muy grande, y que tiene empresas mas importantes de todos los que son en este oriente, y porque los padres biuen en diuerſas partes muy derramadof, y el superior del Japon no puede quando quiere tratar con ellos, ni por falta de tiempo puede tener con ſigo los confultores necesarios para tan gran gouierno, im-

porta mucho al bien de la Compañia, y de la Cristiandad de Japon hazerſe de tiempo en tiempo esta congregacion, o consulta de los padres. La 2ª razon es por los muchos bienes que ſe ſigue de ſemejantes congregaciones, por los qua-

les, y por todas las mas razones que mouieron la Compañia, y todos los religiosos a ordenar q ſe haga en cada prouincia congregacion de tiempo e tiempo, parece necesario hazerſe tambien en Japon. La 3ª. razon, porque Japon eſte tan apartado de la India, y **hichel** hichel coſtumbre, y calidad, y tan contrarios de los otros tierras, que no ſe puede en ninguna manera eſtender en la India, ni ſi de Japon a la congregacion que ſe haze alli, y por eſſo parece cosa muy importante haZerſe congregacion, o consulta miſma.

Deſta 1ª. fueron los pa: Quanto al tiempo, unos dixeron que ſe hizieſe de hes en hes años, pºq aſi

Antonio Laguna. Bal ſe acostumbra haZer en las otras prouincias, y aun parece necesario hazer

mom, y Baltazar Lopez en Japon, por los muchos accidentes y mudanças que de nuevo alli ſe acodece.

pequenos.

Otros dixeron q ſe hizieſe de ſeis en ſeis años, pºq ay muchos difficul-

tades, y peligros en ſe ayuntar los padres viniendo por tierras de gonkly

Deſta 2ª. fueron los may de diuerſas partes, y dexando los que gouierña por mucho tiempo los luga-

qualificados. Baptiſta res de ſus reſidencias, de lo qual en tierra tan nueva, y tan mudable pue-

Cocho, y Iuan Baptista den nafer muchos inconuenientes muy grandes. Otros dixeron q no fus

Cuis del merda q fue- uieffe tiempo determinado, mas que se hizieffe la congregacion al tiempo

ron de la 3^a.

Jape 0.26

Ind. 0.15

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ẽ se offrecieẽ comodo y neceffario, por que por fer Jappan tan inglabilẽ
y auer mucho peligro ỹ dificultad en congregar los padres, no se pude
dar cierto ỹ de terminado tiempo para eẽta congregacion...

El. 2º punto fue acerca del procurador que se elegeẽ para mãdar a Glo-
ma. acerca del qual conuenieron todos en dos cofas. La 1ª ẽ el procu-
rador ẽ se elegieẽ para ir a Roma, no pueda ser impedido, ni de-
tenido en la India por el padre Prouincial ỹ ẽ desto se pidieẽ facul-
tad al padre viũitador ỹ a nueẽtro padre. La 2ª. fue que se dispenẽa
con eẽte procurador aun que no sea professo, ni coadjutor eẽpiritual,
por la falta que aỹ dellos, ỹ porque los que huuiera muchas vezes han
muy grande falta embiando los de Jappon.

El. 3º punto fue quanto a los personal que se auian de ajuntar aẽta Dª.
gregacion. acerca de lo qual parecio a todos que se guardaẽ la formula
de la congregacion prouincial. con tal que entraẽ todos los superiores
vniuersales, ỹ tambien los de los cafos particulares ỹ stuuieẽ debaxo
deẽ el numero de nueue de la Compañia, aung no se llamen rectores, ỹ
algunos aũadieron ỹ tambien se llamaẽ algunos de los mas
perimitados como parecieẽ al superior de Jappon, aunque pª la
formula no tenieẽ uẽo en la congregacion , por la mucha falta ẽ aỹ
de los otros.

El 4º punto fue quãto al lugar, ỹ a todos parecio mas comodo Bungs,
por estar en el medio, ỹ poderse ajuntar ahỹ con mas facilidad, salus
lĩ el tiempo otra cofa moẽtrar, ỹ para se BaZer todo eẽto concordarõ
que se pidieẽ facultad al padre viũitador ỹ a nueẽtro padre, haziendo
Jappon prouincia, como pareciere mejor, de la manera que se ha dicho.

Pregunta. 13ª.

Del remedio que se ha de procurar, para la

fuftentacion temporal de Jappon.

Acerca desta queftion fe trataron algunos puntos. el primero es

En efta concordaron todos.

Concordaron todos.

Concordaron todos.

Concordaron todos.

Concordaron todos.

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fordos que por quanto en Roma fedida muchas vezes, y aun se fiden por nuestro padre que del todo se quitasse el trato que tenemos de la feda, fedua in forma. S. P. que el deseo de todos los padres de Iapon sera sip die fse fer que se quitasse esto y todo otro trato. Primero porque sabemos que es contrario a nuestra profesion y constituciones y lo segundo porque es muy peligroso in creyto, y que trae consigo muchos cuydados y trabajos y para poder fuora mejor alcançar la sustentacion desta manera mas y para grano no ay ningun remedio para lo poder dexar, pong los gastos son muchos, y la renta ninguna, por lo qual ni la Compañia, ni la xpianda sepuede sin alguna sustentar desta manera, y dexandose este trato antes de otra manera prouido Iapon, era necesario tambien quitar los pes de Iapon y dexar el assunto dela xpianda y dela conuerbion, palo qual por acudir a esta extrema necesidad. La charidad parece q nos haze hasta alguna hiziço consiente este trato, y parece que se haria cõtra ella seantes de ser prouida Iapon de renta se quiziẽse dexar, y especial m. pues deste trato hecha la moderacion que se haze, no feda ni alor por Inguefes, ni a los Iapones ninguna ocasion de escandalalo, pues suftri poder que se haze por plura necesidad y en hiende que no se puede escufar.

Concordaron todos. El. 2º punto fue en que tambien con cedaron todos, que se haga saber a

nuestro padre, y a su santidad, y al Oley de Portugal muy claramente todos lo que esta hecho hasta agora en Iapon, y que para lo sustentar no se escusan cada ano por lo menos ocho mil cruzados y auindose de executar como es necesario para el bien dela Compañia y conuerbion de Iapon, los que en esta consulta se ha tratado delos collegios, casas, y seminarios, son necesarios cada año por lo menos Doze mil cruzados, alle. de los gastos que se an de hazer en las fabricas de los dichas casas, loat aun que parece que es mucho, es en la su vrad muy poco para la sustentacion de una prouincia tan grande que tiene tantas cosas y residencias, y tantas Jglesias con tanto gasto a su cargo como oy en diversos partes de Iapon, delas quales todas y delos gastos que en ella se haze se deve dar menuda

cuenta a nuestro padre y a los dichos señores.

Concordaron todos. El 3º punto fue, en q tambien concordaron todos, que dela mißma manera

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se haga saber a su santidad y a nuestro padre y a su Alteza, el extremo peligro en que está de se perder la Compañía con toda la xpianidad del Japon por falta de su sustentacion temporal, pa quâto la compañía no tiene en Japon renta ninguna, fino es los ganancios deße poco cabdal que faca en seda dela China a Japon, que estrechamente llega a veinte mil cruzados, la mayor parte del qual va siempre con tanto peligro è la gida y venida ariscado a los baxos y crueles tempestades, y hurones Japones de aythos mares, y perdiendose no tiene Japon ningun remedio humano, finque tiene necesidad de san gruesos gastos, los quales no puede tirar fino es con ir en este fiato muy grueso cabdal, lo qual perdido una vez no se puede restaurar, y aung con el tiempo se puede es-
 perar alguna ayuda de Japon quando se conuertiere muchos señores grades y Toyos en nre santa frdania y a grra no se puede esperar, fino haser muchos gastos, para lo qual es necesario que su ayuda levenga de fuera, y por esto si su santidad y su Alteza quiere asegurar y perpetuar la Compañía con esta nueva Yglesia y xpianidad del Japon, es necesario que prouea
 de una venta cierta sufficient para susten-
 tar estos gastos, y no pudiendo dar praga o renta sufficient, les han de dar otros coeinte cinco, o treynta mil cruzados para engroçar su cabdal, para q focorrido perderse una naue, tengan los padres remedio, fino q en con tantos peligros y temores de se perder cada año con toda la xpianidad.

El 4º punto fue, si era bien gastar alguna parte del cabdal è coprar algunos hierros de panlleuar que ellos llaman riches, para q se quiera polo menos hunießemos en Japon alguna cosa cierta de a 2 o 3 por ne en estos partes depan, sobre lo qual huuo dos opiniones. La 1ª bien procurar de comprar algunos deßtos riches, de manera q si fueße possible cada refidencia o casa huvieße tanto riche y gastaße para dar pan, o por mejor de Zir arros en su lugar. por los seguietes razones. La 1ª porque teniendo las cosas y refidencias esta renta vdiñaria de arros, se

podrian en lo demos suftentar co mucho menos, y allende que fe moderaria
con eftos gaftos, no feria necefario arifcar cada año tan grade cabdal

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La 2ª razon porque parece cosa muy temenza, peligrosa, y molerable de pender toda la compañía y xpianidad delappon por un hilo, y por un peligro tan grande como es perdisse uno naye de efse poco cabdal, queda do despues sin ninguna manera de remedio, porlo qual parece bien tener las refidencias y casas y rioches propios, porque aunque se perdiesse el cabdal, podrian basta ser socorridos y tener alguna manera de remedio. La 5ª razon es porque la calidad o vida delappon es tal que no se puede una casa de nuestro sustentar si alguna manera de rioches, sino es padeciendo trabajo, y padeciendo muchos incomodidades y haziendo mayores gastos, asi por el servicio de los Nimbor y fiacuser que es gente de servicios y conforme ala costumbre delappon cada rioche da para acudir al señor de rioche, como tambien porque deftos rioches se saca casi la mayor parte de las cosas necesarias para el comer y mas uso de las cosas, los quales auiendo se de comprar todos de plata como agora se haze, es gasto intolerable.

Esta opinion contraria
fueron todos los mas diez
y ocho.

La 2ª opinion fue que aunq fuera cosa muy comoda y deseada tener cada casa y residencia su rioche, todavia no se devia en ninguna manera comprar, por los siguientes razones. La 1ª porque como nos tiene por Jappones y por los gastos que nos ve hazer en tantas partes nos tiene por hombres muy ricos y si uviere sobre esto que tambien esperamos rioches nos tendra por mas ricos, por do del todo sellariamos los puertos para nueva poder esperar dellos ninguna ayuda de los mesmos señores y naturales de Japón, la qual todavia se puede con el tiempo esperar dellos, asi como La dieron a sus bonzos y tiene hasta agora tan grandes rentos, y tan ricos rioches en todas las partes del Japón. La 2ª razon, porque Japón no tiene agora tanto de cabdal que lo pueda ir disminuyendo de cobrar sus ches menguandose, no tendriamos con que hazer este trato, y asi nos faltarian las ganancias con que se sustenta agora con grandes gastos.

La 3ª razon por que todo Japón es muy desquieto y inestable, y casi
cada en el año rebeliones y guerras y se muerdan muchos señores, los quales
La primera cosa que haze es ocupar los rioches para si y para sus criados
y capitanes, y por este comprandolos no quedariamos con el mismo riesgo
de los que corremos en la nave, y podriamos quedar perdiendo los rioches

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y con ellos el cabdal. La 4ª razon p^q que para se facar deftos rioches el prouecho que facan los Jappones, es necesario que se gaste con ellos mucho tiempo, i que velen muy bien p^r alguna persona que se le toque, p^r q^{ue} defi manera los mismos ladrones hurtan, y como todo, y p^r esto fiera necesario ocuparse en cada rioche un Şermano, lo qual no esta la Compañia para bafar en Jappon agora. -

L. 5º. punto fue si se podria dar algun remedio para que siempre se conseruase este cabdal, i no estuuieße en calamans de un superior p^r mucha affiança, liberalidad, o discursão gastar los f^s. o echar desta manera cosas, para heroise pudieße limitar el superior del Jappon, de manera q^{ue} no pudieße gastar fino hasta una cofa cierta del cabdal, mas finalm^{te} conuenieron todos que p^r se poder perder de una manera desta parte del cabdal, i con bien de las ganancias, i p^r otros gastos v^r dinarios, y extra v^r dinarios q^{ue} fuelen acontecer, no se podia dar ninguna cierta limitaciõ en esto al superior del Jappon, ni asegurar de manera a esti siempre faluo este cabdal, i p^r esto concluyeron todos que v^{tas} las grandes necesida- des, i peligros q^{ue} ay en el Jappon, y qual sea los remedios aparêtes q^{ue} engañan, i qual los cordaderos que han de remediar Jappon, vaya el padre constituido en persona a Roma a dar cuenta de todo lo que pafsa a nuestro padre informando tan bien fu Alteza, i fu sanctidad, para procurar algun remedio al Jappon, p^{rq} si no puede creyerfi ni dar, fino que fu sanctidad, i S. A. informados de la verdad, i de lo q^{ue} pafsa en Jappon, le daran el remedio que conuiene, i quando el padre constituido no fueße, se embie a Roma un padre de los mas graues del Jappon, para dar esta informacion a los dichos señores, i a nuestro padre.

Pregunta. 14^a

Si es bien tener los lugares de Nangasaque
i de Mongui.

Acerca desta queftion fe trataron dos puntos, el primero en que concordando Concordaron todos.

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Frete fre, que confiderando el estado & agra fiene la Yglefia & xpianos delappon. es cola muy acertada aver recibido & fener effos dos Lugares. de Nangosaque & Monguy p^s los Paquetes razones. La 1^a porq eſtaſ partes de Ximo adonde viene la naue, & adonde tenemos aſta agra la mayor parte dela xpianad, eſtan fujetos a Ogosjes & Senores gentiles. & kene contraſtes continuas guerras, & finque aquy porcauſa del trato, & de los naues tenemos todo nueſtro cabdal, eſta todo ariſcado no teniendo al- gun lugar fuerte, en que lo pongamos ſegund, & no ay ahi Lugar para noso- tros nos ſegurro & fuerte que eſte puerto de Nangosaque, ado viene co- mũ mente la naue, aſi porque es natural mente chuads en lugar fuerte, Como paque qual quiera que conquiſtaſſe aquella tierra, holgara decon- fornar los padres en eſte pueſto por los miereos tan grandes y preſiede de la naue. La 2^a razon es, porque la vida en eſtos pueſtos eſta eſpan- dida en diverſos Señores xpianos & gentiles. en ellos tenemos muchos refidencias y para la conſernacion de los padres, & de los xpianos, q a las uezes ſon p^r ſeguido de ſus ſeñores gentiles, importa mucho tener un lu- gar fuerte, ado ſe puedan ſe recoger en tiempo que alcaſion ſemejantes ſus plecaciones o guerras. La 3^a razon es, porque no es tan poco loque ſe ſaca de los Lugares eſpecial mete quando viene la naue en eſte pueſto, que no baſ- ta para Mantener todos los padres, & refidencias que eſtan è eſtos tierras de dom Bartholome, & a ſuphir a otros gaſtos depreſentad adineros Señores que en todo caſo no ſe eſcuſan de Sa Zer. La 4^a razon es, porq viendo eſte el puerto ado viene los nauios de los portuguezes, niene muy apropofito Tenerle la Compañia por muchas comodidades que con los mismos nauios no viene. La 5^a razon es, porque todas las vezes que ala Compañia pareciere que es bien dexarlos eſta en ſu libertad delepoſer Sazor, y quanto im por- taſſe fornarlos, ya ſe empeço en eſte primero ano acntonder cõ la reputa- cion que tomo la compania con los Señores gentiles que eſtan cerca deſte puerto de Nangosaque, las quales agora con recelos & conſitaciones & otros deſcontentos que nos hazien, procuran deaningf con nos otros muy al reves delo que hazian primero-

El 2º punto fue enque tambien conueniens todos que quedasse al fuperior
delappon
mcordaron hidrs.

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delappon consu complice, facultad para poster dexxar los dichos Lugares quanto el tiempo y la experiencia mostrasse que no tornava bien tenerlos mas. y nuestro uestro padre no deuia f firmar y aceptar de tal manera esta Donacion no se publiße por el dicho superior y dexxar, por las siguientes ra:

zones. La 1ª parque Jappon tiene siempre muchas mudanças, y la Compañia y los cosas dela Grandeza no estan aun asentadas, porq todos es principio, y que se va haZiëdo de nuevo, por di facil mente puede acontecer tales mudanças storne mejor dexxar los dichos lugares. La 2ª razon es, porque aunque nuestro padre ffirmasse esta donacion sin dexxar esta calidad no aprovecha casi nada, porque en Jappon no hala pesfuego, ni quie nos pueda conftuar lo nuestro en la manera de Europa, mas solo depende dela voluntad de los que señorean los fierros, los quales a su voluntad quando quiere formar areuocar lo que hiZieren, y tomar lo que diero, fi forme al poder que ellos tiene, y al costumbre de la tierra.

Pregunta. 15.

Si es bien que las cosas aplicadas a una refidencia no lleven para otra.

Acerca desto se halaron tambien dos puntos, el primero en que conuieron todos, que quanto los padres son embiados de una refidencia a Concordaron todos. otra no lleve consigo ninguna cosa delas que estan en aquella refidencia, aunq ellos los fruxeron, o se los dieron por deustos despues de estar en aquella refidencia, saluo sus propios nestidos de que usa, y algunos librillos, mas en todo se guarde la orden que acerca desto dio el padre Visitador, porque esto conforme a nuestro professiön y pratica.

El 2º punto en que tambien concordaron todos, q las cosas que agase se Concordaron todos.

hallan en las dichas refidencias, y las que en lo adelante se hiZieren, como ornamentos, libros y otras allajas femejantes y decora, no los quite

los superiores que governare aquellas partes, ni el superior delappon pa=
ra los dar a otras residencias, saluo fe en alguna dellas huvieffe delta=

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Concordaron todos.

cosas tanto y strepijasse de manera q̃ fin aver falta en ellos parecia
 fse justo alos superiores ajudar alguna q̃ tha mos fte, mas las cosas
 que los xpianos affu cofta hir Lien y diere porfhe deuocion a los di
 chos Dencies, no fe deve quüctar de ally en ninguna manera para
 fdar afftros.

Pregunta. 16^a

De los Orgicos que biue en nuestras cafas.

Para fe entender bien en Europa loque fe frata, acerca desta queftion
 conuiene affber que entre los bonzos del Jappan y fon fus religiosos ay
 unftos diftintos y grados, y entre ellos ay una de unos mancebos que
 llaman Orgicos que fe crien en fus cafos para despues fer bonzos,
 y deftos ay tambien muchos en nuestras cafas, los quales uan uestidos
 con ropas largos diffrentes de los nueftros, y fon Fendos Jappon por
 hombres de jglefia, y en buena reputacion como enrefto. Manera re-
 fquabs, aunque bien fe fabe que no fon de la compania. Acerca de-
 los quales fe hizieron algunos puntos. el.º enq conuenieron folo que
 los dichos Orgicos no fe podran en ninguna manera efcurar que
 en las nuestras cofas, por diuerfas razones. La.^a porq la mayor parte
 dellos ferian y buen en los feminarios y en nuestras cafas con ufua-
 dad y efperança de entrar en la Compania, y quitados eftos nunca forni-
 farian para el ajudado feruicios de las mifmas cofas, porq ellos fon
 interpretes, y los que catechiçan, y los que toman y dan recaudos, y
 ojudan alos enterrameter, y faZen la mayor parte de los negocios y
 officios fciºr de cafa, que por falta de hermanos no pueden hazer los nueftros,
 y el Jappan no fe compodieße SaZer fino por gente tomada por religiosos.

Concordaron todos.

El.º 2.º punto fue en q tambien concordaron fodos, que no conuenia nin-

guna manera darle licencia aunque deſtos Orgicos que pudieſſen
caſar biuiendo en nueſtras coſas, y que rando algunos la compania
no ſe fornijeſſe dellos en ſemejantes officios. mas ſotal mite ſe aparte del

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orvicio de la iglesia por los sequiètes razones. La 1ª paq como esta dicho predican fazen bien en la yglesia con defeo de ser hermanos, y por esto nido por su buena obra suffren, y son propios de los nuestros, y son tenidos por esso en buena cuenta y reputacion enhe los Jappones, haziedoly como agente de la yglesia y religiofa mucha honra y buen fratemento en todos los partes, y se teniendo todo esto seles dixesse bien fambien de costar, como mente se costaria, todos, y desta manera ellos quedarian enhe los Jappones con poco credito, y nos otros co poca esperança de tener muchos hijos, y con el cuydado de sus casos, ni corriria el amor y la diligẽcia para estos officios, ni serviria en nuestras cosas para lo que agora. La 3ª razon, paque ni aun enhe los bonZos se cofan, y dando esta liçençia a los nuestros Dogicos, que darian este grado muy abatido en Jappon y pareciesse cosa estraña, y que daria poco credito a nuestra Religion.

El 3º punto en que tambien conuenieron todos que estos Dogicos no se estoliguen a confessar a sus superiores, ni mas que una vestada mes, comulgando solamente en algunas fiestas principales enhe el año, mas no por sus confessiones que fongan con esto mas libertad en sus casos, o no sean superiores para que tengan con esso mas libertad en sus officios, con fido esso se no prohibe alvor que quisiere offesar y comulgar mas frequente mente que no lo pueden fazer, y reconciliarse fambien a los vezes extraordinaria mente quando ellos qui ziere co sus sapres especial mente quando son corviteffes, y que aja de determinacion o devoto de entrar en la Compañia.

El 4º punto que sera bien que estos Dogicos comiessen juntamente con los padres y hermanos, acerca dels qual fuus dos vpiniones. La 1ª que en los casos y residencias particulares en que fue un padre solo con un hermano no esta inconueniente à algunos Dogicos que fueffen ya predicadores comiesse juntamente do los nuestros, nos antes parecia bien asy para los tener mas oftinados, como tambien para à tenga mas reputacion y credito con los Jappones en los minifterios y farzen, mas en

el ta opinion dieron
todos. f. padres frans.
co cabral, ongetins.
Josef, ceperede into
Orins, f. froi, ylllo.
co gonzalo.

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tas capas y collegios en que biue mucho de los nueftros, y ads nan las cosas mas vñedenafdos, como apartados de los nueftros. afsi para ñ ellos reconofca fu grado, como tambien paque los otros entièda mejor La diferencia que ay entre ellos y los nueftros hermanos.

*Lefta. 2ª fue tos

tos mas dies ynnuefe.*

Ca. 2ª opinion fue, que ni en los refidencias, ni en los cafos y collegios, comieffen los padres ynnũtos con los nueftros, mas el lugar apartado, folao fe on algun dia de fiesta ontre el año ñ quifieße el fuperior contèdar algund nes algun diltos, para le fazer fauor faz Ziendolo comer cõ los padres y hermanos, afsi fagure no conuiene tanta mezcla eftre nueftros y for Sermanos ellos, como tambien paque ellos con tanta familiaridad no pierda el refpecto a los hermanos, y allende defto conofca la diferencia que ha entre los hermanos y ellos, para ñ eftime mas el beneficio ñ recibe quando fe toma por fermano, y afsi tambien efta diferencia conocidade de todos los o fros. Con efto foda via parecio bien a todos ñ quando fuere por las Aldeas vifitando, bien puede los ñ fueren predicadores comer y famète con el padre y for prefente eftando algo tanto afsi porñ tenga mas credito en fus predicationes, y mas autoridad en los negocios y ñi frata, como tambien porñ en eftos Aldeos no pueden guardan tanta orden, ni fe puede hazer tantos mefos apartados.

Pregunta. 17.ª

Del modo que han de guardar los nueftros en el comer De Jappon.

Acerca defta pregunta fe frafaron dos puntos. el i. fi era bien que comieffen los nueftros en mefas altos, fe auian de guardar tambien en efto la coftum ñe uniuerfal de Jappon, comiendo fentados a el fuelo

*Defta opinion final mate

Lapartaron eos, jeom

cordars el 22.*

fible por eftos y ellos llaman *Cafames* como en todo Jappon fe aya.

acerca de lo qual fuus en el principio dos opiniones. La i ã en los re-

fidencias particulares comieffen fentados en el fuelo como los Jappones

uft

nos mas fentados, y collegios do biue los nue

en mefa alta de la manera ã fe a cofumbre en Europa, afsi paque

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concer fanduse los comeres a nuestro modo quedan fres y fin aprechar
frel feruicios fuere en el fuels que se ufa en Jappon, como tambien porq
en Jappon ay mucha gente, no puede los nuelbos guardar la Limpieza que
estan acostumbrados femejante modo de comer

La 2ª vpinion en la qual despues final mente conuenieron fambie los de Concordason
Lapsa fue que ni en las refidencias ni en los collegios se
mas se guardase la orthumbre universal desoppon palos
seguietes razones. La 1ª porq estando en Jeppon es neçefario q nos
que nos admirdemos a sus costumbres, y pues el colthembe universal
delappon de los bonzos y de los seglares es comer sentados sobre sus
alteras en el fuelo, tambien devemos de comer desta manera nos fros
La 2ª razon porque los Jappones fre todos Los otros miran yfi efme-
ran è la Limpieza de sus casās y sus mefos, y fi des Edifican quando
uien que no se guarda esta Limpiefa, y comiedo los nuefros e mefas
altos, como no puedan a cada comer mudar toajas yGuardanapos,
estan siempre llenos de muchos yfuziuws. q es cosa muy aborrecida
y estrañada de los Jappones. La 3ª razon es, porque comiedo los nuy-
fros en mefos altos no se faben despues bien acomodar, ni comer en el
fuelo con la limpieza que haran los Jappones, y pa que a conoce fre
que te mente auer de comer con ellos son tenidos despues por hombres
fwziu's y de poca criacion.

El 2º. punto fue fiera bien guifar las cosas en la manera y senfa
en Jappon y no comer las cosas q ellos estrañan, fino las q ellos ufa,
y final mente guardar en el modo y chlas cosas el colthumbre delappon.
acerca de lo qual buuo hes vpiniones. La 1ª q procurefemos deuts acd: Esta 1ª frison los
par-
modar unos adfors, y que pa quanto ni los de Europa podran del todo dos Josef, i carrion.
acomodar, ni sustentar con los comeres, ni los Jappones a sus costumbres
de Europa, ferepartießen de tal manera q la amidad de la semana
se huZießen los comeres al modo de Europa, y lastra amidad al modo

delappon, porq dehta manera fe guardaria igualdas y fepsoria acdmo- Esta 2ª fueron
ocho.f.

dar los unos y los otros. La 2ª vpinion fue q la differencia mas Los padres gaspar coello,
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Megorias Glon, Bastian

gongaly, Antonio Opez Ape-

Miguel var vas, y ambos los

Baltasar Gpes.

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consiste en el modo que en los cotos, y que firuiendose y quizando los domeres al modo de Jappon, aung fueffe delas cosas y acostu comer en Europa podrian facilmente aellos acomodar los Jappones, y por effo que en esto se guardasse quanto al seruicio y al modo derepor fir Careden y costumbre de Jappon, y en effe fentereffe mas miramiento que en los otros, porque esta manera los Jappones estrañarian mas los cotos, y los de Europa carecian del ande dellos grandos los puede auer, y con esto tambien sepermitieffe que en los lugares adonde for el comercio de los portugueses nos estrañan, tambien pudieffen algunos comer algunas cotos quisados al modo de Europa. La 2^a opinion fue que en todo nos acomodaffemos alos Jappones, asfi quanto a las cotos que se comen, como en el modo de quistarlos, y de todo el servicio y concierto que en Jappon sea. por los sequientes razones. La 1^a porque ya que biuimos en Jappon, nos devemos en todo acomodar a su modo, pues esto para lo que pretendemos es mucho mejor. La 2^a razon porque los Jappones no solo estrañan el modo de comer y guisar, mas tambien muchas de los cotos que los nuestros usan en Europa, como Dacas, puercos, azeite, manteqa, y todos los mos de queso, y leche y otras pura, y nos otros no devemos dar ocasion para que estrañen, fino les parezca bien nuestras cosas. La 3^a razon, porque muchos vezes los Jappones es necessario que coman con nos otros, y nos otros con los Jappones, y fins le damos todo concertado afe modo, no les parece bien, y como ellos dan fiempre horder los comeref quizasos a su modo, no eftando los padres acostubrados aellos los ftrañan, y no los come. De que los Jappones quedan auergonçados y quesauior. La 4^a razon, para que desta manera se guardaran del foto en nuestros casos, en la co 3via, y en los mefos, La limpieza q se usa en Jappon, y desha manera comiendo Dacos, y puercos y otras semejantes cofas no podra ni ca guardar bien, y fiempre seremos tenidos por fuziyos, yde poca criatson ~

Pregunta. 18^a

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Sies bien guardar & todos las costumbres
y cerimonias que los Bonzos usan..

Acerca desto conuenieson todos en algunos puntos. El primero y
por quanto el modo de bivar delos Jappones. y sus costumbres
y cerimonias que pertenece ala publica y buena oracion son tan contrarios Con cada vn
1585.

y diferentes delos nuestros, es del todo necesario que nos moldemos a
ellos, guardando en casa y fuera las costumbres y buenas crianzas y
porque de otra manera se ha Zen y reciben muchos descom-
edimientos,
festios y des comedimientos, y manera se ha Zen y reciben muchos descom-
poca criacion, con que quedan ofendidos pa. gente rude, barbara, y
los Jappones muy aduersarios años y otros.

El. 2.º punto fue, y por los mesmos Jappones. se hizo un compendio Con cada vn 1585.
y modo cierto de las costumbres y buenas crianzas y añi años de guardan-
afsi enhe nos vtros. como en los de fuera, de la manera que los Bonzos
usan, para q todos tengamos un modo y no tantos como hasta agora
alos efeuros, no fabiendo lo que ha Zemor. ni lo que devemos ha Zer
q nos hizo tan grande mal hafta agora.

El. 3.º punto fue que de tal manera nos acomodaremos a sus costum-
bres que no hagamos profesion de seguir del fride y en todos los cosas Con cada vn 1585.
tantos cerimonias quantos tiene los bonzos, porque esso fuera cosa in-
finita, y como ellos nan todos mekaos en estas cosas exteriores, no
hene mas que hazer que afender aepe, thes para nos otros y buscamos
la falas de las almas, y la oracion interior, para nos otros y buscamos
y compendio delos costumbres mas necessario, y principales q no se es-
cusan de saber. para tratar con la buena criança y conviene areli-
giosos affi entre nos otros como con los de fuera..

Pregunta. 19.^a

Delos vestidos de que denen usar los nuestros..

Acerca dafo fetrataron algunos puntos. el. 1.º en que conuenieson todos Con cada vn
1585.

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neftiesse de una manera, fino huuiese diferencia ni de Bonetes, ni de quimanes, fropones, ni desho nestido ninguno, porque ya ñ eramos todos de un cuerpo, era razon que nestressemos todos del mismo modo.

Concordaron dos.

El 2º. punto fue en ñ tambien conuenieron todos, & fida nueftro vestido fuesse negro, fsi feda, quitados los tabes, que podia fer depañas, o coro, o aquellas azules, caftaños, fprietos como mas comodamēte se queden auer, pues de foda manera se usan.

Concordaron dos.

El 3º. punto fue enque tambien conuenioron todos que el vestido narinajo, y como fuesse loba, y de buco con el gorjal alenantado al modo de los manteros, con bonete redondo, y faber, por fer este habito comune se a los nueftros, y recibido en Jappon.

Defta. 1. fueron 63 pes

francifes cal. figuientes

Pº. Anbrins. Caftellano.

Pero ramen.

El 4º. punto fue de los mantos, y calzado como es fernillas, fapatos, chynelas, y botas, y de los ropones que ellos llaman quimones, acerca dellfiguientes opiniones. La 1ª que del fods se quitasse los mancos con toda esta manera de calzado, pues en Jappon no se usan, ni no se puede auer fino mandando venir de la China, mas calce cabes, y Xiquingis de la mesma manera ñ se usa en Jappon, y los quimones aun que sea con mangos largos al modo de los ropones de Europa. La 2ª opinio fue, y parece de mantos en las conuerfaciones de algunos grandes señores, especial mente gentiles, y en el Xongadhy en otro tiempo, y Lugares, y bien pareciere, pues es proprio de nuestra religion, y muy grande y recibido en Jappon, y todo esta manera de calçado se rege quando se puede auer, quando van acauallos afuera, mas en cofa no se

ufe fino fon los feruijlas, y con efo vfen tambien los tabes y diez quintos quando quiere. Y quanto a los ropones arquimones fensen, no fto del cafte del Jappon como los otros dizen, mas tambien fenfe los ropones dela mefma manera y venido dela yndia, o de Europa, pues corene fechos aſi, o poco fe differencian de los otros.

Defta. 2^a fueron 13 pes

mas coginic i una.

Pregunta. 20.

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Si pueden los padry escusar dedar
Sacan Zuquy, de usar de plata
quando considan alguns Rejes
& señores.

Acerca desto se trataron algunos puntos. el. 1º. del uso del dar
o tomar facan Zuquy de la manera q fera en Jappon quando se
forfitan unos aftos, agora sea hombres, agora Çuquones, a cerca
desto convenieron todos q esté uso de dar y recibir facan Zuquy, así
a hombres como a mugeres, no se puede en ninguna manera escusar,
así por ser universal costumbre de Jappon esthe bonorar y leges, como
por que es descortesia y injuria el dar y recibir quad Buene.

El 2º. punto fue acerca dela plata que en las Jglefias se usa como
coficales, turibulos, alamparys y otras cosas semejantes q sirven al
culto diuino y al servicio del altar en los officios q se hacen.
Y acerca desto convenieron todos q era muy bien y conveniente usare
nuestras Jglefias desta manera de plata quanto o d'moda mas se pu-
diere, para que la limpiez y nobleza de los ornamentos en el culto diuino
quanto fuera mayor, tanto es mas conveniente y mejor el dar las partes,
y especial mente en Jappon, adó no tiene nuestra religion piana otro
lustre y resplandor que aquello que se ve en las nuestras Jglefias y
en los padres.

El 3º. punto fue acerca de usar alguna plata en los Ganquetes q es ne-
cesario hazer alas vezes a algunos señores Joppones, acerca dello ql
huuo dos opiniones. La 1ª. que no parecia de convenirse forrinse de al-
guna cosa de plata en semejantes ocasiones, pues esto era hazer honra
a los señores que en nuestras cosas sellaman, y que pues estava ya in-
troduzido en Bungo usar quando elegy o principe come è nuestras
cosas de frente, jarro de aguas manos, garrafo para el vino, con
palen, cucharas, tenedores y cuchillos de plata, parece bien no los quitar,

por no causar especial mente al principe que es gentil y fus criados

Defta. 1^a. fueron los tres
Padres, calanal, Cunts for
Espedes, y Ananino.

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Defta opinion Abrania

Beron Ados Cosmos veje,
te jors.

alqen des gusto, mas que por adelante no se introduzga en ningun tho
Lugar. La 2ª opinión fue que deninguna manera si Conuenia ni
ge, ni ni en vro parte usat asemjante plata, salus si fueffe solo decus
obar teñedor, y cuchillo de cabo de plata, para los dichos foñores, y esta
Encordaron eder. por los sequiètes razones. La 1ª porq ningun Gonzo por grande frico
q fea, ni ningun fenor desoppon usa en su mesa desemejante plata, y
por esse mucho menos La Queriamos de usar nos hros. La 2ª razon, porq
esto no sirue para mas si pera al caçarnos nombre de muy vicios, losque
para ninguna cosa aprovecha, mas antes daña. La 3ª porq es cosa tan
fuera demagho professiõ qaung la usage los Gonzos, la auiamos nos
fros r des escusar, qorants mos no se usando, y si por esso parece bien que
carfe la q se vifa en Bungo, dandose al Obispo o al Principe fa-
tisfacion se pareceria necessario

Pregunta. 21.

Delas reliquias Agnus dei, y auctos Gediens.

Acerca desto se trataron algunos puntos. El 1º en que conuenieron
frous que se auia Dar remedio ala deforden que ay en dar estos re-
liquias Agnus dei, y cuetos, pues la abundancia y facilidad enlos
Dar no sirue para mas si para Sazor porder La neueartera y de-
uscion Requirse muchas indiffencios, y quanto alas reliquias que
son dehueftos de fanchos, parecia atvors que sacados los relicario grade
que x auian de tener en las Jglesias, y para los profesiones, otros
pequeños hechos de tal manera que no los puedan abrir para preten-
alos mugeres de pasto, o alos que por otros dolencias los bedieren:
aningun otro Jopson se de reliquios que stan dehueftos de fanchos.
por las sequiètes razones. La 1ª porque affy lo harzian en la pri-

mitina Jglefia, como fele desant Gregorio, y de fto fanchos quee
fiendos fumos pontifices los neguan Rejes y señores muy gra-
Des, y no los dana fino q mucha co lideracion y reuerencia, y pues
esta es Jglesio nucua, y que no tiene fanta abundancia de fpirita
como aquella, mucho mas fe deve tener hento y operacion 2 darlos

Concederon 1607.

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alos Jappones. La 2^a. razon p^oque los Jappones acorral mente no eftima mucho las cosas de quanta es la dificultad, y ella en alcançarlas, y por estas reliquias a muchos y facil mente, pierde la estima efs dandose estas a costumbre amuchos y facil mente, pierde la estima no se da a muchos ni tan facilmente, y assi por experiencia los muy xa pidẽ scateri a pedir el sancto Leño, ò no by contiente otra py qund reliquia. La 3^a. razon es, p^oque los Jappones son nuevos, y no estan aun ftos con adelante que entiendan la reverencia q se ha de tener alos reliquias, y son nuevos en la fe, ime Dios enhe gentiles, que mucho menos ben fizde, òj presto dan des prieden acontecer muchas indiñencies, y p^oq los Jappones en coses semejantes entra facil mête en puntos de honra, y fío de mucho quando allo se niega, lo q se concede alos otros, es mejor es que de aqui adelante no se de estas reliquias a ninguno.

Con todo eso p^oq todo caso tiene comu mente alguna excepcion ò puede ser q les pida algun gran señor, para las former d algun relicario en su capilla, spn estas estas razones p^or las quales puede ser inconveniente negarlos, parece bien dexarse esta facultad al superior de Jappon, para q en algun caso tal, rara mente y con el consejo dere consulta les pueda dar. Y algunos dixeron que tambien esto se conce- dieße alos hs superiores.

El 2^o. punto fue acerca destos reliquias que no son hiepos de não como verbi gratia de sus vestidos, leño de la casa de nuestro señora, y de las piedras de monte calvario y de otras reliquias semejantes. Acerca de lo qual huuo dos opiniones. La 1^a q estos se

Depresiesen dar p^or los padres con deuda consideracion, p^oque muchos Xpianos se ayudan y emienda su vida por alcançar estas cosas, y allende desto p^oq los Jappones estan tan acostumbrados de recibir de sus bonzos muchas reliquias q ellos llaman mambres desus supersticiones,

no feriado algunas cosas semejantes y puedan alcançar
de los padres lo fonte mucho, y se esfrian en su devocion. La 2ª opinio
en la qual final mente consintieron todos que fam bien estos se diesen muy

*Desta. 1ª. opinid final

mete se apartaron hs.

y concordar en la 2ª.

Concordaron ides.

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raramente, y no por todos los padres, mas por el superior de Japon, y por los otros tres de Ximo, Bunds, y Meaco.

1. 3. punts se acordo del Agnus dei, y de los otros bendivos por aun fançadas, y acerca de los condenados. Lara que tambien los padres di-

Acordaron todos.

ssen estos sediesen por los hermanos. La 2ª que tambien los padres d-nichen al Japon el primero año no las den, porque como no conoce los pinto, ni tiene experiencia del Japon: son muy faciles e darlos.

Defta 1ª. fueron cofi. Quanto a los otros padres huuo tambien dos opiniones. La 1ª que estos

1615. los pidiesen dan hnos los mos padres, mandando hazer primero a los q las diere algunos penitencias, y romarios para que desta manera los eftime tengan mas caroy, y esto por las mismas razones que se dieron en la primera opinion del segundo punto.

Defta 2ª. fueron dos La 2ª opinion fue q tambien los Agnus dei, y los cautivos no se den Petºs. sino por superiores vniversales entrando entre estos tambien los supr de los casos, y collegios que buen con cuerpo desenie, y con alguna forma, y los padres sean medianeros de los Japones para los alcacar quando los pidiere, y esto por las siguientes razones. La 1ª porq como se ha dicho, los Japones estiman la cosa quanta es la dificultad que hallan en hallar, y plats quando supiore que aun los padres dan estas orsos, mas que es necesario recorrer asus suplos estimaran mucho mas de lo que los estima agora. La 2ª razon porq la experiencia muestra que el dilatar de dar a los que piden formefantes cosas nunca daña, y siempre aprovecho mucho, porq se en pide mas en el deseo de alcacarlos, por ser esta costumbre de los Japones, y pues en dar los devemos de procurar lo que es mas su provecho, es bien q los padres los tengan de Ziend, que no los puede dar, mas q procuraran delas alcâçod de sus superiores. La 3ª razon porq esto ferna los padres mas ocañon de hazer que alguno Japones se emie-

den de sus faltos quando fiden semejantes cosas, agona de Ziend, y que se quiera q los pidan al superior sehan ellos de emendar primero defaltes y tales faltos, agona de Ziend, y ellas ya las pidieron, mas que los superiores no se les quiere dar, porq estos no se emiendan de tales y tales casos, lo qual no puede los padres hazer tambien quando los Japones saben q ellos mismos se las puede dar se quiziere, y por esto parecio

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affir que o no los den los padres, valo menos usen deste modo y caufeld en los dar, mostrandof que los han de alçar de lo superiores, para ço mejor fcafsion se los poder negar a ellos fino emendare, deziendo y ellos interfedieron, mas que no hagen entendimientos los superiores, de manera q alo menos ellos enkiendan que no sepuedan dar fin licencia de los superiores.

Sans Dyo~

Jesvs

Resoluciones que el padre Visitador da
acerca de los preguntas dela consulta que
hizo en Jappon en diversos partes el año
de 1831.

Quanto a la primera pregunta por otras muchas razones seprue-
na, i entiende muy claramente ser esta empresa de Jappon la mas im-
portante de quantas ay en todo lo descubierto, i por esto no solamiere
la Compañia mas tam bien su santidad, i su Magestad del Rey de
Portugal deve ser muy bien informados de quanto importa esta empresa
i de quanto gente i atencion se ha de proceder en fundar esta nueva
iglesia, la qual no se puede de ninguna manera llevar por las leyes
de Europa.

Ansi mesmo por otras muchas razones de mas de las que en la di-
cha estan escritas se prueba quan difficultosa i trabajosa cosa sea
llevar como conviene esta empresa adelante, i quan pesada i peligrosa
sea ala Compañia, i muchos maiores peligros i difficultades habe pa-
ra acertar se en el modo con que se hade gobernar esta iglesia i llenar
los Jappones; en lo qual se pueden hazer muy grandes errores, i irre-
mediables con grande de frimento dela amistad i dela conversion, si
no se guiaren conforme alo que conviene en Jappon por hombres q ad-
hene experiencia i mucha prudencia: de lo qual todo deve ser muy
bien informado su santidad i S. A. i D. Pane por el peligro
q en esto hay.

Acerca de la 2ª pregunta, por las razones q se escribe en la dicha.

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castelia & por otras muchas, me parece fin Duda que venir a Jappõ fin religiones, no fla mefe no fera buen remedio, mas fera grande escandalo, confusiõ, y perturbaciõ para esto nueva yglesia, especial mefe por que la caledad y despoliciõ del Jappõ no es capas del mismo, de proceder, kiene las religiones de Europa: y como esto no se puede bien entender fino despues de mucho tiempo, y mucha experiencia, venidos ellos aqui han de hazer primero los hierros que nos otros hisimos, y ser aqui peones, & no atidaran para mas, y para des hazer lo que nos otros. monçamos a hazer agora despues de tener tanta experiencia de Jappõ y de mas desto no se ha de hazer fundamento e poderse sustentar en Jappõ por la yglesia por religion hombres estrangeros, ni una nueva yglesia como esta, es capas de diuerfidad de religiones, mas con el tiempo se puede operar que los mismos naturales hagan capricy como se hizieron las demas naciones.

Acerca dela 3ª pregunta, quisiõ a lo que toca al 1º y 2º pido por las razones q̃ en ello se dan, y por otras muchas, parece q̃ por ningun caso cõuiene venir a Jappõ Obippo vniuersal ni particular, ni de los dela Cõpañia ni de los de fuera, y no flamefe esto mas q̃ a ninguna manera conuiene entender el Obippo de Macas o de china con cho Jappones, ni venir el ni embiar ningun clerigo suyo a nifitarlo: porq̃ como no sabien la Lengua, ni los costumbres, ni el modo de proceder de los Jappones, no puede aprovechar para mas que para perder el credito y escandalizar esta gente, y quedar el escandalizado. y ser causa de muchas desordenes y inconvenientes, porq̃ fin ser hombre y tengo mucha experiencia de Jappõ, qual quiera que treatre cõ ellos especial mefe como persona que quiere ufår de jurisdiciõ, no puede fino hazer daño y causar muchos inconvenientes.

Porq̃ a vezes puede algun Obippo o su vicario correr con sus imaginations no dando credito a los padres acerca desto especial mefe que puede acontecer querer algunos venir a Jappõ con experiencia de algun im-

perice, me parece delante de mi señor Cofa muy neceffaria q̃ fu Magestad
aparte a Jappõ dela jurifdicion dun Obippo de la china, o le mande q̃

no se enhemietta en los cofas de Jappon, mas siga en esto el parecer de los padres que tiene de la Openivia.

Si dixiere alguno que nunca fegovernara La iglesia fin Obispos, y que no se puede omecider como la Compania La quiere gobernar, La Yglesia de Jappon, responde y bien nos pesa daro, mas la Lengua, Costumbres & modo de proceder de los Jappones son diferentes de todos las gentes del mundo, y por ahora no esta capaces d' ninguna manera de jurisdiccion ni gonierno de Obispos, mas andan fin de los hazer de acorde aunq ami parecer poco se hade escribir Obispos estrañeros, mas quanto alo qº por ahaa se entiende primero se han de hazer deñigos naturales. Los quales vivido por algun tiempo de Grego de la dochiria dela Compania daran muestras de q rales fera Si entonces se podra ver si conviene hazer alguno dellos Obispo, valgu n Estranjero que tenga experiència de lappon, porq de hom qº de tanta Capacidad como Con los Jappones se puede oponer y enseñandose en el seminario virtudes y letras saldrá capaz para ser religiosos, cleigos y Obispos como son los de mas naciones de Europa.

Quando al 3º punto desta pregunta, esperados por una parte y por otra diversos razones, fin duda me parece mejor no venir a Jappon ni a un Obispos de anillo especial mese por las razones siguientes. La 1ª porque para lo que se pretende de los que tiene la conpañia opinion este es muy incierto y flaco remedio, porque La distancia q ay de Europa a Jappon es tan grande y facil mee puede un Obispos de anmarir en sun largo viaje, spocos años despues de auer llegado a Jappon y en tal cafo quedaria fin fructo este remedio y embiar mas Obispos de Anillo que uno parefcera cofa de rifa.

La 2ª razon es porque o este Obispos ha de ser de la Compania, o estrañero,

y no teniendo jurisdiccion ni qudentender con los Jappones fera cofa que los mesmos Jappones estrañaran macho, y les hara perder el concepto que ellos tiene dela Dignidad de Obispos, especial mefe no viviendo cofausto como es neceßario en Jappon. Y al mesmo Obispos fera cofa bi-bre manera enflabina estar en Jappon desta manera fin tener y hazer

mas que ordenar De quando à quando uno v dos clerigos. A esta razon es porque en el ordenar los clerigos Jappones se ha de proceder mucho sientto, especial mēte hasta fombre dellos experiencia, y de los de La Compañia no se han de ordenar fantes que no sea meno in coueniente embarlos ala China, o a Malaca, que hazer venir alfapps un Stijpo de Anilla.

Qnas al 4º. punto desta pregunta parece que po hay que dudar sino es cofa conueniente o necesario procurarse con la mayor breuedad que se pudiere ir disponiendo los naturales enseñandoles letras y lethes para hazer los Clerigos. aun que por mucho que se trabaje comen cand- se

Des de ahora por lo menos Sa de passar Dies años antes y se pueda hazer Clerigo alguno de ellos, mas pueden esperar dellos que saldra mucho bueno con el Kempo, si en los hazer se huviera hes advertēcias. La 1ª que sea criados con el vDen dicipline que conuiene a los Jappones. La 2ª. que aya fiden de su sanctidad que ningun obispo los ordone sin particular licencia y de miboria del superior de la Compañia delaps laza que el mumo superior delappon como delegado o nuncio aplico tenga sobre ellos gouierno y jurisdiccion, hasta que el tiempo y la experiencia de a entender si sera mejor darles el perlado natural o estragen, y bolte promifse esto sera necesario que el superior delapps tenga facultad de su sanctidad para dispensar y ordenar en todo el derecho positivo lo mejor que le pareciere, asi de los clerigos, como de los demas Xpianos Jappones, con cofulta de algunos de la Compañia, letrados, porq por muchos años sera necesario disimular con la mayor parte del derecho positivo para con los Jappones : y de todo esto es necesario dar se muy cierta informacion a su sanctidad para q sepa y oia y Jappon y asi la pueda dar.

Acerca de la. 4ª. pregunta no obstante las razones dela contraria

opinion, en mi dado parece que se debe dilatar y estender quas pudiere la conuerſion, procediendose ſiempre con la prudencia que conuiene, por que las razones que uan, por eſte parte ſon firmes y ciertos y las contrarias ſon apartes, alas quales facil mēte ſe puede reſponder, porq oran

Dos clerigos naturales odos se pueden resolver.

Acerca dela 5ª pregunta sin duda la yglesia de Jappon no tiene ni más ni más remedio que hazer quantos más seminarios se pudiere desappofentar y necesarios, mas teniendo la Compañia posesiones fuera corte muy grandes y pequeñas, mas seriedo la Compañia posehidos fuera corte muy acertada y necesaria hazer otros seminarios distintos de niños de avellos, aun por las razones que sedan en la 2ª opinion como para sacarlos de tantos vicios y pecados que en se crian, y para quitar las quejas de lo piano en las quales se puede dezir que tiene razon, pues prohibiendoles nosotros que no en bien sus hijos a aprender a las Varelas de los Conzos, no les damos comodidad para enseñarlos, por ende que dan perdidos y sin de prender nada, cosa que ellos tienen mucho parecerlestos cosa contra toda razon. ~

Quanto al. 2º punto parece que no ay que dudar que se ha detener la 2ª opinion con la moderacion que en ella se dize, la qual sera facil cosa effechar en Jappon, pa que como no ay ni puede aver otros libros que los que los que les damos, imprimiendose los dichos Edictos no ferma otros libros en que estudiar furgios y controversias entre res de philosophia que les puedan hazer daño en esta nuestra ya parece cosa acertada tenerse muy grande eleccion, no solamente en semejantes libros delas superstias mayores, mas tambien en los libros de humanidad, pues esta en nuestra mano darles los que quisiéramos, y mejor parece aun aprendiendo Latinidad enseñarlos con libros sanctos y decustos, y de profanos.

Acerca dela 6ª pregunta aun que las razones que se dan flazi opinion son de mucha fuerza, todavia sin duda son mas efficaz las dela 1ª opinion, y pudiendose dar algun remedio alas razones contrarias, parece que luego se devia hazer Jappon Proumoia apartada, incluso siendo plamente pla china y dexando Malaco y Malace co

la India como agora esta. alo que parece q̃ se prouecona con los fegretos cõdicientes. La 1ª y Jappon se proueegesse o por su fanchidad o por S. M. de alguna renta cierta, que alo menos llegasse cada ano a ocho mil cruzados, o alo menos dandoles la mas vrenta y prudente

no le pudiendo dar tanto de renta cierta, le diese un caudal en dinero de quinze o uejençe mil ducados mos de lo que tiene, para q pudiesse regasear por una de la nave & prouision de S. A. q pudiesse embiar o Vella Crent picos de seda para Jappon, con corcomunio de S. sanchdad, q ninguno los predresses impedir, para hazer loque de ello quisiesse, para su sustentacion de ellos y de la piadad, la ganacia destos cien picos montaria seis o siete mil ducados. La 2ª condicion es q se preuiesse de sujetos de Europa inmediata mère por Dr. J. General sin pasar kenter en la India: y estas se podrian añadir otras dos condiciones para mas assegurar la. La una que hurizesse siempre Visitador en estas partes. es del Orieste o comissarios y en lugar de Dr. S. huriesse la superintendencia de ambos estos prouinciales de la India y de Jappon: otra q se procurasse a s. A. q fundasse un Collegio en la China en el puerto de Amachan cō mil y quinientos ducados de renta cierta, para sustentarse alij veinte personas de la Compañia, assi para acadir a Jappon como para inçentar de la conuersion en Sigion, i en Cochinchina otras partes, las empresas de su paz, emblan, que de nuevo se ofrecen, y para prohar los sujetos que de Europa embian.

Acerca de la. 7ª pregunta, quanto alo que toca al. 1º punto, no hay ninguna duda ser neçesarios los dichos superiores con todo lo demas que se dije en el 1º punto, con todas las razones q se esforçó en el. Sin al 2º punto sin duda es mejor La 1ª opinion, por que gastando ellos de la Bolsa comun, los gastos son mucho mas grandes, i no se puede sustentar en Jappon. y La 2ª opinion es sospechosa, por que es solamente de las de las referencias perticulares.

Quanto al 3º punto La facultad que se concede aese superior de Jappon o sea Prouincial, ora vice provincial, sin dada ha de ser grande, sino menor que la del Prouincial de la India por estar tan apartada de Roma y de la mesma India, y ser esta tierra de lejes y ombres tan contrarias y inte cada dia La Compañia assentando mas y extendiendo y tomando nuevas empresas en diversos partes, y por que

este superior no solamente ha de gobernar La Compañia, mas tambien toda esta nueva iglesia y Xpianidad de Jappon, es necesario que de mas de la facultad que le diere la Compañia, tenga otra facultad de

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su facultad con la qual como fu Diancie y delegado pueda dispofer sobre todo el derecho polítiuo, y esta gente es buena, y en ninguna manera se puede llevar por las leyes y modo de proceder de Europa: por Daud auiendo en esta prouincia Comissários se podrá por el limitar esta su facultad conforme ala calidad de los sujetos, y alo que entendiere que conuiene mas para el seruiçio de D. Señor y bien de la Compañia, y del San de de ponder todos los otros.

Quanto alo que se toca al 1º. punto. sin duda la mas principal y importante de cosa es que no se haga superior del Japon sino persona q de mas de mucha virtud y prudencia tenga mucha experiencia: y por muchas partes que tenga no sera bauto para gouernar Japon, ni podrá dexar de hazer muchos yerros Hasta tomar la dicha experiencia, pa que sin duda por la experiencia que yo tengo y por lo que muestra la razon, no ay en toda la Compañia gouierno y tenga tantas dificultades, y que requiera tantas qualidades en la persona que gouierne como este gouierno del Japon, assi pa q Japon n por cada dia se rebela y se da la xpiedad en dinerfos peligros y graues perturbaciones, como por que esta prouincia esta muy estendida y es muy grande, y las costumbres y modo de proceder delle en diferente tífico de las dela India y de Europa, y los negocios que la Compañia tiene enhe mahos son muy grandes y importantes, y este superior no solamente Sa de gouernar y dar orden ala Compañia que ahora se comienza a ordenar, mas tambien ha de gouernar y videnar tida esta nueva Yglesia y xpianidad que fabeto se va dilatando, y como ayan muchos Seños que se gouierne de mucha prudencia y concierto, y las costumbres y calidades de los Japones son tan contrario a las nuestros, que apenas despues de muchos años se entiende, si este superior no huuiere mucha virtud y prudencia y experiencia del Japon, y si en su modo de bivar no heviere mucho tiento, puede hazer en este gouierno muchos y muy graues yerro y que no tenga remedio. La 2ª. cosa es y auiendo

en Japon perfonas delta experiencia y prudencia, es bueno y con n-

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auer mudanças de superiores, y el que fuere superior anifeer.
 fal fa de gouernar por lo menos cinco o feis años, y los otros fe
 podria mandar de hes en hes años con los de mas Olecciones, mas aun
 que fe fuvieffe de fener refpetto afte tiempo como miete tambien feha
 De fener refpetto aftray muchas cofas, como alos principes en cuios
 hierros feiden, al despacho que dan alos de cafa y alos de fuera, y
 alos negocios que braben para alargar o cortar efte tiempo, porque
 eſtos mudanças en una Prouincia tal, y en una xpianidad es
 nueva fedeue fazer fiempre co mucha fiento.

Quanto alo que toca al 5. punto onla mudança de los padres delas refi-
 dencias, aunq ã las refidencias que eftuviere enhe los xpianos fa-
 refce bien mudarlos ordinariamente de hes en hes años, fodaſia
 fambien en eſta mudança feha de tener cuenta con muchos cofas para
 alargar o a breuiar efte tiempo: y en las refidencias que de neceſidad
 fe hafen enhe gentiles es neceſario fenerfe mucho mas aduertencia.

Marca de la 3. pregunte. quanto alo que toca al 1º punto, no ay ni-
 guna duda fer neceſaria en cadauna deſtas ſep partes dichas algũa
 caſa en que viua cuerpo de los nieſtros juntos, mas de mas degruyho
 fe efchean dehazer tambien ſtras. Y fi fe pudieffe auer modo para ſus-
 tentarse fe durian fazer muchos deſtos cofas en diverſos reynos.

Quanto al .2º punto por las razones que en el fe eſcriuen por otros
 murchos no fe eſcuſa ſeminario de la Lengua
 Jappon, porque deſta manera no fe puede ni gouernar ni ſulkentar
 la Compañia. Y tambien por agora no fe puede, ni deue fazer ſodar
 eſtos exerciços en un Lugar.

Quanto alo que toca al .3º punto aunq por fer Jappon tan ynſtable y
 aur en el cada dia tantos guerras y mudanças, no fe puede adenar
 los coſtos dela Compañia tan eſtables como ſombre quiere, jcomo en

Europa se ordena, todavía por lo que en Japón ahora es en cuanto
no fuere más que una casa de probación, parece más propio y
conveniente lugar el que ahora tiene en Bunap en la frealeya de
Dfngui, por las razones que en el dicho pueblo se escriben.

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Y qual año que fea al Collegio me parece que conuiene fea es mi intencion fazer por agora alo menos dos collegios, el vno el que esta ya fe fecho en Bungo en la ciudad de Gunag: el qual mi intencion es que por ahora fe enseñe folamente gramatica y fumandad, y de mos desto algunos casos delas leyes y modo de escreuir. Y otras cofas que conuiene faber alos fermanos Jappones Y el otro collegio fchaga quanto mas prefto pudiefe en la ciudad del Meac's, En el qual fe efhdie philosophia con los señorios mayores y efto por las razones següentes. Ca.1^a. pa que funiay esta en el mefmo regno, y no ay mas de cinco o fey's leguas del Vfugni, Donde esta el Nouiciado, y porque los nouicios que fe refciben Cahora fea Jappones ahora Portuguefes) no faben nada y neceffariamente han de aprender, parece muy proprio y acomodado lejerfe en este Collegio gramatica y fumandad y los de mas cofos que conuiene fabolar Jappones. La.2^a. que por las razones que fe escriue en la.2^a. opinion importo mucho fazerfe Collegio en el Meac's, y en este viene apropofito efhdiafe philosophia y las otras sciencias mayores, alo qual fe han de embiar los que ya aprendieron latindad en Bungo, paq como es neceffario fuplir a todas las partes, no fe deue tener fara gefe dela Companie junte en un lugar, por los razones que fe diero Vel.2^o. punto desta pregunta: y coelefto fe puede fultentar y acomodar un collegio y el vno, paque affi como fueren faliendo los efhdiafes del Collegio de funday para el Meacs, affi fe formara ainchin con los que faliere del nouiciado para fe efhdia en el, y de mas de la reputacion que con effo fe ganara en los pafes del Meac's los mas mos fujetos feria mas editos, y fe gran mas apronechando affi en la lengua, como en los cofumbres y modo de governar la gracidad por fer aquella tierra demos policia y en todo mas noble. Con efto no fe excusa tan bie leerfe alguna cofa de gramatica fter fe fifiere, los quales fon ahora dos ambos de niños, el uno esta en la ciudad de Anzuchi, que es la mas noble

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principal fortaleza de Nobunaga, quatorze legory del Meacio. El otro esta en los partes del Ximo en la fortaleza de Arima, que esta otras quatorze o quinze legory de Nangasaqui y de Omura, mos porq no contiene estar en estos feminarios los grandes mezclados con los ninos mi intencion es quando huisieremos comodidad para fius siliar. lo Sazer en el collegio de funai sro feminario, en que los que se fueren Saziendo grandes Vossi en Ansuche como en Arima, se embrasenestudiar Sumanidad y los de mas cortos deloppon que aellos pertenece saber. Sosta q el tiempo y experiècia muestre si conuenia acreceter -ahi otros estudios Sazer stras mundances. porq Jappon es tal que con el tiempo se preden del esperar mucho maiores coses.

Quedo allegar en que los nuestros de prende Lalengua, aunq no seprede de deSazer deSeguir la 3^a vpinion, conviene saber Aque entrar los Liegares se aprenda, Saura para los que de nuevo viniere de la India de Europa paresce proprio y comodo lugar para estar 11. daý o hes años La cuidad de Omura, por los rasoned que se dan en la 1^a pregunta.

A cerca dela 9^a pregunta. quanto alo que toca al 2^o punto. Sin duda no se prede escusar en las tierras de señores gentiles donde se comienza dempues, osea seguido la conuersion, deSazerze refidencias particulares, por los razones que en el se punia, y por vray muchos q se puede dar especial mese porque destra manere no se puede dilatar la aprendi- ni dar efperança de conuertir Joppon, ni confirmar la Xpiandadie Se cha y Establescer esta nueva jiglesia de Dios sino desta, con todo ha se de proceder en el Sazer estas refidencias enhe los gentiles con mucha prudencia y kiento y particular mered quardando dos Circustancias. La 1^a que prees no se puede hager & todas las partes. se deve poner el particular intento en Sazer las Donde se puede esperar magior fructo, como es en el Goquinaj y en los de mas regnos que estan en su conforno, pues en el Meaco y en aquellos reinos esta el principal ser y poder defappon, como arriba se aperto en la 3^a pregunta. La 2^a circunstancia

es que quando se comiccan estas residencijs, seban de començar bien y
de manera q se pueda alli suplir lo que conviene de ordik y reputacion
porque coa mucho para lo que se ha de Sazer en char ed Gud principio gol ol

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con este credito, y por esto los padres y hermanos y predicadores que a ellos se embian fan de fer fufficientes y bien instruidos acerca dela te qua costumbres y leyes delappan, fan de tener seruicio conuenide y estar en sus cosas Limprantes, no introducidos ni comerres, ni ftras costumbres nuestros a correçidos y estrañados de los Iappones, pa que por diense al principio la reputacion en ellos, muy de efficaç se forma despues actua, y ponefe muy grande impedimento ala conuerfion como tenemos experimentado por falta deſto.

Quanto als que toca al 2º. punto acerca delas refidencias en las tierras y señorios de xpianos, ſin dueda es mucho mejor la 2ª. vpinion, y deue procurar quãto mas presto pudiere fer, que quitadas las mas referencias

que pudiere fer, ſe hagan en diuerfos señorios caſas en que ſea los nueſtros

juntos, procurando que oina tantos padres y hermanos en cada una de ellas q puedan acudir y cultivar los xpianos, viſitandolos ſus fordeſtos, y eſto es ſin comparacion mejor, aſſi para la conſeruacion delos nueſtros, como para la labor y cultura y conſeruacion dela xpianidad lo qual ſe prueua por las razones que ſagen por esta parte escritos en el. 2º. punto despues de los razones ſiguientes. Lais porque con estos refidencias ſe deſtruye todo el gouierno uniuerſal dela Compañia delappan, pory para acadir y ſuplir dellos los nouicios, no puede estar en la caſa deprobad ſe tiempo deundo y neceſſario los eſtudiantes no pueden proſeguir ſus eſtudios, por donde va creciendo en he los nueſtros mucha ignoracia, los padres es neceſſario que ſe ordene muy on poſſon ſin ſajariées del tiempo deundo, dels qual ſe ſignen mil inconuenientes los ſeminarios no ſe puede inchir ni inſtruir como contiene, aſſi pa que las refidencias lleuan aſſi muchos dogibos, como por la falta que con esto ſe ſiente de maestros q los puedan on ſeñar y aprovechar, los colegios estan ſiembre flacos, mal ſeruidos y faltos de ſujeçtos, por lo qual no ſe puede guardar en ellos en cofa ninguna el orden deſeido, pa que apenas ſe co-

mieça a bajar un fujeçto quando es neceſſario embiarlos alas refferencias.

La 2ª. razon es, porque por la neceſſidad de acudir acillos es forçada la Compañegarlos a fujeçtos muy des conuenientes y falbos muchas vezes de la prudencia y unidad neceſſaria al gouierno delos dichos refidencias, pa que los

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padres por muchos vezes moer ofaltos de saber y de expertencia, y los Sermanos y predicadores nuestros y sin ningun fundamento, ni debido frd ni de lechos, y los degecer sin ningun gusto de espiritu y con los malos habitos y defpoficiones con que se crieron, los quales heran metidos en tan familiar comercia con niños y mugeres y que tan sueltos estavan y con tanta diversidad de gente de toda suerte, y con tantas tentaciones, comodidades y ocasiones para hazer lo que quisieren y viviendo sin ningun viden ni recogimiento, porque en las residencias no se puede de tener, ni se puede operar sino muy cierta recima con el tiempo. La razon es porq como forzosamente en las dichos residencias se va haziendo mucho caso y fundamento decages, yglesias, ornamentos, alfasios, gente de servicio, provision, y los de mas oficios necesarias de mas de el gasto incomportable, quedan los padres atados y obligados a aquellas residencias de tal manera que ni ellos pueden visitar los lugares de su jurisdicion, porna tener aquacion de axar con confianza la cosa, ni el superior dello spon tiene comodidad de un padre para los poder embiar a diversos expresses q se ofrecen de nuevo, estando haver contado y obligado a los residencias, ni los puede mudar ni recoger quando conviene, porque no tiene que otros que poner en su lugar. Final mente queda la Compañia cativa y sugecta sin poderse valer ni menear. La 4ª razon es porque con estas residencias no solamente no se culina la xpantidad, mas antes cada dia se pierde mas el credito y concepto, porque como son tantos y no esta en ellos mas q un padre si los señores desgusta de el como acontece los mas de las veces, porque no se les pueda transformar, osu voluntad toda la xpantidad va y los padres tiene una carga incomportable y con poca provecho, y de mas desto como ellos son pocos y estan demasiadamente ocupados, ni pueden los xpianos sospedar, ni tener sus casos limpios y concertados, ni tener el mas servicio y concierto que conviene tener conforme alas costumbres dello spon: Donde quedan los mas xpianos enfados y se prian por conversacion y memoria de sus Bonzos, y por el orden, limpieza y concierto Jesus y memoria de sus llagas, por gente susia y vil, jugamos con la ley que predicamos, por lo qual cada dia necessitan mas, perde-

se el amor y respecto ala yglesia, y quedando nos deres sin credito; Los qly
meon

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inconuenides fodos seguitarian, quando los residencias & juntando los
nuestros en diesses foif señorios de la manera que que esta dicho, porque finest.
os muchos junte se guardaria el devido viden i concierto, y nuestros
Iglesias & cagas se suporian mantener limpias & bien servidas & los
Xpianos serian bien recibidos & tratados, porque quien no gusta de un
padre, gusta de otro, y los nuestros allí Sermanos como Jogicet viniria
en ellas con menos peligro & mas recogidos, & el superior ternia su
libertad de acudir alde millones quando se ofrece, y demorar quando
quiesse los padres, y se escusaria buena parte del gofio, & la Com^a
y religion Xriana creceria cada dia en mayor reputacion & credito.
& de mas deffes hay otros muchos razones, porque se poblaria la Com-
pania faziendo cuerpo en todos los partes y criando sus novicios, estu-
diantes & seminarios con su devido fiden, no quedando tan flace fiepre
como agora estan, y no se haria tantos fales y imprudencias como se
haze se fougén, porque mas facil se hallaran preos que gouiernon
cion que no fanto, y se gouernarian co mas confulta, no fabiendo ca:
da uno de su cabeça lo que le parefce, y desta manera se yrian fазie=
do sujetos aptos para gouernar Jappon, tomando experiencia & el
gouierno deffos cafos, lo que no se puede fazer ahoma porque viven
todos apartados & flos por estos residencias. y desta reducion se fi=
guen otros infinitas comodidades.

Ni las razones contrarias fon de mucha efficacia, p^oq como estos se=
norios de Japianos estan reducidos en pocas Lengnos, y no se puede
visitar los Japianos fino dos o tres vezes en el año en su cierto
y devido tiempo, por estar lo mas del tiempo ocupados, viviedo su
los padres y Surmanos juntos quantos bastaran para acudir alos lu=
gares de aquel señorio, puede coifitar a sus tiempos con mucha como=
didad, y antes es esto mejor que estar en los residencias, p^oq estos
cagas se ha de fazer folamete en los lugares mas principales, y los
residencias estan en las aldeas pequeños, Donde por ser esta gente
muy pobre y obligado amuchos servicios, no esta capas para sufirir

siempre la prefencia del padre, porque estando siempre alli padre es

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razon que siempre acudan a la yglesia, i como en la yglesia aj siepre muchos que fazer, San tambien de acudir i asistir en los otros que se faze i fazerle así es para ello muchos defaltos i trabajo, i no lo faziendo ~ ziendo que lo devia fazer, des confian i quedan callados i no se atieste a parecer delante del padre, i desta manera van poco a poca perdiendo el respecto i la devocion, porque real mete no pueden con tanto como lo vemos por experiencia que en todos los Lugares donde tenemos residencias formés por los sepianos los mejores i mas denstos son los que estan en los Lugares que son listados del padre a sus tiempos devidos, porque como entonces los padres se detiene por en cada Lugar i los pianos no estan entonces ocupados, acude todos de buena Gana i con alegria en aquellos pocos dies i quedales despues con aquella memoria amor i desseos de los padres.

Por las quales i por fhos muchas razones concluyo que en las tierras que ia son todas de spianos sequite los residencias, juntando los p.s dellos en uno o dos Lugares principales de aquel señorío, i conforme ala grandeza de la tierra, ij al numero de los padres que en ella viven quanto mas comode mete se pudiere, i así reducirán todos los residencias del aimo a quatro o cinco años, de los quales una estara en Omura, otra en Nangasaqai, la 3ª en Arima, oi la 4ª en firando o en facata, i la 5ª en Amaciça i no serán otras residencias particulares en los dichos señorios de spianos de aqui adelante, salvo por algunas causas oraciones particulares, como para oumplir con algun señor que dexando su estado se recogeffe en algun lugar al qual huviessemos grande fobligacion, i estudiese con mayor zelo dichos casos que pareciese a la con fulta del superior así ppen que no se le puede sin escadalo negar un padre.

Mas en las tierras donde estan nuefclados los sepianos o los gentiles, os comienza de nueva la converfion como en Bings i en las tierras de Meaci, se podran con la mesma con fulta hazer los mesmos respecios

quando no se puede acudir ni olvidar por los padres que estan i los
dichas cosas, faziendo esto de espacio i con mucho tiempo guardando

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Las circunſtancias que en el 1º punto eſtan dichos, y

la ſepultura crecido ſe devi recoger las referencias

De la manera que tenemos dicha en el Limo, yaduertiendo que no ſe corra deprieſſa y con facilidad en facar referencias aun en los herras delos gentiles ſino fuere en lugares principales en los quales ſe pueda eſcufar mucho fructo y ſe puedan Houcer como conviene ſin detrimento del credito y reputacion dela Compañia, pues eſto impata tanto ala miſma ley de Dios, y mejor es no los hazer que procederlos mal con peligro de trimeſo del credito dela ley de Dios y dela Compañia.

A cerca dela 1ª. pregunta, acerca del 1º. punto no ay que dezir ſino que han de recibir en la Compañia todos los Japones que huviere partes para eſſo y fueren eſcogidos de Dios, mas no torna facultad de los recibir ſi no el ſuperior uniuerſal del Japon, al qual los heſ ſuperiores delas partes del Ximo, del Meaco, y del Bungo daran informacion delas partes y qualidades de los dogieos que hiçie de Bungo de ſu jurisdicion haſta los años, ſaziendo un catalogo dellos con ſus informaciones como ſe haze delos Hermanos, para que ſepa el ſuperior uniuerſal laurda-qualidades y partes dellos, y quanto tiempo eſtuvieron y como vivieron en caſa, para poderſe de terminar quando los ha de llamar para recibir y embiarlos al nouiciado, conforme ala facultad q para eſſo tiene Sa Ziendo que ſe tenga muy bien cuidado dellos.

Quanto al. 2º. punto, de aqui adelante todos los que recebiere ſe embiara al nouiciado en el qual eſtaran dos años enteros, Diuiedos en los exercicios y mortificaciones del nouiciado conforme al orden de el, y endo año no ſe podra diſpenſar en sacarlos del nouiciado ſino fueſſe ſid vira coſa en algun Lugar por muy pocos dias apredicar obojer ala fanta coſa en algun Lugar rezino: y tambien en el 2º. año no ſe defara como ni dize ſino con conſulta y por cauſa neceſſaria y grane conforme alo que dize en eſte 2º. punto dela conſulta y no pudiendo embiar luego al nouiciado alguno que ſe recibieſe, por no auer paſo, o por

alguna otra causa grave, embiar feha luego que se pidiere y cessase el impedimento al nouiciado para cumplir en el su determinado tiempo.

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Quato al. 3. punto no famente me parefseis fien La opinion dela con=
fulta, mi intencion y voluntad es que todos los Jappones que heniere abilidad
para estudiar en quais la necefidad ji falta de hermanos no viene Lugar
para effo, fe han de embiar despues de acabado el tiempo del nouiciado a
estudiar en el collegio de fundale, assi para que deprendan lo que es nece=
ffario de fus leies para predicar i para efcrever Los cartas dela ma=
nerx que contiene en fu Lengua, i aprender gramatica y los de mas fcius
deque fueren capaces conforme ala comodidad q Jappon dara defsi, como
tambien prqree Lueg en faliendo del noniciado Uno fe reparta pa dina.
fos cafos pequeñas, mas echen mas raizes en la virtud i e los demas
Pinedo en los Negros i cafos vederates, mas paguanto es neceffario
fambie acudir alla cafos i en Jappon no fe puede Denar Luego Hoo co=
mo conuiene, quedara ala prefencia del fuperior vniverfal con fu
fulta ver quah tiempo i quienes podran estar en el collagio i eftheriad=
mirando fiempre al mayor feruicio de N. feñor i Gien dela Compa=
nia advertiendo mucho que paralozno i lo otro es de mucha importancia
hazer quato fe puede para abilitar i inftruir los fubjectes a fu devido
tiempo para fallar los despues apres para feruir alal Compañia, i no
hazer como algunos que en quanto no tiene creta de esto los ocupa
en cofos de poca importancia que fe podia efcular, i assi les haze per=
der el tiempo i los años en que podian deprender i aprovechars los
quales poffefores quedan despues ignorates y con pocas partes para agia=
dar ala Compañia, por culpa de que no los perno como convenia
Delo qual fe figue mucha perdida del feruicio de nueftra feñor que
podran fazer, i mucho daño i detrimento dela Compañia, i quedan
dellos despues muchas vezes Dimieds muy triftes i des contentos i
quezados po el tiempo que les hiziero mal perder.

Acerca dela 11. pregunte fin vida es cofo muy difficil alcacarse
entre los nueftros Jappones esto unido por los razones que en el i=
punto ferigen, como cosa en que nos va eLGien o deftruccio dela
Compañia fe ba de procurar co toda diligencia este union, i los medios

mos proporcionados para poderla al cabar son los que se apilea e dz.

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punto, los quales seban de quardar con foda diligencia y rigor, y afsi los encomiendo encargadamẽte a todos los padres y hermanos, especial mẽte a los que fueren superiores encargandoles sus consciencias que los hagan con foda diligencia guardar, pues de lo contrario se figuirá mucho nuestro perdicion.

Acerca de la 12^a pregunta es cosa necesaria fazerse de tiempo y tiempo congregacion en Japon por las razones que sedan en el 12^o punto es facultad de elegir procurador para fi a Roma, fin poder ser impedido del Prouincial de la India, y afsi se executara de aqui a delante, y quanto alo que toca al tiempo y alor que san de entrar en la dicha congregacion, conformandonos con lo que videño nuestro padre acerca de la congregacion que se ha de hazer en la India declaramos como paternidad de claro que lo que se dize en el paragrafo o cap. undecimo de la formula de la congregacion Prouincial, acerca de elegir procurador los prouincies y trasmarinas pre priuilegio a ellos condidias y no derogar la formula de la congregacion prouincial, acerca de elegir procurador con la libertad que tiene los otros de hazer cada dos años congregacion para elegir el dicho procurador. Mas porque es cosa dificultosa en la India congregarse los supres y los demas personas que se han de hallar de la dicha congregacion ordeno. S. C^a que la congregacion se biziese en la India cada seis años y fi a los mas costos pareciese y se deuria mandar procurador lo elegiese y embiasse, y en el triennio sequiente se el Prouincial es oriuido a hazer los que tiene vfo en las dichas congregaciones pidiendoles sus paresceres fi se deve fazer congregacion o no en el dicho triennio de menos, y despues de oydos los paresceres quedase en la libertad y eleccion del Prouincial se quiera fazer congregacion o elegir fiendo necesaria procurador conforme al decreto de la dicha formula de la congregacion prouincial, o dexarlos de embiar Safta el 6^o año. Y por quanto las mas razones y dificultades y aun mayores se ballan para ajuntarse en Japon los que san de

estar presentes ala dicha congregacion se fara de la mefma manera

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de seis años procediendose en ella conforme ala formula hecha porla $\frac{2}{3}$ congregacion general. $\frac{2}{3}$ por quanto la persona que se ade elegir por procurador Sade ser qual deste oficio conviene, $\frac{2}{3}$ freno tal podria fazer mucho Daño sacarse cada seis años del Jappon $\frac{2}{3}$ nte desmejates personas, trataran enla dicha congregacion antes de elegirlo, si le negoces que se han de tratar son tales que parece conveniente embiasse procurador a Roma, odilatando el procurador para otro tiempo Gostara embiarse los informaciones ala jinsia $\frac{2}{3}$ ala Roma sin otro procurador Sagiendosell que a cerca de terminarse la major parte delvo vhos- $\frac{2}{3}$ porque en Jappon ay falta de profesors $\frac{2}{3}$ ordijnes espirituales Sasta $\frac{2}{3}$ ajt major copia de ellos, torna libertes esta congregaciõ de embiar un procurador aun que no sea ni coadjutor spiritual formado ni professo.

En el sequiete trienio consultara el coice prouincial $\frac{2}{3}$ res cofubores $\frac{2}{3}$ mas fupre $\frac{2}{3}$ professos que comida miere pudiere $\frac{2}{3}$ hene corto para venir ala dicha congregacion si conviene convocar aquel año congregacion $\frac{2}{3}$ embiarse de nuevo algun procurador conforme ala formal del Bicho de crets haziendo despues lo que le paresciore mejor en el señor, assi a cerca dela congregadon, coma del mesma procurador.

Mas assi el oice prouincial coma la congregacion en la enleccio del dicho procurador $\frac{2}{3}$ en lo de mas confpidendran las cosas siguientes. La1^a de quanta distraccion, dificultad $\frac{2}{3}$ peligro sea congregar Dineros a partes del Jappon los que ban de venir ala dicha congregacion. La2^a que grave es la falta de los subgetos en Jappon $\frac{2}{3}$ gran grande daño se le Sage en sacar del un subgeto prudente $\frac{2}{3}$ que sepa la lengua del Jappon $\frac{2}{3}$ que tenga experiicia para em biarls a Roma por- Mil dotos en tanto peligro de nuca mas ornaslo avir. La 3^a que por ser la distancia tan grande de Jappon a la India $\frac{2}{3}$ a la Roma aun que ocurriese muy graves negocios sino son tales que padecen mucha Dilacion, no aprobechara para su remedio embiar procurador a Roma, por los quales razones $\frac{2}{3}$ por otros que se offresce no

han deger faciles sins muy considerados assi en llamar ala dicha
congregacion como en embiar procurador escusando la una cosa $\frac{2}{3}$

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la lha quanto se prodiere. Y aunq se bazesse congregacion cada seis años para tratarse los mesmos negocios de Jappon parece sera aunq mucha li sera bien embiar prouador cada seis años, pues comun mre este procurador no puede serui de mas q dar informacion a N. P. dels q pafsa, y como sea de pafsar tanto tiempo antes de fornir la respuesta, y los cortos de Jappõ se mãdan tanto de una fora en otra, comun mente acontesce fallanfe las cofas de Jappon tan mudadas qdo viniere la respuesta de Roma q no feruira lo q se responde y sera necessario hazer vna cosa por la qual deve ser N. P. general admenido de dos cofas. La 1ª. q por la mucha distancia q ay de Jappon a Roma y por los muchos y grandes negocios q ocurren sera bien q la congregacion de Jappõ huiffse tambien authoridad de determinar y ordenar los cupos por terfoncies Jappon, mayor mente y en determinar las pericia de los cofas q pafsan en Jappon. La 2ª. cosa es q. S. P. en las respuestas q diere y en lo q mandare y ordenare en Jappon se acuerda de los mudanços q acontece aqui cadaños pareiq quede alguna libertad al vice prouincial de Jappon con su con fulta de fazer otra orga li el tiempo y los mandanços de Jappon ali lo requiere, fin, quedar, escrupulos y con ni quietaciones, dando S. P. a ambos esty dos cofas. el mejor arden y remedio q le paresciere, defal manora q la congregacion tenga alguna mas facultad de la q ahora he ne acerca de determinar algunas cofas, y de la via qde alguna libertad al vice prouincial, para q en los ocurrerios y de mucho o de neponte viniere, q ni por los determinaciones de la congregacion, ni por los respuestas q den menos viniere qde atado ni embaracado demanera q no pueda ni fepa responder.

Quanto alo q toca a los porfmas q se han de juntar ala dicha congregacion de clas S. P. q demos de Cor personas q se trata en la dicha formula de la congregacion, vengam alla y tengan esto Nro

los superiores aunq no tengan nombol de Oectores, fi huniere debuxo

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de su mando als menos als menos nueve personas de la Compa quien esten fijos en vna casa, quier en diversos residencias, y quando ellos no pudiere venir personal mete, podran embiar sus sustitutos en su lugar conforme als alo que en la dicho formula se dize, mas porque en ese lop por hay tanta falta que de personas que conforme ala dicha formula puede legitima mete asistir alos dichos congregaciones, y importa mucho hallar se en ellos personas que tiene despojos mucha experiencia, hasta que mas padre diere su orden entrared o serán Namados ala dicha congregacio tambie los porteros de has notas o coadjutor spirituales formados y comodis mete se pudiere congregarse al juicio del vice provincial y depy en-fulciones estanduse alot mas ultros conforme als que en la dicho formula se dize.

Quanto al lugar parece mas apropiado Bungo por estar en el medio. Manara quedara esto al juicio del vice provincial conforme alo q dize en la dicha formula, temiendo adnerficia quanto al tiempo que se haga la congregacion en tiempo que auindose de embiar procurador para los ma segre quanto fuere posible a gra a tiempo que se halle e la congregacion que alli se haze tambie de ser en seis años, ralo menor o pueda ir juntamete al Oloyna con el who procurador que dela India se embiare jiendo en diversos navs, por que importa assi por muchas razones y conviene que assi se haga y por quantos agora jira o embara el padre visitador a dar a nuestro padre informacion llena delos casos de Japon parece que bastara esperar la respuesta destas informaciones antes que se haga nueva congregacion, pues parece que entre el dicho termino de seis años Negara al Japon.

Acerca dela pregunta. 15. quanto alos ist puntos no hay quedundar fino q assi es hal mete como en ella se dize. y quanto alo q toca als es tan grande el peligro en que esta no flamize la Compa muy sorda esta nueva yglesia y expiandas del Japon de perderse del todo por falta del neccessaria en lo que toca al temporal y parece fin duda y

fa biendo fu fñctidad y S. A. lo que paffa no podrian dexar
de entender que eftan obligados en conciencia alo menos fu fñchidad

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De acudir a esta naema iglesia special mote proreñarla remediar, del qual foto se deve dar Larga informacion assi a f. A. como a frs. por persona q tenga authoridad, y que la sepa bien Dar Sar Ziendose con toda Greverdad, pues conforme a lo que yo siento en mi congrècia esta Jappon en extremo peligro de perderse por falta de lo Temporal, por perdiendose una nave no se ve donde se puede esperar que tenga remedio para sustentarse muchos tiempos, fino sea proneydo presto con algun mayor caudal de la manera q se dize en el cho 3º punto.

Quanto a lo que toca al 4º punto acerca de lo que sea al comprar reo- reochi es tierra dearri

chi fin Duda parece mejor la 2ª opinion por las razones q en ella se Dan, con todo esto si en algun Lugar de xpianos que pareciese segun Suuiese alguna notificacion entre el Señor dela tierra y la Compañia de manera que la Compª no pudiesse escufar emprestarle algun dinero, o dellos fffiesciesc reochi para pagar lo que Deue en tal caso parrefce que se podrian comprar, mas esto no se haga fino raramete, y quando paresciere que no puede escufar: y porq las cosas de Jappon son tan instables que alas vezes conviene para el servicio de Dios y para bien dela xpiandad ordenar a vender o formar a dexar no sola mde lo que nos es dado mas cambie lo que es comprado, parece necesario por quitar escrúpulos que se son y nuestro padre Den a los que gouiernan Jappon mas facultad dela que tiene los de mas Provincias acerca destas alienaciones, permutaciones y donaciones, por que alas vezes es necesario SaZerlas aunq no sea sin emdende utilitat, porque no se puede Saber menos, y desta manera correria peligro la iglesia depadecer de trimiftos.

Quanto a lo que toca al Limitar los gastos y SaZer estable este caudal no se vee por ahara ningun remedio fino Gusar con presteza el remedio q puede dar S. A. y frs. en cargar la consciencia delovi-

ce prouincial que tenga el cuidado que deve delto pues q tiene Jappo
pro curando en esta manera conseruarlo.

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Acerca dela pregunta. 14ª paresce bien tenerse estos Lugares de gisposaqi, co tal que quede libertad al superior de Japón, para que ed oportuno paresciendo mejor los pueda dexar procurandose que Dom Barthome sea ya de manda co algun xino que haga justicia.

Acerca dela pregunta. 15ª parece bien lo que se dize en ella, y assi se convera de aqui adelante.

Acerca dela pregunta. 16ª quanto alo que toca al 1º 2º y 3º punto esta bien lo que en ella se dize y assi se guardara. Quanto alo que toca al. 4º paresce sin duda mejor la 3ª opinion. s. que ni en las residencias ni los cagos coman los dagicos juntamente con los Sermanos salvo si fuese algun dia de fiesta en el año para les hazer fauor conforme alo que en la dicha 3ª opinion se dize, mas por esso no prohibe q con algun particular que fuese predicador o dagico y viviesse bien merito no pueda el superior de Japón dispensar que comal con los nuestros por particulares razones. Mas con toda diligencia se ha de procurar que sea bien instruidos en los convihides y lechos conforme al talento que cada uno de ellos huviere, y sean bien trafados assi en el vestir como en el comer y en todo lo demas de la manera que conviene a su estado y ellos ayudaran a servir a la mesa, aun que los que ya fuere predicadores no servirán la mesa como ni ninguno podra ni rescibir ni defferir los dagicos sino los que fuere supresuniversales, los quales cada año haran un catalogo dellos dando dellos particular informacion al superior de Japón conforme alo que se acostumbra hazer de nuestros Sermanos.

Acerca del. 17ª pregunta, quanto alo que toca al 1º punto sin duda es mucha mejor la 2ª opinion y assi de aqui adelante se guardara comide en los refectorios y en los collegios conforme ala costumbre universal de Japón, salvo si fuere quando se da de comer al xacara de Bungo y de aqui adelante no se introducirá esta costumbre de dar de comer a mugeres altas con ningun otro señor de Japón, pues dello se sigue muchos in-

conuenientes y en Japón es cosa bien escurada.

Quanto al 2º punto sin duda la 3ª opinion es mucho mejor, y acomodarnos no plamonte en el modo del servicio y del aparejar, mas cabe que alo

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alos mesmos cosas que se comen faziendo forla ala guiffa de
cofa o importa para el fervicio de N° feñor y para lo que pletendemos
en Jappõ, os casa mucho mas dels que hombre puede penfar, y de fozerlo
fe contraris fe caufaron hafta ahora en Jappõ notabilifsimos inconuenientes
y os impedimentos para el credito y dilatacion de nãa fancta ley. El.º
fue que como los Bongos de velas los fectores no comen ninguna mane-
ra de carne ni de pefcado, overfe en Jappõ que nos fotros no folamente
no fazemos efto mas comemos puerco y vacas y otras cofas aun quifa
que de los Jappones fon tenidos y aborrecidos por fufias y immundas, cau-
fo muy grande escandalos y aborrecimº de nos ftros y de nueftra ley alo
gentiles lo que no fue poco impedimº para la conuerfion fupradichos
El. 2º fue venir acriarfe en nueftras cofas puercos, cabras y matar rfe
en ellos aracas y auonderfe despues los cueros, cofas todas muy estra-
ñadas y aborrecidas de los Jappones y que no las faze en Jappõ ningun
dho fino algunos Chinos que entre los gentiles fon tenidos por fin ba-
xos y viles, y ozi dezir que fe fazen en nueftras cajas estas cofas ta
agenas dela eftima y reputacion en que estan los Porlefás predicadores
de la ley de Dios caufo fiempre notable escandalo no folame enhe
los gentiles mas fambre enhe los mesmos xpianos los quales comu mere
aborrece semejantes cofas, por donde quedo abaxada nueftra ley, y nosftro
furmor tenido por fombrey Chinos fufios bager y viles. El. 3º. inco-
ueniente es que como los Jappones fean tan enemigos de lo fufio despu-
es fura y tan limpios en manera de comer, viendo la fuziedad de nãos
refitorios y cofinas, y la manera de nueftro comer con tanta gordura y
fin qualto y jot dellos fanto estraña, y viendo la efcafa limpieza q feniamos
en nueftros cofos, en la qual los Jappones efpecial mete los Bongos
fors tanto fe efmeran, venimos aquedar con ellos tenidos por
fuzias y de poca eftima. El. 4º. impedimº es que como neceffario es
en Jappõ receber y fospedar tan frequente mete y dar de comer a
mui gente, en nãos cofos, fiempre quedamos co verguença faziendo muy
ruin mente, porque ni los cozineros faben concertar el comer ala ma-
nera de Jappõ, ni los ftros moços faben feruir, ni tenemos o niñ cafi

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Las albangos y sus necesarias comodidades para estos, y los mofas y liquier estan siempre fijas y con sabor de la grosura del puerco de la faca, y no sabemos ni sabemos comer bien aqui delappon ni procuramos acomodarnos a sus comores, dello qual Helo se figuen otros muchos desordenes de no paco abatimiento nuestro, perdiendo los mismos Jappones que come en nuestros casos su buena manera de proceder no contentando ni ellos a los fuos ni fuyendo ellos contentos en nuestros casos.

En los quales razones y por sus muchas deve cada uno de nos otros confiderar lo que. S. Pablo dize a este proposito hablando de agllos que sabiendo que podian comer de todo no tenian confia con lo que los otros de Zian represenfiendolos que no devien usar desta licencia con escandalo de los flacos para que no se figa que ellos parezcan por este sabiduria, añadiendo sic aut peccantes in fres et percutienty corieted com informam in Xti peccatis, y pues concluzie que propter si esca scandalizat fiam mie non manducabo carny in aeternu ne frem men scandaligen. Y pues nos otros vemos que muchos se escandaliza de nos ver comer esta manera de carnes, y se canfan, y otro fiefaculo ala conversion de los gentiles abatiendose con esto nuestra facta ley. Cada uno deve procurar vencer su propria naturaley a acomodandose a los comenes de los Jappony para quitar este escandalo, y sobre todo San de mirar en esto los superiores faziendo con prudencia y discricion que se najan mas a costumbrando asi en el servicio como e la qualidad de las cosas que se come y en el concierto dellos faziendose quanto pudiere ser todo ala guisa y manera de Jappon.

Con todo esto condescendiendo con la flaqueza humana, y teniendo respecto amuchos razones que as me merecen me parecio acerca desta materia ordenar los cosas siguientes.

Ya es que de aqui a delante en ninguna de nuestros casos con sea de xpianos

de Xpianos ora de gentiles) no fe crient ni puercos ni cabras ni femates
Gacas. ni fe ponga Caengengar los cuerpos dellos ni fe hagan otros cogor

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Semejantes fonidas por fuzjas y abominables en los ojos de los Jappones, mas no quita con esto que se puede criar gallinas sanader con cal que esten cercados en un Lugar apartado de manera que no ande porcoja.

2ª cofa es que en las Herras sea de Xpianos sea de gentiles donde no esta introduzido comerse entre ellos puerco Vaca y otros comeres fechos anuestra quifa, no se infindugga de aqui adelante salus se firren algunas cofas Limpias y que no los lynden ellos estrañar como. V. g. pan biscochos Mas conferuas aceytunas j oras y otras desta fuente: y quando se comidan Janos donde no esta introduzido darles de comer anuestra manera no se introduzga antes se deve procurar quanto comodamête prodiere de quiear lo q[ue] esta introduzido en esta parte, pidiendo se hazer fin escadalo de los señores con qu[ie]n esta costumbre esta introduzida, aunque con el Jacata de Bungo y con el Tno de Omura parece que no es bien in novar nada.

3ª cofa es que en los horras donde por la conservacion del portraque. fies no se estrañan tanto comer puerco y vaca como en las tierras de Langssaqui, de Cochinos y de Bungo, se sepdran a los neges comer en nuestras cafes semejantes comeres con fallo que convierse aquisa. no vengam huevos ala mesa ni rhagagan unas prestas tan grandes que paresca dis formes a los Jappones, y el xiro que se hiziere de cuaca se p[on]-ga en porcelanas y no len xiropoques para que no queden los goques despues fiendo mal quando en nuestras cafes comen Jappones.

4ª cofa es que el comer Dinario de los padres y Sermanos sea de ser con su postpolio de fructa o de otra cofa semejante serviendose delappon al arms y al gein con saizei mezei que estornarlo adar conforme alo que pedieren los que comen corriedo a su tiempo el xiaqu del vino y el giu y guardandose en el servicio y en el comer el orden y costumbre delappon.

5ª cofa es que aung en los cafes el comer ordinaria Sa de ser desta manera, lodania con los que fueren mal despuestos o enfermos que ajufara de los supres por particulares razones tiene necesidad de alguna cofa hecha

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anuestra manera, se ferna alguna erudia con ellos conforme alo que la rason y Banidad enseña que se ha de Sazer, y con los que Scriere de nuenos ahappos se ha de fener algún respecto alo menos en el año, pues no pueden tan facil mese ni can presko enhar con los comeres delappon, y por esto e Mangasaqui gen Omura donde ellos eshuriere se pidla por algunos diss comi-Befcender con ellos con fal que se najan acostumbrando poco apoco, y no se quite por esto la manera ordinaria de comer y seruar se que arriba dixi.

Ca 6. es que si yo en comiendo aborre mi charistimet por ybseruand que a hora estan y que al delante verna Jappon y hagan quido pidieren por se vencer a comodanduse en todo alos comery y alamanera de comer que se usa en Jappon, pues por muchos razones que congo vistos por ezo pareceria impor muchos al servicio de De señor Edlo q presendemos enfoppon Dencernos en esto, acostumbrandonos agus comeres, ni porque hallen en ellos al principio repugnacia ni paque la perezca q los pueden escusar y que sus estomagos no pueden con semejates comeres, se canse facil-mète deseandose nencot, mas antes venda donla vinha yohandas esta repugnacia porque la exsperiora mehamos frendo amy mesma y a muchos otros que de terminando denot vencer pudimos acerca dyho mas delo que pensauamos, y nuestra naturaleza en breues dias se acomoda a lo que hombre quiere quando se de termina aha Zerlo. Mas por que no todos fiene el mesmo estomago y la mesma salud, haran todos losg desto pidiere grandando lo que el Aporial dize qui manducat non manducatem nd Spermat. et qui non manducat manducate non judicet.

Acerca dela 1ª. pregunta quanto alo que face al. 1º. 2º. 3º. punto lo de este bien dicho, quanto lo que toca al. vo se ade saber que aun q son infinitos los costumbres delos Jappones todas estrañas y nuevos alos genimos dela India y de Europa, hoda ella se pueden redugir a tres generos los que anos otros pertenece saber. el. vo acerca del modo que devemos de fener en el tratamielo de nuestros cafor y perfonas que adaser propuescionados ala profesid y lugar que conbiene en Jappon como predicadores

y por la ley de Dios y de esta buena Iglesia de Japón con Ar-
mando nos al modo de proceder que tienen los obispos de otras sectas.

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Jappon. El 2º genero es de las costumbres y cerimonias que avemos de tener assi en el Gorenir y Sabtar como en Chatar con diversos frentes de gentes conforme alo que en Jappon se usa. El 3º. es dela costumbre y modo que auemos de tener en Sofpedar los hauppades, para Soger familiares y de devotos los Apianos, y final mece para regular todos nuestros acciones conforme al modo de Jappon de la manera que usan los Bongos. ymportanos tanto sabor estos generos de costumbres que humanamete parece cosa impossible alcançar desta manera ningun credito ni reputacion en Jappon, y como por experiencia vemos Que por falta desto estamos hasta ahora muy abaxados y tenidos en poca cuenta, y sin duda esto fue quanto yo entre de hasta ahora siera Choza que se quite el mayor impedimento y obstaculo para dilatar La conversion de quantos Se hallan en Jappon por las razones siguientes. La 1ª.

Jappon es de muy gran de en fondimientos y puesta en por esta gese de cerimonias y teridres sobre todos los gentes que hay en el mundo, y por esto tiene libros particulares y oshombres determinados, con los cuales videña y regulan el vestir, el comer, el servicio, el orden dela casa, el modo de hospedar, y final mece todos los acciones particulares que hizieron proprias y particulares y comunes a los personas y dindades de qual quier estado, y de mas de ser estos incognitos y in anditos a todos los otros naciones, son calificados por ellos de tal manera q sino se guarda aquella propria orden deuida, como mece o queda injuriada la persona con que se trata, de la mesma persona que la Soge, por donde no guardando los padres en todos estos tres generos de costumbres el siden deuido, quedan haciendo injuria a los otros con daño y peligro suyo, o quedan tenidos por gente barbara y sin ninguna crianca siede abaxo.

Por. La 2ª razon es porque no sabiendo nos otros correr con sus costumbres venimos a tratar con ellos como gente encogida y corida y vergonzosa no sabiendo ni hazer ni hospedar ni corresponder a sus cerimonias, por donde quedan ellos riendo y burlando de nuestro modo de proceder, teniendonos por gente de poco saber, y tratandonos como agente vil, y abaxido, y assi quedamos hechos fabula del mundo, con lo qual queda justa-

mete con nos otros abatida nuestra sancta Ley. La 3^a razon es porque

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Los bongos de todas las sectas de Iapon son tenidos enhe ellos sumar veneracion, y ellos se tratan cõ mucha authoridad y grandeza, y como los gentiles no sean capaces del desprecio del mundo, y de nãa mortificacion, su do nuestro modo de proceder tan vil y cõ tan despreciado y tan diferente de la gravedad y reputacion delos bongos, conciben de nãa ley una opinion muy baxa y vil juzgando y diziendo que fan baxos y vil es la ley de Dios como la manera de vida ã nos otros tenemos. La 4^a. razon es porã fenido los pecados y bongos de Iapon tanto viden y concierto en todos sus cosas, y no auiedo por to parte de la ley de Dios stros pecados ni stas mues tras de la gloria y reputacion de la yglesia y la que ellos coeen en nosotros, siendo sus maneras de proceder en todo tan defordenadas y contrarias a sus costumbres de tal manera se rien y desprecian mtas cosas ã nos las nãas nosotros quedamos abaxados, mas quedalo tambien la ley de Dios y quedan los mesmes xpianos avergonçados y corridos del nro modo de proceder. De donde en muchas partes se causan en ellos la tibieza que coemos no sabiendo como se defender de los gentiles. La razon es porque aunã quanto a la verdad de la ley y a la bondad interior no ay ninguna comparacion enhe los bongos de esotras sectas y nos sthos, hauia el tidieron a nãas falsedades fales apariencias y exteriores, y cubrieron la maldad interior cõ chapa exterior de tantas virtudes ã para los que no tiene fe ni ciencia no muy nos creibles parecen sus cosas que las nãas, y en todo lo demas nos hacen ta fa ventaja que con dificultad pueden los Iapones conceber que tienen ellos menos britis que nos sthos, porque en la abstinencia en la composicion de las costumbres y en la modestia en todas las cosas y en la moderacion de todas sus passiones exteriores y en la madurez y prudencia y en su modo de proceder y en la reputacion y authoridad y en el trato de sus cosas y personas nos lle uan tan grande ventaja que yo mesmo me espanto quando las considero: y como no tengamos nosotros, ni don de milagros ni profecia ni gracia de sanar los enfermos, ni dones de lenguas, ni stas qualidades especiales con que quede la manera de nãa ley Ungrandercida, no sabiendo ni la lengua ni corriendo con sus costumbres, quedamos en comparacion de los de mas bongos muy despreciados y abatidos y como toda esta gente esta toda puesta

en honra y opinion, es tan baxa y mala la opinion que conciben de nos.

o no por ver nos costumbres fan contrarias a los fujos y no manera de proceder y no los comunes o casos tan despreciados o viles que o no quieren en ninguna manera oír lo que predicamos como cosa y ellos conciben por orden y ninguna estima se ojen aun y sean convencidos por razon, no se a heuen a fomanley fan despreciados, y muchos aun despues de tomada quedan frios o corriers.

raganes si otras muchas de no menor qualidad conlufo ser cosa neceßaria aßi para tener con los Japony la autoridad neceßaria como para que no sea abatida n^a. eßa sancta ley y para q la conuerßion se dilate, y los Japianos se hagan familiares y jdenßtos, que aprendamos y guardemos los costumbres y extantques delapoy. Para lo qual conforme a lo que en el 2^o. punto se dize con con fulta y parecer delapones fiximos algunos auifos acerca de los costumbres y extantques delapoy que no se pueda defcar dela Ger, los quales encomiendo al super^{or} delapoy y a todos los de mas fupres vniuerßales y particulares delas caßas que hagan con diligencia enßeñar y guardar entre nos otros encomendando a todos los padres y hermanos que los quieran se pidan con diligencia, pues deßto se fequirá un grande fructo y feruicio de nueßtro feñor conforme a lo que des de affura hijen fus fus fupiores.

Mas a cerca Deßto se meßtecen algunas cosas. La 1^a. que por quanto entan Gene fyd no se puede perficionar todo lo que es neceßario para los dichos auifos, procuraran fus fupres inueßtigar lo que falte certificandose delo que se hallaren dudoso y acomodarlo conforme al a verdad y neceßidad en lo que se hallaren falßos porque mi intencion es que aßi se haga y se corra en todo conforme al proprio modo de proceder delos Japony, Las 2^a. cosas que por quanto en ellos se tratan muchas cosas q pertenecen a dar honrra y autoridad a los padres, tenga cada uno advertencia que no se aferre a ellos de tal manera que se defcuiden de la paciencia, humildad, longanimidad, chariudad y mortificacion, con que han de vencer fus paßiones y fus malos apetitos en acomodarse a los comeres, y a los de mas auifos que son neceßarios para faber las costumbres y hazer familiares a los Japianos, porque la reputacion Sa de feruor para eßto y no para contentarse en ella.

Acerca dela 1ª. pregunta resumirla que aqui se
recis acerca del vestido mio o de nos dogies en los otros fe-
guientes. La 1ª. que de aqui ade-
lante el vestido mio o de nos dogies on fidos fe-
a de uniforme, y el mio nade se

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Fido negro conforme alo quediye en el 1º y 2º punto sacando los tabes como en el es en dicho. La 2ª que los mesmos en ninguna cose se sirnan desida yossi no se usara ni sombreros ni cortes a formidar Beseda ni Gorley grandes al dernedor delos ambies ni cordones y cintas de seda, mas estos se podrán usar de cadarço o orillor deada fus en quanto alos niños se pueden decorar de usar estas cosas sin ningun detrimbo la 3ª es que mi ordinario vestido delos padres y hermanos sera Astana y de buco con el collar Levantado y Gorete Donde no sea hecho en Jappon vra en Portugal, ylas quimones seharan con mangas amanera delos de Portugal y aun que ashilos mangas Delos sstanes como delos di bueros han de ser anchos y no tan anchos como ahora se usan, ylos quimones porran sur quanto alo demas o del corte delas ropas de Europa o delos quimones del Jappon. porque conformen en las mangas y en la color, no poco en lo demas con tal que los quimones que tienen el talle del Jappon sean conjeri- Largo hasta baxo y no cortado dela manera que ellos usan. La 4ª es qlos padres se truan delos manteos en algunos dias plennos quando van ahoger algunas visitas agrade señores especial mice si son gentiles como ahora se usa. La 5ª es que porque los Jappones no estarian en los Gonzos capatos con la punta Donde es manera del nirs, mas antes enlos dias folences y quando hazen sus cumplimientos y cerimonias traen capatos dela china, yen las procesiones y quando se dige missa y se hagen otros actos solenes no parecen bien caber con dos descubiertos yxi quines y los padres de aqui a delante procuraran por ser chindas quanto Dije mira, y bazen semejante actos, no usando de Xiquiney en ello. y quant al demas tiempo assi ellos como los hermanos podrán usar de faber a Gesto cerrados como ellos quisieren y assi mesmo deservilles y capatos y de piquines o chinelos conforme ala comodidad que cada uno tuviere, gesto tanto prcafla como fuere della, comiendose siempre cuenta con lo que acerca desto se puede ser de Jappon. porq como estas cosas condificultad se puede auer es bien que los her manos se acostumbren tambien a andar con Xiquires y tambien los padres sino es como esta dicho en los actos sslenos, guardandose tambien en esto el viden de Jappon. 5. que se tenga un lugar acomodado para depaxar sus chinelos, y que ning. home los chindas y los quiele delo otros, mas use cada uno delos suyos particulares: assi mesmo de aqui a delante ninguns gje de camisa descale, moy antes fernan sus cabes o servilles quatandose de propofito para esto en la sanchristia. La 6ª que ninguno use por cien de Garabati

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ni de bonetes que cubran los ojeos ni hechos desha manera como usan los portageyes, and sean hecho en Borhagal on en Japon, y ansi mismo no usaan ni por los Zazoiquis ni por los nicajos deninguna manera de chinelay ni de capasos stados, nay podran los que los huvieren usar como esta dicho deser. uilles de media vina saluo si por enfermedades o por ser algunos mas dicho ser. supo Depensarse en algunas cosas desthe para defenderse del frio.

La 7^a. que ninguno deler vido vax quando van de camino Dedebrén depides, puy no es habito sino de soldados y mercaderes y no de Bonzos de respecto y de aqui adelante no se vilvraga ninguna manera de vestido exceto andinans, mas del que esta dicho.

La 8^a. que quanto aloque toca años dogicos tambien ellos no usaran ninguna su ente de seda sacando algunos niños nobtes de 16. años abaxo los quales deladi-cha edad podran enllos seminarios y las de mas cafos ajuizo de los supres vniversidades, usar de quimoniy y seda, mas passado el dicho tiempo se effiran como los ohos, saluo si con alguno que denkeno entrare en mia cafa pareciesse alos mesmos supres conveniente depensar que brusceson seda en el dicho año, assi poragpecto de ellos como desus mesmo parientes.

La 9^a. es que para ser entre los Jappones conocida claramce la diferencia que ay en fre los dogicos y los hermande de aqui adelante ningun dogico visara dequimones ni catabitas negres, mas los quimones y catabitas seran azubs, y los debuxos negros mas cortos que los delos Sermanos y hechos ala manera de Jappon y ningun dellos usara de Gonctes.

Acerca de 20. pregunta quanto als que toca al 1^o. punto que trata de sacanjongre, no ay que dudar sino que no se puede en ninguna manera dexar sedar assi alo buy como amongereres, aung los padres han tarde procurar desafor assi las cerimonias como tambien el tiempo y las scafiones en que se han dedar conforme alos avisos y acerca desto dimos.

Quanto alo que toca al 2º. punto acerca del usar plata en mas yglesias esta bien log-
en el se dize teniendose siempre cuenta con usar plata sstamente en los lugares y pa-
recen seguros de manera que no puedan causar peligro de hazer los gentiles algun
mal zelo por codicia dela dicha plata.

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Ortando al 3º punto parece fin duda mucho mejor y afsí fe guardara de aquí adelante quitandose toda la plata que se saca del Bungo salva se fuere algún re-
re falguna cuchara para el rey dispõlle rayõ de la causa porque se fide si fue-
re necesario conforme alo que en la dicha 2ª opinión se dize, y no se introduzca de aquí a delante con ningún señor ningún seruicio de plata.

Quanto als que faga alos cõbites aunque con los ff. del atienda ora sean mor-
gentiles no se pueden excusar una – dos veces en el año, y con los señores xpianos no se excusa fagerlos comer en ff. costes muchas vezes para fager los deutos y familiares toda uña afsí los supres. cõblesales como los supres. parti culanes de los cap-
tengan mucho aduertenõia de no introducir costumbre de los conuidar cada domingo. Aunque despues no nos quede una cierta obligación hasta jofe y en fedefa, mas Refor-
loha de Kempo en Kempo bastantestos familiar mere como dize en los auisos que a-
cerca desto se hizieron.

Acerca de la 21. pregunta quanto alo que toca al 1º. punto es tan necesario poner remedio al desorden que ay no fiamise en Japon, mas aun en tida la India acerca de los reliquias agnus dei j centefas que conforme alo que fiento en mi conciencia desde a hora suplico a su sancta y a C. P. general que pongan remedio en esto no concediendo ni alos que comiençaron estos países, ni embiando allas fantry reliquias con agnus dei j centefas como hasta agora embiaron, porque no firuen de mas que de ser poco estimadas y seguirse todos los inconuenientes que en la dicha pregunta se dizen. y quanto alo que toca alas reliquias y la descaria que en todas las partes misse muy pocas y se mandase alos supres. y prelados que los tengan en relicarios en sus yglesias de manera que sean feridas y doradas con el deudo respeto, fino ferepatan con tanta felicidad en hombres y mugeres, como en tda la reliquias sehoze. y quanto alot Agnus dei y centefas aunque parece bien usar de mas liberalidad, todavia se vee que caen en notable deprecio embiandose & tanta abundancia y por esto pido a C. P. que quanto alo que toca esta religion dee acerca desto algún remedio.

Mas para fager de mi parte lo que entiendo que deuo hazer, y para remediar los des-
ordenes que acerca desto veo que se figuen de esta pucus Xpnada me parecio ne-

celario acercar las cofas figuientes: la 1ª el que (sacando los relicarios que los padres y her-

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para si mesmas nean todos los demas reliquias que ellos huvieren de huesos del Sanctos los den albos sup^{res} vniuersal, y particulares delos caños, y ellos las pr

gan en relicarios o en algunos joymonet teniendftos con decaloria. Bien quar

Dadas en el altar o en f^{tro} parte que para ços pareciere mas conuer^{te}, para

sean con respecto deundo adornados a sus tiempos delos mefes xpians.

Laza que ningun padre ni hermano ni aun los sup^{res} las saque ni facandolas.

De aqui adelante semejantes reliquias a ninguno de fuera, ni aun alos mefmos de caña, como son doctores, y moços, y folamente al sup^{or} vniuersal se supon que

dare este facultad de poder dar alguna reliquia de huesos de sancto con tal

que quasde las figuientes condiciones. La 1ª que no las de fino con consulte y folamente quando parezca que no se puede escufar por justas y muy graves razones.

La 2ª que no las de para que las traigan con figo, fino para que los tengan en sus oratorios en relicarios bien hechos y concertados, los quales los mefmos señores mandaran hazer antes que se les dieran. 3. El mumo sup^{or} se los dara quando los huvieren, y en ninguna manera les daran reliquias en papeles sin tener reh-cans bien concertados en carecrendoselos mucho como se deuen en career. Las qu en el dar estas reliquias mire no descontente amuchos por querer conten^{ta} a vno, y que por esto y por los razones que sedan en la dicha pregunta no sea facil en persuadirse que no se pueden dexar de dar.

Onario al 2º punto de los demas reliquias que no son de huesos Legancto seguran

Para Laza opinion no se dando las dichas reliquias fino planamente por lo sup^{res}

vniuersal, y se atapon como en ellas se a punta. Y encomiendo a fsi ellos como alos de mas sup^{res} y de los caños particularmente que proueen quantos pudiere ser sin es-

candalo y perturbaçia quitar no fítameçe alos soprianos, mas tambien a los de-çicos y moços de caufa las reliquias de huesos de sanctos que ellos tuvieren, si algunos los dexahan procuren que sean personas que vivan limpiamente y guarzen la ley de Dios.

Quanto al 3º punto fin duda me parece mejor Laza opinion acerca delos

Agn^{os}

do y delos cuentos, mas todavia por no Cefar de tanto rigor Digo lo fig^{te}
para

los hermanos de aqui adelante de agn^{os}, dei ni evented Gender ni alos fepe-
ni alos decofa, fino que ellos huvieren demas de los que usan para fi las tenga.

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alos fup^{res} en cuyos cafos estan lr^{os} digo que ninguno delos f^{res} que de

nuuo f^{ra} viniendo a Japon den ni cuentas bi Agnus Dei en el 1º año ã gouiernen

alos de fuera ni alos decafe, mas fengalos afs^t guardados hafta que tengan mas

experiencia delappon Clo 3º digo ã los padres mejor fera contentarfe deno dar

las dichas cof^{as} fin licencia particular del fup^{or} en cuya cafa estan, mas haviẽ

quãdo les pareciere conueniente, podran darlos despues demandar fazer al

gunos puros alos ã los p^{res} den Reteniendolos ã ellos hazan foriauafe vnabode

la caufela que fe dize en esta 2ª vpinion del 3º punto por las razones que enel myfmo fedizen, firuiendofe en todo euenta con que estas cof^{as} fe tengan en la eftima debida

y los Xpianos fe aquechen. lo 4º digo que fera bueno que los padres para fatis

fazer alos Xpianos wen de darles Mamoures los quales feraran decimas o seis

maneras para ã todos ufen dellos no ferafiendo eftos inueciones de mat^{res},

fino p^r el fuperior vniuerfal delappon para que no fe introduzgan diuerfas variedades, y con efto queda refpondido a todo lo que fe trato en las preguntas dela

Confulta.

Estos refoluciones fe guardaran en todos los cafos por los padres y hermanos ã

la manera que en ellas fe dize hafta que el R. P. General mande fobre ellas otra

cofa, y afs^t estos refoluciones como la correhta fe efcriuiran en todas las kafas

donde ouiere numero delos niños juntos en el libro delas obediencias quapara

efs ferman y para exercuife en ellas las demas cof^{as} que de aqui adelante fe or-

denaren por los fup^{res} conforme alo que manda R. P. ã los fup^{res} delos

kafas leeran algunas vezes estas refoluciones haziendo que fe guarden. En ero-

fia de los Reyes magos. 6. de henero de 1583 años

Pax christi.

Muyto Rdo Em xpi padre

Dostoque nesteliuro Se conthem nab Sonte as regres deridos os offer a comodados a japper, mas també as obies raisos asside N.s. p. l. comoas do visitador que se tirared das consultas gerais e congregacas q[ue] se fizerẽ[m] en Japad, todavia & destas cousas huas plencem Somewe aos supr Rejte e outras tan bem como mais p[er] especialm[en]te aos q[ue] estaõ pellas residencias Epoxco apueitaria toles os Reitores ensens huros Seor ditos p[er] ne[m] sod beise asl princẽ acles q[ue] isto mepareces apontar aquitodes as tles coufas & os Reitores hásdeder aos ditos p[er] paf consigo estenhão, mas paq ifso Se faça da mesma man. & todos fl[e] hua parte Seguarde boa horde, fl[e]pout[e] nad[e] se torne a escrever nesteliuro denous de Jahua vez esta escrito, aqui nab faxei mais q[ue] a ponter aghas cousas q[ue] hásdeder & escrito aos di[s]sip[ulos] as quais fetirares doq neste livro estua escrito Sefarad & todos os ditos p[ara as] escrenas ftenhas com seus caxtapecios. Salemditos En comendando aos dios p[er] Reitores q[ue] cada ano duas vezes astpb darenouacas dos votos feçab Juas conferencias antodos os p[es] de fuas residencias. lendotheras de tas caufes ftratado coelles as duurdas & dificultades q[ue] o correre fobre ellas, pa q[ue] seponhaõ empratica, as coufes q[ue] he bad de dar & escrito Sedes seguintes.

Pr te. therdaras as Regres a cons dades pars p[er] das residencias em latin Jamana que estab.

Item & quarto nas residencias as he officiais q[ue] polsaõ correr com os off[ic]ios ciftos coarden edistin cab Coml[e] Socorre nos Collegios, q[ue] sab Restora dos neb Se obrigue ater as regres pellos ditos off[ic]ios mas Sepera comodidade e melhoror de de fuas cafes quiserem tomar alguns dellas peasdar ao yacuxj ouaout? mo cos q[ue] tiveren en fuas cafaseresidencias opoderano fazer Item das obias de nofos p[er] gereis Setizarnas pars p[er] as cousas seguintes. prent. os cafos reservados daman. q[ue] effas có fuas aducrencies.

Item. o parágrafo. 1. co 3. das obias denopora p[er] o & teeb sobre os мертны

Item. 8. 12. 13. 15. 20. 23. 24. do cap. 4. das deres Obiés.

Item. do Cap. 6º das ditas obias Setiraraa. o 5. 2º. & 5.

Item. das obias Dop: Visitador felhes darats as causas seguintes p[ara]

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• Cap. 1º. & trata das Regras, Sethe darea todo desde agteluger aus 1. 8.

Começa as regras eñido Sumario, como as comú's da Comp^a. seguardares todas etc –

Item. todo o cap. 2º. em^a Setrata das Cousas daguerre.

Item. do Cap. 3. em^a Setrata dos moços egente deferries, sedaria 0. 1. 2. e 3. 8. –

Item. do Cap. 4º. ^a trata do cabedal, gastos e presentes Sethe darna som te 8. derrado ^a começa tenheseconta ate agtles palauses em^a diz cos Reis res imad^a pelle mesma regra etc. –

Item. do cap. 5º. em^a Setrata da Conservação da Vias dez mouera a^a feição os Irmãos Sethe derae desde a qthe lugar q começa Nes som te a^a 9

Item do cap. 7. estão no colleg. mas ranbé'ess q estão derramados pelles residencias etc.

^a trata dos oito

ates fim do cap. –

Item. o cap. 8. ^a trata da pobreza Sethe darea todo.

Item. do cap. 11. ^a trata dos doincus Sethe derae o S. 1º. o 2º. o S.º o q^a trata o S. 1º. o 2º.

E o S.º o 4º. ate

o fim do cap.

Item. do cap. 12. ^a trata dos uctidos dos nosos. Sethe dara todo.

Item. do cap. 13. ^a trata da converção Ensino dos X. Sedarna desde 15. 2. ate o fim do cap.

Item do cap. 14. ^a trata de limpeza, q se ha deguardar nas casas sederenss 3º. 4º. 7º. ate o fim do capº.

Item o cap. 15. ^a trata decoms scherteaner osp? nas oblaço's esmo thas etc. Sethe de todo ut Jacet.

Item o cap. 16. ^a trata das comfico's dos Doentes Sethede todo.

Item do cap. 17. Setirare arg^a plence aop: das residencias nesta forma.

Lodos os p^as q tiverê cargo das residencias. Escreuad as menos duasueyes

Cade anns a ji arp^a. Viceprincial desapar como as Visitador engut está

ver em^afapes & estando ne indie lhe escreverand todos hunmez cedares,

E não auendo Visit ar p^a. quinciel da india. Asimesmo apoterão

entréo anno as cousas de edificações q^a fazé em suas rendencias, sem
setembro as mandarão a seus reitores paellas conforme avrdé queting
foyerde todas, hum breve sumer. q tentos comandar dop^a. V^a p^a.
pase fazer a aninma, mas indo escreuerard detalman^a feintag

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Sclese publicante. nacasa. enlugar onde asdites coufes a contrá, nenhũ
fe offende. E especialmte fequardé detratar dos cafos particulares q̃ fe re-
meazãs nas confições pello perigo q̃ ha miſo.

Item. O Capº. 18. q̃ trata dealguẽs coufes fem comũ fezhibi' fetlhe detido.

Item. os Capº. 20. 21. 22. et 23. felhes darão todos como eftad, & nelles
fetrata de bri fôcidade q̃ has deguarder endiverfos coufes.

Item. os pº. das residencias faras feber as frmeias os actles ptença guardar
deftas ouſas pag as ponhed empratica –

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Regula retioris Iaponiæ residentijs accomodata
et ex diuifis Societatis officio regulis excepta. ~

De ijs, quæ ad ejus personam, et sui officij
administrationem pertinent. Cap. 1. ~

1. Omni studio enitatur, ut talis fit, qualis optatur in nostris constitutionib. pri: Recmis et
mag sui officij curam in es positam se intelligat, ut oratione et sanctis desiderijs, Præpositi.
non solum nostros, qui sub sua jurisdictione indiuisis domibus sunt, sed et exter-
nos, uelut Summis suis sustineat. et quicunqs ijs, quis. præest, ad ipsorum, ali-
orumq ædificationem juxta instituti nostri rationem optare debet, prius ipse
ijs præstare studeat.

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Rech 4^a

Rap. 5^a

8. Consuetudines receppar, et à Generali, Visitatore, ut Vice Prouinciali approbari feruet, ac feruari faciat. ſitamen aliqua alia à præcedente ſuperiſſe inducta fuerit, non mutet inconfulto Vice Prouinciali, ipſe vero niſi ſus ſuperiore approbante nullam introducat.

Rech 5^a

Rap. 6^a

9. Eos, qui doctrinæ, ac miniſterijs ſtudent quia operariorum penuria ex noſtris non patitur, ex ædogicis prædicator conſtituat, ſuos & cuique regulas iaponiæ per viſitorem acæ modatas, traddat, aliquandos viſitet, & prout in dominis communiſe iudicabit, ut in eiſdem miniſterijs detineat, ut ab eis remaneat. Quia verò officia quædam, ut bene fiant, experientiam ſequirune, patres, qui reſidentiariæ curam ſabent, ab ſuis Vice Pronis licentiâ mutare non debent: Fraternitame nyta operariorum penuriam, ac igſonæ & æternorum neceſſitatem, et ſpiritualem utilitatem, ſe cù ſuis conſultoribus communicatâ anfuere et mutare poterit. Quauis qui idonei inu-nientur, non facile mutazi debebunt.

Rech. 6^a

Rap. 7^a

10. De proſpicere Officialibus de ſubſidiis ſineceſſarium id fuiſſe, ne Laboregauentur, debebit, ita cum ſpus vacuum illis fuerit, ut uſitatiuer illud impendane diuinis ſervitiis, curabit.

Rech. 7^a

Rap. 8^a

11. Etiam prælatum Sabet deſignandi confeſſarios ſuis ſubditis, ordinandiū tn confeſſarium in illis non conſtituet ſine approbatione Vice Prouincialis.

Rech. 8^a

Rap. 9^a

12. Quanuis in virtute obedientiae ubere possit, non nisi rarissime, et ex graui & urgenti causa id faciat.

Rech. 9^a

Rap. 10^a

13. Ordinarias sanctum pœnitentias imponas qualia sunt comedere, stans, L. secunds in mortis refectorij, ut ex emendicatis eleemosynis, orare in refectorio, dicere culpam suam, disciplina publica, et subtractio cibi usq ad pane et aquam: quæ in ijs residentijs decentius et coram nostris tantum fiant, eo tempore fore sue injungenda, quæ per singulos menses conueniunt, et tunc dægici in prima mensa non feruiane. Publica nisi representatio cum res postulant, privatim potius ram aliquibus ex nostris erit danda.

14. En minori solitudine, cæteris resid-nijs, quæ sub sua cura sunt, quamds: mui, in qua ipse residet prospiciet intelligere non solum nostrorum, sed etiam externorum sibi curam esse commissam, et ijs etiam externos sibi commissos excolere, ac fidem domini nobis Jesu. & dilatare impense cum diuina graha Audeat.

Rech. 10^a

Rap. 11^a

15. sicut ad rectorem pertinet disponere in regulis, constitutionibus et decernis, congregationum generalium & particularibus quando necesse erit, sic et cu dispesuit in rebus maioris momenti, quæ uidentur urgere, et in quibus sine graui incomodo Vice Prouintis responsum expectari non potest, cum primis quoy prede hujusmodi dispositione ac ejus causa admonere.

Rech. 11^a

Rap. 12^a

16. Nomina eorum, qui uita plonia uel simplicia emiserunt, in libro ad se

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parats nohtur; In professis quidem ce cradjubribus formatis, où nominib
admihntium; in religiosis vero post bieniem cu nominibus celebrantium an:
nstan loco, et Episcopore inofa constitutiones. ~

17. Quas Eabeat facultates partim ipsis, quæ ipsi in suis regulis concedunt. Rect. 12.
partim ex compendijs communi cœtus cnjædies facultatum præteriti intelligat, quæ inijs,
Rep. 153.

quas non Sabet, fiat ad superiorem recurrere. ~

Deijs, quæ superiorem ad bonam ad:
ministration-m juvabut. Cap.2.

18. Habeat aliquem ses subministri, cujus opera utari in ijs, quæ ipse Ex minimis.
perfè commodè facere non potest, juxta quod illi fuerit abes præscriptum: qui Rect. 13.a
quidem regulas subministri feruet. non famin alijs profit fratribus, fed digi:
cis, ac reliquis famulis omnibus, sitys sollicitus ne ille et reliqui Officiales suos de:
fint Officis omissis alijs, quæ possunt impedire ~

19. Alternis ebdomadis, uil saltem singulis mensibus suis consulærib. com: Rect. 14. a
viniat, (nifi pro re nata aliquid extra ordinariè eBet confultandum) degs zeb? Rep. 15. a
maioris momenti, quæ pro Eporum et negotiorum varietate occurrunt, cu illis agar.
quang Sis auditis penes ipsum erit defingulis statuendi facultas. Casulronesu?
Sabebit, quas fibi Vice Provincialis designabit: præter quos non solum extraponi:
cis fratribus, cu opus fuerit, sed et externis aliquos viros probatos et ecclesia fa:
miliares consulat, ut Sabita japonicone morum ratione, qui tantum ab Europæis dis:
tane, melius ac securius possit, quod in dis magis consuimer fuerit, statuere. ~

20. Consultores aliosgs, omnes, cu ei aliquid propsuæ, libenter ac benignè excipiat, Rect.
15. a
et præcique eum, cui admonitoris officium commissum fuerit: efficiatgy ut à nosfirs, Rep.
164

qui in regula feribenda præscripta sut, accuratè seruentur ~

21. Singulis ebdomadis, ut cu opportunè fiji psterit, ad Dice Proum scribat de epformula scri:

statu personarum, et rerum omnium, non solum quæ inter nos, sed et quæ per mini: Kindi. 2er 3.

steria societatis erga externos tam domi suæ, quam in alijs residintys cura sua: misis fiunt et non in deijs, quæ rectè feSabint, sed et alijs neg.otijs quæ fecur. et quâ fieri poterit, curet ut omnia tanqua præsentialia Vice-Prous cognat, creliqua omnia, quæ in formula scribendi præscripta sut, seruet ~

22. Habeat librum, in quo scribantur tum visitationa à Generali approbatæ, tu Rect. 16^a ordinationes aliæ alicujus ministri, quæ à Generali mittunt: et quæ perpetuæ fue: Rep. 17. a

rint, ab ijs, quæ temporaneæ sunt, separate notintur. Alia uiro, quæ Visitor ce vice Prouincialis præscripserint, in alia libri parte scribantur.

23. Ja Institutum societatis cyrus feat explective litteras Apostolicas, constitutione, Rect. 17. a

Rep. 18. a

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Rach 18.^a

Prep. 19

Rect. 19.^a

et decretorum generalim congregationum, magis autem particularia, eyelectise regulari tam comunium, quam Officij sui et aliorum, qui fubijcijs curæ sunt, ac Prælis cocompendisnum facultatum societatis,(quæ omnia apud Sabere debet) atq ex obferuatione confuetudinu receptarum, atq demum ex recursu ad superiorem in ijs, de quibus dubitabit~

24. Libium faveat, in quem referat quædiq sibi ad bonum domus et residntiarij statum subinde occurrunt, ne memoria excidant, præcique vero illa, de quibus ad Generalim, ut vice Provincialm scribendum putat.

25. In occurrentibus necessitatibus Comunibus et priuatis mißios et orationes
Prep. 20. fuæ, moderati tamen iuxta num=ri personaru, et consuetudinem societatis ap-
plicare poterit.

De cura nostrorum in fpu. Cap. 3.

Rect. 20.^a

Prep. 21.

26. Curet ut quiqs infuo officio integram Obedientiam ceteri præstent, et fibi et omnes; studeatz eisdem exemplo obre præife, quam ipse suis superiorib? quis q Ises Sabet præstare debet.

Rect 21^a

Prep. 22.

27. Det operam ut constitutiones et regula, quæ in ijs resid=moijis fervari poterice, Abferventur, et ut partes proprias etiam refidentianæ regulas fervine: omnibus domes-

ticis cu omni sollicitudine vigiles eosq ab ijs, quæ nocere possunt, domi et foris defendat cum præveniēdo, tum et siquid mali acciderit, remedium adhibendo, ita ut in uirtutibus proficiant.

Rect. 22.^a

Prep. 23.

28. Efficiat, ut sibi ut alijs ab ipso deputatis astatim proprijs ratio conscientiaē datur, iuxta modum, in officio Proulis præscribitur, et instructionem ad reddendam conscientiaē rationim, à professis quidem et coadjuuoribus formatis semel in ano, ab alijs uens bis, et aliquos præterea maturiores patres affignet, qui confessions generales accipiat, nisi vice Proulis tum adsit.

Rect. 23^a

Prep. 24.

29. Mominent us set, præter profesos et coadjutores formatos bis singulis annis circa festa Circumcisionis domini nostri, et Apostolorum Petri et Pauli, ustosuarens: uont, promissus ijs, quæ fieri solent~

Rect 24^a

Prep. 25.

30. singulis saltem mensibus prima quarta feria mensis exhortationem nostris, ut ipse faciat, ut aliquis alius, qui rationem nostri instituti bine teneat in qua de obseruatione constitutionu et regularum, de fraterna caritate, Sumilitate, patientia, mortificatione, et alijs uirtutibus. præfertum de fctia agatur: et ad eam etiam, qui eo refidentijs comode unire poterit, comuniant. Tametsi exhortationis loco spuatius collatio eisdem de rebi Sabori possit, si uero in quarta feria solennis aliquis desortus contingeret, exhortationis in quintam feriam transferatur~

Rect. 25^a

Prep. 26.

31. Crebro, et magna caritatis significatione alloquatur subditis, eorumq necessitatibus non corporis tantum, sed multo etiam magis animæ paterno affectu prospiciat

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Æquim vero insollique, aliqua Intatione pulsari præfestim graui, ejus peculiar-

In cura et solitudinem, nsnsslum perfe, sed et sinecessariam fuerit, per alios
gorat, ne remedium longius differends difficiliore morbi curationim reddat

32. Peculiar-m Sabeat curam Ægrotandi afflictos, et tepidos excortandi, remedia Præfect.
rerü

procujungs infirmitate, ut necefsitate adhibenda, qualia sut frequentius communi:
Spiritual. 6^a

casu, plus temporis orationi impendere, exorcitia qualia facere, plus aliqua parni-
tentia affumere, aliquos libros spirituales legere, et similia.

33. In correctionibus et pænitijs injungendis, rationim Sabebit dispositionis per- ex
Decr. 9^a

sonarum, et ædificationis uniuscujusq; et particularis earum ad gloriam Dei.
et 26.

34. Nisi prudentia rebus particularibus adhibita aliter procedendum dictauer- Rect. 27^a
ne, illud in correctionibus observet, ut, qui peccant, prims in caritate et dulce- Resp. 28^a
dine admoneantur, secundo vi caritate quidem, sed eo tamn modo, ut circumfusi
et rubor injiciatur. fortio amari ea, quæ timorim incutiant, adjicianur.

35. Depublicis defectibus, publica debet esse pænitentia, ijs tantum, quæ ad om- Rect. 28^a
nium ædificationem faciunt, declaratis.

Resp. 29^a

36. Delegare poterit confessarius, ut alij vices suas, ut eas penes approbet ul Rect. 30^a
improbet, quas ad maiorum sui gregis profectum, assumere quisq; ustet.

Resp. 31^a

37. In danda facultate jejunandi sicut et in alijs pænitijs concedendi videat, ne Rect.
31^a

mensuram secretæ rationis excedat; datq; operam, ut omnes intelligant ad singularita-
Resp. 32^a

tem non pertinere si qui jejurent, alijs non jejunantibus, dummodo ordinata & fue-
tudine jejunandi, quæ inveteratæ constitutiones non sit, non introducatur.

38. Sicubi aliqui à rectitudine deflexerint, eos dirigat ipse modum societatis, erga
Præfecti revü

cujus institutum curet, ut omnes bonæ affecti sint, et det operam, ut nostri vni qualibus
Spiritual. 4^a

exercitijs tradendis accurate exerceatur, postq; ea infe fusius experti, et ut orandi Rect. 67^a

et medicandi modos, quod docet Pater noster Ignatius in libro exercitiorum, retineat et illo libro familiarissime utantur.

39. Unio et conformitas mutua diligentiae inter omnes, praefertim vero inter Europæos Rect. 32^a

comites procurada est, neq; et adurantur permittenda, nec ferenda inter ullos domes- Resp. 35^a

ticorum perturbatio, usq; ad liquidum perveniat, nec accidat, curet ut statim satisfactio debita in gratiam invicem reddatur.

40. Ad Eandem unionem conservandam ex parte Europæorum primo diligentissime curet, ut ipsi, qus ad fieri poterit, non solum linguam, sed et iapones mores bene addiscant, illisque se æquis animis accomodent, de inde ut posthæc nostri iapones magna amoris significatione in omnibus & que ac alios Europæos fratres tractint, ut eum erga cæteros japones omnes tam domesticos, quam externos, benevolos ac amabiles se exhibeant. Demum ut eis tanq; novis in X^o. plantulis compatiantur, ac salutari doctrina et uitis exemplo, tanq; benigna matres promovere patienter studeant.

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41. Exceptae vero iaponiorum curet primis, ut non solum finire eu fuis superioribus omnia etiam interna communicet, sed exterius cu fratribus Europeis familiari quadam ac facili conuersatione tractint. de inde vt et ipse ecclesiasticis moribus ac regulis et institutis nostrae societatis libenter se accomodant, quanuis iaponiis morib. contradiceret. Demum ut ipsi compatiantur Europeis dum linguam et mores iapo: nis ignorant, ipsos benigne doceant, et tangs parentes et magistros extam remissiis regionibus ad Esc ss lum in iaponiam vrrientes, ut eos cerish Lucri faciant, ament, et magni faciant.

Exp. 8. Cap. 1. 42. Si quis autem diuisionis, u l dissensionis corumqui una viuunt, inter se ut cui i

f. 5. Prou. 128. suo capite auctor esse conuincetur, diligentissime ab ea congregatione uelut pestis, quae eam potest sumopere inficere, si prorsus remedium non adhibetur, separandus est.

43. Dogicornum etiam magna habeatur ratio, cum circa ea, quae ad corpus expectant, ut munde hactent, tum multo magis circa ea, quae ad animam pertinent, ut indocti na et uirtute proficiant. Qui vero eorum ut concionatores fuerint, ut aetate pro- uectiores superioris iudicis suis auditis consultoribus, et bonum sui exemplum coe- teris praeurint rint, ab alijs separati comedent, et aliquando etiam cu patribus, cum per pagos discurrunt, alijs priuilegijs iuxta superioris arbitrium, ormentur, ut ei quiori anims in ecclesia ministerijs perscuerent. Ad hunc vero dogicorum gradum admittere, uel admissum ab ecclesia dimittere ad Vice Prouincialim pertinet: ut eo absente si periculum esse, in mora et eius responsum Eusm de de expectare non posset, ad Rectorem.

Ex@n. 42. 2°. 44. Absolution-m casuum reseruatorum, si quod Deus auertat, opus effet, iuxta mo-

Cong. Gen. et

Resp. diuer-

sos Congrega.

2-m societatis, intelligat sibi esse reseruatarem, nisi eam in aliquo casu sibi Vice Prouis s retineret, ac nullum alium rectore inferiorem, etiam fi minister esset, ut rectore absente

in locum eius sufficeretur, Eane potestate Sabore, ipse vero curet, ut ordin-m circa Sac-casuum reseruatorum à Generali praescripti Sabeat ac seruet.

Rect. 33.

Prap. 34.

45. Iam ipse, quam omnes alij sacerdotes, qui ei uid-buntur iuxta constitution=m aliquando inna annum, praesertim cu persingulos mnses nses comuniunt, ea officia humi-litatis abibune, quae comode et cu aedificatione in iaponia fieri poterunt, qualia su t legere et ministrare m-nss, domum verrere, lauare scutellas, lauare pedes inuicem et similia.

Rect 35. a

Prap 35.

46. Videat scripta et litteras omnes, quae scribuntur ad domesticos, et quas ipsi alijs scribunt, aue aliquem uirum fidlem ad id constituit, easo lectas reddat, aut non red d-dat pro ut in domino magis expedire iudicau-rit. Lapper vero Dum absge superiore in suis residentijs degunt, poterunt iuxta occurrentes occasiones, ut necessitates litteras scribere, et recipere. res ausim nanas, aut quo alia ratione offendere possint, nemine l scribere permittat: nec sigillum quing, habere sinat, sine vice Prouincialis facultate.

Rect 36.

Prep 36.

47. IP Phon fine domi arma, quae tamen si alicubi iudicis via Bous necessaria fuerint non habeant in loco publico, sed secrets custodiant, nec etiam fine domi uana mu

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fica ea instrumenta, nifi quia ecclesia inferuiane, ejusd^m vice Inuinitialis indicis, nec

libri lasciui, quæ nani, nec n^r fue ulla recreatio^es introduct^r.

Deauxilis animaz. æg. f^t.

48. M^r mini^e foc pertinere ad
sep^meft^m Societat^s, ut ad animarū salutem, Præp.
37.

c^operfection^em cū diuina gr^a
prom^ouendam incubat, ideoi^p videæ, an n^rhi
zelum Sabeane animaru^m, et an fhenue c^ordiligenter earū
falu^s procurent, ue

fi fline, quifs sanctus Dei amor impellit, nec fl^m immoderat^es
prorat^ori^e viuū

labores fustipi non lineæ, fed multo etiam minus in p^opⁱmis
iuūandis negligin-

tiam ifteret.

49. fingulis annis perfe ipsum semel faltim fingulas refidⁿtias, quæ sub sua
cura

funt, uifitet, curret^q ue card pares ecclesiar acpag^os omnes ad fe
pertinentes, circū-

eunds, id^m faciant^e, incolarū omniū felfion^es
excipiant, fepianam doct^rina^m

dreat, ac reliquis sacramentis, et focietat^s minifterijs foueant; Quæ omnia ut
me-

lius præftint, nec diutius, quam par eft, in uns loc^s resideant, nec multa
familia

fefferint, nee demū nimiū ferū neceffariam plicitudine occupent^r.

50. Agat cū Vice Prouintiale, ut (quantum operariorū penuria patitur) n^rfn
defit patrū, ac fratrum numerus ad exellendam uineam domini neceffarius, ne fi

pauciores fuerint, etiam cū animam factura, nimis labore grauentur: qui ipse
n^rfn

ess^m urbo, sed exempl^o studeat prom^ouere, suam
et ipse uined domini palhm expeste-

dam suscipiet: caueat^q ne eos à suaru residentiarū et ministerijs distrahatur, ut
sue do-

mui consulat: cū vero abse suaru residentiarū debimento pistorie, cū ea, quæ societa-
ti^m deest caritate, alter alteri iuu^t, ut e^ose inbiler
ut similis necessitatis.

51. Det operam, ut à n^rstris ministeria societatis^s iuxta Vice
Inuinitialis præscrip- Rect. 66.

tum, et cuiusq; talentu exerceant^r, non fl^m in propria ecclesia,
sed etiam in alijs

afidaly et locis, quanti Desde fieri poterit. Nominatim uerò puerone ac
rud^m

personarū in Christianism^o institutionem, tang^e proprie
n^rstræ uocationis ministe-

riu^m, ualde c^ome datam Sabeat.

52. M^edia spualia, quibus n^rstræ societatis^s institutū
et beneplacitum superioris uti Missionu. 11.

poterit, fere sunt, ministerium urbi Dei in prædicationibus, catSectifori explanatis

impriuatis exhortationib^s, c^olloquijs rerum diuinariu
explicatio, baptisimi, essferriog,

et reliquoru sacram^rnorū administratis, exercition spualium naditis,
distidentiu re-

conciliatis, et gepiand doctrinæ ad pueros, ac alios rudes publica declaratio.

53. Corporalibus et pietari operibus, quanen spualia permittent et vires patiunt, incu-
Missionu. 12.

bere poteru^e, ut infirmos pesse, ut peralios iuuandos, mortuos sepeliendo, et
pauperes quæ-

haus licebit, eod^m mod^o fubleuand^s.

54. Cū frequens sacræ eucharistiæ usus in f^a ecclesia ualde utilis
c^o-comendatus semper

fuerit, omni diligentia curet, ut frequenti fujus diuinⁱ sacramenti
pabul^o fensua ecclesia

non careat, fceant fceanss ergo japony iuxta Apostoli præceptum, quomod^o
corpus dni dijudica-

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et se ipsos lbare debeans, ut divinum illum pan-m edanf ung se ad illum admitti magnifaciant, magis se probint qui primo vice sacramentum Ec recipere desiderat: ad illud nisi prius aliquoulties conferri furint, et de eare vita et fama circumspecta in- quifitio facta fit, non admittant. siuen abaliquis alterius refidentiae pahe, sacra: mentu Ec primâ vice petierint, id eis abegs sui pprij patris licentia nullomodo concedatur. Qui autem de novo alicujus refidentiae curam fufcipiunt, ante annum fujusm. primæ utcæ ferintæ, etiam sibi subditos, non ad mittant, nisi in aliquo casu aliud specialis aliqua ratio persuaferit~

55. M-minine ingota Apostolum arma militiæ nostræ non carnalia esse, sed spi- ritralia copfinna Dei, qus circa in bellorum continuis occasionibus, quæ ades in- ter magnates iapfniori vigint, nec ipse semi-fceat nec suos miscere finat, sed ac- curate feruetur, quod in Sac parte fuct a Vifitasfe præscriptum. ~

Mißionu. 14. 56. Quanð Sumana media non solum agpurnadæ por sunt, sed etiam, cum opusest prudnteres religiosi ad Sibanda, divinis samn et nolhi instituti ma- gis pprijs, præcipue unidum est, in einge magis fidndum, orandus Deus, ut ys omnibus det veram efficitiam, qualit proposito fini confeguendo necessaria.

Mißionu. 15. 57. Juyosa eam caritatis regulam, quas Apostolus omnibus omnia faciebat, ut omnes fuori faceres expediet nonnues, ut ing-nis csrum, quibus cu agit, ini- tis se att imperet, Quæknes ratio et mistus fernt ita tama at meminent ad tand-m eos cû Dei gratia perducere, quod illis in domino magis eonferne indi- cabit.

Mißionu. 16. 58. Iam animi magnitudinem et aquabilitasim retinere studeat, ut ceprosperis succeßibus, et adi adusfit superiores fit, qus nulls euentu fractus, nec religiose modes- hia, nec sanctæ libertatis, nec bond de se concepta ejerstimationis, quæ ad fuc- tum collig-ndum neca Baria est, quicgs adm amittat~

Mißionu. 25. 59. Cum propter nullas occupationes permisradæ fit propriæ perfectionis studiu, dili-

g-nter animadustat, ne nostri prætextu procuradæ atismum salutis, propria perfectionis obliuifcantur, ipsågs propriam salute ea ratione indiforimin adducant, sed sæpe illud domini mente reusluant, qui protest Sominifunin sum mundum Lucrer, animæ vero sue devrim-ntum patiatur? fibig illud D. Pauli unusquisque dictu exequimet, attende tibi et doctrinæ, insta in illis & Soc crim faciens, et kipsum saluum facies, et eos qui te audiunt.

Mißionu. 26. 60. Hanc sbrem cauæ ne nostri confueta in pollzijs as domibus orandi ce you fpea-

minada cscientiæ exercitia imminuane, nifi si quands necefsitas, aut in eusnous aliquis caritas dind faciendum postulasee. Conufationem aufeculari! nimiam, asn Sabeant aut in contam, aut quæ seculare sapiat, sed in omnibs. Rintegritatis exgrauitatis exempli præbeat atas infuma regulari societatis sine cam, quæ omnibus Comunes sunt, fine qua ipsante resedentiazs propriid, quatu locus patitur, sofernationem non præser mittat.

Preis. 45. |61. Siquis adfacros ordines promsundur, aut in confessandi, aut in concionatoræ che

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digendus uidebitis, Vice Proum admonere, ad quam pertinet prædicatores extern-
festarios constituere.

62. Et si proprium officium superioris est, domum sibi commissam diligenter ac fi- Rect
69a

delitet gubernare, nec is propter aliud quicqs Suic muneri deesse debet, in iis tame Pag
48.

domibus, ubi cohabitant cum pauci sunt, non solum esncionari et confessiones
audire, et alia societatis ministeria ipse expercare debet, sed cæterorum Son omnes
suo exemplo præire

63. Ne noua Sæ ecclesia præceptoru multitudine grauetur, quæ si ante debitum
tempus publicetur, et nouiser ad fidem conuerfos opprimit, et ethnicos ad fidem am-
plexanda auertit, curet ut nulla præceptio position infun jurisdictione publicetur
ad obligandos poplanos sine licentia Vice Prouincialis. In causis vero matrimonial-
ibus aut difficultatibus uidantur, ad rectorum omnes securitatem, ipse uers sequetur
tam in ijs, quam in alijs quibusda casibus difficilioribus definiendis, ordinem a
Visitatore præscriptum.

64. Efficiat ut unusquisq; patrum in sua residentia librum teneat, in quo scribat
nomina eorum, qui baptismi sacramentis initiantur: et in alia libri parte cria eorum
qui sacramento matrimonij coniunguntur. Et alium libri Sabeat, in quo reru mo-
bilium omnium, quæ cujusq; residentia propria sunt, inuentarium conscribaret
cù in alium locum transmittit, eundem librum successorì tradat. ~

De Ordine domestico. Cap. 5.

65. Oustidie post orationem matutinam, quantus fieri potest, fiat in ecclesia Rect. 45. a
sacrum tempore et externis a conuentu, cui ex fratribus aliquis, quantum commode Pag.
49.

fieri potest, inferuitas, et intersint reliqui omnes, qui sacerdotes non sunt, nisi aliqui-
bus propter particulares causas aliud tempus ad forum audiendum concessum sit.

66. Quando nostri ad sacram communionem accessuri sunt, præsertim dieb. dominicis, Rect. 46. a

curet, ut in ecclesia, sic modo fieri potest, id faciant, separati tamen abezotermis, quali locus feret.

67. Horary distributio ac demus ordo non solum in principali sua domo diligentissi- Rect. 47.

me seruetur, ac tintinabulis significetur, ut tum et, quatenus Deus feret, in residentijs, cæte- Pag. 50.

ris orationi et reliquis exercitijs assignatus sit aliquis, qui obseruet num omnes ijs uacent, quod et per se ipsum aliquands faciat ~

68. Peculiarem Sabeat cura ut domus munda sit, et omnia ubiq; decanter suis locis de- Minist. 12.

posita, sed præcique in ijs, quæ ab externis uideri possunt, sitq; domi Suic officiis semper aliquis deputatus ~

69. Sindicum domus constituat, ubi ejus, cum loco subministri Sabet, opera, ad id Rect. 48. a

non utatur, cujus officium erit obseruare in omnibus, quod ad Son-statum et decentiam Pag. 51a

externam pertinet, ecclesiam et domum in locis publicis perlustrado, et si quid quod ad communitatem attinet, superiori referendo. ~

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Dect. 50. 70. A posteriori prandis signis adcinam octo ut minimū ſera interfint, aliqd
 Prag. 52. vero amplius ad refectiunculam mypertina, dat diebus umeris et jevimane insta
 moram regionis. Ipore autem, qua ſe noſtri cubifum receperne uſq ad ſignum quſ
 excitantur, ſefrem. ~

Rect. 51. 71. Benedictis et gratiarū actis inrefecōis umota uſum breviary Romani, in
 Prag. 55. prima miſſa fiant, in 2^a vero et priuata retineri poſſunt antiqua Benedictis, et
 gratiarum actis, qua à ſingulis ſumiſſe et deuſti fieri debant ~

Recht. 52. 72. In miſſa ſacerdotes præcedane alios ad eum gradum non promotos, ſed nec
 Prag. 59. inter ſacerdoſtes, neg, inter eos, qui ſacerdotes non ſunt, ullus ords conſtituatur,
 ipſe
 vero ſuperior curet, ut primā menſa adſie.

Profecti lechy 73. Initio tam prandij, quam cæna legatur aliquid ex aliquo libro pio et
 facili,

ad miſſa. 5. ut vel litteris annuis, ut epregulis initis cujuſq; menſis cu martyrologis poſt
 lecti-

onem veſpertina tanto temporis ſpatio, ne qui legit in eadem prima miſſa com-dere
 poſſit. Finitium tamen ſcriptur in menſa ſupta regulam et dum non legitur.

Rect. 53. 74. A prandis et à cæna ſera nra, diebus autem u-neris poſt eſſatione uygeſti=
 Prag. 56.a nam dimidia, recreatiſni religioſe imāndatur. De ijs in unuſloco ſicdmode fieri
 po:
 terne.

Prag. 57. 75. Conferentia caſuum ſcientiæ ſalem ſeml ſingulis ebdomades Sabeantur, cū
 domi erunt faltem tres ſacerdotes præſide ipſe ſuperiore, ut aliquis, qui ea, de quib?
 agatur, loculentius explicare ac difinire poſſit. Quod ibidem fiet cū perſingulos
 menſes conu-niunt.

Provi. 53. 76. Non ferat noſtros quicq petere à parentibus, cognatis, ul amicis. Quod
 ſi proper domus inſpiam aliqua eleemſina perenda eſſent, in comuni, et non in
 particulari petantur. Caueargy ne in petendis eleemſinis grauis, ul moleſtus yo-

termijs fiat, et ne in æogunzendis, ul ad mihindis præjudicium fiat paup-wari
instituti noſtri, quod attinet ad yus ministeria gratis exercenda. ~

Provi. 54. 77. Qua eleemſinæ externis pauperibus ſive ordinariæ, ſive extraordinariæ da-
ri debeant impota domus facultatin à vice Provi intelligat.

Million. 22. 78. De nova Sac raponiorũ eccleſia mlisis in diuino cultu inſtruatur, detopen-
ut confraternitates impota ordin-m à viſitatore præſcriptum, inſtituantur, acpro-
moueantur; de alia autem noua conſtitu-nda non agat, niſi prius vice Provincia-
lm conſulat.~

Minicht. 1. 79. ſi domi aliquis, qui noctibus ſingulis portes domus, quibus in publicũ
egredi,
videat an bene ſint clauſæ, et earum claus, ut ſibi tradas, ul alij, cui id miſſi-
nus ipſe Dmiſerit.
Deijs, quæ pertinent adreſs porals. Cap. 6.

Rect. 57. 80. ſingulis menſibus à Procuratore, ſi fuerit, ul abeo, quem pro ſub miniſtro
Prag. 60.

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Sabet, rationem accepti et expensi exigat, ut totius domus administrationis ratis ipso constet, eam, quæ reddere possit, cui et quando perfuperiores constituerint. Caveas aut ne domus are alieno gravetur.

81. Pecunia undecunque illa provenerit, si alicujus momenti fuerit, in arca deponatur Procurat. l.leg.r.

ad designata, cujus ipse superior clavem unam, et procurator si fuerit, ucles no possideat, is, qui pro subministro Sabet, alteram diu servandam custodiat. In eadem liber asservetur, in quo scribatur pecuniæ summa tam ejus, quæ infertur, quam ejus quæ effertur. Si quando ausum cogente aliqua necessitate pecuniam in arcam non inferre necessitominus accepti et expensi summa, in eodem libro statim scribatur, ac si in ea reponeretur.

82. Quaties exarca pecuniam accipiet, ejus summa et diem in libro rationum scri- Procurat. l.leg.6.

bæ, quem ipse, vel is, quem pro subministro Sabet, faciat, et in alia libri parte expensi ratio constet, efficietur ut is, quæ pro subministro Sabet emptori pecunias ad quotidianos sumptus subministret, à quo expensarum exigat rationum exercicii summam ut in librum suum referat.

83. Curas ut res omnes, præcipue diu duraturæ, quam opportune ematur, ne eas no- Procurat. l.leg.9.

perinde bonas, aut non æquo pretio cogatur comparare. Caveat etiam ne dum ni- et.10. miæ pecuniæ parcit, non bonos aut infalubres res emat, unde ætas, num ea, quæ empta sunt, illæsa conservetur.

84. Omnia, quæ speciem habent secularis negotiationis, intelligat omnino prohibita Procurat. l.leg.12.

esse sibi et nostris omnibus.

85. In ijs, quæ ad victum, vestitum et habitationem et alia corpori necessaria per- Rect. sp.

tinent, curet, ut quanuis sit, in qua probetur intus et sui ipsius abnegatio, non de- Reg. 61.

sit fami, quo substituetur natura, Sabita convenienti ratione personari, tam Europæis, quam Iaponicis in dns; et in Sis cibis ita consuetudinis et qualitatis rationem habeat, ut præcipua semper habeatur humilitatis, paupertatis ac prudis ædificationis, quæ semper nobis oculos ursari debet.

86. Observet et crebro ne aliquid desit ex necessarijs, aut abundet, corrugæ potissimum Ministri.5.

mam ratione habeat, qui in corporis cura, minste dese ipsis sollicitudinem genit.

87. Ut nostri, qui in residentijs degunt, possint liberius pagos circumcundo visitare, et spirali rei necessariæ cura et sollicitudine non detineantur, omnia necessaria in magna cum caritate à Rectore provideantur, juxta quod fuerit à Vice Prov. præscript. Rect. sp.

88. Ægrotorum cura habeatur magna, et observetur diligenter tam in victus ratione, qua Reg. 63.

in cæteris, quod medicus præscripserit, curetque ut adsit ei medicus ægrotos visitæ de-Perfect infirm.3.

ferretque nun quis ex nimia fatigationis corporis, aut quovis plus æquo labore, ut alia de causa morbi periculo se exponat.

89. Si cui particulari ejus, qui domi morantur, quippiam ab externis aliquis mittatur. Rect. 60.a

tur, id in communem usum accipiat, et dispensentur, quod ut is mittitur, qui mittit Reg. 6p.

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Rect. 62.

Pap. 67.

in refidētīs, illis fittiter tribuatur.

90. Lites, forefes fugiat, nec ullam inconfultes vice Prouft inkĩ, neg intentis
refpondeat, nifi cogatur.

Rect. 63.

Pap. 68.

91. fi bona alicujus exonfbris diftribuenda effent, fi in eundi contractus, f. fi fabrica
alicujus mom ftitiet, et expnſæ extraordinariæ faciendæ, aut fi bona offerantur
turdæmur cū aliqua obligatione, um advice ftout referat.

Rect. 64.

Pap. 69.

92. Depofitum pecuniæ abſq urgentiffi. vatifne nullu admittat, aliaru verò re-
rum non nifi cautiſ. et quo eorum ſint, quibus multū debeamus, aut alioquin D
officy ſine magna offensione denegari non poſſit. Æternſia verò pecuniæ Ama:
ſſaum nullam prorfus mittāt nec alijs mittendam tribuat.

Rect. 65.

Pap. 70.

93. Hēminem conſtris in cauſis civilib. ne dum criminalis. examinari.(nifi
qui obligare ad peccatū poteſt, compelleret) permittat abſq. licentia. quam minimi
dabit, nifi in cauſis, quæ ad religionem catholicā pertinet, aut aliſquin piaſue,
et ita uniſaneat, ue non in alienus detrimentum cedant.

Præfecti cætie

14- et 13.

94. Animadiustet ut nullæ pro sacris faciendis, confessionibus audiendis, cæteris sacramentis ministrandis eleemosynæ admittant ad nostrum usum, ut auec Sanæ nouæ ecclesiæ laudabili oblationū usu affuecat, curet aliquem virum probum depurato sapere, perquam ea, quæ apgrianis offeruntur, in pauperes et catæcumenos ut in ecclesiæ refectione distribuatur, ita ut omnes intelligant, ea ad nostrum usum nullo modo admitti. Quod si in eiusmodi reidneys talem virum inuenire non poterit, ipse in eosdem usus dispenset. Animaduertat autem ut nulla sit in extra nostra arcala sua prorsus, sine pro alijs.

Præfecti cætiæ

-30-

95. Librum Labeat, in quo eleemosinarum, quæ pro cætiæ usibus dantur, et expnsarum rationes consistant: et quidquid pro ecclesiæ usibus datur, in eis expandatur, et in alios usus non confuatur.

De communicatione cū externis et gratitudine
erga fundatores, et benefactores. c. 7.

Rect. 71.

Pap. 72.

96. Mulieres inuifere, et ad eas scribere, nisi in necessitate, aut cū spe magni fructus, nostros non sinat; nec hoc quidem permittat, nisi viris valde probatis et præditiis. Cum vero quis un ad confessiones audiendos, uit alià de causa eas adient, qui cum eo mitat), sine æogicus ille sit sua alius, es in loco erit, unde videre eos ponit, quantum loci dispositis patitur.

Præpositōrū 71.

ExProp. 73.

97. ſit aliquis honeſtus locus, quſ ad fieri poterit, propè eccleſiam deputatus ad excipie-
das mulieres ad parim præmogontis muniendum accedunt, nec interiora dom.
ingredi permittant, niſi ex ſint, quibus id abſq ſcandalo pro liberi non poſſit, quæ quidē
quanuis impta patrium mom et perſonam qualitatum, cū aliqua brneustntie ſignifi-
catione recipi debeant, non tamen ſunt data opera ad commiuium imitandæ ſin adæms,
quantūuis primaria fæmina ſine Jahes uro in eas deuotus facere cunct, ut neclongos

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feramus misceat, nec se nimium familiares esse libeant; paterna quadam et spudli gravissimas in eis semper elucere.

98. Illi in Japonia excusari non potest quin munuscula juxta gentis morem mag: natib. offerant, diligenter advertat, ut ea sint, quæ nostro paupertati et qualitat. ti convenient, et ut nullus in Societat. abusus inducatur, munuscula fac. luia sint, et quæ statum à visitatore nostro non excedant.

99. Adjutat de re dum magnates et reliquos primarios viros devotos ac fami: liares facere student, stuetudinem aliquam domi inducans, quæ procedente tempore gravius fiat, et auferendu difficilis, ut aliqui effer singulis Arminicis alique grillis conviviis exciperet, et alia similes.

100. Est in Japonia difficile sit præ Libere ne nostri cibum capiant apud exter: nos, id tamn data opera, ne absq. licentia, nec passim sed raro et rationabili causa fiat, quam cand-m esse oportebit si quods externus aliquis ad mensam rectorij intrusus uideretur, qui quidem externi cu' juxta more gentis ad convivia vocati sunt, potius in privata mensa ab alijs separati invitari debent.

101. Amicos conservare, et eos, qui in orga. nos male affecti sunt professim societ. sint non vulgaris auctoritatis, orationibus et rationibus conviveribus in amicitia revocare ut salam ne adularij sint efficere studiat: ad quam rem non parum conferet, si data occasione instituti nostri rationem illis exponare, nullumq. officij genus præ: termittat, quæ illos cū opportuna fuerit sincere ac religiose demereri, et conciliari po: ssint.

102. Observet erga fundatores et benefactores, q. tam vivos, qd mortuos Societat. sunt, eiq. gratitudinem ostendat, et alijs obligationibus, si quas domus habet, fas neferi curet.

103. Confidere num missæ celebrentur, eofacramenta aliadministrentur juxta usum Romana ecclesiæ, concisnadi et et confessiones audiendi, et doctrina xpiana docenda

modum obſervet, curerſ ut in diſ omnibus noſtri uniformes ſint, et vt vim, quem Societas inſtituit, aſſequantur. Præcipue vero circa concionatores invigilet, ut ſi qſ et qſ ad ſuas ſe regular forte non accommodaverit à concionadi munere amſueatur, et in alijs Societatis noſtræ miniſterijs occupetur.

De ijs, qui admitti petut, aue ad domu dimiſſuri ſunt, aut foras mittuntur. Cap. 8.

104. In ſocietatem neminem admittat niſi à vid. Dom. ipſi admittat, ſed de ijs, qui admitti petunt, ad viceProvincialem referat at ſcribat quales illi ſint, et quibus do: ni Dei præditi.

105. Recedat fine licentia ab aliquo Gres ſocietatis, ut ab ea dimiſſum, non admittat, ſed ſi expodiſe videretur ad vice Provincialem de eo ſcribat, et ejus ordinationem expectet illis domi ut ſuggerit, ut in aliſ locis, ſi videbitur, detendat

106. Caritatem magnam exhibeat erga alios de Societate per domu ſuum tranſuntes.

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esses amantes Hospitis excipiat, ac memin-rit se aliquis uiaties, aut eleemosyna eos indigent, muare posse; curer ism diligenter dirigere ac iufare expeditiones Suorum, qui negociorum causa domi verfantur.

Dect. 82. 107. Externi cu excipiuntur Hospitio ut domi pernoctent, si sint, quibus multum debeatur,

Prop. 85. aut Dñi Regis sine magna suspitione prætermitti non possit. magnatam-n Sabeatur

ratio excipiendi Hospites iusta morte gratis, et des Sabita qualitatibus personarum vōe ul fort in aliquis dome Hospitis cocipiantur, ut ad conuiuium muentur, u Lalia amoris significatione familiariter acben-usto hachatur.

Coreet 82. 108. Cum quis e nostris domi egrediatur, Sabeat semper aliquam, qui eum comitetur,

et Prop. 86. siue ille doctus sit, siue alius exfamulis conuenientior, et quanuis ipsa itineris ne-

cebitas ea causa occasionem comitantiae ratio sit Sabenda, omnis tamen pompe, et ambitiosi apparatus species auferatur.

Dect. 83. 109. Hemin-m yofua domus in aliquem locum mittat sine bois patribus, missi

Prop. 85. autem regulas peregrinorum, suis modis quantum fieri potest, ferunt ~

Peregrin. 12

Peregrin. 13. 110. M-min-rie cu opus furrit, eos qui uel itinere ad domum suam diu-stue, uel

mittuntur, moneat ut de seous, aut peforis alioru Algifione Algifione aut domus, nihil lo-

quantur, aut trahunt nisi ad ædificationem, et ut nihil ab externis nec profe, nec pro alijs perant, aut accipiant sine ejus facultate.

Dect. 84. 111. siquis experimento comperiscetur ferre non posse colum far domus, et male

Prop. 86. Sabere emtin-pter cerneretur, ut alia ratione videretur mutandus, Vice Proulm admoneat, an alio mitti debeat.~

Dect. 85. 112. Profecturi ad alia loca præfer u-ſtes et alia indum-nta, quibus utuntur, et re-
Prop. 87. liqua illis mpta præſcriptum Viſitatoris conceſſa, niſbil aliud ſecum ferant, absq
su-

perioris licentia, reliqua uero omnia, quæ ad iter neceſſaria erunt, magna caritatis
ſignificatione ab eos unde mittuntur ſubminiſtratur, ſumptibus tamen eor, qui-
rum erit expræſ itineris Pluoſe. ~

Million. 27. 113. Prater Sác, quæ pro rahſine diu-farũ regiſnam, et earũ qualitate
acſporum aſu-

perioribus conſtituro-ſunt ad conſtitunda uid-buntur, ea in peculiaribus instructi-
onibus addita, pari diligẽha obſervanda erunt. inter quæ reſponſa Juſtatiſnum, et
Congregatiſnum iaponicani à Generali, ut Viſitore approbata, et ad vectore gez-
tinand inſcriptis Sabeat.~

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Regula paribus residētiarum accomodatae, et ex
regulis Vectoris, et Iaponis congregationum in iapon:
earum exceptae.

1. Summaria constitutio ac regulae communes, sacerdotum quorū, et missionum frequē
tius legat, et meditetur, quae à saeculis et fratrum congregatione seiunctus maiori
indiget vigilantia ac directione: ideoque praedictas regulas omnes ex qua parte
in residētijs seruari poterit, tang sui officij proprias diligētissimè seruet.
2. Horam distributio et domus ordo in societate structus, quatenus seorsum feret,
etiam in ijs residētijs seruetur, et tempus ad surgēdum, acorationi, recreationi,
et reliquis exercitijs designatum sintinabilis significetur.
3. Det operam ut à fratribus regulae communes, quae in ijs residētijs seruari poterit,
observentur, suis, domesticis omnibus? cum omni sollicitudine invigilet, eosque ab ijs, quae
nocere possunt, domi et foris defendat: cum praevēniēds, tum si quid mali acciderit, re
medium adhibēda, ita ut in virtutibus? proficiant.
4. Consuetudines receptas et à Dice Prou? approbatas in sua residētia seruet: si uerò ali:
qua alia à praecedēte patre inducta fuerit, non mutet inconsulto rectore: ipse uerò nihil su
superiore approbante, nullam inducat.
5. Diligentia magna habeatur ratio, tum circa ea, quae ad corpus spectant, ut mundè trac
tus, tum multo magis circa ea quae ad animam pertinent, ut in spiritu et uirtute proficiat,
et semel saltem singulis mēsis confiteantur, sacram uerò Eucharistiam sumas, iuxta quod
confessaris conueniētius uidetur: ad quae ut tam ijs, quam reliqui famuli liberius in su
is confessionibus se habeant à deputato ipsius patre alterius residētiæ confitebuntur.
6. In ijs, quae ad rationem uictus, victus ac usum reliquarum rerum uita necessariorum, nil
co
nientium spectant, ita est consuetudinis, aequalitatis Iaponiorum ratio habenda, ut praeci
puè semper etiam habeatur humilitatis, paupertatis, ac aequalis aedificationis, quae semper
nobis in domino sub oculos uersari debet.
7. Litteras scribere, aut recipere, praesente rectore, absque eius licētia non debet, sed
regulam
feruet, cum uerò es absente in sua residētia residet, poterit iuxta occurrētes occasiones,
ut necessitates litteras scribere et recipere. Mulieribus, uerò raro et non nisi in necessariis:

tate, et ut cum spe magni fructus scribat. fratres uerò, quas cū ea licētia tras scribunt, aut recipiunt, ei ostēdat. Ies autem uanos, aut quæ alia ratione offendere possunt, nec ipse scribat, nec alios scribere sinat.

8. Unio et conformitas mutua diligentiss inter omnes, præsertim uero inter se, cū quem habet

socium procuranda est, nec quæ ea aduersantur faciēda. Ad quam conseruandam primò diligētissimè curet, non solum linguam, sed etiam Iaponicos mores bene addiscere, atq; illis se atq; animum accomodare. Deinde non solum Iaponicum fratrem, quem habet socium, magna amoris significatione in omnibus atq; æquè ac alios Europæos fratres, qui cum ega cæteros Iapones omnes, tam domesticos, quam externos beneuolū ac amabilē se præbere.

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Demum cis tangs nouis ins. plantulis compati ac falutari doctrina, et vte ips-pls,tangs benigna mater patienter ad vntutim promsnire.

9. Cum rector vsi alius ipsius mandato, pzstation-m faciet primo-quarta feria cujusq m-nfis, ad eam ipse vna cu focis, quasad commode fieri poterit, accedat, vt Sac Spirituali consolatione se reficiat, quos sprie si ipse regulam norma frequentis non pzterit, etiam confitebitur, et ea quæ cu jus rechre tractanda et-consultanda occurrentb omunicabit

10. Cum propter nullas occupationes intermiffonda sit propria perfectionis studium, diligenter animaduertas, not protegetu procurando aliorum salutis gpria perfectio: nir obliuifcatur, ipsamg propriam salutem ea raisne in discrimen adducat; sed forpe illud domini m-nte reus Lucas, quid prodest fomini si uniusfum mundum Lucretur, animæ verò suæ detrimentum patiatur: fibig illud D. Pauli dictum æstimet, Auc de tibi et doctrina, insta in illis, foc enim facier, et se ipsum saluum facies et eos q te audiunt

11. Hanc drem caucat ne fucra in Collegijs ac domibus orandi et examinandæ conscientia exercina imminuat, nisi si quando necefsitas, aut in euen aliqua, claritos aliud faciendum postulare. Conuersationem cu secularibus nimiam non Sabeat aut in cautam, aut quæ secular-m sapiat, sed in omnibus se integritatis et grauitatis exemplum præbeat

12. Peculiazm Sabeat curam ut quantu fieri potest etiam in pagis, domus ecclefiæ mundo sint, et omnia vbiq decenter suis locis composita; Curerg, ut aliqui sint, qui ecclesiarum curam Sabeant, et mundas feneant

13. Absolusion-m cafuum refervatorum si, quod Deus aurtat, opus effet myota mode Societatis intelligat eze refervatam rectori, ac nullum alium rechre inferiorem (etiam si minister eger, ut alius in locum rectoris suffectus es absinte) Sane potestatem Sabeze.

14. Bis singulis annis statis temporibus, aut semel, si professus fuerit, ut coadjutor formatus, sincere ac integrè reheri rāsum suæ conscientiae reddat, iuxta regulam et instructionem ad reddendam conscientiae rationem; sed de negocijs et necessitatibus cōmuniter occurrentibus prius cū es tractet, deinde cu opus fuerit, ad Vice Pprovinciale recunat

15. Librum Sabeat, ingus perfingulss m-nēs tam pecuniae et eleemosfinae, quas pro sua re-

fidentia, quam quae pro ecclesia ufibus dantur, et erognsari rationes constet; et quid: quid pro ecclesia ufibus datur in alios ufus non conuertatur.

16. Intelligat sopium eze An-m societatis ubiq et praesertim in suis residentis ese, ut ad animae

suae salutem et perfectionem cū diuina gratia promsundam incubat, et ides non tam refidere

in uns loco, quam continuas excursions perpages sibi commifisos facere deber, suas it-go.

oues visitands, illasge piand doctrinh, et sacramentorum pabulis pascends, et in suis ta spiritualibus quam corporalibus necessitatibus, quantum vires superne subueniends. Iuscir-ca bir salam singulis annis, quoad fieri poterit, singulos pagos et ecclesias, quae sub sua cura

funē, vificet. In colare omnium sermones excipiat, gopianam doctrinam doceat acre:

Liquis sacramentis et ministerijs Societatis foueat.

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17. Vt melius Suæ fin-m fequat et promptior femper ad Sac: via invitatur, quanuis in aliquo fmodiori loco fmodam faliquam domu fabere debet, in qua quod ad victum et veftitum neceffaria funt custodiat, non tamen diutius, quam par eft, vt ea refideat, nec multa familia fe oneret, neg demum nimia rerum nece: ffariarum folicitudine occupetus.

18. Ad effe ce ut etiam ipfius refidentis impta noftræ focietatis inftitutum, pau- pertatis et obediæ virtutes eluceat, omnia eis ad victum et veftitum neceffaria, magna cu caritate à rectore, iuxta quod fuerit à Vice Proui: præfcriptum, fuppeditabuntur. Qus circa nifi alicujus refidentiæ aliæ particularis ratis effet fabinda, præter minu: tos et ordinarios res ad victum neceffarios, quæ apud fe fabere fab: debet, reliqua, quæ ad totius anni prouifionem pertinet, melius et comodius apud eundem rectorem afferua: buntur.

19. Quod vero ad neceffarios famulos et miniftros pertinet, cum refid-ntiæ diverfitas, ac differentia, parem etiam in omnib: com numerum non permittat, fequatus fui rectoris præfcriptum, ad qu-m forum miniftorum taxatio pertinebit. Nemine aut vidogiofy gradum admittat, nec admißum à domo dimittat, fine fuperd-m rectoris licentia.

20. Curer ut omnia, quæ ad neceffariu et conutrientem ufum fecum tranfportanda funt, cu pagos circuit, femper prompta ac parata fabeat, ne fi neceffarijs careat, viribus in tam continua ac laboriofa peregrinatione fuccubat. finquuslibet pago certo diere fpatio immovetur, quantum fufficere indicabit, ad incolas profus capri fogi doctrina perfhõn- dos, et eorum omnium confeffiones excipiendos: ced-mum ad eum fructum eft liginde, quæm totali loco et peregrinatisne defiderat~

21. Cum pagos vifitat, ut alioquin frequenti- eft panitentiæ concurfus, curet mulieres omnes ante folis occubitu audire, ne figur noctu remaneant confierndi, nifi fine, ce non feminæ; Vt aut maiori cu ordine in excipiendis confeffionibus fe fabeat, et nec re- confitenti multitudine dreats, nec confitentes poft fponti iacturam cu faltidio non felli demum redede, moriant, quati fieri poteft, per fingulos dies, quft, et qui venire de:

beant, ut eorū confessiones excipiat.

22. Cum frequens sacra Eucharistia ufus in: ecclesia valde utilis et commendatus semper fuerit, omni diligentia curet, ut frequenti fugies divini sacramenti pabulus, sue noua extra non careat. Doceantur ergo iaponiy myora Apostoli præcepta, quorumde corpus ani diajudicare, esse ipsos probare debeant ut-divinu illum panem edant: vt ge se ad illud admihimagni faciat, magis Rpbee Rpbet qui prima vice sacram-nō Suc reeigere defiderat, ad illud cu

denius aliciupus refidentiae curam fufcipie ante annu, ce post annu nifi prius aliqufties ferri fu-rint, et de corū vita et fama circumfpecte inquifitionem fecerit, nifi in aliquo casa alia fpecialis aliqua ratis perfuaferit, non admittar, ficut nec eas, qui alterius refidentiae fune ce sacramentu prima vice petunt, absq: fui ppris patris licentia..

23. M-dia grualia, quibus iuxta focietatis institutū et beneplacitum fuperioris uti poterne fere funt, minifteria verbi Dei in prædicationib: et explicatis divinaru reru impref: natis exhortationib: et colloquiys, catechifmi coplanaris, baptifmi, confessionis, et celi: quæ fagramentoys adminiftrans, et xpiana doctrina ad pueros ac alios rudeu publica declaratio.

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24 Corporalibus et pictatis operibus, quareu perrittune, et uires patiuntur, in cubere psterit, ut infirmos perfe ust alios farandos, mortuos sepeljends, co pauperes qua tenus licebit cortem mods fubleuando.

25. Moninuit arma militiæ nostræ mota Apostoli sententiam, non carnalia esse, sed Spiritualia et potiriia Dei: quo circa in bellor continuis occasionebus, quæ adēs inter magnates iaponicos uigint, nec ipse se misceat, nec socium miserre linat, sed accuratè seruet, quod in Sac materia fuit à visitatore præscriptum.

26. Omnia, quæ speciem Labone secularis nepciatismi, intelligat proibita omnino sibi esse; externum uero pecuniam quantumurs abipsis rogares. Amacuum nullam promittat, nec alijs mitundam tribuat.

27. Animadu-stat, ut nullos profaons faciendis, confessionibus audiendis, et reliquis sacramentis administradis, eleemśinos admittat ad nostrum usum. Vt aue Sac noua crctia Laudabili oblatifnu ufur affuefcet, cures aliquem uirum probum reputern Labore, perque ea quæ ἀγάπης offeruntur in pauperes et catechumenos, ut in ecclesiam refectioned distribuat: quod si in Eujusmodi pagis talem uire in unice non poterune, ipse in eosde usus dispenfet.

28. Ubi aliquis Eonestus Cocur prope ecclesiam deputatus adexcipiendas mulieres non esset, in ecclesia excipiat, cū ad patrem juxta morū gentis inuffendu accedit, nec interiore domus ingredi permittant, nisi ca fine, quibw id absge scandalo profiberi non possit, quæ quidem quanfues upea patriu morum eo personau qualitate, cu aliqua berceustasia significatisne reeipi debeant, non en sūt data opera ad eonuuium inuitanda in nostra dsms. quantunie primaria sceminalint eos uero ita deustos facere curets ut nec Ips fermseas eillis misceat, nec se nimium familiarem expribeat. sed paterna quadam et Scenalis grauities in es semper ellufceat.

29. Erfi in Japonia excusari non potest, quin munusculo improg-ntis morū magnatibus offeruntur, diligenter adutat, ut Lac Leuia sint, et quæ nostræ paupertati etqualitati conuniat, et ut nullus in Ese abufus inducatur, tapatum à visitatore ualiciu

non geceadane.

30. Adurtat et ne dum magnates et reliquos primariss viros deustos ac familiares facere studet. fu-itudinem aliquam dsmi inducat, quæ procedinte Epie grauis fiat, et ad aufer-ndum difficilis, uclut esse fīlingulis dominicis diebus aliquem epith's conuinium exciperet, et alios fimiles.

31. Amicos conferuare, et eos, qui ergo nos male affecti sut, præfertim, si Eries sine nra Vulgaris autoritatis, orationibus et rationibus conu-nierifres in amicitiam reus case, ut satsim ne aduerfarij sint efficere studeat; ad quam rem non pam conferet, fidade occasio- ne instituti nostri ratistum illis eopsnat, nullump officij g-nus pratermittat, qus illos cu oportunit fuerit fincere ac religiose demereri ac consiliare postit.

32. Externi cu excipiunt Segpitis, ut domi per poetine if fint, quibus multu debeatur, aue officij sine magna offinsione prottermitto non jussit: magna enzm Sabeatur ratio exciptendi Sospiter susta morem grintis, et ider Sabita qualitatis perfonand ratione, ut fo- ris in aliqua domo Sospitis excipiant. u-l ad convivium inuintor, ustalia amoris fig- nificatione familiariter ac berrusle hackntur.

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93. De rebus, quod pro ſporum et negotiorum varietate occurrunt. ſequentes cu fratre ſaponis, quæ Sabæ focium agas, cujus ſniam petes et cu opus fuerit, aliquos vino probatos et actæ familiaritas et externis conſulats et infra ſaponiſmo eos, qui ſanctum ab Europæis differunt, melius ac ſecurius poſſit, quod in communi vifum fuerit ſtatueret.
34. Et ſi curandum erit, ut in ſingulis pagis domuculum aliquam eccleſiam conjunctam Sabeat, ad quam ſe recipiat, cu ad cumſcu accedit, nullam eandem eccleſiam erigat nec fabricam aliam faciat alicujus momenti fine ſui rectoris licentia, quæ vero facil-da eſſent, expecunia, quæ præſius ordinariis vicibus ei datur, nullo modo faciat, ſicut nec clementiſſimus, ſed ſim epea, quam extra ordinariè pro Siſæ rebus rechov ut Vice-prouici dabit.
35. Ne nova Eæ eccleſiæ præceptoru multitudine ſtruaat, quæ ſi ante debitū Epiſ-publicent, conſuiter ad X. ſidem conuſor opprimit, et ethnicos à fide amplianda da avertunt: nullū præceptum poſitivum in ſua reſidentia publicabit abſo ſui rectoris licentia. In cauſis verò matrimonialibus, cu videretur diſſolunda, et in quibusda difficiliſſimis cauſibus deſid-dis ſequatur ordine à viſitatore præſcripto, et ſi nec-fore conſulat, dum aliquid dubitat.
36. Quæ Cabeat facultates partim ex ijs, quæ ipſim in Eis ſegulis conceduntur, partim ex communi et in dies facultatum Societatis intelligat, utirijs, quas non Sabeat ferat ad ſuperior-m recurrere.
37. Flabeat librum, in quos ſcribæ nomina eorū, qui baptiſmi ſacramentū initiatu, et in alia libri parte etiam eorū, qui ſacramento matrimonij coryungunt, et alium librū Sabeat, in quos rerū mobiliū orum, quæ illius reſidentia propria ſunt inuentaria conſcribat, et cu ad alia locum hanſmittitur, eoſdem libros ſus ſucceſſori hadat.
38. Præter hæc, quæ pro ratione diverſari regimū et earum qualitate, ac tempore à ſuperioribus conſtituta ſunt, ut conſtituenda undebunū pari diligentia obſervanda erunt.

Regras paos do Jucus -

1 - Entendas q̃ fas fª Daigria Equesiné nella pfijésodo deferuir als o curando não fom deguarder often suas lij fsalxar suas shlomis mas tambem deafufer os p^r. conforme afeus talentos forte fees sup^{res} lhes dere le bi ha dep ficar indavirtude Eguardar especialm^{te} a castidade cõ g̃de pureze nefomt no corpo mas tambem ne alma -

2 - tenhas muj g̃de amor as coufas daigria Ccoms for delle come m̃que c̃descubrim^s cõfiadam. Suas neceffidades e fti corporais como spuais não com a feus co-fellores mas tambem a feus sup^r. jag amo pais safude & de remedio e nao pade ces & falta desta comunicação detrimt nos corpos ounas almas -

3 - Os q̃ estinere en alguacase ocupador c̃nalgu off. peure desfazer cõtidadily cõferme a suas regras f̃csas fãos deputados praindera osper fares o q̃ selles lhes for ordenado Cafe hus ams out otr & lhes sobriar procuré desgafiner de ocupandefe e mapreder akr Iescrever ou decorar denigni ou out coufa q̃ lhe for ordenada paõ depois a feutpo polía fer pregadoxes, ou fer recebidor oĩ fermões ou algu outo estado cõque posa defcadam^{te} preverar a tea morte xaignia -

4 - Os q̃ fas deputados ajudar offef de cote had nacase principal enre us residencias a lende feus p^{rt} reconheceras & seu principal sup^r mas reitor g̃o he tambem des pes. En suas neceffidades corporais spunis ao reitor o he tambem aelle q̃ o lhe pencer ou for chamado o prejurate reconheceras tambem aelle q̃

delles -

5 - ferais mui bẽ infínados a predendo fguardado os cultumes c̃ calaguñs de he crianca de fapad nabsomt. chorpe e frmões fmais sentite ca

La mas tambien co os forest ratado a todos co forme suas qualidades
cho devido respeito he cortezja Eguarde de fe gde in demonstraral
quá foberba formal infínados -

6 - logo en fe alenazado polamenhas tezás meaora deñcar medi
tando ou rezando as amtas Lanorte antes defe dierezé faram seu

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lex examé scadames feconfelland confessor lhe for deputado po
lope e recter & não fera seu priop. porfla q. quizer dento domesfa
podem tam bé confessar com ele ou cõquer quizer. E comugares q.
ao Confessor parecex.

7 – Nas Lomt org creaãs nas cafas principaes mas tambẽ todos os mais
das rezpdécias q. se aiuntaõ, seachas nas ditas acudiras a sexurrame
a Lass mais serviços comus q. fao pprios com dos ofícios conforme
haordẽ of dez ofup. faluros o forẽ of elle eximidos terás todos os
respeitos ao formas q. forõ jacung nas ditas cafas como seu supr. E nide
mais guardaraõ a ordẽ e cultumes & guardas os mais de Jucus nas ditas
cafas.

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Regras do acunijn

1 – O jacunij he instrum^{to} do sup^r. paexecutar as cousas q lhes são dadas p q̃ seu offl nas he ordenax as cousas senão executar as q̃ os u p^{or} ordena

2 – Seu principal cuidado a defer fazer é as cousas q pertence ha cozi nha referr^{te} despenca espesas bem ordenadas s^a eu tempo preparadas pagas i osp. Como os Irmãos. Ofacus E moços comas a seus tempos farm & tenha ahner ses a cada coufa

3 – Não tera superioridade sobre nhũ dos nofsos mas Som Sobre os dofucus E moços dos quais todos tera cuidado q durmaõ Em laguar coveniente a partados os pequeminos dos gides e nas percas sp^o coisa antes q̃ dos les cupe ensens off. E posto, poderacastigar os moços q̃ for coveniente, todavia quado fofe necefs dar lhes algũ castigo extra ordinar. onã fara sem dar cõte o sup^{or} sem do necefs castigar algu do hũce o fara cõ firme a ordé domesmosup^{or}

4 – tera cuidado q os officiais deca sa ac lhe segeitos tenhaõ fuas regras las leaõ guarde E q̃ o femaõ dar fulter faltar algũ ofici al nujsaõ assapor q̃ hemin E tera cuidado q̃ of entrar de nouo feira enstruido no off.

5 – faibe Quando se muda o tpo de comer E dormir q̃ uikeduasuezes no ano Lanize difes aosup^{or} E cadadiano tpo q̃ o sup^r. lhe der termi nar lhe dara cta das coufas de cafa E tenha hũ libro dememe no qual es creuem as q̃ he comedar Sempre lhe avisara as cousas q̃ p^{os} e exzen cab

6 – Tera particu laz cuidado da limpeza dacafa E fazer Gas coufas esté fpostas en seu lugar E particularm^{te} nos lugares publicos E s darat

noites tera cuidado dever fe estab fechadas as portas dacaſa ſhes fogo
fica apagadi E tenha mt. aduertécia q̃ nas aſa perigo no fogo

7 – tenha cuidado de aracadar E cóſeruar as cousas temporais da caſa

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7- The foré en comedadas fpcure gas cousas necels se compren afeulte
pos avisando diffo ao ffnre & en fapas não se achas fenesse bufcad
Có tpb fera bé y tenha escrito o lugar corps Ensemadab Comprar estas
Cousas Latente & paponpax dinh: não cópre as cousas zoit ondenohar
ha a faude

8- tere hua caixa ou escritº feguro a a onde tenha o dinhº gº ozein
the de palgeffto da cafa Etem há libro noqll escrevera dos dinks.
q recebi novads hú mes & dia empº orecebe Eenfout parte delle escrª
ueza os gantos cotidianos Enofim decadames darscoma a reitor do
gero & fez

9- Dara pra ta a comprador a que tomara contadogasto Efp cure qº
poder q as cousas qõnnerede có prax astragas avender a cafa –

10- Guardare to dalas cousas & perticem ao uestido Ccalsado como
as depobres dex-n-s- Lnas daranada diften sem Ladespr

11- Ascousar & forinecessit. ao ã ãner cuidado dos hospedes afe-
ba os agasalhar comopa lhes dar frexumais, dera orde como felhes
dé paner cair naefalim abelles, & pare fendotheres alguem q pede
lokiam se ēdania thodara e depois auifara astup pag faxife

12- teramt. Cuidado deprer mt charidade aos pºs q andas pla
Christmodade e refidencias das cousas com forme pa a sedé ã ör sup
the der –

13- Sabado anoite fabara dosup, que ha de ler a mefa afomana
feguinte Lns tpb enqfe azuntare aos pºs Yxmas far be queesdel
les ande feruira mefa –

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Regras do que te comta de agasalhar
os hospedes

1 – Em tratar os forasteiros Sagasalhar os hospedes alembrese do instituto da compa. equal buscados, Sempre amor glha de D^l. Entende árok dilig. nos peitos dos homes, Episto & cure de edificar, Exemplo com palen bras aastles, com que conversa (nas coisas & perinçe a sen offe-tenha scuidado diliga. Eprudencia & cove.

2 – Entende a elle pertencer comta có todos os hospedes formas e estaf homes, Como no motheres, qtlar parie dieré pausitar, visitar, tratar corpos pcurados & cs forme a suas qualidades, caos os negoc. ne quereré sisa-agasalhados & despa chados, bé de modo q qt for posivel Se torné denopa casa cotentes, E deificados.

3 – Quádo nier algú hospede o recado de p^a. de qui sedeu tex comta face & o porij. com forme as suas regras oface logo saber Eelle in dose ver co hospede lhe mostremto amor E fabilidade, Senad river delle contecim, e cure desem formar be de que he antes de falar sobre elle espir-depois dara recado ao supr. informados conforme a necessidade e ouer dos comprimits sagasalhados e coelle of. hade fazer cantes desp^a. Leir face estar tudo prestes E aparelhado.

4 – Perag conforme as custume de Japas La qualidade dass Secorra Conos denidos agazalhados tem en hú librinho escrito to o modo asendeter enagasalhar os hospedes E cure de ente der mto fe os catiuguis Coustemes & niso se ande fager pas, saiba qu? caqué basta receber som te Có Jacaquui & sacana, E com que se deve ter mais o pimeto cd'algésul mono ou tenfin ou co'ont comer demais impiuncia.

5 – a ssamerms t^a conforme a qualidade dos hospedes cas ocasioih alenderse pr. recebimto a hu's so hadde depois de Comidar sa out

sea de mandar a suas casas algum zazzo, q. he custuma tambem fazer
de diversas manes const. Lea demandar fazer ferij conistities
ou presentes La ou dos, se lhe ha de mandar dar coja form onagaza

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--- Transcription Start ---

na

Mat en nofsa casa. p. cure de estar Ents. destas cousas mui bem

Informado ser crits nomesmo libro & fazer tambem saber ao pe

1º - Convé q. se faca paz na b.^a busata C.os hospedes -

6 - Saibe tambem C.o querer tomar Ep.al se dev.ter entre ann.al

Ju cumprim.to pa os comu.ç.dar ou mandar lhes algu. zazpi ou outr.

presentes especialm.te notpo do xogachi Ea len breis 20 p. n.ri

for a sent.ºs tendo tambem escrito os Coelles Schacustruma fazer

pas não afas faltar mudancas h.e es que cim.tos

7 - tenha hu lugar particular fechado com dua choneg The

Sirua de despena p.^a hospedes eng tera guardados os dogus neces.r

p.^a este mimiste. dos quaes ter menuentario escrito nomesmo libro

Enaõ p.^ara delles Jenarno feruico dos hospedes havendo falta

de algus dogus lembrare aof. ristor p.^a dar ordem q. compre -

8 - tere tambem nesta despica guardadas alguas sacaras & sas

pries p.^a hospedes das quais seguire a fentpo tratado Coop.ri

for paz de n.di como se cópre. Las max deuix q. h.as de vir de

longe Equ. nier algu presente a casa de coufas q. lhe pareca ap

posito guardarse p.^a os hospedes odiga ao p.e reitor pag para d.e

lhe be as made guardar sexllas q.n. fore necess. tendo grade

cuidado q. todas as cousas pertencetes a a hospedes feguardem.to

be Enase dane

9 - tos mais q fornece.r.o Comprar samuide de fora sudar.l

da dispensa Comu. p.^a os hospedes aspase ao xirem of ondispec.i

os ques c.o freme f. as suas ingras ofere

tambe se lhe cofer

tareeq forneceß. na cozinha comua. Inde p.^a os hospedes naõ

for neceß. fazerse o comerxa cojinha particular a qual fang

erize sumpum.to limpa Ebe comcertada Erridos seus degus ne

ces. E tera semper algu be cozinhe pass hospedes -

10 - peure tambem C.o P.e reitor q. tenha sem preencasa algu topbara
q. saiba be c.o certar. as coufas E servir aos hospedes Equif.re
necef. fazer farumajs mayores heahede dealgu xpü. i sehx.

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a migos dacasa comortupor parecer—

11— Como ha frequencia dos hospedes nestas casas principaes
he tes connue nas hade fazer ficas de dar furumajs aos fscou
ucr  de c iundar sena's for algunto grade ou a lg  gentio derusp i
to e pouco familiar mas c  os 40 mtos omrzados fieras comuaes
mt qu. se conidar  bastara fazer h  parde zirus codaus sajis
I sen quasi. Egn. parecer Selhe podira acrescentar alg  figei
Jacana mas tudo se hadedar mt. limpo e c fertzdo—

12— tenha mto particular esta qasa muj grede limpezanacso
mt. nos jazziquis chanoyu Eminas mas tambem ne cozinhadep 
La Eentodos os J gur & derul pa hospedes Es asiouinho comuas
Jacanas siino boas b  consertades & q o feruico Seface a tempo
E comben orde Epists a deter deputados alg s mo os su fine
tes fnad ab sirad ocupados nos mais fernicos da casa—

13— procure tambem qno chanoju asa alg  Rapado virtuoso he
inteligente de a the offl. oqual tenha sua casa mt. limpa Losбедил
de chanoju be confortados & dixersas lajas decha ochanojunad
seia recebimt jej pazuramonos quao ahi ja beber spalherreps
falando de cousas o ciosas & desordenado mas para gazalhar sshes
peder gert omorados co edifica ad Ipuisto de suas almas como
Amui fer ennossa casas & faca jo chanojuse guardede suas
regras—

14— Como osper Est o sempre scupados en  pode gastar
mt. tpo clos hospedes acleperience entre tellos enbraconexca
cad escusar os per Epists guardase defex seco ou aspero & mal
insinado coelles E affimesmo de correr Sparticulares afei
coes & amidades tratamdomitkor os q sab Schuas partes gosoun
tros mais comodoss seja Angealdade schadenida charide

de mostradose mt. ha favel & bé'insinado perinde des fin
zer familiares cdenstosor—

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15- Qu? vieré alguãs mothers fajedras entrar no gaziqi
 costumadodas motheres tratare S'elles detalmaz. & fempere de
 ehânelle modestia & religiõsa grainda de peura do despilar fore
 vem eftado fempere alguap. prefente quádo có ellas falar Ene
 chame ninku on tro dacafa a falex cócles fe'o fazer pr. faber as
 Supr.

16- Aos pedes comque parece fe ha rebrigaças delle dar tambem
 poufada cure diingaza thax Có La do fult. enalgacoyado fore
 Saluose fixde tanta obrigacas & familiaridade & parecefema
 is couemiente agafa Mallo en cafa Epa cotes faca cfo fupor
 qafa alguyiguis connementes os queis terakiquat
 das

17-Dorg ofobeis trato he famiharidade có forastes. nástk
 tendo có prudencia e modestia diftrahe & fermé dâno aos
 religiosos guardafe lefená's fager levaxdelles käentreten
 mtos i religiosos & feculares trazado coelles enconfefocio
 zas cinduentes marantes ze un fempere deffa aindar apuer
 ter Epiko navfeze no chaniye né enout parrenhua
 mand de Jogos -

18- ¶¶ Como efcreue f. pñl. Honeft regnuder efca
 et potus Los xpawnabschas de ocupar com como or geoper
 mefe diomibus et Ebricinti bus a duirindea gafa thar or hor
 pedes convidando os detal mant a beber có o agasalhador e
 fia crianfe defa par Enaiſſe apre omão cultume gorge
 rios ha fazendo os bebex de mazindi Epito Enhé cafos com
 dara's abeber cogoquis Ene giregoquis mas fomte có fach
 Zuqui ou cafas;

19- ¶¶ de algégenio quizer ouuir pregaad o face faberef
 ju por pathe dar que lhe pregue & quadofor pa detento relpiri
 to lhe pareceſſe mi thoe fe lhe apregar en fua cafa oué oute.

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Lugar mais escuro tambe thofuca saber pag enredosiranohe

Inor fervido e glorificado—

20— fcore asempo q se faça puifab bastante do char chenq fornecef
pa todo oano, f ha defer de tres layas. hu mt bom paos quiacus dem qua
lidade, out. meos pa hospedes, Eout.comú pa de regnar. oftchen todo
teraamto bem guardada, dandoas chanoynxa cadames of the pa
recer bastante E necessario—

Roldos Digus q faoneceff: paos hospedes—

porcelana pa go quisbos meos. Esomenos.

mufq pa facana. 1. cofa de comer

Mefarbous. mchs. Esomenos.

yutos. ou ffsogues pereign... guralick

plates pa fonte Quazibo bor mears. Esomenos.

Xiru caigui pa aktia etc.

in friday ever saizéibés cs teus secures bos. Emchs. Tagss pa agua.

id. prebelliousness Emaos pa vin boyous racontes salgades.

louca 1. vidrio de barro Locuris gedes Epequenos.

fochos co Jens faxis... palosca fiquitos. 1. nepargeter

Mannitas e dexojin.

comer

Bentos ca goquis e melfas.

fagana... tachos gudes. Relter géquis pa goquis e melfas.

norinabes... tachos paxiruricals Sxenos... coadores.

courienques... taches pasei 1m/for Coador pa fve.

Canna bes coq feaqueta o vo pafani tren pes.

grelhas. Eespetos.

Saibachi. yurbachi. tache pa pefar

copm Sacéquiquis có feus feguis... tabl. Jou baco—

feguis... tabli lay pafar

Cas en Ghe Toalhas paasmars efepfos.

feguis... tabli lay pafar) pme

moquis. Maxirs. Enacuras.

fé bons

Sobreiros depees e bocuris.

bacia den gia as mãos.

cho chins có oundeas.

vifeta chis

Tellheiros e cestos chapeo

Malas de fno me... Xezos.

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Domods fe hadete'z fme gaza lhar os
hospedes resp. deresperto, E dos cúites
Epresentes quese has de fazer –

Alem domodo comú fe ha deter Enreceber os hospedes defore, ghe daz
thes faazuqui facane, Echea, Sa diversas mans de fazer geza mados a
forme asues qualidades. & faas p²? deresperto, ou embaixadores ouf=fe
meritos, que de longe Especialm. napr. ues Gserecede, ne dbestu daz
Sacázuqui Esacana, mas kenecefs: fazer thes mais gaza thado.

Este gaza tha do aix da q fe face enfapas de diversas manes fe podere duzir a
cinco graos. opr. he of efma ditos de facázuqui Esacana. gtem omais baixa
lugar, oft mais spriam. fe ferue pa as vifitaco's ordinat g os pafs fu
Ze, ou pa plyé p². homorada quem a anofsa cafe & fta caffa fia, Im do
elle estua deprefs of nã quer esperar mais gaza the do, ougu algũa pfoa
fe vem despedir, paix aalgũa parte, ain da fua mto familiar, ou aos
Criados & trazem presentes defeus amos –

O segudo he of fe fer có algũ fuimons ghealgué facana cozida, & fe fer
Çmpires a cada hũ en particular, antes de fair o v. coa facare, o gt fe fy ap
gtem menos familiaridade, ougr! nãsse pode fazer mais gezelhado falgũ
respeito aos em buixadores fñores, quem a nolses cafes, ou aizdeg fein
ozono mto. familiar de cafa qx. ue vifitar aalgup. hospede deresp.
terc. he convidathos coelgu tenhin. f. Manfons, ona letria, ou mochis
cozidos, coleus fuimonos, Esacana, o gt fe faz o priamt. coasp. dem ta
dignidade, comos md Deimefs, E cunixis, ou en baixadores korradas, &
fe nãb pode convidar facilm. co furumais formados aos tonas do lugar
q ui vifitar asnolses cafes Parant=

04. he o g te faz comexi, exire balgũs fui fm? leuemts. ou fu iade
cozuque, omyuzuque, of nestetpd fea cultume mais vozes, oft fe far
a fe pera chos tonos familiares, que m'as vezes anobras cafas, ou cóp lor
hospede familiar komorado, ou tambè có of tras algũ recado de lozge/ q
estana deprefsa, fe kadetrenar logs a ple dia indag nas fein ta familiar –

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o^s. he conite lbanquete^p feito, ou per modo comú,
ou^pmodo de char

xim, o^{ft} feñor^p^e q^e
tyra^{no}, ou Embaixador q^{ue} a terra, Eelta algús dias

huanez ou mais, conforme o^t^p^s o^{ft} esta naterra.
i^{te}m fazfe costū^es

e^p^s horradas o^{ft} estaⁿo lugar.
Cout^e^s o^r b^{ne} meritas de cafa^t
alguaver

noans. palter beneuolos, quer feins gentios, quer. Neste f. modo

ha fazerfe mais, ou menos ho^m^e có forme o gaſto, ou num^o.
defignarie

the da^s, c^omodo co q^{ue} arde^s.

Alé defte^s cinco modos ha talbe^m fazer lhes gazalhado, có dar
lhes al

gue fruita ou corſa ſemelhante, e ſobre iſſo chaa, funinho có forma a

fruta a fedem, Eatambé convidallos, co^o^s prefente^s
o^{ft} celle^s meſmos traje q^{ue}

ſalmochis, maſſus, fruita, E ſobre iſſo dar lhes D^o. ou ſacáquui, ou chaa,
e^t

be^m q^{ui} elle^s ue noopó de noſſo comer farellos
extrar, Sporthes hūdermelês.

ornêdo a Gũa couſerarde, nao fmeis o^{ft} quexi, ou algu^afa arna,
Eder lhe

v^o. Efte^s modo^s e dead ſoⁿt.
p^a co os xpã^s familiares E bremeritos deca

ſe, q^{ue} uêẽ^mitas vezes anofas cafes.

Aos Xpãos q^{ue} acipezharẽ os^p^e
q^{ue}^m de fora de algũ lugar. Cos niſcus

q^{ue} traze^m carga q^{ue} nao ãos pezos,
Eq^{ue} fore^m dados de algũ lugar Sözel

gás prefente^s p^a os pes. aos muiocus q^{ue} traje os
ditos prefente^s ſe^mpre ſe hade

fazer algũ gazalhado, agora conuideⁿ doos Amo^mar de me
zenda, hora cober

thes Jantar. oucea conforme aas occaſiões Ea^t^p^o
q^{ue} iere, mafoner hade

fer derrdinar. decasa, Semter co.lefta leya de gente ou^tos có
priⁿt^s.

Ainda^q glar^e deste^s modos te^m fuas
coufas determinadas, edquaas had

de faber os Jemnos e te^m cuidado dos hospede^s E o
cozin^k^r. Glen priffuiⁿ

uia en comú fe hadeguardar algus coufas. Afor^k he akin poza

lhade auer nabfo^m te nas coufas q^{ue} come, mas tambê' nos
mefes, vifo^s. e^t

Eis, e as vezes ainda^q oconer naa^m beⁿ
fit^o. fom^t. Enas irem digas

q^{ue} não cóuem Se far iniuria as hospede.

A 2^a. he as coufas q^{ue} come fe leu^r nos vafos e
fas appriados E cus

tu mados dos pa^tues taes comere^s conforme ao^{ft}
neterra. Selõ, fazerõas per

ticulares q^{ue} fe conuida^s p^{as} e nifto
tenha^s

pre eminências particu

lares comfelles a custumas.

A 3^a. heguardar frp^a caredi q^{ue} kadeguarder e
troyer este^s confe^s por

q^e ge falta q fe fay nift parece as fapre^s coufa ridiculofa.

A⁴. & os que ferue feiaõ p^r f^o de feu natural pofaõ
ferui^r a ag^{tes} q^{ue}

cóuide, & ã dout^r. man^{ra}. Se fey iniuria aos hospedes,
Egre^{te} mais komrade

faõ os ã ferue, tanto fe fa maior honora ao hospeda.

A⁵. begaizdas os p^{es} naõ kaõ de fazer xobe a todos, todavia
coforme as

p^{as} a quem fe da de comex, Sempre fe daẽ ku ou dous de cafa

pedes, & kadefer oxobaõ cõ forme o curaõ dos hospedes, felus aõs fíecuper

Eofficiaes, celgent^e fami^{ar} de cafa, fenaõ kad omar denarter
xñhi.

Dos presentes-

Quanto ao toca nos presentes de comex, apr^o. coufa e fchade faber heq
os p^{es} ã^{ue} nes viſitar a alguẽ, Nũa ca keok mandar diantedesi
presentes

de comex, & ã heindecencia m^{to} gr^{de} pa fua dignidade.

A 2^a. coufa he ã estes presentes de comex nao fe pode duxar de dar
p^r amfrene as occaſiois ã fe offerecẽ, efpecialm^{te} a algũs
p^{res} dos lugares

& f^{es} gentios, Enos enbeixadores, ã de fora, Eenont^{al}
Semelhanks occaſioes.

Ainda ã eres presentes fe faze de m^{tas} man^{ras} fdania oã fe
pode fazer ennohas

cafas, Se pode reduzir a cinco ou feis gr^{os}. opr. Comers beixsẽ nadẽ
quatro bulis, ou hu tocuri de v^o. cõ alguẽ Sacana, hora feia de peixe, ou
defini

ta, otse tsefer pa mandar, a opets familiares, ondepona qualidade ã^{ue}
de ont^a parte viſitar nof^{as} cafes, ou aos ã^{ue} aõ
recado dalgũs kôvérfe

miliares chriftiaõs –

0 2. ferahu iaru, ou dous de 8^o. cõ feu Jiquiru, ou orinomoño cõ fuas faca

nes be confertades of fechana yehigs year, hepa p^r. p^{das} menos famili

ares, Edepois qualidede ã arde. 1 – modo.

0 3. Dous rarus ã chema vmadaru ou q- ou- feis- de 8^o. cõ tres oris com manfons aletrin & facara, onout^r coufa femelhante fe chama Sangas

Sangs, oã fe pikenardar apt ge soe homnado airdag fire jacate, quandon

marda vifitar ãuir deout^{ra} parte anof^r terra, onã^{ue} fe manda dintez

as tono daterra & efter fore enout^{ra} parte etc.

0 4^a hemadar der zarus grdes, oupegnos cõ fincos oris dediuarias fac

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nas & fechama gocagego. ost raresmeyes fhasdafazer & fom qe. gd. fofse
 algus fores decuixus per ride qas fofse familiares, q̃ n.o alterar
 devix ate. onde estamos & queremos tomax amisade coeles, ous ter na
 bido bué por enhua terre.

05. he dealgãas confervas ou coufas de comer de Nanté feis arohe chem
 ogt hepanamdar aos Ionos do lugar onde estamos, principalmte q̃ fãas gentios
 pas ter brenolos, Exemplos familiares hãdando lhes de Es. 04. 20. dias ou
 doméz em mēr Acores gras se pfe acrecētar mãn dar alga bemto dē cērtado,
 Cõ feus fais E 3°. mais ifto he depois de os ter mto familiares. Tambē nes
 mefmo cafo pode servir. 02. modo de prefente alguēs dezes no ano q̃
 boafacana, Edamefma mana fepolimardar, gr.do em algus fruits noun de
 terra. ix fecaona G mepumzi. G The finalor embrace Lamor.

0 6. he mandar erros pilado cõ feceramigs 20. alexke, ogt se fer coal
 gu's q mere ce darmos lhes pousade em nofas cafas, ou q̃ n.o familiares, ou
 bre meritos deno pe cafa, q̃ deus te a vifitar nofas cafas, mas pause
 defer mother ou f traper familie, ou f out. refpeits, nes os podemos
 agaza har ennofas cafas mardase e fuas pousadas estalaja de prefente
 La contia, ou quatidade feraa conforme agente G trãgdsijo, fãdeve
 ca q̃ haode fazer nolugar pouco meis, ou menos –

De fintra laja de presentes.

Quanto aos presentes depelas p̃f.mte. se deve de atentar q̃ núca os per
 deuẽ madar de prefente coufas q̃ pareca fato de mercadoria G fechanner
 Ja pas furimono, com cages bra as, aguthas, fãpas, porfelares, p̃refeke.
 fãles aalgũr xpair pobus G familiares, ou alguns corabazadeiros, com
 tras pefoas baixas defte laya –

A 2. heg haalgũs cafos f.res mars, ounas mandado algẽ p̃refeoke
 Se far bastam Edescorte zin, afsi comuns xogunchi oprefente ordinar.

g.o Zou Zri decesa lena aotons, ã he hua resma de fuibam cõ auans douza

10. Esendo os. menores G quizen, daftes des mats de qualqe papel bon

fechama nacay y, cóout? auans G nad Seia dourado –

Tambẽ ã. ve hũ super. att néz a vijitax otono daterre, ougn!

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uer de longe que ham? que fena's vires comodachina, oudomiaco etc. onafge
p. m conhecido domesmo tons tons de & estive estiveras mtt tps de lexdbuiras, & vende
longe,

& & he coufe ordinar: enfapes daralgué coufa aoquailozge daterra quife
chama fumamuquet, Eo que hé delonge deras a ficou em cafa o fechema miar
que, andag fia entrepais Irmaos, Ecutre criados e ferores, Sentice Mef
tre Edifcipulo, romesmo quando se hadefazer ferrei & noftéralgum pr.
mardado zilítax coalqua pefa.

A 3. he atentar m² fenas extroduza algúcustume de dar ferts fpådsand
on coufas certas, tirado a do Xizrachi, off fica & coufe ordinar. Ede obrigaard.

A 4. hey núca fe deve dar mtas coufas Juntas nedemts valor qna's cócorde
Cóe Religiaõ, né feva coufa derás pours momèto'q fia ridiculsfe e mostra fu
zer pouco cafo do Fono, Edep^a. a quèse daa, Efelertfexparticular hú super
gu for vilítar algu fe aprenez pode se lhe dax hua pela de damasco, oudecade
de. 15 – ou. 20. mazes paribe, comesmo poder a fejer naout vilítes qe
famp qede nier delozge Cos mais pes q nes apr. urafuas residencias
podé dax arvono a ljud pella demenos velia.

A 5. heg com forne aslugar de dordené kásdefer os presentes, & of vinds
on mandando dolugar denas fader coufa do Narbe, ruindo do Miaco
has deter algues pefas do camij, falino demais –

A 6. ke as Snor da Lenca ou a fus tonos gentios de que temos necefsida
de nable podedar regm ceria, & & conforme aspoder Expei qen, ou de
necefsidade & temos delles, on pollog nagte tpi correnati ferna neceff^a
mais, ou menos contiana nella do presente.

A 7. he todas ascousas afemardar fekásdemandar concertadas a charaja
pus Csers wis pprios Ecxburethades cofeus papeis como naqthe fpove
cultumar netens, of doerde man. abeige as melmas preferte ifica

of de/cortezia –

A fora destes cafos & modos'q emas ditos, acontece ram bé Lex necefs.
daz a-ljun pefa, ou vestido, oncaixas como aos inyes q uem fazer autos
anofies cafes, principalete. Que alguse os manda panos feyer hom
a mostrar cafas, principalm. Que alguse os manda panos feyer hom
su.qx dos nofsos fupertes quer tonos estrangeiros.
També quádo nos man andro algú cavallo de prefente le cultume dazar

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chuques q maze o cavallo alguas coifas fueram. ofreys com quené fçand
alo cacontia he ci forme as Credits Erespeito fmg estrapnº agthage
vé oprefente poftog de ordineris fas milcaixes-

També fe dás algues caixes ou algua pebre nos q feis maxdados coalgu
recado Emanos trazem presentes de valor, com forme a ap. q raz opre
fente EMelhor do prefente oq tray Sethe Eade dar a gora coufa de meis valia, a
gora de menos-

Regras pem o chansyuxa-

Alevantarfe he Quandofe targe adespertar, fachsenderna fen ordon
ns chanoyu, Eporaa o carnaino furo paaquenter a agon, Efare fua
ora cad, en qn te estaa amanhecendo -

Coms Amanhecer Louver tanta claridade q poffe fazer fosfi üzere
m t bem tudo oq lhe pertence, Ecdangsa quite lavaraa a cama Eos mais
Jógus dochan, Eporn ofuro comshade estar, Ea nifema q regengen
arque tem cuidado diles-

Tem cuidado desaber Setem chea mordo qut beste pa dous dias, onines
Cfeliando avisarea aqué hade moer fe elle nas puder fazer psi-

Tena a todos os digus do fosfi có forme as rol q lhe deren, Etodes as opas
q foré tarotes ou fuifs os panos de limpar como chaquin, zoqui,
fu cu famono, Ea coa dor a visarsa aqué tem cuidado paq риена.

Arodos os hospedes daraa do chaa cóforme a fua qualidade, carate

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q̃ of Tomab tiverdada, mara q̃ fore phibidos nés darnachan, antes
auífera q̃ ab entré, ounãs estéiãs ahi –

Angyre conforme aordé q̃ tiverdado oirmad confertura todos os Hagus
bem, Eporaa o fogo abom recado, p̃ nás a coteca algũ desastre.

Terna hũ inventario de todos os Hagus que lhe entregarem peraque
có forme aisso sentregar q̃: ouirem entrar ns feu offº: Eterna tabem
ũa taboa pblica cõque Estriad escritos estes itens –

QuinJey

Ningué porra Maons chanoyu, nénos Déqus fê licenca do official.
Ningué tiver aq̃a quête proutº. feruiço de fora fê licª. né tomema
fogs pora afender enoutª parte.

Ningué levarma afuta parte os Déqus q̃ pertencé as chanoyu fê li-
cença.

Ningué fara Saicu nacasa de chanryu, né pornakidégus q̃ nas perte
caõ ao chanoyu.

Naõ dormirás no chanoyu, fê Licª. do frmáf hospedeº.

os DoJucus naõ teres ahi fen repoufo, nenhũ como no Subira aozageje.

Nabanere Jogos degs, nen xõgei, nen falares só té de coufas inperti-
ntes.

Nhia molher estaraa ahi mais tpo q̃ defenrecado, né estara a fa-
lando ahi nto tpo –

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Nº Dégus dochanoju omenos que
podeter. Safs Estes.

Acama.

Canaburo.

Mizusaxi.

mizucoboci.

futanoque.

Tansu.

chend – f.

Naccume. 3. daj.

fiqriidame – 1.

chescen.

fixacu.

chazacu.

chaquin.

fucufe mons.

Sumitori.

bozumitori.

fibaxi.

camasuye.

cha ofu.

Mizutago – ycca.

Suyenoque. 2.

chacaubo.

cha detaxi.

vôguchi. 1.

Ietódaj – 1.

today – 1.

Andon – 1.

yurobiqui – 2.

faiyre.

fai fucuj.

ficaqui.

Zöquin.

fuino.

Mizubixacu. 2.

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Regras pera oporer.

Tenha acasa dapseraria Mt^a limpa, faprimismo opatio cines
e estas as derreder della, demand fe tudo esteclimpo & bécocertado.

Qualquer algu forast^o. ou recado dealguap^a. comque fe dadevater
particular comprim^o. paesclhe fazer algu gft^o. do oface logo sabora
ofrma^o e tem cuidado deegafalhar os hospedes, pereelle ordenar oq
fe deve fazer fazello faberaop. Reiter, Enão estando odifrmad
na casa o diga ethe mesmo aop^o. fazendothe saber aqualidade dapa
q vezes fe elle ando conhecer.

Os mais recados ordiner^o q não te necessidade de comprim^o. como qdo
alguim pf falar coalguez. p^a. decafa, ou trazalgu esmola, oup fente
de xpto familiares, oumerdes chamar algup^a. pa afesar osdocates
os darna elle immediatamt. aop. Reiter, Efarea cladinda diligen
cia oq elle difar.

Altos recados como as cartas q alguns forast^o. lhederem paos dara
algu de casa, os daraa fop. Reitor, antes deos dar aap lhes pa quemfe
mandab ffara depois oq elle lhe disper.

Tenha muigide cón en despachar depraça ccó diligencia os recedor
epas q ecafa dierem, fallandof cordof com estabibilidade, & condta
cortezia & bon crianca, conforme aaqualidade des pes. cas catéguy
E costume desapes, guardandofe de faler erpem, Edesernel ensi
nadi, ouder mostra de alguã foberba caltives. Sesmotheres despa
che brave mte. não fe metendo có elles é paleuras espretias langes-
Quádo vier omedico pa ulitar algu doente o faça logo saber asenfer
m^o. ou noutre & river difo cuidado.

Se for dado o cápanhd. do changuguça, tambe ofafuderra ansen off

coforme aoq osup^o lhe ordenar.

Regns dosacristab-

1- Entenda osacrista ã.g a de obedecer aos.of. em cuidado daigre
Ja Eg adequardar amo destia assinovosto Comsensuas fallesnés
Somte naigrein mas tam bem Lacristia Egn. algú pedir alquá cousa sa
tisfasse lhe co edificacão, ese for necef. faler comolheres tenhe
os olhos baixos edespida as componcas palauros-

2- In op. Serenere na shcristia pa diser miss, a tente ga alua
E vestimenta Estejaõ bem postas Es cure q thenas falte mimisti. Eao
sa bado a a tarde anise aos.per. amisaõ g cada hua a dediser essa somana-

3- Na sacristia tere tanto numº. delenços co seus titolos quats
sad os pr. Gonneré casa calen destes tera hu ou meis pa os hospedes,
os quaes Leporas laxados de dous En dous dies.

4- Emqn. sedis amifia estaras duas Candeas asesas noalter, Eqn.do
Jelevata os.to Sacram. E tam bé quandose de a comunhão Se acẽ
dera out. agtl estara Em hu cheiro

5- quinho o cure seie limpo E Coado, Eg cada dia setire do fras que,
tam bé Coara a agua, etera as galhetas limpas E cubeziar, Lashostial
E formas pa a cómunhão Seiaõ bemfeitas-

6- Cadadia tamgera asrrom per dalua pa opsuas da dono fim cinco
badalades Las misses do alter mor, da dono fim as badalades acostuma
das có forme as numº. das misas, Eansite as Avem. Egn.do ouver prega
cab nenossa igreja anoite dantes tanger a G mais tpo-

7- Qn.do chamaré algupe nomeadam.te pa cofe bar, danisaralega
Equálo nás chamaré nomeadam.te. La bera dosuper a qué a de chamar-

8- Nasacrestia tera a agoa sempre Coa thas pa os pr. lauarasmaõs
Eface q nuca falte agoa bentana Sacrist. E napia daigrein-

9- Abrira as portas daigreia qn. amanhecer, lâtarde as fechara
quando sepsem osol, Entregado as chaves aquéosup.or ordenanz^a

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Cure quea igreja e sacristia nunca esteja sem bigia -

10 - Na igreja fara se nada ia calsimagi, avizando comodestia fcal

E se cure q a igreja esteja sempre limpa -

11 - Os altares sempre esteja limpos e bem conferuadis, mudando os from
tais Eornamtos conforme aos tpos segundo a orde & op. Heder, Eercias be
guardados & concertados os degus Eornamtos de sacristia Igreja-

12 - O dia da comunhão comugares pr. os Irmaõs fcs, depois os de
cus Egente de fora, pa o qual tera sempre prestes toalha e lauati-

13 - Tera prestes os digus de Enterra S. os tocheiros chu cauigno
enq estare a cruz metida em seu sacuro de feda, candens, liuros, pano
E demais, Etera tambe prestes os digus do baptismo, Cooliro onde se
escreue os Baptismos E matrimonios -

14 - Néelle ne out notpo & se dizé as missas faire a fazer algüfer
uico nos altares, sem fou bre peliz, e faça se os q ferue a missa qn a
cabaré, dobre suas sobrepelijas, las ponhas en lugar conueniente,
E nad as bote no chão -

Regras do despengeiro

1—Endar as cousas da despensa a fsi pa os de cafa faõs, ou enfermos
Como pa os de fora, fiqua a orde de que lhe for fup^r.

2—Antes de tanger a mesa tera preparado o vinho em feus bules. ide
cousas q fe obiraré de mesa guardará o feruix p^a os de cafa E odemais
dará aos pobres có forme a orde do gia cum.

3—Tenha cuidado de guardar bem as cousas q lhe encomendadas da
pefa, tendos fechadas Excia q fe nas fe fouuer perigo de fe danar, anife
as jacu e plogual fera bem q ueira m. tal ueges os lugares onde estas
cousas estão guardadas.

4—Antes q as cousas fe acabe de gafar ani fara as va cunij; paõ com
tpb de copre out^r e da despensa Ecousas q estab nella, fera sempre limpas
cos degus eng te as com fuas lauara e consertar em feutps.

5—A og núer cuidado de agazalhar aos hospedes dará todas a. todas as cousas
lhe fore nece. conforme a orde do fup^r: dará, lembrefe de quer com
mta dilig. E charidade aos p. gandas Correndo a expesdade, descon
fas q lhe forem nece. conforme a orde q lhe der o fup^r.

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Regres do Enfermeiro-

1- tenha cuidado dos Enfermos, E como souber q' alguma doença de se ha se de fazer caso, a nise o se f: poner se he neces^o chamar fisies ou outros fisicos, Se a doença pedije isto -

2- Em d^a vier o fisico visiter as doente, sempre se achara presente, E notara as cousas q' o fisico mandar fazer, p^a as d' Imexeon çao Comunicado como suport -

3- As cousas q' se hadde dar aos doentes Seias boas, & be coferta das, E os cubiculos dos doentes esteias Sempre limpos, aparecido lhe neces^o: alegreber c' algumas fanas, aspore c' tera sempreasca mas bem cõ ferta dos -

4- Cad deizer estar formt tpo as doente, particularmente as horas de Recreaca, dip cure & esteie a acompanhado, paq' a elle como org' o vis tas o conso lem cõ boas palavras, & praticas spirite. ajs -

5- seriner algũas coufas prensentes as Enfermos, a bi dogos Como coufas de comer, tenha os cuidado como seguardé Ecoser ue, E se se onuer de comprar algũa coufa se compre a seu tpo, te nha as em lugar apartado das out^a coufas de cefa -

6- Notease Em q dia come çou a doen sa, Na hora em q the vem ofebre cõ deixar, paq' anise ao fisies E aos up^o: Velhede comer a seu tempo -

7 se hadvenca for Contagioza termos dogos apartados de seu ser uico, paq' senas pague aos out^o: E aos coualefentes nas cofinta ne alenante cande & fora fenas qn: o fisico ordenar, tra ba lhe q' se lhes de as coufas q' o fisico ordenar, parecedras as supr -

8- se fra cõ pacientia & cõ charidade os tra balhor & tiver Em curar os doentes E adueza q' o sobeis tra balho thenas fazangly

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a saúde

9 – Vn^a a doença for grave fealembre de auifar o sup^r, p^estíle dem os Sacramentos ao doente antes q se prive do v^os da Rezal, E se a doença durar m^os dias, não tenha perigo, aige ao sup^r, p^a a Vez^a se comugara cada 8 dias, com forme a custume da c^a.

10 – Se nos m^os fundo ares, ou frios, ou coufa fêmelha te viçalgua coufa q possã fazer mal a fande Comũ dos nosos, ou q lhes possã apuistar, aige ao sup^r.

11 – Se vir a algu cõ demasiado trab^{lh}o Em exercicios ef pirituais, ou corporais Lepoe Emperies de adoeçer, auge ao sup^r, & tenhale conta cõ a diverfi^{dade} da natureza, & complexiõados homabs Européos & Japões, q^{an} se lhez dem as mezinhas E comer a cada hũ com forme a sua natureza.

12 – Alhe Entre os dégu^s da Enfermeria algu^s colchõis & lençoes p^a se dar com forme a ordenado sup^r, aos doentes con forme as necessidades q tiverem.

13 – Crescendo m^o a doença auize ao sup^r, p^a q particularm^{te} se façã^s En comedar a d^e, & tanto mais qⁿ, mais p^o estiver da morte, E tambem p^a q nella a afistão mais q puder, p^a o animar E a ajudar naq^{le} passo, E como espirar auge ao sacristad.

14 – Como algu morrer terá cuidado de cofertar o corpo do de funto, conforme ao nosos custume da compa, E estara 24 horas sem se emterrã, fã lhes searsupor da casa parecer outra coisa.

Regras do Refettoreiro –

1 – Tera sempre m^{to} limpo o Refeitorio dos degus q ferue pa elle. Cas fôa lhes das mefas se façam mudar plo menos duas vezes da semana, & cuide q allê sempre agua napia pa lauar as mefas.

2 – Procure q não faltem os degus do refeitt^o. Se foré necefs^o. Em hua t^a boa tera escriptos os nomes dos p^{ss} Armãos dacasa, E notara nella os q comerẽ pa saber os q ficaõ e comem, e auifar difso as cozinheiro.

3 – Tangera a campainha a seus tpos p^a chamar apr^{te}. E 2^a. mefa e huẽ quarto antes faça a preparar se Sabendo pr. do cozinheiro se esta prestes.

4 – tera huẽ Rol de todos os degus do refettorio p^a dar cota delles q^ando lha pedirem, e hua hora depois descacabar apr^{te}. mefa tanga ra a ca painha p^a lanceber orepostos.

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Regras do cozinheiro—

1—Em tudo o q̃ pertence a feu off.º: Ware dẽ. tª Limpeza, & fura que as coufas estejão prestes a seus t̃pos, especialm.te as q̃ pertence aos doentes—

2—A carne, & peixe q̃ concerte pª a mefa, p.cure de não as tocar cõ as mãos lenas com faxis.—

3—No fazer das mefas guarde a igualdade, conforme a orde do feu fr. Theder o q̃ sobra das mefas guardara o q̃ pode servir pª a de celsa, & o demais pª se dar aos pobres conforme a ordem do supor.—

4— Lera he Rol das cofas q̃ pertence a cozinha, & elle se as acilheen Comen da das—

5—Aduvirta q̃ lenas gaste mais lenha da q̃ for nece: E com esmo cuida do tere des de mais coufas q̃ he des pª a cozinha.—

6— Tenha afios os fogos, como as panellas, & mais dẽ.gre em se liad. fazer algũ comer charn, nã.bh a pertador dos out.os em q̃ se aparcha charn fapas, nem mis teerdo em minha mã. has cõ out.os cõ fi fizer charn nã. se ferva creperta a modo de fapas, te lo cota & esti certas coufas, como as mais de fapas se.dẽ em porcella, na ca Las, & upices conforme as oy. de fapas.—

Regra dos irmãos pregadores.

1. Entended os irmãos pregadores da Temp^a. que offes poraque Deos os chama he pera encaminhar as almas dos proximos ao eu criador, Como fera esta obra amail difficultofa que quantas ha, releua que cõ huma diligencia busque os reyor que os aluntad com Deos, quaes fad os verdadeiros virtudes, e a fantidade, avitencad para de Servir a Deos nestes officios, especialdade com Deos nos exercicios espirituaes, e o relllo de conuerter as almas pera maior gloria de Deos.

2. Trabalher cõ a graça de Deos de felfõ complo a todos os demais sof. nao menor possibilibidades os proximos a afsumitudes cõ tua boa vida doque fes perfuadem cõ fua boa doutvina.

3. Aproueitara aos pregadores ter cada Sum hum cartagacio nos ten Sad efcrito os principiot dos Euangelhos de todo o ano dispondo pera cada Euange. algũa folha, ou folhas embranco onde viad efcreue os os portõs e oncem ou bem pertenconter a tal Euange. Sonho cartagacio de lugares comũs das virtudes Edos vicios, deixando pera cada virtude, ou vicios algũa folha, ou folhas embranca pera en ho and ni notado ogue Lem ou oncom pertencente a aquel virtude ou vicios.

4. Tambem arudara pessafer bom feu officio, fer alguã pregações de bons pregadres pera aprender dellas nao fom te ao contal, Senad tambem a orden e o modo de dizellas.

5. Todos os pregadores had de defseiar de fer avisados dos erros e faltas que nas pregações fizerem &e. Sos pregadores da Temp^a. detal man^a. fe had de applicara aos pregadores que had de citar aparelhados cõ ancima vontade pera eximar aos meninos adoutrina.

6. Em fuas pregações fe lembrem de tratar fom te ags. Contas que os ouvintes

podem entender e fad proveitofas a fua almas, quaes fad anida e morte de
Jesu xº. seus merecim e Sufrimentos, porque eftade ague savora todas
as pregações. Vhe anvides martirios dos fanctos, oug tro coniscimentos
que Lad morte, luvio, inferno e gloria, e al contal que tocad adoutrina

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xpad raique forem Dorecor reptingar otniczot Eintroduzir asuin
Inder guardandote de contal curicotas.

7. Encomenden Suas pregacoes o frequente do confitrad Econundad
aperseverança nas brajobral, oretpos aal contal ecclesiásticas.raob
dieneral ast piclados gna ha. tem as vezes de Deot, tambem aperiteced
Edéral de mia, rlicad dotlinrot operitual.

8. Aexperioneja not extira Zaki. odeixon chorito @fgnacio de P.
memoria que rhum pron. te biva do pregador reprerader em publico ast
tonos, on P. dos lugares, ona ethered presenter, oza autétes. Spor isro
os nossos pregadores nad tem de ter representoir, rom répreditad
religiosa de outras deligroei f. ao ouer Jagao, ante mostrem zep
podo reverencia.

9. Guardense os nossos pregadores de tratar nopulpito os rumores,nouas
pouco cestal. Edenunca direr cousal duuidfet rincertas. Igor use os
coutal que red de jugar pro. os meditem Sthabem com deor ot. Ese onuas
em de oncomendar aspous alquai cindlar on parel, ou obras pias p°.s.
tem ad supor.

10. Guardonfe cd diligenciagra preegacad is nad contem gracay ou contato,
Cernutiles que monad os auditorios a nive forem desperar apala
ura de deot, nem pera mover-aadenacad faced Coutal extraordinario,
que nao pugacrey der Tempo. se nad a costumad fazer.

11. Guardente na pugacad de nad morher oftentacad ou arogância, antes
humildade uerdada. de coracao e todas suas obras, Ife alguem for
necessario responder porti, ou pla ampa. faca ins eo tenta babdelha que se
entenda que fei onegocio de Jesus X. antes que seu

12. O modo de pregar dos nossos Ex de ser que detal mann. enfinemot af
nerdader aos onuintes que procuremot principalmk. de mover suas
almas a adquirir ai uwitudes, Zomerdose de declarar alguma quedad
difícultosa nad se ponrad os argumets &. parte contr^a. tao oprada
mte que faça duuirda aos roins senad detal mann. q os areporta que
der fiquem os onvinter Satisfeitos.

Nad seiadu. affectuades no falar, nem busquen palausar eobitar. Seu
nosas pera se mortvar doctor arpono, nem se entregue ao chids dag.

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Letras que sintem foror her mal as ſpu ſecuar ſti ſpu ſecula
ſprofano.

14. Guardar em on ſepre ſenderem alguma couſa guardente de ſoda
aparencia de Criongeria. Ede nad viar de mal opu graça, opu prega,
na Igreja nad paſſon de 2/3. quartos de Lora.

15. As acções do corpo ſerão modestas, 7 religiftas, 7 al acomode acercay
aas couſas que tratad, ſpor iſſo tem neceſſidade nad viem de grandy
alto ſbaizor na pregacado.

16. 7ntendad o pregador que apregaçao bem ordenada ſadeter try
partes apr. he narracad cò aqual contemof al confel por modo de hiſ-
toria - ara. he exclamacab cò ag. 7 palauras brandas, 7umildef
7amoviſtal falarmos cò kot pedindo lhe a ajuda 7 graça o 7g. nos
ora gera ofouros que nos ouue - a 2/3. he reprehensad cò ag. com feruor
7uos alta reprehendendof ofuicios ſpecados 7 firem nopous 7eſtaſ
try partes hade procurar de forzer o pregador 7 cada pregacado.

17. Quando catechizaven orgentriot balatke o 7 freed orgentriot ente
dik. dal coufal 7 ſe prega eſpecialmte art dus cap. 7 dutmarias
de fidel, porque nella coſta oque de neuprevio ever pa aſalvacad
7dap prega còd dagente nova upritad mt. ue ver ot. 10. cap. que
ſad de ſuma importancia.

Regras do procurador de Japis

1 Intados os negocios y hatar de seu offo. Se lembre do instituto da Compa: que buscando agloria de Deos trabalham pa: ajudar alalmas, sprocura de palavras Sescemplo de edificar atodstaquelles coquem hatar Edefator Econseruar beneuolos aos q[ue] dequem tem necefsidade.

2 O seu offo: consiste principalnte em duas Cousas, apr. he cotoda fidelidade ediligencia arecadas do vm otranhos[t] da China Lodal al coufal que nelles nem datempo: ap[er]tencentes aapron. como as pa[r]ticulares dela sforer vender asen for al Contas y Sad de vender Muntant.comprar oque faltar, aki ja proum dajron. como p[r]. al prerat Epresentef que se farem. Ara contare procee Lodal al casal collegios ren sidencial Seminarios da Compa: que ouuer nesta prou, conforme arque f[ue]r Le ordenar.

3 Sua residencia fera a Nangasaqui onde tera eural Egudores Suficientes co suas ravel Segures benguardados pera agaralhar Lodo ofato que arecada danao, porque p[r]. ordim. ofato fera: porque em Nangasaqui p[or] Lugar Seguro mais acomodado pa. acedir Modal al casal. Egeure que eha Cousal Gordes q[ue] he had encos mendado[l] se nao pescad, ou mal hatem , antes Sade und arquia sad como beni propriot de N. f. co sigual Sade prouer o seu ser uiuirg. anao nad uer a Nangasaqui ferad acutko porto iraa la Vreediva alli oppo que for necessario

4 Oprocurador estara em tudo fogetto adb edicacia do sup[r]. da casa onde uhide conforme me aanona regras tivando fom[t] neu contaf q[ue] pertencem aken officio porque aastal naste metera super. da casa, mais que pera o aludar Efavorecer com o estoruavê nhũa Cousa, rem em Mey contaf dagprocuracad sera fogto ao super. Lo ximos Serad immediato aos. V. Pl. como aos Lords do procurador.

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das prou Saluo glo e algua coufa do. Pl ordenara q Bera Soft-
mas ifto nad dobre que nad ftands aqui ftup? defafad reftando
aqui odo Ximo nad hate feomurique com elle arduindas quufa
Horecerom, Zomermo co dup? da cafa.

S poraque nas Compras Suendas que fūr nad hafsa rrua o cafad
de efcondalo as nad fara porfī mefmo, mas tera alguns pf fiers
chefierentes dental rotsal plot quae faça as compras fuendas que
fe onnevom de fazer Muntante fera osmocot Sufficientes'g forem ne-
cefs ro aivdar aki no acarreto como o farer despofer of fardos
Email Coufas de fen off. orquaet nad Jerad for super das cafal inge-
didt nas ocugacory das cafas de marn? g de dee algum eftorno aft
negariot domef no procurador.

6. Tera fum Curo nog, e ftara fr m. te legum fideku off. Edepois
cbtara orot de fodat al rendaly Tapas ten ari ? Effarra do fuko
Pontifice, como na India, Malaca, China ftagad, Bruntante, of culher
na orender cada conta deftal, fr. as aldeal dalndia tanto na al-
fandegadorer, at botices e cafal da China tands rometno dos trochit
e fexor imlapad, tambom no mefmo huro eftara fum 2ot das Gu-
far Jognomin. Email contal que cada ano acuftumad ui da Chi-
na peraque por ali offup zel fprocuradoru folapad fepoftab
governar, acrecentando, diminuinds, cu mudando oquesparecer necefsario
Runtante. Pera fua lembrança dagual por experiencia antece que
pode gabdar cada ano de cangairia Ifato cadager, cada irmad, cada
digio ico, cada tondbara, cada moco de cafa, Horemo huro teraa
outro rot das alfayat que fad necefsarias pera fua vendécia e fem-
fal de nros, runtants tera è outra parte do mefmo huro oft flitot flem-
branças que podem arudar aquem hier este offo de procurador.

7 Teva ou hum Crufc cd fous titolor apart, adet, on dinutet liurinkos nanuals

empr apartadam fe e fcerenad fñt of gabdor que cada año fe forem

fapad, ani do ordinario que Ledra aas cafal frefidencia

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como drque fedra & fugo? vniverfal defapad ani no ordinario despe
fenter, fabricas ek. escrevendse bedopor mendos peraque compte oque se
gafta cada ano è cada casa è artitias confor extraordinarias.

8. Alem deste livro tera outro repartido tambem por seus hitos Enelle se
escrevera ani oque Re vem cada ano da Thixa empregados como al ef
mellas que aqui elapad fedad as Tong? os gastos das cast, aki em Di
como em arvos, escreverd Tambem onsme fajapal & dad afditar esmollas,
ifmo em amoft, Civio se escreveram asuendas que das farandal defore
foos? que dellas se tiña, deman^a & clara^{mt} aparcad na Receita
da La Campa. Ne vem hamad, rem outro
deste livro huds oque a conta da Tong^a. se vem
ht. eftara fumariant, adespota dechudos oque em alle aano se gastos
af. despota sefcrivira do outro livro ia dito emque se escreva em par
ticular oque se gafta por cada casa & super fpor oukal extraordin
narias; fporque aconta do gafto dolapad começa desde Agofto que
vem anão Efe acaba adtempo que uem couba, correra vano coalcon
tal dareceuta Edespota de Agofto, nefrin digual 1 on no mes de setembro
ficared aromatadas fuas contal pera as axoftrar assuper defapad, ou
aguem alle ordenar, fneftos contal depois de dada adescarga darecuta
apareça sempre cada año hudo oque fica a Japad de cabedal afsi em
Jr^o como em peffas etc.

9 Certa lagad tem fuas rendas espalhadas em diversos partes Dramben nettop
Lefortem diversos gastos aa conta desejapad, peraque ofuyor? Saiba cada
ano como se aracadab Egastad eftas Zenders, Snad hara com fufad pro
curará dito fpor que oprocurador que efhuer na China hatando
os negocios defapad mande hual contal detal man^a a diftintal, que rual
fered fomte. de carngaead detrudo oque manda a tapas apregade afri em
cida como cangana Stodas asmais pofftas Emiadoras & para Japred man
dar settas fomte. oprocurador defapad afrentara è fua receita & dar
dellas descargo, Sheds omais que odito procurador gafar na china se

mande e outras contas apartadas, pera fe faber tandem oque elle

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La gasta, Somefmo procura-g fead. Ismail procuradores & tratad
co odrº. Benda defapad, aki em Portugal, como na India & Malaca
mandando cada Um delles as contay dogue gas tão recebeo funtamte.
ogue mandad om drº. Eoque mandad empregados a China, Ede edaletay
recital Egardos que se fizerem nas dital partes hivara oprocurador de
Lapad aToma efcreuefa em efte Ciuro è outroft. apartados, denem
que conste por elle oque se gaftou farecadon de Portugal, na India
Rem Malaca fogue de la Emando em drº. ou empregados, Standbem
ogue recebe &gafta na China

10. Epony na nad deprocurador deJapad alem do omprego que fefiry
na China had de mi tambem Wat dat al contal que de Portugal
India femandad pera lagad acdta do dito drº. Ea odito procurador
neste mefmo Cruro de carregar Beforeuer na veccita em ouhafiza
apartada bido oque se mandar aki em Curos, como eminkos mais com
Jal diprouinte mais pecay peraue conste tambem oque recebeo das
quellas partes pera dar debles del cargo na despera: repaminando
polar contas que dela mandad Lef receberãd Japad Ldas 1
Contal que efcrevem 11 pura fdar Depois del dital consol boa descar
ga na despera, femetera tambem na receita eng. Las dital Cour
Jas pera fupor tambem na despera déstamanºs Laberte omg.
Soma hudo oque cada ano Legarda a Japad.

11 Em outro hitº. kellemetro Ciaro, ou em outro Ciuro apartado se
eforeuera bedo oque se recebe &gufta do cabedal que cramamos day
yreias Eermothar que ops. Vento? a suntore nefte ano de -97 ifa.
& conforme ordem' q elle den acerca delle cathedral se fãbator
da acotia deles, roque cada ano femando ao China. Ste tra de
ganho o os gastos que delle sefor conforme ordem dada & netmop?.

12 Tera outro Ciazos de lembrancap rop. eharad efessential & ruapark asdi-
nidas que se devem em Lapad de empreftinos que se ffricad leontior

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ordepositor que é cafa onner de differetes p.^{as} & outra parte dome-
no ettara od.^o que se recebe dos tonos & manda a thina,
Como veranao se lhes enhegar odr.^o se borrara escrevendo
ogue Rey acota de sua prata, geralm.te tera armar lébran-
ças que forem necessarias como defato & estar presto p.^{ay} casos
particulares, ou contos fimilares.

V.^o Pero seguardar a devida hubordinação, o procurador ter morothas
ballo ondeferem, lhatar co tantos correra no prouent afli das casafas
Collegiot como das residencias acelles togistas co 50 reitores renden-
do aelles alki od.^o como groufsim.to das coufas conforme ordem q.^a
tem dado pora os leitores depois al mandarem correr das suas residen-
ciaes, mas pera que nad hara confusão mandara indo oque uang.cado
residencia scata apartado de modo que se nad mistura pera darefma man.^a
os reitores onhegarem conforme aadita ordem que estaa dada.

14. Pera que as casafas fejad bem providas safen tompo, fnad se acre o pro-
curador empedido c.^a aaferencia do Juiz.^o defapão se guardara c.^a nada
em proueer as casafas, & que porg.^o como acuna ebla lhe deve aver
coufa determinada de cargaria que se hade fer a cada p.^{as}, cade-
irmas cada dogrés etc. ftamben almarl Coutol o nem da outra costa
que se sad de reparti f.^{ay} casafal como Vinro das misas a reite-
se. procurador defaped tera licença de proueer sem ouha nova li-
cenea do Juiz.^o fodas as casafas residencias defaped do f.^o le vaday as
ftal Coufas ordinarias & determinadas, ftambem do d.^o f.^o se vai ere
and gastando e as dital casafal of.^o d.^o fera fom.te pera ogafto ordi-
nario das ditas casafas residencias. fot super dellas nad gabtarao
e outra Coufa imas fodas as mais coufas extraordinarias que nad
sad determinadas nem hai abundancia pera se repartirem entre
os com Ciuros, para de Portugal, pelca & o ornam.to querjot
fment vinhos de Portugal, ou de passa sonha Contas semelhantes.
ned as dara rem disponfara o procurador sem orde & licença

--- Transcription End ---

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do Supor. de Jagad 10ª agem elle der esta antrovidade afua ausencia
Consino fara a cerca dodi. das ermotlar do cabedal dorponesr das
Lyurais detado omail ano que os Supor! Epe! pedirem contar option,
ordinavial porque adspoticad deltal contar dodal ficad reservadas
astugor Snad se had de dar gl procurador fe fua Ciconca

15 Por Vo do como vier aras effando o Supor presente Na moshara Sum
2ot de dodal al contar extraordinarial que vem, ou lhe mandera, am
de esta. feeftiner autente Inad tiver deixada faculdade aelle ou aon
to sugo? pera repartir asditas cousas porague destamann Sabedo
acontra detodal eltal Coutas cohaordinarias que vem as fotra man-
dar guardar, ou reparti'r como elle quizer.

16. Ha Se encanegara de prun drº. defora ora fera de lapor?
ora de portnquires para mardar a China te orden do Supor? Eda mefmos
mama, na Se encarregera dosfato de fora, of. seara dar fhina pora elle
oxender ca omlagad, nem recorerad è casa drº. ou futo depositado depap
defora sem ordem particular ou geral de Supor? Eut tot incdueniétes
que do Si. Sefequem.

17 Pera efcusar as muitas murmuracord que na China Sa parecendtheat
que orper sad contra elles por amor dos lapoel. se ned metera ofrocuras
dor ex dar agancada da ceda, ou outra Coufa kretrate te nde geral
on particular do Supor?

18. Cada ano antes defepartir, anas pera Armacao fora Eum 20l
dogrorint, que ha de vir de Amacas conforme arroty tem efris
do e Seu Ciuro ro amot hara ad Supor? fresaque cafine acrecen
tands pu, tirando oque me parcar, Vantante. Redriäapratag
Sa em lapad peraque ordene elle aquantidade daprats' podera iv à Chi-
na, & lendo caso que hará nao Trùnco, ple plo Luneo que parte prº. mandora

apra usa do rot dal contal'a forem necesarial, ed paste doch. peraque
cd tempo oprocrador da China riposa nekor amaz.

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19 Tera oprocrador é sua cura dous ou tref caifoods da índia omgue eſtara aprata, cada hum desquaes teraa duas craves dasquaes Hua teraa elle e outra o ſuper da caſa; Edentro eſtara hum Cruro e cada cai xad emque ſe eſcreua aprata que ſe mete, eaque ſe tira eforeuer do dia Sand, Eporque bra era m. balatko cada vez que oprocrador ti ver neceſſidade deprata aruntor al crauel, avera outro caifxadion eſcritorio onde eſtara outra foma deprata pera ogaſto dos opros curador terá aerave.

20 Had empreſtara dr. nen outro fato ſem liçença do Juſgor faldo elle preſente ſem ſua auſencia fara conforme aautoindade gaelle encontro deyour.

21 Podal ateneonendof que uſem na nao ſe oſpel Firmaſt daopo arecadaria Emandará aeſtreitoul dal caſal, ou reſidencial com de eſtad aafpar pera quem vem ſem abrillas, Zomerno fora das comendas que deſpaſſa Emandad pera arata Coſta Roque eſtadito oncomendasseſtenſa gprocrador por encomendado acerca dos caſtal que nem na nao arquas e diligencia mendera art ditos reitorul os os mandar aquem nad Eaſque de ca nad pera aoutra coſta ſe acorea de algud dos dital contas Juſgor outra Couſa nad orde raz.

22 Hrua demanda fara de nouo contra os lapoos ou contra oportugueſes fera ordem do Juſgor.

23 Tera hum eforitorio onde tera guardados dods os papers de dracody, uen, del Scompras de trochis Stodos os mais papeis edacoes que os vimaot fileſem, ou de qualquer outro modo pertençem grein Lehepad.

24 Soprocrador pexterda ſe uir que ſe nad for do entre ano n. gart ſe opouco cabedaly tem algreia, auifarà ditto aſtulgor ou ao admonitor peraue lho diga, peraue elle ordene os lhe bem parecer acorca diſho.

25 Tera hum liurinho emque escreuera as coufas q Julgor lhe ordenar
que faça, fal mais q lhe occorrem que se had de forter por le nad

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esquecer dellas.

26. Jeu cubiculo Compre estara fechado 3 crave, & do for fora
Senad ficar nigiano pelloa Legura.

27. Como orge! das residencial mto nered nad tem comodidade pera se
proveer de alfayas necesarios p^a Suas casas tora curdado offere
cendofe algua comodidade de se prover de Cami & de outras partes
de semellantes Cousas como sad goquis, meias, papel torrifco, papel
fuibara Ecoulas Semelhantes que se nad acrao, & cadapark rospen.
erfte ano pedem.

28. Porquanto acargasia fmais Cousas que vem da China se hadde der
aor fufe! das casaa residencial p^o mesmo preo que nem da China
computados os feter Edireitos que sapagaõ dellas, cada ano fara sua
conta doque se monta dos feter Edireitos das ditas coufas p^a repartir
por ellas de man^a que faibag se hade a crecentar por cada Conta fig?
nisto nad faña effo, nem embaraço depois nas contas, porque sem isto
se poderias fazer gr. erros dando por menos, ou por mail preo al Contol
dag. porque al tem carregado a sua receita, Sofie averia p^a enganos
nas Combas.

29. E porque trato de sua natureza he prohibido aos homẽs religiosos
Lanos outros datonga por notias constituicos mto mail particular neste
reite que senos permite Japad por sua fde fpor O.P. na Esq^a
mais que para fuprir aaneceßidade da Comp^a & ppandade destos par-
tes que nad tem por agora outro remedio feha q̃ mte Le guardor
que nisto nad se faça mais Licença daque sua fde Enotrope. nos bad
Epede anecessidade de Japad.

30 Por isto fportandem se evitar dodo oescandolo Emurouracad & puderse

aver de nos outros entre os portugofes afsi em lapad como em Amacao
parecendafsi q̃ nos metemos neste trato mais digue conuem fe guardarad
as Coutal Seguintes.

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31. Para per apoder servir órgãos sem se consumir o cabedal em itens Tompa, não for melhor prouida de renda se poderá mandar nesta carreira pelo ordinario até here mil taes empregados alem do que se manda de abedal pera oradores, e al greçal, pera que tambem em este emprego não haja desordem, alem da cangaria, peça Email Contal que se há de comprar pera o todo das casas ryrrial presenterete. Salem dos sincoenta picos de seda que conforme ao contrato há de vir cada ano anosa conta, todo o mais drº. a que edita Contia, juntam.te o que se mandar do cabedal groppões Igreier nivaa empregados em ouro porque não far ndtune, Item, aparecer se compra luende sem cohondo, Inad de empregara outrai minderal, saluoste detalman a S.eñor diminuindo o cabedal que huyor vulgar os seus consultores? e conven acrecentar este hato Imandalo vir empregado e outras coufas despõndo ao encarregado atual confidencial, hade medir amabilidade com avontade e proueito Sad 2u.s. 5de Ede Offº. reste hato.

32. Além disto se guardará infalivelmente o contrato que se fez com a cidade de Amacao a cerea da nossa çida, Lugº. tra o procura- dor hum bestãdo autentico aqui, E não se alterará nem na China nem aqui em sua maneira, Lotificando çeda que se apartada da não nos há de deixar não Jetome mais que a tee acontia de quarenta picos, os quais e em sua mão a S.eñorea a crer neste posto do nos. contra não, mas ahi não como na venda da dita çida, E em todas as mais condições feguardará perfeitamente o dito contrato, E guardará se procurador querem pensar algum ganso mais não se fandalise reportingueres Se dee ocasiões de aver guerpias Im- murações em Amacao, E quede venda o nosso daño ainnover se contratarão

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37.

Afsi mestro La quaedara de mandar a hauerar far do Esprandof
ao mercadores portugueses aqui em Lagad pera se ficar p^a uender
depois ha partida da nao faluf se se offereceffe algum largo de
tanto pronto que sem escandalo ao iuifo do super pareceffe se se
poteria acrescentar hum bom pedaço de cabedal, Inad se uabur
cando ganhos formigueiros que fuirad & caufas escandalo cõ pouco
proucito.

37

Tenfa bodana huma diligencia de conferuar daefzectar esta
cavedal defa aped fofpre fonivel ateẽ conta de cincuenta mil
Taeis, porque Considerado em 257 Regift fcafar cõ orgaõ de
gabdorys vifer sperigof que Zapad tem ainda isto em La
pouco, por hum collegio dnotal h^{af} tem mais; speraque poden
dose (oque Deos nao queira) frua nao haira cabedal na China
pera nir empregado na oicha, Inad fique Zapad cõ huds coltrumidos
femp poder fer deport remedio, procurara odilo procurador do
ouuer tanto coltha de cabedal que supofa isto fazer se lembrar
aftronj de Zapad que tenha hum Deposito & Ama cafo de ake duz
mil froit delte dro. Defuprad, mandando cada ano zumparus & ficar
la, of. nad se gastara, nem domaca p^a. oulha Couf^a q feruico
domfimo lagad conforme corde q os gre. Viift^{os} tem dado e Afsi nao
cao aprocurador qlaa estaa.

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Cafus quore absolutio reservata est Superiori Suy
dom?. nel Collegio & abalis misi de expressa ipsi⁹.
lice. absolui Non possunt, hi & diti qui dem fueret
a Rr. P. ^H. Jacobo lainez pia Memoria noui
lsima an't a R. p. prep. guli. p. Evezardo
mercurians re cogniti ex comissione con
gre gezionis. 2. et 3. Gnalis & ad
patres provintiales missi sexto
cal. feb. 1575.

~

1. Furium uel usurpatio et a pro priatio alicujus rei.
2. Lapsus Carnis.
3. In obedi^t. expressa Quaquis afferit Sens Ile parere.
4. Murmuratis. I. seditio. I. nocumentu in supiore. I. in Societaten.
5. Recefsus asua vocasió post urte et simplex. I. alicuir a did suasio.
6. Acceptio. I. missio litteraru absqz exprese lice? qua. I. acceptio. I. mi
ssis contineat ratione peccati Moralis.
7. Impedimenti excluderis a Societate reticuipte inexamimize. I. in 20
mentitũ esse unde grana aliquod incomodu poprt oriri.
8. Confiteri non propriis Confessario.
9. Absoluere a casibus reservatis Sine licone^a. Superioris.

Hec & cetera fie externa peccata Cu Meni festeerunt mortalia re
servet? Superiori domg. I. Collegij

Licet aut peccata interna no reseruent! si quis 'm Sepe inca. invidis
Set. aut ex illis inpenderet graue aliquod periculum aut scandaliz
hortandus efet. penitens ut Corfué sin cere Suprori aperiret, ide et ob
Servandu est in gravi 69 et die turnis tentationibr. gr. do penitenseu
magns aia sua detrimento absram negligentia ineret lepsurus.

Euer. Mer.

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Obedientias danosor P.e Gerais
de Roma tiradas do Cap. 4

É serie do fumario dalcozas
q pertencem aa Prou^a da India perafe
guardarem nas cafas & refidencias de
Japão.

1. Os cafos que na Comp^a são referuados as Sup^a, que de
nemfaber todos, nós se entende ferẽ referuados fena quando
forẽ cham^{te} mortais E^a Saito E^a acto exterior, os quais são re-
feruados p^a que for l^{ra} prems Superior dacasa ou colegio como An-
te priam^{te} o Reitor de colegio, pposito da cafa, Em fua aufencia q
for vice Reitor, ouvice o pposito E pode p^r vincial ouvice p^rincial
rezexuar p^afi Emel gucessõ a abfolução minist^a né out^o age
fica em comedado fcolegio oucafa En aufencia do Reitor nas podend
folzer dos cafos Reformados, fendo for coamerma obrigação delse
tornar lolla confellax comfeu Reitor.~

2 - o modo q^a deter o fuperior Em coceder esta faculdade aos cofe-
llores p^a a pedirẽ q os fubiitos fendo quizefa defcobrir coosup
ios, he que esta faculdade fe não deveria cõ ceder fenas quádo
Entreue duas codisois - apr^a. queo cafo fera pmmte pefoal, e
não contelião, ong paffẽ p^r Le Enout^a p^a a 2^a. a que openitert^a fcia
tal q codi ficuldade fepofa Redijir, qicoria & abfoluição fem
fu fuperior, L'entrevindo eftaf duas condicois nad ha pagõ fm
perior fera face difficil Ema cóceder, maxime fem doft^o fefor q^a
pede virtul^{ra} prudent^a, mavrto damiffiocefs aindas fore pure
m^{te} pefoal fe répitiffẽ tatas vezes, & depois de dar lhe varios reme-

dios fe mize, fe cauciona e fem na-
o permitir te recorrer eẽ fuperior p^a a delle facere fite

p^{ra}uel m^{te} parece cõ ingio. fnad fe deue abfoluer femlle der
fpirite e faculdade p^as tirar do perigo de taynas acair Em

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quá'lhe parece necesf. Enas ha queredo dor nas odeve absoluer, Coede
pois deintétax tsdor os remedios viſe a nadha puiftoua, tambem onde
deve a foluer, deixador lhe o partido q quizer, Remete ſe finalm
dos superiores -

3. quanto aos quad & caminhos, ou navegações porto q pella neceſſidade do
camnhs caindo (o q dé nās quirza) Enalgú caſo pode ſer abſſleſſo, todavia
ficás obrigados debaixo des brigaças de precifto depõe: mortal asorner
repetir adita cóficas aſtup q ſup q gromadita q rema dits faculdade, ficu o heagte oos
madou q o tornare asnde elle eſtiver, Eſenabouver ouver detorner ſeto ſe confel
ra có aq the a que fort emuiado; (prando dito caminho ate comoospek
Emefqua caſada copa nab podera ſer abſolio arreferuatis Senaope

↑ Esos eſtranhos

enalqua casa

hospedes ſeconft

suter circuit

ver ordins. da

sa, ou crosupir

della.

no ſupor. ordinario dedita caſa, ou de outre cófue Dot mas Em hua
E no out? Sem obrigado q deſiamant for abſolto datornaracofe
gar odito caſo có oſupirnor Go Envion, & qandu out ſuperiorné có
felive ore ſiia da copa ora foreſtil. Se lhe daa faculdade de absoluer
aſſ nosos dos caſos reſeruador Lenas o me reds opemtete qelle Setorna
ra a cofeſtar coſeup pris ſupere damana aſſima eſtadi

4 - as cousas q pertence as governs da compa. Laaspas particulares
della, nasledivé eſcrever néade aſiſtentes ne aſutassa!

q pidiré algua couſa po ſe des pachax Em Roma en pargatokéde
tratar pr. Bot. quinqial quatobrants hepuder fazer pegafa
mais clareza dont man ſe diizcaras denegocear-

5- todos os ſu porus fermé guardar enſues caſas of bugtop Eueradí
eſta ordenado acercado Ho E Errepuacas dealgus leurs, a ghorta

deni todos ter, La q má dou a cercados livros do canto e das das letras apost
licas, aduertindo Inab secomuniuus estragr? ples grede income
mister q dissose podé Leguir,ça sera deres. com pedios denovo Leozk
na-3-cosas apr. i nas Leem primas densus Com nhuñ lugar Ler Da
22. ges 5. ha empresas He des tribuiri pa suso principalmente
dos pupores q é com consultores, tenhas sempre narinesmas casas Ecolle
gios, n'è daha se levé pa out as partes Ecolle dopuincial se poderse
com prestar aos ontot nohose sendo amoestand pro farnablené
paouras partes Int menos asden foreste?

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6- as Reliquias q estas ennosos Igreias, ou sema das paellas nás sedend
repartix cóp. partiiculares neda cóp; nedafora paas trazeré calijs sinch
Jurja do šez cónemée Lepidé repartir o algués egresias, ou capellar
nossas & rede dop. puinçial masash tem aspa particularesou scthesma
dab, Sepote comunicar aoutes par có Lea dog suporns

7-off sab madados ploppuincial Ginsindires deal guas partes ou
Lugares, Selenaré ordi de tornar aspiincial adar the Contar franchi
ta Ing. estivere nos colegios Ecases a q sabmandados visitar, ainda
Seia de arribada onde tornada; L esperado Enbarcacao depris deter fte
Sua visita thes dure 10 off. I poder, mas q som. carta Selico:rdena
de cora de sua insite, & quas Seu caminho aonde for & mandado pa
morar depois de acabadé aviseite, acade tam be seu off. Senad ringhe
out orde dosup Gomarda-

8- In os su pres foré avertidos de seus sup maiores dealgueconh
q faze, Em nhue man. devé dar alguérignificaces de sentir to
pat & suspeitassé ou Soubi bé q manderados nes anifos a ars sup
maiores, & isto Leria causa de m desordens

9- as cartas q os particulares escrevi asperincial ou ensligent
Sepodé dar náosom as admomtor, ou precurador, mes. també ass com
sultores pathas madar Sompagosaibes os supere! immediates dasca
Jas-

10- phibese fazeré se comedias e tragédias Senad rarißimam
Pernas neigeere. nässcheibe fazer dialegos spalgués ont re
presetacoisjinkas En lingongeon aindag Leia naigreia ou alger dies
demininos enalgún pricar ouensut. occafiots semelhantes, mas.
as representa cors maisns nable facas fem ex presa Lat dopuščial
& examinare q comul @eledelle-

11- As sofregors ftat guincial oviusitador encass q morras os su
pores particulares das casas, ou collegios, tensen vigor esedené ex au
tar ainda fosse morto ou a cabafte seu off. podin quincislon
nisitador -

12 - aduirtus os fuperiorer & todos os mais q os Legados galgus en

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Jeus testamos pas bras pias, deixadas a destribuiças delles aos nofsos &
 La mana a asnos ouzo, Comesmo fe façamos alguem
 a apliqué em nhua
 tregar aos nofsos & restituuiças de bens incertos, cisto nalsom fe
 tende Cobras pias limitadas & ferias, mas tambem q fe deuzea paobras
 pias inguere, & a portog on fe dezer pa restituuiças de bens incer
 tos, Em rigor fe pode aplicar aos nofsos, como a pobres, todavia fe deue
 guardar apureza da cóp. pah fena's a bre a forma out in couemente
 Ennas aplicar afsi mesma coufa alguẽ de femelhantes restituuiças
 & foo vida de, de clara cas, ou applicaças dealguẽ forrifos, pois nifta po
 dia facilm te auera bufos, E tambem escandalo, sabendose go
 panos oufe E sendo q o nas podemos tomar, fe segue Edificar em
 mt dano temporal da comp. pois nas fe lhe time q queredo orrestil til
 dos aplicats a ells, nas fe pofa acertar, tambem aos nofsos q forem
 Cofeferees ou com festierros dos taus restituidores, felhes deixa liber
 dade, pa lhes & a necefsidade & tem fua cafa collegio ou princia
 & fer em matr ta grave fe ale guardar fem falta a sp edale ma cadue
 zas tambem q tão perfuadados a nhuda forn & de fuas criftas, ante saes
 nofor q aouter pobres -

13 – porto q na derade regra dos sacerdotes, fe p hiba assistir esmofsos
 as foyer dos testamt. fodaniad & Glas refoes grapofad pare
 cia fer nec. afsistir alguas vezes ene pas partes, & tambem es
 os testamt. fe de La & prifad afsistir, coral q os ollos nofsos nas fe escrevas
 E cure fe detirir este abufos de os nofos efcreuere testam, vecede
 fe as dificuldades q mists fer fferecere, e fe en algu cafo acharidade
 fu a necefsidade obrigar alguẽ dos nofsos a efcrever algu testam,
 nifse aceite ne receba nhun legado ne out coufa q nelle fe dextrara
 Comp. Sendo o tal legado efcrito q nas dos nofsos, mas de o testadre
 ed creuer fe fu amad mal legado no dito testam.t fufare pou rre eren
 uer, entad fe podera vreceber –

14 – entre os fe ma dare algúa parte ou eftiuere en algia residica
 aindag nab feia maira dous fempre hi fera superior –

15 – phuu dos dacopa madamos los lugares es mde eftab anenhuaora

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tra p^o neda comp^a ne fora delle cousas curiofas como sab cheiros com^o
de aguila, né out^a nhũa cousa preciosa, spous vil as vo religiofer
ifto penitus hadefesar nos particulares, Cos sup^r nao thade La pedir
ne mandar astees cousas, Chu sup^r. to dania naffe tira & possẽ mandar aout
sup^r. pa serviço defua casa oucolegio alguns coufas gras fab curi
ofas, antes Priles Emedicinais como fab peder. dobazar Enter confiste
melhates greedudas enbé comúe nás se aplicad ango pprio.

26- o^r ordenaré os visitadores madados dados pto^p fie geral se adeguardar
desde ferrdena, ainda antes deas ditas ordenações feré a puader te
p^e geral, Em^{os} Reitores omnife puinciaes podémudasditas orde
na cols, ainda q fee on off: dos ditos visitadores, & fifts hengere
una op^e geral.

17- o^s nosos qe ma dare de he lugar paout^s. porto q ande estar cofre
me a regra suigeitarafs sup^{res} dos collegios- ou casas Conde pafare inde
uia as coufas & confegolezaré cola dosuf: a or crnia. se lhe dexarde
sem lhe tomaré nada, Ealqua coufa lhe forçmdade dos demonios da cõ
p^r pa mardstejé Eno defañanega cas também lhe deixarib liuar
mas elles nas peças nchũa coufa female dossufes & curas casas pa
fa rem.

18- Ennhũaman ^{sa} se premita aos nosos pidir confoalgun aspe
rétes E amigos pa sua ppria comodidade, comosab la bas, ustidas
Loutes Semelhantes coufas & hiñtirduzir nalgũa especia deppic
dade, E confiança nos paredes E amigos, dalhas deve estar muy
Linge, con todos ifses quan dose mada alguns de comp^a Dahua parte
pafut. (nas opodendo axeligent per como he necest. E forfo
cado pedir a fje esmolapafe aũmar, lhe podera ofuf. comceden
ra também pidir a algú paréte E amigo, como ads out, cótal
Ghe fare dedificaces Coonsmede esmola.

19- pcure o^s sup^{res} Gosnofors desptentos se recolhas a fazer os e
xercicios spufes nindag seia & poucos dias, tire se bo da aspernad
Gouvest o^s o^s ferecolhe a fazelos, estas tentados ou necefortades,
pois bemeyo tab iñ Ptante Eppris da cdp^a. poisto os superiong

Louter fo^r mais antigas graves facad os ditos exercicios as
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menos & tps de hua fomana, ou o q for mte. pudere pag nas adiate co
y exemplo

20- Icas cafar Erezidencias aomde estivere mais de dchúdos he dorme nosos sek
ue tanger a campainha aomraced Lxames &ct. Eff Sempre husde
Ser supr os out the mosticas cartas & escreveré có forme aregrass.
for ponnel sepcure qdos acompanhados, Enas eftira kúso kunhuan
licencia, & hú dos companhºs podrager admonitor q fim paracer a
Superior.

21- Seim algú dos nofos ouner enalgú lugar uzo denadar fobprectos
to defe lanar, madano heap & permitti fe fer tirpe ftal abuso, prirke
Eft: a modestia da nofa religião, calsi feen coméda a todos ossupervis
fo nas preimtas

22- o exame a cultumado a fazer plamenho fe deixara os domingos
& dias ftor avedo pregações nostres dias ennesiufas, ou colegios,
Enadsrägera acle, masznad ave do prega cab ain dag os femads, nas
fe deixara & its de tanger, & fazer o exame ordinare nos. domingos
gos, & dias ftor

23- As Loas ou cocesses & of all supr foré dadas a algús dos nofos
particulares, Sefab todas fémont reus cacés en fe acabado of
off dagte supr qden atal Lª Salus all as q nõfop geral tenda
fo algús

24- eindag pla regra nona dosumar das castituições fe
ia claro nás aver nenhú Segredo q fe dena escéder aosupor
zira do aquills qº sabe de barzo do sigillo da có Fiças, to dai n
qdo fe com fultax fe coué despedir da comp. algu fuguin Inhéana
q fe com fultax fe coué, despedir da comp. algu fuguin Inhéana
nº Letrate dagthas cousas, q a mesma pr. decuia despídida Setona

tivesfe mani ferrado a osup ou asp fto das cousas sputes oua
feu cfe bor em dag fora da co ficad, ne os supres deuip guztar
aos cofellores ou pre fres das cousas spunés, das cousas q lon binad
destamana. Caindag fenas trate em mat. Se despider mas som
pa bi governor Encaminhar astas fas naodine op fton co

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confefor dizer aos fupofes de fe alguma desposte refirira confiada
 fnurrad ain dag lho difeffe forada có fibro dandothe cota
 de fua concientia. E poftog as mais coufas off fn o confefor pode lici-
 tamte dizer ao fuperior a fim deffe poder bé gouernar Sena inhas
 os fubgeitos ã como e condito afsouberad fom eñtre confeffione
 to dania ha defer grandem cautos En nab tratar dellas E os
 Eos fupras ha deter fecretas como dular ditas fomt a elles foof
 fazendofe de out man. fenas faça odiofe a comunicação re car
 fo dos nofos co o dito R. fein.

25 – Nab fom Lephide gna blepela be fcrever cartas fem La-
 pla regra 37. das comuas mas nenhuma oufa forte de chitos, Cambia-
 cas &c. Liftonas fom te cbos forrest? mas também os nofos Enñre
 Ly.

26 – Nas nofas Lepos deras feruir decas nor e deon to! moas lo
 tal Gfe tenhas fom. os neceffor Eg fe de muy particular dilig-
 Im fe faber fe dos titolas de feu catiuerios pafe guardar os
 Ao dos ajufticia necefs. aos quaes também ins curreb na doutrina
 E bars cultumes dañan. no ã coué ã faça ennofas cafas.

27. I nade fe daré algúas esmolos ou dinker aos fup. pa ar
 poder difpençar coforme a fua vo tade kao de Entender ã na ops
 de difpor dellas fenað de mesma mana. como pode difpor do mais
 din hers do collegio.

Capt. 6º. Das coufas ã perterfe
 anicep vincia de Japað.

1 – Os regim. e mais ordens ã o P.o vifitador fe dizuras Infopos
 afsi pera os fuperie. comppta o bom gouerno dos feminar. & Rezidd.
 cias chas mais resolo cois ã o mefmo p. fe dezab nað fuelta de Japað
 fe limied fapnas todos os nofos p. claudio co declaraçab do mesmo p.
 vifitador as popas mudar La crecerar L de the parecer conueniente
 cóforme as mudanças dos tpos Circumftancias de Japas declarãdo

també q̃ naõ fñ empresas necefs. fua apnacaõ pois plas faculdade

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--- OCR Start ---

as

tumdada as mesmo visita dor as cousas of elle ordenar se has de guar
dar logo Lemont ap rack's -

2 - Ordena no top q fe tenha muy grde comta có o dar das reliquias
E afsi na diftribuiçal dellas como no dar agnusdei E comtas b
tas fe grde ha resoluções da co Juttade Japad –

3 – Postignosisp E verards madou q as esmollas q' costumaõ
fazer os Xpads par os nofsos the digas mißas & feus defuctos ou por
outras necessidades ne som fenes aceitem mas ne ainda fe deve des
tribuir a pobres ou a outras obras pias & ordem dos nosfos ne madar
q'as dem a nhua particular, o mermo Affirma nofs p.e claudis, toda
uia o mesmo p.e geral Intendido q o f.or de Japad feesca de kjando
na o the tomando as ditas Limollas q dar pa fe dijere mißas plas almas
de feus defuctos, diff quistas as Recols p outra parte astees confellaõs
em nhua man. feaceitem pa no fos uzs & fer cót. hasinceridad
de nofo instituto mas fom te pmitte q enitar os ditos escandalos
q os Xpads tomaõ Laobom custume Eng Coifas fuas criadogfe
de pute o agora a ljubo es of receba astacs esmolarnad coms con
Ladada hanos ne como oferim par os p.e Eq elle as distribua por
p.as necessidades Sense Entremeteré difes os nosfos Egos christios
Senão pouco Epouco instruindo nomodo dep ceder da comp.^a & falede
geralm.te dis mais no fto p.o q pag esta noua igreja defapare Senxos
tume as lounasel uzo das o ferias s nosfos poderás receber o fe
ofrece nas igrejas E frindar diftribujndofe tudo as pobres E ca
the cumenos mq? mq? nás estas nelles parochos & p.otins gozar das
ditas ofertas ounad fore necesar pa ardifas igrejas Ecrmidas Eq
ennhua man fe ponha caigsinha dees ms. decinetter decinetter funhua delles –

4 – Tendo no fto p.e claudis respeito a as obriga çoes fos pel defapare
tem affen. I come do no fpe. infitador q os des carregue das bri
graca's daghas mi fsas & nas repugnad anofer constituiceõs re
canones & fufer or podera descarregar da obrigações de dijere mißa

--- OCR End ---

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Gredis ca dames flas partes feptentrionæs & ordem denftboot geral
E daout. fe diz cada fomana plainten cas dos mefmos cdas a fasofi-
gados a dizer plos defunctos de india edefdemais q.coms eftadiernád
repugnaré aos fos Conftituições ou canones

S—En comeda nolsop & ennhus man. fepreintaalgu dos nosos inftos
pao nhue guro detrato ni kahi neps china fnouts partes & nhun
vitalo de necefsidade nide i grejas nede outºs & que fô ofi-
amíçoes nas efcreued directe nec indirecte dos courfes premcenter ad
eftado dos fenores enculas terras eftad & nufer ifts coufs denfu
pficad & mtos inconvenentes & dits fepidé fegir—

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Obedientias dop Alexandro balig. viſitador tiradas
Das resoluções q̃ pelle ſe dera aſſi Sobre a pr^a. Confultage
ral de Japão, q̃ fez no anno de. 80. Como sobre a 2^a. q̃ ſe fez
no anno de. 90. en cázuſa, E ſobre a 3^a. q̃ ſe fez en Naga-
ſaqui no anno de. 92. Juntañte cõ a 1^a. Congregaçãõ q̃
depois della ſe fez, das quaes couſas todas E das mais orde-
nações q̃ pr^a. tinha deixado, depois de bem exami-
nadas E reviſtas Setirarão as ſeğuintes obe-
diencias q̃ todos os reitores hãode ter
& fazer guardar exactañte
En Japão ~

Das Regras Cap. 1^o.

1 – Acerca das regras, das quais ſerrata na 2^a. pregũtada confulta de ca-
zuſa, & no 2^o. art^o. da 1^a. Congregaçãõ de Japão, ſeguardarão aſſias regras
do reitor, Como da p^a. das reſidencias, E dos mais officiaes de caſa da mañ.
q̃ forão a como dadas pa o uſſo de Japão tto p^a. viſitador, & p̃llos deputados
da meſma Confulta, Eas regras aſſi do ſumerio, como as comúas da comp^a.
Se guardarão todas, & q̃ ſe pode en todas as partes guardar tambem ſapão
tiradas Somente as ſeğuintes das comúas, nas quaes ſe diſpenſa, deman-
q̃ aqui ſe dira ~

Ite. Acerca da 4^a. regra ſe diſpenſa cõs pe? q̃ entende cõ axpas lade, o quaes
poderá ter algũ dr^o. pera fazer eſmolas aos pobres & concertar as igre-
jas, E poderá receber de algũs lhe dere p^a eſte effeito, ſperts q̃ lhe digaõ po-
dr^a. pa ſeus

diſpor delle como elles quizere, não poderá ſeruĩrſe do dito dr^o. pa ſeus
uſſo pprio ſem la do ſupor. mas t̃do o q̃ lhe de re ſera p^a pobres E igrejas da
meſma mañ. q̃ ſe ſirue do dr^o. & paizes lhes der o pe viceproúl. & dem ſempre
aos reitores Contado dr^o. lhe dere 10 & Lem: mas aos Irmãos não ſe permita
ter nhũ dr^o. ne ainda pera eſmolas: & q̃nte as mais couſas aſſi os pes como

os Irmãos poderã fom ter o ã fe lhe pº concede abaixo no rito. depofiregas

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3. Jré. Acerca da 11ª. regra nas casas & residencias segundo feescufater chaues
 afsi dos caxiagos comodossobiculos. fedispensa q̃os pobaster, compala quada
 un's forados Lugares dondemores, deixe assupõ ao jaouin, as chaves
 dos sobiculos & diversos cafos o pode acontecer. Mas no collegio & Norm
 ciado teras chaxes font aquelles q̃ assupr. parecer-

4. Jré. Acerca daregra 12. fedispersa damesma mã festa dispensadoxa
 India, q̃ no vend posné dormir Janela aberta, & fem cabertor, mas
 có camifsa & calçoés comohe coftume -

5. Jré. Acerca da 16. q̃ qñ. enfapab at. cofylaq̃ faze qñ. feentem ãalgua
 cafa he dar algua coufa de comer beber conforme afencustume, ffore
 fuma des cortezianas afscitar fedispifa vniversalmente. nestanegra-

6. Jré. Acerca daregra 2.6- fedispensã q̃ as filencio nescasas herefidécias
 pegnas contal q̃ fenaõ gaste otps fciofamt: masno colleg & Noui
 ciado feguarde aregra-

7. Jré. Acercaderegm. 29. nas casasseresidécias poderad msitar os deles
 femout particular la masno colleg. fnoviciado Leguardearegra-

8. Jré. Acerca daregra 32 - Comonas casasseresidécias na sia frmars depu
 tados pafs off! ner he conveniente q̃ os nossos pefsoas **et** et cofmo cos
 fedispensa, mas no colleg: & nonicia do Leguarde avegra-

9. Jré. Acerca deregra-33-nas casasseresidécias q̃lexem tab pox cosse dis
 pensa nai. parik daregra, masno colleg. & Noniciado seguardan to
 Ja~

10.Jré. A cercadarngre 36. polla mesma rezab fõq̃nto os estrõnegras ce
 Jas & residencias todos erab ocupados cocepy **py** py! q̃ feinelles taõ fre
 quentes fe da en geral esta licença de fallar coelles, masno Collegio

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& noniciado feguarde a regra-

Das cousas daguerra. Cap.2-

1. Acerca das coufas das quaes ferratana. 3ª pregũta da cófulzada cazusa Eno.3º artº das Congregacad. pr.mª. Seghibe expreſſam̃ q ñéope vice pul. nẽ nhũ da compa a. ennhũ cafo pefure demouer quiade ameaças ou de q̃lq̃r manª de violencia directa, ou indirecta. (Como fuerbigratia di zendo q lhe tirara os pes de ſua terra, ou os deſemparara etc) até ñor chriſtas amover guerra, ou fazer paz cõ algu outº. nẽngſe alieuate contª algũ, cõ qe esta Confederado, ou ſe deite da parte de outº. agora ſeia agon gétio, & q̃ ennhũ cafo podemos monellos cõforça e violencia.
2. Damesma manª. ſephibe q̃ nas tomé a cargo detex pa a compª. nhũeforta leza, né arte lharia, né outº aparelhos de eſpingardas, momicões coutras armas & coufas deguerra, né pa ſuſo damesma Compª. népa ſe empreſtar a outros.
3. Damesma manª. ſephibe q̃ náotome a ſeu cargo nhũs ſõtõchis neros ponháõ deſua mas ennhũm lagar, né obrigue anhũ cõſurento não lẽ- rendo elle p̃lĩ meſmo fazer acſtar da parte dagtles cõq̃ue ſediete, ou adeitarſe a outa parte.
4. Damesma manª. ſephibe q̃ ennũ modo de conſelho, né p̃ſua dao anhũ dos uaçallos & criado natumes oupprios, ou immediatos dealgũ ñor ſe aleuante contª elle, faſe deitar coor̃ eindig foſe ſupõr on re conhecido ſ zal do meſmo ſeñor, ne que de algũ manª de entrada afeus contrº. ou lhe façaõ outª forte de treicas ſob qlq̃r pretexto debé ainda, os tres fores ſoffigentios Los conte. Xpais pellos grades Ss cadotos & danos q̃ diſto ſupodi ſeguir.
5. Cristo naſſe phi beũindo algũ xpão apedir lhe na cõfitas ou enfellão to co ſello doghe obrigado a fazer em ſua conciencia, não lhe poſſale zer og entende lhe obrigado a fazer, eſpecialmente nas auidês e

pab out os q lhe possão fe clarar fuas duuidas.

6. Damesma man^a. fephibe ã nhũ pẽ. ne hemas coardsenalgu lagar
inde osor delle tenha chout guerra, indaã fotegentio Losen com
travis christas dem nhũ auifo nẽs cartas, né ã reca do anhũ pa

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foraste da parte contr. das cousas q̃ sepraticas E ordenab nagllatim
Epertencentes aa guerra

7. Comists Senad p̃hide, & q̃ parecer pa bem Esaluação dazepẽsdadena
ce f. dar algu auiso destes a algũ sup^r. ou aout^r. pa da comp^a. nãõ polsa
fazer, mas lĩa cotsdamante desegredo, escrexido semelhantes coufas
cifra, ou asmenos emlatin, E nao se façadesnucrass fr̃mes ensaper
de nhu menẽ tão-gede perigo dio se pode seguir, E ifso scanifferrain
da depois de acabado a guerra ferẽ En fegredo

P. Podavia ẽ q̃n Enfapar nao tem os frow pass ontẽ gente demais resp
nẽdemais confiança Com q̃ polsaõ Comumcar fuas Caufasges da cop^a.
E nao se pode seguir sem escandalo delfe dar seu parecer q̃n o pedẽ, E ta
be porem ocorrer caos em q̃ a charidade Ea conciencia obriguẽ os p^r.
a dar lhe acerca disto a ljuçon se lho, ain dago nas pediffẽ o to dano q̃ sepalfe
seguir, alĩa elles Como a xopárdade. pr.mte. nhũ p^r. nẽ Irmão daras fobre
ifto re posta, nẽ confelho sem pr. otratar co seu reitor pode sofer, lĩa
nẽ confelho sem pr. otratar co seu reitor pode sofer, lĩa
Vẽdo o q̃ elle disper, E nao dandi otro lugar pafe poder tomar confelho do
Reitor, lhe poderia cõ confideraçad fon come dando o a dẽdar seu parecer:
mas afsi enhu cafo, como ẽ out^r. lhe apresentara as rezoas q̃ lhe score
Singelamt, remetendose depris acilles, caos do seu cõ felho, como ma
js experimetazos na terra seos apertar, nẽ quererlos cominfuri
dades obrigar e q̃ pigab seu cõfelho, Cre os Reitores damesmaman^a.
auedo fpd otratarad. trataras coo-v.pl. Lo vife pl. deifam damesmaman^a.
osnoves ẽ fua liberdade depois de lhe ter dado seu confelho

9. Altimesno sendo alguẽ foi xpad detalman^a. apredode algu gemifg
nãõ o fazendo aymie Ctalguẽ dr. Ematim! Correfe perigo desefer
der oazperdede deffas terras, Em feme lĩates caos afsi cs a charide
de briga, com tambeẽ q̃ os xpars se escandalojarias gidem E lhe
negar fufuda em tal tps os Reitores Cõfultares o q̃ ha de fazer aces

ca disto cis diagl. Eo v.pl. cofeus consultores afsieferce da niede
ã lhe deve dar, coms da contia tendo muy grade conta co amor pa
te do parecer da con fulta, E pare fendo ã Se lhe dee ainda, o faça co

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maior secrets & puder fer, dands paiffo antes drº. que matimto.

10. Comifto nabfe phibe ogofpes te a chave de cerco Enalgú lugar nadfe puerad murbem dementi mto afsifge fi, como pa a codir a as neceffida des dos pobres. Mas o vicepl. poure fempore of puder de ficer fora, faad fe q ennhú lugar, ou fortaleza q fe espere q'aiás de fer portes de cerco, os pet q fe a chave deceres dardote algũ afsults, ou detalhe pcuren q fem escandalo pudex fer, de nas fair em publico pafs animar a qué pelife, pois em fapad is apurta pouco Enor pode fazer mto dens mas q cure de estar enagle pª en come dandos os X.

11. Sendo a guerra Franade detalmanza. q algus fous fpars peliuc entre fi, ou hũ fe rebote o hué parte Lout aout contrª. feguardano afsi os fupres como os mais pºs. E frmabs defe mostrare meis q hus qpout nede defender has murmurando & dijen do mal deout! mas enrudepcu rand defe lancar fora avendose como praes comús detidos os Xpos cpostojanten defe q algũ for fpab ou gentis falguerra combia justª. e erezad, guardefe de en nhua mane dizeraos y pars seus ve callos q rabdevi, né podem o clle pellefar, pois ifto nua apsiftara nada, Epode caufar muigides escandalos, I danos Emelhor he diza los nifto em fua ignavância –

De Açaquañaqui. cap. 3º

O porto de Nçigueraqui dogth fetrats na. 4. pregunte da cofulta decazuca Ino 4 artº. daprº. congregaçã irrñads q algũ tpã anopanæs pcureve ops Vicepl. Conforme a 2ª. opemas do 4º. ponto da 4ª pregúta de dar talordé q fetire da compa, todo o cergo Gnos pofia fayer mal, Eros fique os peitos q temos do dito ports qife pofia bem an feruar apoufacad

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Dos moços e gente de feruiço-

1- Acerca dos moços & gente de feruico degfe tratenas. pregutada a 2ª fulta E nos artº dapet congregaçã, alsias casas com os pef. famas go nas fora rodeando oflugares dos pubs, E fays feus ministros deucm de fer guidos dagente deferuico E minifte necefsª, o fferuico nas hade fer pafausto, ou a companham. depompa, mas poderá fazer sem o f. E coprir có fuas obrigações, E ter como dar remedio a fuas neceffidade des E traba thos, Cifto apoio vicepl. como todos os mais da compª legurar dara's de toda forte dea companhamt & pareça fausto ouponpa~

2- Ef qnª diferença fqualidade das cafas nas có pade a teré todos hú mefmo ni deim gente ficara ataxa dosg hafde eftar no colleg. inas mais cafas principaes refcruada as p: rp: ma: pa as refidecias pegnas q efaão detodo apartadas das ditas cafas, aindaég de baixo dellas Emg refide húfoo p² cókúsimas. comum neodcис дериват decito. f. hú rapado f. afude aos emberramt f. outº f. tenha cuidado de chaanoyz, fhak Jugu qua coop.co.s. mocos pa os mais feruiços dacasa -

3- Aos mocos de coprar f. ofcariver ned for jufto & corroderes orsveitires cófua cófule algú tpo determinado defaics & parecer jufto, aindaég fe cipse paasresilécias, oft acabado, ficates kuves, efcrevédofe é hú' cliuro o nome domococo. dialgfe có có prou coorpo cool gretkeda de catiuro. pag cofe femp. & vindo outos reitores. guardans of achao escrito, Ede terminado no dito liuro -

4- Porque a compª fe dra aos pef. qnª nao fore f. paacréasaindes exemide os necesos da mefma man? fe tratarad Comú acercadisto os Reitores como os mais pef. qnª do fore fore fay! faz feus ministros. Eaos fрмаos quadofe mandare femp aalge lugar lhe dara fensupr. os moços necefs -

5- O Dicapriencial a f. como da taxa aos outros hade dar afeimefmo, pois nella fche principalmt. de empergaravirtude da hamildade E da modestia fogi

do detoda a man. deespecie de aparato, ou pompe, fportif glo of: enega
cirs q tem nao efcura de levar confego mais gente, nas exceder em
nhua man atapaos 1 qn^a aahnaf. for dada nas refoluções desta
preguta, comendo ordinariante nore feita Coosmnis per cráste
do paí E fungente nhua casa ppria, ou apartada-

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Docabedal gastos E presentes.

Cap- 4--

1- A cercado cabedal, gastos, e presentes, dos quaes Setratana 6^a pregu ta da 2^a có salva, Enoart^o 5^o 6^o & 8^o dapr: congregaca bencomda se Encarecidam aop^o vicepl. q não se não deminua o cabedal & agoratem Japud o^o fera deatce vinte & tres mil tasis no fim de caro de .92. feacaba enagots, mas fe peune có toda diliga desejo acredi tando q^o to for possivel ftee chegar a cinco extra mil tasis, & fe considera do acontia das cafas, Egrdes gastos q ha enlapes, Cos gedes perigos q corré cadranno deaner diversas pdas, a forpelles continues que rras de fapes, como ftos perigos o hade fe perder ou deixar devir algranno nas, estas sempre a compr. expasdade de faprengide periyo atcena's ter esta contia de cabedal –

2. Deraisto prm^o hade ter mabnos gastos pcurando degastar sempre menos do^o foma arenda Egenho's the um dachina Cade anns, Sa fsi guardaraa en todo o cafo aorde Tha cercadisto estada da otto p. fpi. guardas nas resoluções desta. 6. pregeta –S. q falem dofe gasia olls ordinario de todas as residencies & cafas, nað garte elle cadanno en presentes, fabricas E mais cousas extraordinarias mais geka a contia de mil tasis, e poong fe offereçaõ out! necessidades pa fazer maiores gastos não os fara crrhén maõ fempr. afsel tar co feus consultores & dar lhe conta desia orde, edas necessidades & ha defe fazere mais gastos extraordinarios, Enoy fcouver de ger tar alem dos mil tasis feraa obrigado a seguir amor parte dos nors defea co fula pag coforme a oparecer da có fulta, não fique na mão de hufo homer dar enterra co todo o cabedal fchaper. Alendis 3. fe peune tambem deter en^o for possivel sempre depusi za done porto de Amacas hú cabedel de atec orto, su des mil incis assiga

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le comprarem as cousas atps E mais barato, comsa pdendose os
ds nab queira huanao tenha na china este cabedal pase madar Em
pregado o anno seguinte, E nad se acabe de destruir gastardose oque
ficava com fapad, sem lhe wir nhé emprego dachina o anno seguinte.

9. Tenhase conta Gaie muj grde resguardo elimi tacão endar prefétes,
os quaes posto g Enfapés senas poses escuzar, Sedené estreitar que pu
derfer Como encomenda a consulta & noses p². encaresidam, ge istos os fr
mados escufarão de dar presentes salus jefore Com la. edecouses m
mendas e deponca dalia, Cos p². e estas pellas residencias tambem não
darão fenas destas Cousas mindas, Como tintas, agulhes avaros, pa
pel, fíngidores dalaiyadesaped, algua cage beiga pa pobres, selgu
retros pa Cordoes, cheiro, meizinhas, E outras cousas mindes seme
lhantes Los Reitores irão pella mesma ma poderão dar afcustonos
algua cousa demais valia q não passe de dous tacis, selusse Galgu
caso accidental q nas Com paden esperar reposta do bicepl fose
Enalgücaso obrigado a ter comprimt comalgu so gentio deder
lhe algue pece demais valia, a qth comana q não passe de dous
treis, Cope. b. pl. posto nad possiter estes limites, & cure deabicui
ar amás qn. puder, Entendendo Gos presentes tambem nos limites
dopsmi I tacis, & tem faculrade de gastar de extra ordinari cada
hun anno

Da Conferucação da União. Cap. 5.

4 mover ap fei cas os Jrmãos.

1. A Cerceda união Entre os nossos de Europa Eos fapões Comopri
cipal fundam.to de nossa conceruacad, Setratou largem.te napros
Sutra da pergunta. 11. E depois ne 2. na 7. preguta, Efinalm.te
na congregação no art. 7. pequal os Reitores guardarão eficaz
mte os remedios seguintes opr. he guardare os Reitores as regras
desen off. accomodadas a fapab especialm.te poré compretar.

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Jediy naregra 28. 30. 31. & 32. Enaregra 40. & 56. Eensinar aos Japse's oq se dij naregra. 41. 0 2º. remedio heir criando os dejucus des de mininos nas casas & seminarios Cospú mais libre Enaozabace nhado Como de seu nal t  mpero c   os no  as ensinados a comumarr dar corade fuas almas aos p   grem delles cuidado, Eguardindo scaregra -43- do A  itor has das p   des residencias. 03. qafi Emreceber Irm  os Como Eros instruir no novifiado, Seguarde corde dacasa Japua cao f omais & flope vifitador coma ordenado. 04º gach  d se gno colly. ou emitras cefas afa alj   quie caufa feminar'de defurijed fepceda rigurosamt contra elle Apartandoos ou daditaca Sa, oucomp. conforme aof of elle merecer, Laog dizaregra. 42. do Rei foi- os q n  o fom taos q e  taos no colleg. mas tamb   aos q e  taos de rramados pellas residencias cas  as sephiba fa  ad executar as Coufas sequintes. A 1. q nenhum dos frma  s Joque, nei jogo doftanee do Zigu, nei nee cafe, nei fora co nhieu foreste. A 2. q feixente araya len  es crever cartas Sem la especialm te a mo theres neas recibispa afuer femla & femasmostrar p  . aofup. A 3. q n   emcafa r  fore ifa entre os no  os v  o de furo, falus Sefor & algua doen  a   colle pois ba  ta palimpeza E fande auer emcafa lauatr. ou defeporttha lauar. A 4. q fenas dears frm  os l   paix a comer fora de cafa se us se for   co algup ou for   Comvidados de alg   g  n   ftr. Envase lhe Conceda oq nas fasatais Convites, especialmte ensite. A 5. q se d   algia doen  a E   orden domedico ha  deir a tomar os baxhos q f  o Emsap  s t  o frequ  tes, Como remedios com  s nall   m  denfoos nei Jemord   do vicepl. ogh Jarfa so d   duas vezes no anno a seus pprios tpos, Seaixut   os o   had de tomar e  tes banhos, Cornadas mat afsi juntos, cargo a alg   q sefen olugar, vos ditss banhos supor pa ofton   compuito Cfejnd bem qui dos fnao se defmand  . 06. q n  o puder fer femeta Em pratica de maxder dos frma  s qn nas f  re & companhi a leu do luga grande q lhe tt for pofsi ule scufe deorna dar c   recados fora de pois q anoite  t, o dlei no mijo Cremedio q

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pois nestas casas & residencias ha tantas distracões, com os poucoare colhim, & poure os sup.res eficaz.nte, & os formas q. estab. pellas residencias serecotha.s cada anno & hũ de dous mezes a imuer no Louiciado ouns Colleg.o pa tomar algũ alento, Rompends pelles dificuldades q Contra isto Se offerecem

Dos Reitores Ep.s das residências-
Cap. 6º.

1- Porro.g a resolucao do 3º. pergunta da 1ª. Consulta pareceo cõueniente tirar.se algumas residencias pequenas naortana. pergunta da 2ª Consulta Ens 11º. artº. 1º. sapr. Congregacao parecco o contrario E assi sendas as residencias q.as diante se fizerẽ poure op. Vigl. se meter debaixo de iurdição de algu reitor, coms nesta consul.ta se din Entendendo q. Conforme ao decreto da 4ª. congregacao geral correposta de seu R.C. p. na congregacao indica os reitores q. traure j. da comp. de baixo de sua Jurisdicas, & agoraia Juntos Enkurbasa agora Em diversas espalhadas te noto na congregacao Cortados os mejs poderes Gurdi.cas q. na comp.ª os reitores, & omde africano se fore residencias multiplicado seiras multipri.cands os Reit.ges tambẽ en alguma parte q. seus atos das suas residências a comodadeguardando as regras q. se Deu.ges pa os ditos Reit. affi como tambe os das residencias guardarao as regras q. forao pa elles ordenados—

Do Sostentam.to das casas & Residências-
Cap. 7

1- Porro.g na resolucao do 2º. ponto da 7ª. pergunta da 1ª. consulta pareceo dar.se ordenado feri.s pa sostenta.cad das casas & residências toda uia conforme ao q. se diz na 9ª. pergunta de 2ª. consulta pareceo q.

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1. Se ordenado certo, & na 2^a. pergunta da 2^a. consulta l' diuersas difficulda des & inconvenientes q se achando, parece o contrario & na consulta referi antes da congregacao Ennegainqui Se seguir a determina ção desta 2^a con sulta l'. Q se defe a cada cafa o l' fosenecessario: & nao certo ideterminado se de nado, todavia q ans Remata das contas se vir gindo desta man^a se fazia grade excelso nos gastos, & em breve epo se co fumiria o cabedal desapas, & en out^a. consulta q depois setornox a fazer cõ os mefmos decongregacao a lo ras paes chamados parece q todo cafo se deffe algua limita ção & certo or denado cõ ordem q tiueffe q folle pofsivel os inconvenientes q se expri metaõ prõ.

2. Isto parece q daqui adiante se seguisse este modo. 1^o. p^a as casafs residencia as pequenas, aõ de esta hufso foo p^a. chrifmaõ, & quellas como feten dito nés deni de pefar de oito p^a. l' fervico, fedaraõ ate oitenta raeis cada ano de feure denado, dosqueis se harde por detido o necessario p^a iga canet como pe vestir, & ma is caufas & l' fonecess^o. p^a. fuas casafs, tirando sete canadas deu- o q se kãokar p^a cada p^a. Salgu azeite de portugal qñ ouver pafche podedar—

3. Paos colleg^{os} & mais casafs principaes, of coms fcha dito nássaõ igoai ne podenter todas hú mefmo no n^o. de gente, Seguardaraõ este modo l' limitab do o p^a. 28. agente, cada hu hade ter p^a. fuprir os o fft & ministerios deca fa. Se depa cada p^a. formaõ da cópanh^a. arezal de vinte taeis cada anno p^a feu puimto. E p^a cada rapado, fdofugu feistaeis, iga cada moço quatrota eis Em^o. E cõ ifso q se dara coms o ordenado certo cópraraõ todas as suas necesfas p^a fuas casafs, fem esperar mais do pourador q o nũ^o. as milhes, & alguõs azeite de portugal E o forme a medida dos outros—

4. Cõ eftic ordenado p^a fostentamto. Se fu loa & fufficient tenhad todos a duez tencia, q Gasõs vestir, como no comer, Serrak as ids de jucus, como os de cafa limpa mt demana Galegora feretrataraõ, & ndo agazalhar dos os pedefechos doentes se mostre aderida charidade a costumada—

5. porifte depois quier a Deus cada hu fara feurot decongaria & mais coufas
& quizer dos curador p^a ousio de fuas cafas, of tudo Se theman lara desõ tando
o mifmo ordenado, Mandédo tambe os reitores das cafas ã desõ nem. Jeger
te frem a fide cóp. como p^a o fervice da cafa, p^a cõ forme acle Se the po
dir mandar o dinh°. & ficar devendo—

+

mas é capaz era pobres, Esut mendegas semelhantes es
chtes Lout confer deaster flas em pers, comione spel mais

Alendisto terás cuidado de fazer seu puim te daros, mifto, uinhos de
Japad & garebo, azeite de gergelin, vinagre, conomons, Soyu, tafallos
atum, pão ou biscouto Lout as coufas semelhantes p as residen cias
Sogeitas tendofe tudo guardado nas cafas principaes, & dandofe demer
nmen nmen, ou o mais tpo, q for destas coufas necefs: pafeternas ditas
residencias, demane q os p: dellas não fintaõ nhũa falta. E fique
des cargados dellas feguer os fimelfmos, nas purecedo aos ditos ps
I tambem destas Coufas fe pode cõ mais facilidade & melhor ouver o
sy mefmos nas fuas yneas, lhe dem drº pacles fequere conforme
as q pedirẽ, fem ir regate ando delles, pois ne p fuas cafas, nepa as
residencias feda contra taxada, E os ps q refide em fua cafa qn do
nas ollas aldeas puica cochindade fufficientẽ te. daman q pra
ue afsi mefmos qn do nao fora –

Mas q o fegueia aonecess: E não fe faça defordem, a lem de afsi os Reit
Como os p das residencias avere de fazer seu livro de receita Edespera

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Da pobreza cap-8-

1- Dera Seguar da nossa pobreza conforme aos Setrata na 10^a pergunta da 2^a. Consulta Ens artº 14 da Congregação Refapad se Cama he em ordena as cousas seguintes. prnte 97º aº9 toca aºs ospes podem roupa de rua levar co sigo o ã lhes dehuã residencia pa outª prnte pª leuarẽ oficina levar tudo o ã pertence a sua cama Encestido deg estas elige ras Como pª viuerẽ

2. Tam bem poderá leuar todo intrº hu ornamto deg sab-s- calix, ssal, sobrecco, vestimenta, & frontal, Cos todo o mais ã pertença ao namto & serviço do altar Com hu pans de defuntos, Lde baptismos brepelis, estolla, &ct ciforme ao Roly Jefer os procurador, acon cadicto, o ã postoğ nas resoluções desta pregũm me parecco ã isto

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6. Epag entre os fupres & inferiores nabafs quixumes parecendo aos fus tífme
melhor fuas par. Edos do Jucus &mogs fím medeatur? ferue acilles, qafpi Jermai
da cop. Etos defacus Emoços quat co elles, feguardam vniverfal.te vniformi
dade veftindo os da Eop^a todos de hua mefma laya de cangar. E os do Jucus Emoços
damesma mana dado a todos os mefmos veftidos a feutpb. fe avez entre elles nhua
diferença, & femfe efcolher entre as cangas, asq' fas melhores, mas tomado as como
a cafo mere, Edefa man^a. reparti lhes Edefou ordenado para caluha afefmoles
& quifer, Epuder fe detrim dos da cafa.
7. Alemdifto dara opczador doren dim? docabedal das e fímolas cada ano affing
77777 doretacis, & ars p^a. q moraõ co elle namesma cafa cinco, fetime a
fem cargo algumas aldias Lyorgelas, & ars p^a. q eftao nas residencias feis, dos
Quais fenco podera fer uir nhũ p^a feurro, nedacafa, mas fom.te para
de e fímolas aos pobres.
8. Og for necelfp. degarft extra ordinar^o. pafayer cafas & ygrejas, &pa
os orna.m.to dellas ferad muitos qnde fornece b. pllop. vi. & bífpo em
tares destas coufas comelle aifg nas cafas grades, comonas refidencias.

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Se podia escugar, todavia achamos de experiencia afegui desordes
alsi como os pe Lab trocados sempre decaperalá, cuaoc en continuas
miseoes. E peregrinacoes, nao pode fazer femistro seus ministr? allí
mesmo poderna cadahú levar Consigo agtles livros deg ordem do
vicegl dsa iuntam te Co seus escritos las rezões ãde dão nesta pre
Juta, mas nao tomarão nhús livros ã são & pios das residencias -

3. Também poderad levar Comigo a atlas cousas meu das ã poté dar depre
Jentes Como tintas, agulhas, a banos, papel, cingidores desapes
alju retros pa cordoes, cheiro paas igreias, meginhas ãte acostu
mas é lapas dara pobres, Eout! mendegas Semelitates, fuinote
cotas l'out cousas deustas ã dab aos Xpats, Esmismo Enás mais
podemo levar Consigo os reitores ãm to Deixab Sem off: ou semudar
dehua parte pasuta -

4. Também poderas levar consigo hũ bentoo hũ tansujinks docka
noju com ha'relogio, ou espertador de ses ã ter ensda aparte
necessidade das mesmas cousas, tam bé hũ Candierro delatas-

5. Quanto aog pertence a esmollas agora sira em dr. a gomena nos
Cangas ou out. Cousas Sefore adquiridas, ou dades pellos per die
mesma resi décia, cerishe ãte hade deixar a hi todas nog thesxeder
sem levaxnada, Comesmo se for do dr. dadoplop. vicesl. oureitor
paas ditas esmollas, mas se for dr. dads pilgu frugues. oupouter
estige pase repartix pacsmollas, consultaras corpé vicepl
ouse repartira levando amerade cosigs, Laout deizando aqué the
Loceder, Ura bem deixarás rudo of tiveres aiuntado, ou auido do risepl
pa fazer igrejas -

6. Os Irmaos tamhé ãidose mudaré? levando consigo Suacama Enestidos
deg usai co os liurinhos, Ese fore dos ã trata co a pásdade Etinere
[a paiss Egeral, ou em particuler poderas levar estas coujinhas

mendas ã a costumaõ dedar aos oss Audo o mais alti as reitores como
as pes Jet rén décias duxiamo coms coms as prias da alla cak aog
the socedere, ainda ã fobre cousas ã elles trouxerão dachina ou the ou

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nessem dado de esmolla –

7. Os quemieré dachina dazas o Rol das cousas q'razé o vicepl. de Jepso
E atce elles ferê mandados ao lugar ónde de assento has de morar, nhũu
reitor ne supor dozgimo lhe tomaran nhũa coufa mas todas levarnẽ
consigo fcodito vicepl. fuba coufa naõs ordenar, mas partindose daki
naõs fendo das coufas afsima ditas, ficarẽt tdo aplicado a cafa on resi
dência aónde foi mandado morar, fe naõs tinez out l^a do vicepl –

P. Quanto aos q'toca a dar Etomax pag nas ahe falte ennoffas regras efe
dispenfe en la pai, no fe dene dispenfar os p^o testad tambe L^a dedar
nos x pads a fentpd qnd^o falgar & conul todas as coufes q'afsimas difsemos
& p^ode consigo liver, Etam bé podereis dar entre fĩ, cõl fomaos & estaõ cõ
elles algumas coufas dellẽs qn vos parecer, semont^a l^a Etambé poderãõ
tomar fudoos os x pads, fufuto lhe offerecere, femelles o pedirẽs
Etambé poderab nos lugares dazopasdade q'ie a cargo pourar de aur
delles alguẽs esmolles, afsi em arrot como en dro. pa repartir asspobres
dos mefmos lugares, ou pera fazer igreias, fazendo ifto detalmantẽ
q'ldos entendaõ q naõ fe ferve dellas pafen qfõ cundú modo, mas naõs
pederaõs pedir, nem aqui enlapas, nena china, ne aõ engers, neasapées
out^a esmollass fem L^a fe feu reitor, Los reitores tambe naõ pederãõ
mandar pedir nhũa es molla achina, né out as partes defne femL^a
de feu puincial, Ené hũs, ne out^os pfden^os fazer nhũa forte de coufa
que faibe amercadoria, ne air daõ fia pa Igreias fpadarapobres fal
nofe & orté de vicepl. Lemadafe alguẽ dr. deputado pafayor igreie
& mad dopcurator pauir em pregado em outrs, E naõ é out^a coufa –

9. Os srman guardaraõs queregra. de naõ dar ne de receber nhũa coufa
femL^a de fensupor falufte for dos q' vine L^annaõs étre x pads fti
vuri & geral, ou, en particular la de podere ter cotas coufas mendes
& p' entas tam be as poderaõs dar aos x pads. Etambé poderãõs rece
ber os prefentinhos q'elles lhe trouxerẽ, fer ginde des artesias en

geitalos en fãpas, mas entregaraõs a fens du pret te dog desfẽman
lhe dere, falus fealgua coufa clles lhe quifere deixar: mas naõ fe
lhe permitta q tenhaõ nhũm dr. neainda fpadarapobres neont
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Cousas-

10. Também poderás dar aos xpéos cotus de rezas, Veronicas, cruzeiros, registros & nominas, mas na's darás contas bentas de ordenar sem la Jop & reliquias não as darás denhua man^a. & estas riqsas as hás de dar mas ficarás referuadas aos supres de man^a. & nos p^o te ordenado –

11. Nenhũ dos nossos vestira, né darás denhua man^a desede, La finé cingidouros, né forros de barretes, ou de chapeos, nenhua out^a coufa podemos trazer deçede. Também nós darás lersupetas, dobucus, & mantos de pano de ptugal & fer em estas partes muy custos & preciofo, fáluo fihua capa de agua q^a d^a na's & caminho pafe defendere das chuvas & frios. tambémão vfamos de fobrepeljtes demañadante lauradas, ne iftollas ne panos de baptifmo ricos forada forma & esmdada qllof^a. vífí^a. poftoq^a poderás ter eflas Coufas em comú fnas cafas principaes pẽm baps. diachgels günde &nores-

12. Tambémás ferá p^arfo dos Zaziquis en cafas beobus dourados, fáluo fe em algum lugar & relpeito de auer grades tontos fe cocede fer dellis alguamas q^a fe dê a nofas cafas, mas bé poderás dar delles aondes hapera ornant das igrejas, nas quais tambése poderás feruur dos ornantos q ha ede thuribulos & naveta de prata, mas fe poderá Gagors expauzarde fajere outor ornantos ricos decedessborgados de frige! q^a cufta mto Expaçilmte. fe dana, & tambése poderão escupar cafticaiffẽ pre Espaçidmte. Entre gentios.em fuma detal man^a fe procure alimpeza & Conveniente En Jepad afrinas cafas comonas p^ats q^a nada fe ne Was Faufto nieufe & amor dige fonofte pobege-

13. O dachina out^a parte fe mandará aos nofos señores p^a q^a fe inzierd Juras Ema Tua cafa, fe metem ben cómunda de cóforme avegraça do the seter of the ue, Saluo feu ao fupr perece fedar lhe comonece La pareça: Com esmo fe faça doof ue perars Reit^a. mes feas p^as

eftiuêrd nas residências, fe lhe madama la fielnte pellos Reit^a.

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Do collegio Noviciado & Seminario.

Cap. 9-

1- Acerca destas casas se tratou na pr. Consulta na 8^a. pregum mal & depois fessionable Bungo se tratou dellas na 11. preg^a da 2^a con fulta Em o arte 12^o. 2.is, dapr. congregaçã prim^a. tempo deras Entender onde se detornar apfox colleg^o. & o Noviciado mal q^a experiencianos da Entender q^a infia files & o feitas amudança fad todas as coifas defapel Equa prestos se dez faz o q de fazer em tps & e grade custo & trabalhos q^a de fegrade mto o V. pl. de sapão de mandar fazer obras grades e den: ous ts & minha parte nenas casas nenas igrejas, mas pour q a fdesfide remedios capazes & fufientes papasar avide & se façã cõ pouco gar faluffe & õps alçus? da tence nos forçase a fazer alçua maior fa brica Emalg leon lugar aõ tam Re nad se deve fazer feras quando hai perigo de o fazer alterar & cajemos en fus des gré nada fazer como també se cóchius no art^o. 2^o. dames ma congregaçã p^a

Do estudo de sapões Elatim. Cap. 10-

1- Conformandome D^o o q acerca dislo se tratou gbina. 2^a preg. da. 2^a con fulta, Como no art^o. 12. dapr. congregaçã, pr. mte tenhefe de quiesti ante O anof regre in falivel, & todos os pel formaos o'drous: astanie vê acrefapad se façã as menos & hu arms estudar mnt deuceres alingua & nalgua parte, fa preder, tabem os cultumes de sapão, vencido todas as dificuldades, & mto pudeBeaner Ealgus & entender a cada poté vir a pregar se dezigarad no criado iradiante, q orpo fa comodida de thider lugar, Eno mesmo tps a prédas os coftumes da policia de sapão thes auifes q temos sobre isto se fijerad & juntaente ia sempre radzi na, que exfine a lingra, aos qui pafapes notpd Gestes ahi, femfer ollo reitor empedidos, Eguto ao estudo dos sapois afsistilaõ como no feu gafimo Entudo se guardaraõ o stop. Vifitadoe afa ordena to

nas regras do seminário, Ens. de art. 18. da congregação

Dos doze. cap. 11

1. Tratou-se dos de Jucos na pr. Consula na pr. 16- na pr. 13. Ena pr.^a. Congregação nos art.^o. 19. acerca dos quaes se ordena as confes ligues. pr.m.^a. Os de Jucos serão como os pr. other residencies do Viere as cafes principais hadde a codex também a amef, 2 ass mais, offer os mesmos comed aos doze E da mesma man.^a. serão os mais moços E comonos ascodin do aofernios da casa como osupr. the madar. poderad também ser castiga dos forde do Reitor, Labde obedecer ar jmad jiece jacus porrão celle os nad hade castiger sem rede de Rector, mas nas deixarab de acedir a seus pe. ogll também teraa Cuidado de ter conta Con o Lex do Jucos. Eq. se afulta rem os pe. cadames também se faça hum pratica aos de Jucos E algur ospe. cadames também se faça hum pratica aos de Jucos E algur scribe alingon se fonger, ouf algu hread hapas instruido deal Ju p. Jof the hade dizer.

2. Entre os doze ha também de aner diferenca de graus, E f os tres he pregadores, ankomes de vdade, E de respeito ainys do reitor dena comer apartados dos mais de Jucos, Enes Jerniz amef, E também comee as vezes chofe qn. fore coeller othes aldeas, E dar the out feme lhites preniligios, com ninus Contertes, E psexeré na igreia d forme as of op. Dicept. ordenaz.

3. O admitir acstzgres de de Jucos, E também despedir os q Ja fore admitidos pertexce ppriam ao d.pl. faluele elle der ergeral estabaccaasl gu Reitor, ou fo he ausente, E ouve se perigo em esperar resposta do D.pl E fobretuds Schag de me. de aduertir de coferuar na ige Ja. E tersem conta dos q eftruerão ia xella mtr tpo E termined be ainda q fosse ia velhos, E que pudesse Ja feruir pme, E tenhase também q de conta de os curar em suas doenças.

4. Os Reitores poderad focar E mudar tambem as residências os dejuary
qn. forem pregadores, E tambem os outros of Seruicos pes en outros

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minister auédo rezas paisso, mas estes of of nab Setroces & bem Ene
 cessidade dopons Como os outs comuti. nás os me darab seomla do
 vpl. ou sem out^a causa urgente, saluose fosse cóthapedir, oupase
 čer assibem as mesmo p^a

5. Quando os p^{es} fore dehuá residencia p^a out^a deixarão os Reitores fr^a
 cõ elle ofen dofugu, Etambé'n a ter dous mo cos oforuiab oforuiab, Equeiras
 Je belle, Eterad també l^a delle conceder 3 levemais ã assi thepe
 refer conveniente.

6. p^o cure affios Reitores Como os p^{es} 3 os dofucus se spucité espiroin
 tude Como enfeu estudo desapás, E guarde suas regres cos keitores guarde
 acercadelles aregra 43. defen off. cos p^{er} a regra. s. das residencies,
 Edepois de aver servindo a Lox tñnelles os of fore habite sparecer queo
 merece poure coop^{er}.pl. 3 or metas 3 seguir seu estudo delation,
 desapabno semin p^a posao sair 3 Semabs, suexeraturé je emout.
 minist^{er} angrines najgria dientes, cos f parecer frad poderad sa
 ir, népe ser pregadores, né hrmers. ã^a ha fregides se emfadarenes
 residencies Lepoderas Enas casas, ou collegios principses é algé's off ot
 mais graves conguines conteres.

7. os dofucus 3 Sereceberens Semin nab feiab demeros idade of dedoze
 anos, Escias homrades des degtras de tonobara p^{riba}, ou f^{or} demexce
 doces du machisins homrados cos^a estiucré nesresidencias coos p^{es}
 na's sivá demenos idade of de : 6. annos p^a os poder aiu dar nog delles se
 pretende, spodemse receber aimdag scias demeror qualidade, porro que
 schede pourer ã^a sepuder 3 seins també honrados, Enes caps princi
 pais dos Reitora dos Lepidé receber ainda demeros idade comopastaré de
 12. annos elendos grades, mas chalgo Gparticulares cinster causes
 podere op^e Dipl. dispensar en todos os ditts cafos.

8. A ji os dojuces Como os tonobaras Ecomonos có forme a fengrass sezad
Entodas as partes tratados de hua mesma man ã^a as vestido, forme
aordigacerca disto esta a dada co mesmo se fara ã^a ao comex tirades
agtes Jojucus, ou rapados garsup^r. paresez ose trasé deont mana
--- OCR End ---

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Qua do algu~do ju~co se forde nofsa cafa fette irerad os dobacus decat
gapreta, Ecreterad os anaxes Equimáes fajedo os mais curtos ama
via & fique a chara derapados Je prés diferenciandofe dos daigrei~a, Ens
~de mejs com freme a~g aprudencia, Eacharidade ensinar, Laof elles te
~veré merecido se despiad demand. & nas fi qué encrfos daigríca mares
fethe busque amos, nious? é afos pois faltedefue uscacão –

Dera os dofucus posto~g nad. deus auernhú cafo referuado, em com~è dem
os Reite~s aos confefsos q foré peracalles depurados, achando q algú de
fites caibe enalgú cafo contagiofso com 3. pausen depredécín kuida
~do obrigados asetiraré das occasioes, ouader [a. G] os tire artesde os ab
soluere, tendo també respeit~o em g~n~ for possivel quefe indé també
os forab fens complices–

Douestido Dos nossos, E dos
Jofucus- Cap- 12–

1. Acerca do vestido dos nossos Setratou napreg~a 19. dar. cofella
E no art~o 31- dap~r. congregaçs Erefsiminde ~cheezm os reite~s le
gaies I nas resoluções da dim pregu~ta estaadito, se redená as confelise
~guites pr~ mt néas no tors, néos chuces vestira~t nnius man~ deceda
demar & né nobis, né cordoés, ré forets de barretes, oude fonbrei
Tos faras dece~da–

2. Todos os nossos assipes com~g frmats ucstimo camisas fcalces, ends
Catabires, co~rrompertes abertas Egoriel a levando Emages langues
nom~ Lem sina estristas, cos somads Bharecde do buge sobre a~
pera f~t~ q~llo lho Emant defapes, cosp~s teras p~o senppino kabin
decima o m~alho dost. usarás q~ nas ollos machis Esidades grader
suavisitar alg~u de mas q~ cafuelgaré, ou fore olles aldees, raas
co Fic~es fora los machis Cidades principacs, & qu~ foré en barcede
ononuar lama Cchuina u saras do mesmo dobuca podem ser deazul ou

Japno, comotido feran deprets, postos o forro podem ser deazul ou
pardo, cos tou prés a senses & cam, serab o~ndobaeus coborta com

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mangas a beras ou fechadas, ou ferão nuno cos Cingidos comfen
 Japno se ufab & barretes redondos agora ferão por enpingal, agorra
 enfapar jnás cubido as orrethas, ne se fciaõ f. de out. man. q. gredõ
 dos como en Grugal se ufês, E daqui endiante não se entzodaza nhũa
 out^a. man^a. deuestido mais q̃. os estraditos edebaixo poderad trazer
 giboés, ou cabayas demand. q̃. quizerem

3. Quanto as calças ferão de tabis abertos, ou ferradof como elles quize
 rem E alsi mefmo fervilhas ou fapatos dem^a. onde hũa fola, Exas pcicios
 ou out actos solenis cure os p^o. eftidos deter & Haz de chinellas, renou
 tros tpos affiches como os frmaõs poderão também Harde Biquires mas
 os p^o. q̃. unas a Conites, ou auifitas, ou pellos machis nao sempre cal
 çados, E não descalços. mas indo fora dos machis, ou plas aldeas farnbog
 quzeré, Eos dofucus q̃. lo aizdarẽ amiffa, ou fore a femmelhantes actos
 solenes nefnes descalços, mas cõ feus tabis, ou feruilhas como pudere
 aver, Et entefe de preposito paifto guardadas nas acrist^a. E pcosanas
 ufẽm de natabojis, ne de chinellas ollos 3 prquis, falufte Genfirme
 dade fus rettice riuefte Ca

4. Os dofucus parefe differenciare dos Irmaõs fhares decatabiras, Enab
 camifas, e feus anaxes & quifmoés ferab azuis Enás pretos, fos dofucus
 poftirá também poderão fez pretos ferão mais curtos das degas fe
 mas õs p^o. casa comumte nas dwarab denhua man^a. de barrotef,
 falus & cafo do frio no inverno se co ceder nalgũs Etodos trazas
 calçou deveras e deinvezno-

Da conuerfiação e enfino dos xpaõs-
 cap. 13-

1. Tratafte difto Nca q^a. preguita da a con fela Enoart^o. 9^o. e 29. da
 p^a. congregação cõa fua confulta precedente, posto conforme as oc

fíões q̃. for offerece fe deve femp̃re fra diante na couerfaõ: годаша са

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morart 9º. da Congregacao de Japas se diz, se ha isto de procurar com prudicia detal man^a. q senão derrame & comp^a. mais dos conve extere ando detal man^a. os corpos das casas e collegos q padeceo em si detrimento e cause grde dano na zopas da de ia feita. E postog o determinar se conven afceitar nolas enprezas dependa de xarias Circustancias, terna sempre osupr. de Japas grde tento denas des conferiur, o collegº. E conuia do tirando the os obreiros necessrºs. Etambé as casas principaes qy seos com Ristorados pcurado eng^a. for possivel q entre ellas suas rendicias fique sempre onum. denoue a lem dos Reitores guardadosse gidente demandar a csias exprezas Etambé as residicins seguitos imper feitos --

2. Onde denous se começa ouvej se faz do comercio suprede com madu reza e prudencia. E portog se fizese o mesmo se principal qy co grde parte dos seus fidalgos não se façãos estrondes endes fazer seus splés, e queimax lhe publicam seus idolos, ou cortar lhes os fo sinhos fazer lhe outs despresos semelhantes eindag o que mais se covertem mas Secretamº. ponco pouco os tr fazez os mesmos q re Equicine co tpls Secouertas Enigreras, ou exout ros poiitos de mane se le cofarue. E não se escam da lzem orgenhos, dizendo q onde emtramos aso lamos & destruimos tudo --

3. Quado os se fizer med posto & có prutécia se deve procurar q cifer ainda se coueztas tambem seus na spatos todos. todavia não se deve co dema ziado feruor aptar q & ceda co violencia coses na sallos, ne có indis crição qto dano q dissos se pode seguir, mas tudo se faça com nidade, & quietação --

4. Onde o Ions principal for ainda gentio nação se não faça nhia Vestas couzas portré algups dos seus fidalgos, & se me se fizeré subs

mas não se a levá tem publicantº. Crujesthos caminhos, ne se façam
pomposos Esolenes Sem ter Pa on aver Cosentin na nay
Icisors ou festas publicas fora dené Arca, ne entermmentos
dos mesmos Iores gentios, & q asi elles Como sua gente a costumad

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tomaz isto mal fajedose Sem seu Consentim^t parecedo Jefus
Enfên despreza. E fe the te pouco refp^{io} Sacatam^{io}

5. Ainda feia entre pro^s & dinerfos inconvenientes não conven
alené far tantes Cruzes ollos caminhos publicos Epif^{ton}kúpe.
aleuataa daquiadiante Cruz sem o fazer saber afeü Reiter oqual
Confiderando ò conné poderaa dar, ou negar afel f^a

6. Ò q̃ quizere fer Xpats fê cure ò feind bem catechizadas Esendo p^s
de Entendim. fe thes pregarer Comum^t todas as pregações docatechifmo
pregadothe fôme hua fú duas vezes no dia, fe poderás baptizar fe lhe
fazer outas pregas de òuniões Enparticular, mas coõlh forem
rudes L depouco engenho fe a coms darad daras pregadothe coñ coufas f^a
Cris, Ene ceba breve te toornadothas ^m tas vezes adizer pages En
teñ das p^s por tões federe curar ò laides òas orações do pater nofter
Avem. Credo, Emadam^t antes q̃ fe baptize, todania fe otponés der
Lugar os poderes baptizer portokasnes Leibes, pois comun^t culh
mab deas aprender

7. Pera Enfino & cultivação dos purs i^a feitos xeias e pratiqué es kei
tores as regras do cap.4. de feu o ff. E faca també'g'os p^{er} guardiasingnes
des refidecias efpecialm^t aregra. 16. Coasmeis Seguintes

8. A Doutrina fpār fe enfine fôme huãnez notpo comum^t dom. dia
End findella rezemas ladainhes de N. f^a Enaffê obrigumazivaella
Comunt os meninos Jafe k̃ ka, neste p̃m̃ira q̃ venhãa clementines
de déz annos pa ri da, mas cõras as façadexsiner é fuas cafas pagthes
Gas tem acargo, Enas inecas tan bé fe enfine antes damfêen erments
fe aiûta oþue ò dibondés capindles, ato da agente fafcdo falje do
Juca q̃ puder fer wensine, nao tendo ofomad, oupe tpo pa ofejer

9. Tambésê cure q̃ ain stles aldeas algûs borzos dar q̃ tẽ cuidado dasigrejas

ẽ enfinẽ cleas ar pous õlla doutrina inpre, be, E tanbẽ'g'ain alguns
cegos quas enfinado este doutrina, Edagui e diante agora feus

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orações, agora doutrina depregths nable ensine sutes of as desta doutri
na q estad impressa-

Dalimpeza q fe hade guardar nas
Cafas no Comer Inotueftidos.cap. 14

1. Tratoufe acerca disto Largamte napregte 17. 18. & 19. dapr. confelia
fe Japão, Eem fuas refoluções, una 3. con fulta fra e Nagasaquian
tes de congregação e diverfos pontos. Enamesma Congregacal no artº 25
31. 33. & 34 Eresomido toda esta materia E alguns pontos prm. as fa
bricas todas f daqui ao diante fe fijere antes de fe começará Respeita a otra
ca a comodadn as modos de Japão toda p fra cinte. Gabrafé todo o sitio rs
q nelle fe ouuer de fazer portog fena's aie de fazerõ entãs mais ghua pe
gna parte, Lantes def mas naobra fena'rde atraca aop. vicepl. dema
na ofe pofsen bem entender paf elle cófua cófulta có algué official
& dito saikto over examiner fe come be ordenar of the parecer tend
fe nellas efpecialmte nas cafas principues refpeitos efaserfe naparte
dianta. lugares Ezaziquis acomodados pros hospedes có fua cozi
nha, despenfa, chanogu, latrines etc. detal man. & fique aserve
tia Comoda pa a cafa, E fena's deusce o interior dos foresty aonde
farão os cubiculos a comodados ze os pu Efrnabs k mana & fíge
recolhidos Ebé acomodados

2. As cafas comum fe facaõ de pouce gasto falufse algu so as quizer fa
zer afue culta. Comesmo fe guarde na fabrica das igreias, asquaes
pouré corode dilige g'or xpire & f miles facaõ afue curra, Escalgust
lugares foré os spars taõ pobres q nas polsaõ fazer todo egaro fer
elles of pode fe podera aindar coa tje dr. pa ogares dos carpinteiros
pregaria mas nas queré do elles acodir coog pode bastarea forerfe pe
los ms fus alguas egreies pera remedio de muy pouce gasth atregon
vergonhades femonas, & determine afajellas melhor aind dardo
co of pudere, Eem fazer asditas fabricas mais fchade & cumar

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1. fiam capazes, defcentes, & honeftas & fumptuofas, Ebé laurados
Éfúas rodes afígricas fechadas ao derrater denuricabe cohuas &

2.

3. Dentro da cerca de noffas cafes nab fe criem ennhuaman nepos
né cabres, ni fe maté nellas pozefs, nenacas, ni fe faça criacadde
nhua deftas Coufas é terras de fnocés gentios, especialm. aondefe
uaj fazendo azxpáldade denous, mas nos lugares de fes pãos, on
de noife estranhar nab fe phide criar algués deftas coufas com
tal & fera forn dacerca dacasa Como eftaa dito, mas dentro dacer
ca fe poderas Criaz gakinhas, Ladens coal q efte cercadas é húlugar
apartado demana a nad andé & cafa.

4. Tenhafe afsi afígrias Como afcallas muilimpas bé cékertadas
E na cozinha interior dos p. Irmaos ferendés fogois apartados fa
partadas pandlas & digos pa guijar, Eminiftrar o comer chamnaba
es comer chara Japas demana. Esenas mefteré quas co outt.

5. Nable façã cunhã man. furos ennossos casas, mas encadahúdas
casas principaes aia hu on dous tanatorios bem for climpos ondefe
poffad lauar ofpes Efrmados, cont apartado pa os doficus, os quaes
feião quidos de aguaquéte, Emais coufas necefs! afeus rpos, especi
alm.te qn. fe aix tad noprincipis de cadanez ofpes cors femits &
dofucus é as ditas calal principaus pag d'ifto fe fatis faça.afsa
poi's La faude climpeza.

6. Afsimesmo nianas mesmas casas outº lugar deputado pafaq xe
taqu Elanar as catabiras, anaxes, lonbas, Emailnestidosdospas
Efrmados & dofucks, Eaie hu'noco ou dous deputados pernefcoffe
de mar. & cadaku poffa mandar lauar fua roupa qn. quijer eftan
be fe tenha fora algué mother q tenha cargo delauar & cofeitar

os quimbres, & fe nad podi lauar en cafe paf en todos aia limpeza, co
fexto Enás fe em fade os Japoe's de fora e de casa.

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7. Todo o afsi p^e como frmãos Edofucus tenham huvestido novo de q^e te firvão p^a as festas, Eviñtas, e as quadonas fora, com dous óriãos lépos posnog ufados e mesmo, Efeias e os p^eüidos de fanagari, tabis, Lenços, ton-lhas, E de todos os mais vestidos interiores conforme ao Rol q^e está f^o pellos deputados da congregação, os q^e terão todos os hift. e da çagarna ferma determinada q^e dee a cada hú anno se podem suprir athe misto-

8. Em todas as residencias E casas q^e ao comer hade aver de ordini arros E xiru bem f^o e cosertado Cõ duas manãs de fais guizados charm Dia-bé, ou chera Japas com seu post parto, calgu Conomons fervindo jto faizamexi, E aos dofucus sedana de ordin. fengoqui de arros brãco cõ seu Ziru, chũ fai cõ algu Conomono acrefcetando lhe a Guacon ja nos festas Conforme ao costume—

9. Entre p^as La onde nafse estranha sepremite tendo respeito a natureza. E neccsidade dos de Europa e p^ola tambem comer nach E por co dous cousas guizadas aman de Xar bé cõ tal q^ese ponheã na mefa repartidos, E cõ sex serviço a chara japas metido empires fê ofos E se fazer tab ã des, e parecas dis formes eos Japoés. E os comeres de Carne, ou outs p^odem dar mas chuizo aos Japoés se dee epfole nas oupires as mó de Japas, cenas Enzarayoquis, néos caris, cou-Dirus de nan ba federte dent. enos goquis de arros Comoferédoya ru de Japad, mas deité farros dos goquis na pfelares as ndeuas os Vitos Dirus. qué afsi oquijer Omer—

10. Guarde se tambem ennoças casas os cultumes da policia de Japas e forme aos exifos q^e estaõ f^o acercadifto reviftos E examinados ultinam te ollos p^e Vifitador os quais pouré detor todos

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De como se has de nuer os pes Nas oblações

Eermollas gos posso faze & seus defuntos. cap.15-

1- Imtase Distono art- 26- dapr. congregacad desapad, acerca doigt sede terminaras asseguintes cousas. pr.mte todas as oblaches Eesmollas gos Xpers faze assi em dr. como Em outras pessoas, & des pay de digas misses, a se faceb enterrantos coxtor off & Seus defuntos, como quimoés, arnes, cauallos &c. & ficas de seus de funtos selles man das aigreia, asi ollacos titurcas, como & declaraced dop Geral não se podé ennhua man reabi-pe. nofso eso. Enhsi enhua mana segaste nhua destes es molles pa ouso de nossas casas, mas pe & estanove igrice sexcustume colonnaelysode fazer Semelhates esmotlles prietenopop ad tempus preposiadastacs ss molles receber pese dispensar aos pobres, ou pasigurier é reseperasi greies. E exmides fnad ses des cases ppries de comp. mas dos mesmos fazedose isto deralmanta q todos entendas Esaibes & senes recebe pa nofso fro, Ef isto avendo comodidade de algus xpers fieis feuins mats Sepobné estus esmolles dispenser, se faras entregar aellis, Enés os ave do se dispensarna ollos por atec N.p. out. coufa ordenar –

2. O mesmo sefarna do arros, bare, Cout^a cousas de comer & ses deualia Ese pode conferuar, Gelles a custumas der, peq lhe fação off. rediger Mifsas agora as offêrecad antes, agora depois, mas qñ forem confas de pouco unlör, Efe offerecé mais pe mostrar gratides Ebon Criaca ao modo desapes, & pa recompesa de misses, como qñ de aljé vinho, frutas ondutas sacenas, glogs segestas, as poderas tank receber pasen

Das confitsões Dos doentes, Emises

Jediyem onde nashaigreia. cap. 16-

1- I ratase disto no art-27- E-28- damesma congregação, aonde seordenarao as couches seguintes. premt. & qñ pole falta de obreiros, & multidad delugares calmas, q ceda ptem aseu cargo, nas fom he deinse) nel fin finito trabalho quer a codir a todas as confesors dos docentes

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a fab chamados mas he coufa imporfível E degr.de estorno pa ogouerno & quietam.to de fuas oue.thas, qg derxaõ destaman.te de confellar amaior parte Jete pellos lugares emmetes gerras amaior parte dorps \edesauade, fforcas eix Exir aas confifioes dos doentes q estas duas, tres, ou +mais legres longe, Educando as confifioes dos fãos & omnia.mtas vezes é lugar deké doerte acheo hu bebado, ou out.incapar ou Tha pouco q.fe confefsion. Enab re' doenca deperigo, pafe dez acfte estorus Etrabalho gr.de algé remedio, pareces na congregaçã fazer faber aos p. q nad fom.te, nem ob obrigados air atodas as confifioes, og eres chama dos dos doentes. mas q se enêde convinha deixar & elles as confifioes dos fãos, p uas confellados dos lugares, mas q se ouueffe nisto cõ prudencia Etento acudi do fom.te aqlhes q eftiveffe tas perto, & pudesse logo torner, ou aaf foubesse certo q estavaõ graue mt. doentes Een gr.de perigo fqual se nadacodia aos con fellar, Enad sabendo isto decexto nas se taue fsé Gobrigados a deixar as confi fões & omniaõ dos febs, pair a confellar os doentes, Epofitog acontecessẽ morte ne algus se confifsẽs nad deviaõ ficar cõ esculplo pois não podia alier, Le lles fajiad q convinha arezẽs, mas q. nad eftiveffe confellando fillos lu gares, en tas acodifsem como melhor pudessẽm.

2. Apos isto paterem os mefmos p. nisto algumais aliis, cos dentes algúa ainda pauraum pr. ordenar qllos lugares e qrt. fosse possivel õnuessẽ algumas p. prudentes scapeyes, aqué acu dilpe os doentes antes de chameros p² os quaes fosse bem instruidos, do ganiad de fazer afsi ge eindar os doertes aa contri cao, como pa fazer asaber aos p. q. estavaõ em m.to perigo. – 02. qfeme devc e primir en hua folha o q devé de fazer os doentes. E como os devé aidar os q estao cóc.lhe pa alcançar contricaõ E. disprefe amorTex bé, airdeg q fal ta dep. Jenes pudesse confellar. – 03. q se ricẽ apena q axegora se acuftu mou de ffp nhum dos q morcẽ Sein é terredo Sej pr. nad chamar p.pe se confe llar, mas bastara dijer.lhes q acuded as dites pefsoas deputades cfaõ oma jis q se contẽ nadita folhe pefe aparchex a k morrer.

3. Quãto ao lugar des mifas, aonde nab ouuer igreja, qg mtas peges ocorre a charofe os pes nos Domingos & festas principes de caminho en lugares onde na doentes q desceaõ de comũgar, coutos xplod En hua partẽno compendio indico i nuexto altare nad concede as nosos

o pfo do altar portatil pefe dizer missa, fenas en lugar q lía decête

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Ehonesto. Ef out. perte asei polle pobreze The pellos lugares como plos cases
Seré degentios, onde casados, se duvida se semelhantes lygares coms sepode cha
mar Paths & honestos, pareces as congregeças q este decencia Ehonestidade
Se ha vetulgar & Japas conforme ao vso desiaterra, Enas de Europa sefti sepo
deraa chamar de cente este lugar q depois de confextar ahi or tear có seu sobre
ces, pareceran ser lugar limpo Eber confextado ésapab, shonesto sepotera
chamar agtleg na's serve pe offet ijs, ne he de homes in femes, porroof fope
degentios, ou casados Lists atce N. pr. declarar out^a cousa acerca destahomes
tidade e decencin, Enas Sendo os lugares tues antes dute ospes ledigermi'sua
indag folé dias de fasins

Domodo q hás de ter os pes en escrever aos

Super: Edaranistas pans annuas Cap. 17.

1. Tratouse disto na consu loa ãe fez antes da congregacad en Niagas aqui, Ena
mesma congregacas conforme aaptt, se ordenas as cousas seguintes pr- os
Rtores & consultores guardi étudo a formula Scribendi, a spuns escrevera ep
Como em escreveraope v. pit. desapes sas visitador smgr^a estiver en fepéd
Escreveras os Reixes cadamez hunney, Esius consultores duas vezes noanno
mana the escreveras duas vezes no a^ons todos dos os p^a ã tivre car
go das residencias, guardando nodemais adita formula, Estando bisita
dor naindia the escrevem^a todos kuauez cada ano, Enas auédo visitador
Escreveras dames ma man^a aop. princial deindia –

2. Assi mesmo todos os pes ã tiverem cargo das residencies apontará Exc
o anno ascousas de edificacas, ã se faze é suas residencies, Een setembro
as mandaras a seus Reites os quaes detodas ellas edomais Gonue dedi
ficaal en suas & prias cesas farab lumbrene sumar & pontos ro
madarab ã todo odits mer de setembro aop. v. pl. ox as secretaris que
fazerem as annuas escrevendose tudo deta Lmant ã or posad publi
camt ler sé offenga alguanacase lugar, onde asditas cousas a conte
cem comsextodas as mais partes, mas étude se guarde afermula notiolo

de literis annuis, Especialm^a se guardi detratar dos casos particulares
& se remedeared nas confissoés pelloperigs ghanisto –

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De algúas cousas q̃ en comú seplikẽ q̃ en
nossas casas não se façaõ. cap- 18-

1- Tratandose estas cousas na consulta & de fer ã diagasaqui, antes da congre
gaçaõ. pr. me q̃i os nossos nes de fe lugar pãsuĩ? especialmte. os q̃ depar
te do dhaco Seĩre de toda a curiosidade & custume de ir buscando cacumular
de cousas palauar deprefente aos mefmos.

Como fe foffe obrigados de dar a todos algũa coufa, nefs supres tal thep̃ mitab
pofto & q̃ & Cibonad fe tira conforme ao custume da comp̃ & todas as partes q̃
bu com & ca não possã dar algũe coujinha asuĩ: & acfõ tinke.

2- Asfimefmo ne os supres nẽtium ouĩ. mandarea aos foreĩ? prachinade
prefente nhũa coufa temporal, especialmte. Camerẽ delles ouĩer con fas,
mas nãfe ghibe cõ loa-dos supres mandarfe a asuezes algũa coufa deusta, co
mo pa mostrar gretidas, mas não paverdelles coufas temporzes, E aos nossos
não mente coufas curiosas; ne preciosas q̃ rãs Serue aos relijiofo q̃loraõ
allĩ ordenado X. p²-

3- Nemošpos ainda feiad Reife ne nhiẽ ouĩ. daraa reliquias dos Serdos
a nhõs xpãos &ẽdar os Agnus Dei, contas bẽtas, E mais coufas deuotas fe
guarde o fe de terminfura derre dr. p̃ute depr. con fulta. dehapes-

4- Item Lr. os superiores foren viſitar de, ou, ou paſſando otles casas Eresidenci
as dos noſos nelde lhe façaõ nhũa manã de banquetes, mes fonte cõforme
ao Custume & charidade da comp̃. & hũ ou dous dias, q̃. chegarem como
f̃ festa & recebiĩ? de hospedes ſepoderẽ a crecentar duas iguarias co
algue fruite, Enão mais as comex ordineĩ. Esmešms poderab fajer no
dia & partirẽ, Eo mais q̃po ſelheden o ordinar. & conforme aisto tam bẽ fcha
de auer csos mais hospedeš q̃ deĩ tpo nãs fe virem.

5- Item Nadfe p̃mita aos Jrmãos viſitar, ne ſerẽ viſitados denhues molle
res ſalus ſe formoj frmãs, ou ama, aus Etie, of cours. nãszem elles

Frater Ecstas tarbem mui pravañ fe lhes concedavifitarẽ pois elles
podinit anoše café affur, mas bem podemos tomar, feus recados osépe
ifto fore depurados quádo ellas vem avifitar & treter cõpe-

6- & temponto de algušmocos ã fe accthem anobras casas fubpretexto dendase
zem catiurs, ouf outos a grauss & feus senhores lhe firerãs, agora feids

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Senhores Xpas, agore degentios, se podé Seguir mtos escandalos, qn
sad taes & se podem quietamente nejscear Cl jeus anos o faces coacherile de qá
ue, mas guardamse de irritar & agravar seus anos facedir aos ditos moços
E antes de deite fora, Esperecendo o ha algue obrigação de a codir lhes o faça
pro Saber a seu Reitor, pedindo lhe o q lhe deve fazer, ronesmo resguardo se hade
ter com os q se acolherem anoses cases & entenderem os Seus snhores os Médad
matar, & deve todos zourar em suas residencias & os tonos q fore xperere
cebab o privilegio da immuniidade das igreias, fejódo o é fear te publi
car, paq a contecedo fugir algu's aigreja, ne elles se tome, ne seus officiaes
faça force pe os quexeren matar nacerca das nosses igreias ccasas, & se fore
os snhores gentios, lhe dem logo cua sab cõ todo osegredo & presteza cófor
me aoq a charidade ordena

7. Assimismo Seguardé os pa de entreceder coos tonos, paq di ou acrecétem
réschis a seus Criados, ne paq lhe pdoem os degredos Leulper qtem fem pr.
falaré có seus Reitores, saluose far em casos leves, ou entenderé q os mes
mos tonos folgeras & entercedes & elles, & q doute man. costumado to
mar mto mal meterense os nossos & semelhantes coytas

8. Item, não se tenha em nossas casas nhuns coxoxus de cabellos panelles feruár
né acompanhar os pe

9. Item. Não se tenha cavallos mimozos depreço da man. q temos fitalyon
mas fortes enxos q poßão có otrabalho

10. Item. Não se tenha em noßas casas qnhum caso caes & mordas, e se ouver algé
q pareça necessario denoite pa bigia, setonka & tre dia prezo

11. Item. Não se faça leurar q conta do igreïn nhé réschi, mas avendense
to dos aos fiacucos como he Custume dos bongos

12. Quado os xpus fizeré em noßas casas, ou vigriias alguas representa coes, co

mo Custumas fazer pa festisar os sacios, nas entre nellas nhé's doins
os frmãos, E antes de se fazeré os ditos autos, os faça dos pes mickexa
minar pa scias decentes, he honestos, Enasaías nhúas cantigas de pa
godes, nem nhúa cousa menos decente & honesta como, as vezes aos
temas fazer, os q fere entremezes. a que chamas quito gues

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1-

Item, Nos Setenhas de ordinari moços casados em nossas ceses, querendo cefer Sefore casados, Eme bonner rezars pathes negar ocasam? tratem com seus Reitores os schade fazer delles. Sendo liures se despedes, se algum zab com algúns não dispensarem os superiores –

Da Musica & canto q'schade ser

Extrensar e ne os nossos. cap. 19.

1- Tratouse disto na mesma Consulon de Niqueraqui lazs depois de acabada Congregacao, nesta se concluiu q'uisto ponce applicacao, e os japres teaspo a a predex. como ouver diversos nossos instrumentos nossos musicos, tambem conto de orgaões corpo & nista Segesta com tanto trabalho sem fruto, E ser contra. E a lhes do costume universal da compa. Sem haver aqui rezpés de dispenser nisto q'ha na india daqui adiante nos Seminarios não se ensina se a aprender canto de orgão, ne a tanger violla, arpa, rabeca, nesoutro instrumentos musicos, q'uas fosse de tecla, mas some se ensinaße canto gregorians, E a tanger orgaões, Sont instrumentos de tecla & potab servir pa eigreja, E na igreja diante da mesma maneira em nossas igrejas não se ve sse de canto de orgaões, mas antes de canto chas q'chamao gregorians, onde Canto e vado simples a sofrer modo, saluose for em Niqueraqui o respeito dos portuguezes que ahi vem –

Da vi forma de q'se hade ter nas

Confes do culto divino. cap.no

1- Os Domingos se benzerá a agua antes da Misra do dia E hua meza alba cuberta com hú pens no m. de capella, Enas havendo meza alta se benzerá no altar, Enas em Banquinho peqno. So Sacerdote q'bere terá alue cestolla, E nas festes mais principaes do anno poderan ter tambem capa de asperges, depois de asperger voltar, assi mesmo, Essimist? como nerde as misal

com aspergeres ornatos, & dijuces, depois izená asperger otons la
camisamas alem zazaquis q'estivere ahi, se o tono estiver no corpo de igreja
Ja depois de ter aspergito nas camisamas aspergerne otons, E depois irão
os corporados igreja iraa deitando assabenta copios
E mesmo Gambas asperes, deitando huanes amas de sout? amas eõ

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querda, demanta & q̃ torna acapela naõ tenha gasperger, racabadanom
cao no mesmolugar onde benzes a agoa, toma zna ahi mesmo a cadella, Eco
me faraa amissa do dia.

2. Procure fe en g̃ut. for possivel q̃ ain sempre pregečk nos Domingos e lectos
deguarda aquel de amiffa for cantada feram depois de Evāgelho, Ese for re
zada fe faraa acabadamffa, Enãos pefe de m^a. hore ate tres quartos, escoğ
prega for p^a. Sendo o mesmo q̃ diz amiffa tireraa foñe a cazulle, & pregere co
alua Estola, Csendo out. p^a. pregarea cofsobrepeli feltole fem barretena
cabeça, Esendo femãs pregarna cõfobrepeli fbarrete, cofdejucus cofsobrep
lis fem barrete, E todos antes de pregar tome a benças dop. q̃ diz amiffa scried
for elle mesmo oprege dor, beifande affeldre damestima Qui fe despede dolla
Ena pregação vñem todos de tomar agraen, como he custume rezado kuat
vem. cõ a copenha as pregador chorreligio fe for algẽ dos minist. q̃ a
Jude's añ hãos sobre pelis como estava feruiindo, Ese for outre izan cofer
dobneu femfobrepelis.

3. Entodas as partes fe publique aos Domingos nañiche do dia as festas q̃ em
Europa signardem, fe foi mesmo os quatro tempores, cas digikès dyem do gesti
tres festas seğuardas, ces triphães fe Jehuem na sñardade de Europa, mas é
Japed õ Yera oppedde de aimdenoun, tos pobres muitos néofe o bregébrera
guerdar as ditas festas, fenaõ foré foñte alğues principaes, neğefuar
fuas viğilias, mas quéquizer guardallas, ou sefuar opoderaa superõ fue
deuncas Cas festas q̃ Tehao entre o ano deguarder, ou publicar fereas
seğuintes.

4. Pr^a m^a fe pcure q̃ seğnarde todos os Domingos Es dia do Natal, diade
pascoa, ascençao, o espirito sancto, dia de corpus xpi, diade a sumpçao
de N. S^a. Es dia do ringopprio daglaigrica, Ecstas festas comunt. sepa
blicarãs q̃ deguarde, as out! poltos fe publique, como cotradito nisse o
brigaraõ a guardar, cas que sconvéré de publicar feras seğuintes.

University of Saint Joseph

Bibliotheca Diocesis Macaonensis

Em Janº.

Março.

Aopr. Circuncisio Domini.

Aos. 6. Epiphania Dni.

Aos. Anũciatis Bª da virg̃.

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Ecuereiro-

Nouembro.

Aos. 2. purificario B. M. Virg.

Aos. 24. S. Matias apostolo.

Comsua vigilia.

Marco.

Aos. 25. Anũciatio B. M. Virg.

Majo.

Aopr. S. phelippe & S. tiago apost.

Aos. 3. inuentio Sanctæ crucis.

Junho.

Aos. 24. Natiuitas S. Joanis bapt.

cumsua vigilia.

Aos. 29. S. p. E S. paule Apost.

Com sua vigilia.

Julho.

Aos. 25. S. tiago maior cõsuavigil.

Agosto.

Aos. 10. S. Laurẽço martyr cõsuavigil.

Aos. 15. assũptio B. M. virg. cõsua
vigilia.

Aos. 24. S. Bertolameu Apostolo
cõsuavigil.

Setembro.

Aos. 8. Natiuitas B. M. Virg.

Aos. 21. S. Mattheus apostolo.

Com sua vigil.

Aos. 29. S. Miguel Archanglo.

Outubro.

Aos. 28. S. Simas & S. Judas Apost.

Có sua vigilia.

Aopr. festum sanctorũ omniũ cõ

sua vigilia.

Aos. 30. S. Andre apostolo cõsua vig.

Dezembro.

Aos. 21. S. thome apostolo. cõsua vig.

Aos. 25. Natiuitas Dñi nři Jesu xpi

Com sua vigilia.

Aos. 26. S. Esteuã Marthr.

Aos. 27. S. Joã Apostolo. & euang.

festas mouiveis -

Quinta fr.ã des endoenças des dom.

dia atee a sexta fr.ã Seguinte ao

mes dia.

Apesar cõ duas ortanãs.

Ascêsiõ Dñi nři Jesu xpi.

Pentecostes cõ duas oitauas hua

vigilia.

Corpus xpi.

Os dies de Jejũ moniueis.

As. quatro tẽpores Do anno.

A quaresma.

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5. Todas as sobre ditas festas & vigílias damant & estra dito se publicaraõ ele pregador acabada a pregação quando aouar, Enaõ a avendo as publique ku frmes ou dejucu cõ sobrepelis acabada a missa, dando se breuem.te a entender a festa he agta que se publica –

6. Os Domingos no cabo da missa se dara abroluição dos picados dos uemacsplo fa cerdote fazendog os ministros Emininos E os mais q̃ foubarem diges a confesser geral e latim emuos alto, e pauszadamente. fazendo the saber q̃ & ella pede plaõ a N. for de seus picados, depois dequal diremos sacerdote Miscreatur vestri etc. dando the a bença, E acabada a pregação q̃ aouuer depois da missa E publicado as festas fediraõ os tres pinostres & tres avedtaras confor me a costume etc –

7. Procure se q̃ diga a missa de dia cóue pregações quétomais cedo puder for a como dando se mltos a pous, Enaõ o fazendo esperern.te E mentes se ajuntaõ antes de começar se a missa se facerezar a todo o povo Juntos os dez itens dosumaris da doutrina como estaõ impressos, os quais acabados se começar malogo a missa, Enas missas q̃ do nao ouuer candeas decern, se poderne feruir, candeas defa per –

8. No fim da derrade: oraças da missa todos os Sacerdotes acrecente estas pa luras acostumbradas – S. et famulos tuos Papam et regem nostrum una cõ prole regina, atq̃s propositum nium, nos et congregatione nostra cuas tumque populu xpianum ab omni aduersitate custodi, et pace tuam nis concede temporibz. Sem nellas Gonome denhua pessoa –

9. Des dos Sanctos aree acabar de comungar setenha accesa huatsche oxon dea chu zochiizo depec, conforme nog se dirnes regras do sackristao zda mesma man. se face quando se da a comunhaõ a alguem, se isto especial mt. Se farannas casas principaes, Enes outas onde os pertinere dease to conforme a comodade & perafeo tiverem, Ena missa do dia sepcure avendo comodidade, seins vós os ajude, E podendoser fical Jemios, En

len diffõ aía outros q leuem os tocheiros, E oruribulo, ogt levaraa zar
be formas avendoo Eos que levaré os tocheiros feins dojucu –

10 Procure todos ã guarde o bé custume antigo de os mininos cõ dor pon
respoderem a mißa, E diges em voz alta E en latin tres vezer Due non sum
dignus &c. E tarbe ã quando a fuf comunga diged todas em voz alta com

fissas enlatim & seria antigamt. vsada edemta dexaca's-

11. Cadadófucu teraa sua sobrepelis p pria deg hade vsex afsins spåde misin como
gruas a procisors. Enterna mtos de defuntos, Lasut actos solénes, aptveras
mt limpa Ebéguerdada, Eguardé se de a botat no chas depois scaneré osado
della, mas antes a törné a dobrax Eguarder élugar de cente, comesmo fação
Jos ornamites Imais cousas & serve as custo die tendo grde cuidado desde
elles Etratádons cradenida reverencia Edecencia, Eguardemse depre osba
ricks dos por notpo da misse sobresaltar, mes ponkab namesa desgalheses
ou écouta peric, Eno fim da michen Modenesua mas

12. Tenkas turbé gíde cuidado deseré diligezzs é responder inomais ferui cole
Missa, estando modestos Latentos aof fare, pcuerdo & nás feltzagen limpe
Esu. purs das mifarnagelieta, ai quaes leveres sempre as m² do alter abde
estna op. qu!! as administras, senas for no aps Iclavex dermabs, & of enta's
hade esperer quan op a lavalles as canto do alkar -

13. O ministro & seruc amissa agora scia irmás, agora dozucu aindarma axestir e
deeper asp: a que serue, Eentre tanto o sachristas ondeo ouvex sounex afsendere a
as candeas Efaraa aomais I fornecess: nsaltar, oféssir do op. ache todopres
esperando

14. Engu estea opono Neigreïn shamisen, ou ou vinden, wingtiina feperebé
Servico ad altar sem sobrepelis, né seiras aigrira sem dobu cu agora seccoin
mads agora difucus -

15. Quando ouuer comunkas nás damo olave zoris, né aos da comp^a. né aos de
fore als caby, mes & out najs -

16. Aos sabados atarde se direa a salue naigreia coosuersiculos concás có
wmente artpo & se vezano breziaris, Easecas sediraa empragt acaba
da setagera as anem. I depois immediatamt. Se digas as ledainhas an

tigas Lacustumades Ehapes de N. s. Coasracas Bicct gloriosa.etc-
Ens fin os tres Pinssives Lavem. chalgé prales comoke custume, on
de ouner países comodidade -

17. O offre descandeas & Ramos co juas pro cistisés se fatan como estanomifal
Rs mans e depois deop. tomar pr. gesi asditas cousas & mas de algú me
tro p. seo ahi owner as daraa aos out of Comella a tomar asditas cousas,
Giras de dous e dous co suas sobre peljes restollas a tomar asditas cousas
fazédo 1ª. reverencia aoaltar, e depois pondose de giolhos diante dep.

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beifandolle amas q. tomas acanden ou Ramos, Leporelles damesma man.
 faræs os homers Edchuces, indo cõ fuas sobrepelizes, Epondose depois p^a
 orden n^a p^a apcifed hus dchua parte da capella Souto é out. E Jamesma
 man iras de dous, excufed, indo diante os os défucus, Edepris os fomass. Efinal
 mte os padres –

18. Dies noffas igreies especialmt nas q fas mais principues, onde os p^or estab^a
 affents ain hu fedate Être én os homés emotheres de altura ã se estando degisthos
 nas fevezés & ribe delle ku's aos oritos oft scia lenadifes q possẽ river f.
 quizerem –

19. Entodas as partes onde os pes estivere de a fants fetangerea pellamenkén
 as romper dealua osini cõ cinco bedeladas p^a opous se encomenderadeỹ
 Enad fetania p^or postod ospes se alevante mt! antes afazer sua ora cãs
 pois os pepars est^aol entas dormindo & nad lhe se apnifte exte's īger-
 20 Affi mefmo fetangerea apregacab anorte antes do dia f^a ouuer, Edepois
 fetorne atanger pollamenhad chũ pouco antes & prigué, demand f^a an
 El firur p^a noiffa dodia, Enas miſſas ordinarias decada dia tambése daca
 alge final cõ osino donde hu² bedelede p^a apr. mihira fduar p^a a se
 Júde, tres p^a. aterer. etc. chũ pouco antes desire desaix pagopous saiba
 qual miſche he, cõ forme argſidignaregra de ſachriſtas –

21. Os ſinos aſenno se repecaraõ enns pas igreias ſenabxas feſtas do
 Natal, peſcre, aſcenſes ſpto facto, corpi ſpi aſſumpas dex. f.
 Enas feſtas do ſings Enorepicar nas se facem? razamazõ puis quadref
 eſte modo de
 derepique aſs Japés, Enmais dias ſemſa come he culte
 me ſemprepique –

22. Aas nortes ſediras as ledainhas dos ſanctos dent. denoſſacafa, enab
 naigria cõas preces ſempfalms, Eas ſers oracoes a cultumades nãindie
 •ſpécetis & pontifice & Rege Sénomear onome, pro ſocietate, por
 Navegatilh et^a eccleſia cont^a hereticos et pajeros, Enéacſtas
 Ledainhas, né anhuas outras das coyſes Gaſſima ſehr tratadose acte
 contumanada Sem redé dop: ã prouicial –

23. os pes Ermán ã renouaré os notis berad fexs dobucks con forme
ao cultume da comp. mas os, fíjerem aprtinez os votos formados
--- OCR End ---

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dos dous anos os farão có sobrepelis e co algúa man^a de festa inter privados pra rietis, Cos & ficarão & ficas ou ustos formados terão sobrepelis, tambem Estolla os que forem per fazendose ferta solene publica conforme ascus tume da Comp^a.

Da vni formi dade que se hadeer nos off^{os}

Daquaresma Isemana Sancta. cap. 21-

1. Acinza se derea delida com agua benta com forme ao custume depringal, mas se for em lugar onde se posin espanhar, farse delida como entregebos Se darna a carga empoo, dandose som naigrica oplop nopono quené, ouf algú fomás ã nas ouuer p^r. Enad se dee, as spés p^a alenéren ehues co Jas p^a os é ficas nelles fazendo ban, mas diga lhes ã of venhão ao out^o. dia p^a atomar, saluose semandar nalgu' doentes algué p^r. denota e conhece.
2. As sextas feiras da quaresma peure, ve be toda aparte aonde estro es p^as faia pregacaõ de peixa's a tarde com disciplina onsolené cópia saab publica, ou prizada na mesma ezgrein, Cos p^s sirmaõs ã atomaraõ nadatomé naigrcia co, mas ouna sachristia, ouna capella, oué out^o. lugar demana ã este cercados cõ algú biobu, ou out^a. cousa p^a ãos será vistos, e onde nhope Jer auer pregacaõ scleran as spés e algue cousa deperxes e elge lines, ou selle rezaras as ladainkes Enofim tomando sua disciplina.
3. Dereg os offir le semana sancta se faceb no menos nas cases principaes e saus Rectorados, con devida solenidade, Etodanie as residencias neofique care cendo deeglyca parte dadenacaõ Esolenidade destes dias seguerdaran ase guinte orden, Prt mt todos aspe^s em suas residencias pcuraraõ na soma na antes do Domingo de Ramos confessar ou reconciliar todos aquelles ã ouueré de comugar Ensues freguzias Ens domingo farab seu off. e bençaõ de Ramos coapscissas com forme ao misal co a maior solenidade e puderi, Enami^{on} deras nas residencias pe p^{nas} no mesmos dommings a co munhas aos zopars e se ouuera de dar a quinta f^a. Epassado domings

na segunda f^a. hão todos de acodir a fuas Matrizes-f.ascazes prici
pacs e seus Reitorados Eaki hadde estar atce sestafa flamenhas
ajudando a confessar Ea fazer os mais off. ^{ra} e nella se feras coroda
asolemdade, mas ã of os zaprés cancad co offi^s ra's comprites se corta

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TÃO

TÃO os psalmos do offiº, das trevas de mana. q cada psalmo na bpaía de uito atece dez verticulos, & depois de acabando o offiº. fe ferua adifapte na a cultumada.

4 De as mieftas q fe fe apeixar fehad de apagar as candens, faluose & fer ainda escuro for necefsiº alguẽ pª aver luz, cop. deſpira aveſtiõ. Ecobrira acabeca cho amito pondo acstolla a veſte e colo conforme as cuſta me deº regal, E acabada apaixar fe tornarad atomar a caſulla pª dizer oma is & fica em lugar do Enageliº. Epseguir ſua miſſen –

5 As mpas de quinta, Sexta e ſa bado ſerão cantadas cóſte evoleinde de.nes caſas princi paçs có canto ches o ento a doº aman. q fe difenõ ca pitols. 1º. Ena quinta fe de exdoences fe pregerão omaſters, ex fe rão Ellos ſuperiores, ou & algu outº pº. nas podendo elles, o offiº. coole na torio dos pers, coſa fe ouveré delaver ſeins frmaos edificus Enab ſeculares, agt pregaçat Elenetoris Se farão thamenha antes de miſſa & fer mais comodo E & conueniente pª oporº & ſchade achaz proſtinte; eneste tres dias nas fe diraa mais q hua ſoo mpa Ex publico, poſtry Quinta fe poderen tam bẽ dizer algũa private dentº decasa fe for necefsiº. ſubs os mais pº. es amiyando namichie i& qinereſte

6 Aſi o Sepulchro Eencerramts como ap ci ſono deſeſta 1ª ſefarna cote da aſolenidade copalis da z ci pás enquai oſanctifº oliuamẽ os pes re veſtidos có ſobre peljes, ou alzes Ecstollas, Enabaven do tátos pes ſerad aiu de dos dos ſomaſs có ſuas ſobrepelizes, Enes olevarno ſeculares ſalus qdo ouver falta depº Eſrmaos q opoſes levar, Energisiºs nes ſelere os to ſacramº. mas hú relicairo oũ inage, entré leverer opalis os mais nobres, & ahi ſeacherem gore ſeins repetos, yord có cabello fem levaré cataras –

7 No tpo da a doraçã das cruzeſ da ſexta 1ª. fe toverão logospel pesues reſtituidos. Jepcure q te puder ſer q aie Sem pre Eponha nopous pª adorar, E pª ancter conferer chegarás as a dorar skizar os pees do crucifisso ſomt os pe! Srmats Edója

cus estons deterre, fichdoo mais pous pesadorar E tredia depois de
lle –

--- Transcription End ---

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8. Acabado o offiº da sexta-feira. Setornarão logo os pºs pª fuas refidencias pª fazerê nelles o offiº do fabado Sancto & da paicoa cõ asoleĩde de publiº, fazendo o segons dia do fabado fto publicamte na igreja, & fazendo tambẽ nella fonte, Ena paicoa farão fua refurreiçã cõ amor foleĩdade & publiº rem.

9. Quando em alguãs defcãas principaes ouvellẽ tanto numº. de pºs q̃ fomãts q̃ não foĩte bafta fẽm pª fẽ fazer cõ foleĩdade os offiº. nadĩa afẽmes ta bem podefa empreftar alguãs pªfẽ fazer demefma manª. e alguãs outªs das mais refidencias como ordinariaĩte. Se podera fazer onde eftiver o feminariõ ou collegios os Reitores das ditas cas darão ordem como tam bẽ fẽ faça ora em hua, ora ã outª refidencia das mais principaes, dizendo fẽ miſſa cantada cõ he foop. Senas fẽ puder com tres.

Da vniformidade q̃ fẽ hade ter em dar os Sacramentos. Cap. 22.

1. O Baptifmo ate fẽ Emprimir novo Scrimonial fedaria diante do ar co da capella, onde eftarna hũ benquinho cuberto cõ hũpars chua canden aceze em hũ caſtial hũ ſalijco, poſtog em hũ pires, chũ quizde dagen cõ feu becio chua toalha limpa paſſe fobre a cabeça do baptiçado.

2. Op. & baptizanos Baptifmos ordinarios terao fobrepeks & eftola, Enos baptifmos folenes, ou quando bautizar algũ toĩ grade teraa capa de asp ges. E externa empece e mentes far os exorcifmos, cas foleĩdades requesitas pª o baptifmo eftando amas direita do barquinho, Selus quando fẽ rezar o p̃r nĩ Ecredi ſchade & degismos virado pª o altar. Egn! de ab-negar op̃r nĩ Ecredi ſchade & degismos virado pª o altar. Egn! de ab-tifmos q̃! entro ſepora capiço & mata as Irmas ou dihuco guardar fẽ for baptº folene teraa fobrepelis, Enos mais baftarna eftar cõ he dobr cu

3. guardarna ã redo asrdº do baptifmo tirando alguãs coufãs q̃ se pede esta-
nher ã ireos Japoís, as quaes se hade fazer cõ outº modo pª elles pare-
cer mais Convemente, as quaes fãb as fegintes. Pĩ mth arczujes
q̃ se mande fazer na testa, Epeits dos que se haõ de baptizar se farão fobre
elles mandar algũ tents Jomthe cheger cõ amas na cabeça, Enopeits o
ra Serão adultos, ora crianças os q̃ se hão de baptizar, Edamesmame

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--- Transcription Start ---

neira onde dij imonat meni Super caput, Sefarne tendo amar este-
dida noar femthe tocarne cabeça—

4. 02°. onda se merdader ofal néofe pore Celle na boca dof f se baptizáf, se
fort adules pa elles mas darfche cõ huã colherinke namáf dos mefmos
q se baptize's se forem a adultos pa elles pfi mefmos otomaré, E se fazi cria-
cas fedarze nemas da madrinha pa tha meter na boca, effe forços bepri-
za dos mos se poderá aindar de miniftros em dar ofalo relcind fomãos

5. 03°. E qn darfe o cuspo he muy estranhado e Japas tema je fimale
ex xfeper, Quandofe diz epheta etc. se deixarna de dar ainda of fcias criar
Cas mas digafe as ditas palavras conforme ao baptifee—

6. 04°. Emmenks se deita a agfe f fedizem as palavras Dobapt? fare huafo
cruz cõ água, dizendo Ego te baptizo in Nomine Patris et filij et
fpu's Sancti, Cõde diz Accipe vestem candidẽ, thepren fobre a cabeça
asalha fª ahicomano banguinho. Enafacft olle, ou fobrepolis—

7. 05°. E p & agora aqui nad ha oleos né modo pa os auer atee q̃uia aqui
bpo se kixas de dar no be pr. mas q̃ se
cõ huã pena limpa acomodada paifes & se reze nas mefmas ambulas
do oleo, Efclogs é acabando o bepr? fobreuier algun outa pª. mais pa
Se baptizar, coms acontece asusges q̃r. fab mtes os q̃ se baptizãõ, f q. se
repũta qualĩ q lo mefmo acto nad fera necess. wenor a fejer de nous
os exer acismos, mas basturma baptizallo cõ a forma breve do baptifte
I prifto estan feito—

8. Acerca do sacrañto da cõ firma cab, q̃ no fuucer Japes bps, ou autorida-
de pe poder dar este Sacrañto Se guardaraa as rdi do pontifical Romano
E acerca do sacrañto de cõ fefsões ofaras todos da mefma forma em dar a
absoluicas dizendo Misereatur tui, indulgentiam etc. Edepois Dnús

noſter Jeſus Xpu's quieſt ſumus pontifex te abſoluat, & ego autoritate
mihi in indigniſſims conceſſa abſolus te ab omi cenſura ſccleſiaſti-
ca ſiquem forte incurriſti in quantú poſſum, et tui in diges, deinde E-
go te abſolus ab omnibꝫ peccatis tuiſ inſmine patris et filij et ſpu's
Sancti, paſſio Dñi nri Jeſu xpi, et merita Bta Maria ſemp virginis
--- Transcription End ---

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Fet omnium Sanctorum quidquid boni feceris, et mali sustinueris sit tibi in remissionem peccatorum, in augmentum gratie, et premium vite eterna. Amen.

9. & Quanto as dar os Sacram.to do altar seguarde a ordem domissal, & quanto a dar o Sancto viatico & o Sacram.to de extrema unção guarde os uer paissoos seguardarea o q esta notado no baptisin.

10. O Sacram.to Do matrimonis tambe Sedarea diante do arco de capella tendo op. sobrepeki's Ecstolle, ou capa qn do os que comes o matrimonio foren pessõas grdes, ou outras p.as de grde estima, & o q ministra tenha Sobrepelis ou vibuxu co huá calderinha dragon benta & o fen isopo. Eno alter seafce deres dues canders savendo degrad no arco nelle esterna o.e cazicomates [qr den omatrin?] & pede seu consentim.to na's sua faca dizer aspeleums tato qui don faue etc. & e grde peio q tem em direlles, e.o f ordinaint.o erred em as dizer fos out.os riem, mas bastante fop. the pregute seco sinté notal casam? & the preguntaran lhes palauras seguintes pr.a a Mother dizendo. N. Dino guouoquiteto Romano St.a igretanové Sadameno gorogu N. no sonatans bo Hori bosadamearucal que quer di zer uss fons determinaes perxossomarido? a fond? conforme aong made abide de Horde hasta igreix de Roma? Escanother for p.e Grethenie de fallar o palauras muy konrradas diras daman. Seguinte. N. Dino gouoquikto Romano St.a igreians voxsademenogoroge N. us veste nj sadame saxeraruruca? & depois de amsther ter dito us, ou qualquer out.a palaura ter explicado o seu com sentim.to perguntara ao homen pelles palauras Seguintes. N. Dino gouoquiteto Romano St.a igre ino bosadame no gorogu N. us sonatans coumani vosadame arucad o quer dizer fond determinaes e fond o nobeno her conforme aong manda a lei de de ra vedem da st.a igreja de Roma? ese ohome for p.e a que se aia de fallar o palauras muy honrradas diras daman. Segui te. N. Dino gozogniteto Romano St.a igreians visa damenogo toge N. us bon ceumani sadame saxerarurucal stendo o homen

respondido que si & qualquer pelaure que for, Etendo op. esma's dean bos
hua sobre ont co sobrepelis restota comore custume cstando debay
xo a mas de mother, kama's so homen enriba, o.e se hade fazer antes de

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op: dizer as pelaúras fobre ditas, Ecftar do ainda coas mãos defteman. Eft Zendo fas menos aia duas teftemunhes prefentes como manda o com cibo diga Egonos coniungo in Matrimonium in Nomine pris et filij et fpu Sancti amen, of dits aleuantarfe he opº empeç, ficando okomen famother ahi diante caxicomatte, dire opfelmo Bři omnes quitiment drum res mais orações conforme as ordena coi's do arcebiſpado Deffa Enafimos aspergeras coague benta-

11. Quanto nos pregoi's ondera eſtad en troduzidos como é Négesaqui ſe poderas continuar, mas f quanto te os japoés göde peifde feré daglexa n: pregrados Eakegora & experientia fence f apuitas poucof min que acode a dizer na da, heindenasha & Japab noticia dos caſos q épedem f nab felle auer publicado, né ferem ainda paíſes capazes néoſe introduy rnb Sempanfer, Elicenca dopº. v pl

Dos Enterramt. coffº. dos defuntos.

Cap. 23.

1. Porqos Japois tem Muita conta coos Enterramts. defeus defertos, peere dernisto fatiffacas a todos, fazendoof creforme a qualidade ingente có comed mente ſolénidade qnto boa mtt. puder fer.

2. Qnº. forem petonar o de funto de ſua caſa pello ordiner vra ſcies pº. ora outes miniſtros ivos q afa a fazer os enterramtos irao ſefobrepelbiaticacasa do de funto, Eahi ſe veſtired, mas quando o enterramtº. for ſſlere Baljunuod depes Jrmãos clifuces poderad tam k'ir revestidos, Remordé desde X. apº atec a caſa do de funto, mas iras ſem cruz, né ſeleve acony nos braços ce fertas coamanga, mas englgré mana de enterramt acruz ſemar daradi ante metida en hu fucuro deceda dentro é hú' cantys peſe depois aruo var en caſe do de funto coas berdeies Emais couſas qſenses paasole nidade do enterramtº.

3. Quando os enterramentos foré folenes ede algus tonos gdes Eprincipacs & forme ao q os superes ju Yéré poderes levar os pas ouelguns, ontodos te bé capas de asperges noenterramt°. E conforme a a qualidade depessoa,

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Solenidade & em feu enterram? feconner defuter ferá onum dos tfchei
ros, ou candeas Conum. das bandes com fchade a acompanhar cóial que
onum. delles ainda que fciayacata nao exceda de doze, as quaes naffe bund
da forma & foi atce gore & nas quadrar as faprés, melfne forma na quena
Congregacaé feden, mas as candeas ou tochoifias poderes for gets fpercks
quiferem Comeis in fine num? des bandet! ka defer dues condous chochi's
ou canders, fhahi pa ribe fe acrecentaras conforme a qualidade dep. có
out dous. quatro Eseis atce onum. dedoze bendras

4. chegados & forem acasa do defunts fevestiras as sobrepelijas finad fore
co ellas coms istea dits, Ese a levantarea acrir, La fperdered as cardeas Ipa
rai en oedl as bendras flogó qué for coffi rezares fobre o defunto as ora
do pro baptifts dega emmertes fe imprimir out. nowo

5. Eafsi no eps & morrexem como quando feuai fazer oenterrem fefarafti
nal acostumado dos de fiertos tangendo os finos, Eepciflés quando felena
o defunto feraa desta mana Pra mte irsa hú dierte rangendo acampainhe
diante da cruz apt ima radiarts: a acompanhada Condous tocheins, & fazendo
fe sen teremt en lugar aonde ais ir mandade darmia, que a companhe odefi
to, ized os confrades & fne oedem com sua bandeira, diante, & depois fe fequira
a no fon Cruz clos ditos tocherros apoi ella fe fequires as bendras. Edepris as
Candeas, ox chochins, atrez dos quses iraa o clero guardando sua ordem .f.
indo pr. os do facus descubertos da cabeça. Cos frmars depois cuberitos co
feus barretes, caporelles os pes i detras fe fíga a fumba do defunto, & detrag
della ima amaif gente conforme as custume defaped, fe apo quese
entrar for tons, ou out. p. principal & conforme as custumesaper
quiizás os parentes fazer algué mais folem dade poderea de traz dan
Sen cardia adiante dacruz deigreia zr hu fmais cavallos do de furto
afcumo do Con ferra dos consentachi, armes & cobacadamant que
elles usar -

6. chegandoas adro & lena acruz fe ponka diante da cruz festa noadro, haté
be nome delle comas bandras. Écandeas a metade de hua pazr Eametada
daouta. da melfma tamba, Edepois o clero ficando op. que fur off. com
outros dous p. feos onner atras datumba, os quaes dind us adro as oce

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Coes cóforme as dito pro. baptiste? de gos, acrecentandole aorecas imperadise no levabacona o corpo, Ex-bancas da mesma coua conforme con adg cimenobey tiste de coimbre, Eposto odefuntonecona oper & fer coffisere opr. f'diste hun pouce dete. Sobre o defunts-

7. Drucuren també's os herdes dos defuntos conforme assesqualidades he car as bendras Cormais gastos doenterram 4 quando pudere, & qu: forem pobres se levarab as bandras spars detumba de casar

8. Quando org fosem fazer o enterram? nab souberé let thes rezares tres pr prés, Etres aue Mas é vos alia có todo opons Enossos irmãos Edozucus ý soubere er guardared a forma dienterram breve & peisto sefjor

9. Seo Enterramto for deme mnos Seguarde a forma do baptisti nethodegue-

10. O dia da come moracas dos finados Seselebran có toda a solenidade commi sa ca inde onde puder ser, especialmt: nasceces principses. Enasresiden cias pegnas cómisse rezada fazendose alguémant diese kavédo é todas ellas nagtle dia pregacas en q se declare of pertence aos safiagios roff.. dos finados, Enes igreses principaes també de cante s off. dizendose nome nos hu Nocturno, Enelles kentodes as mais residécies acabada amissa seface hur & cisses ptto adres indo op: dizendo car ladeinkas Eockero Espo no respondendo oratepeis, Echegando as adro dirne op. asorncies ges tesnobaptiste deegse, qz. se rezabnos Semite? irea arggende osdefa tos cragsa berta, Edepois coo turribule, finalemt. faraa frodeopousre ze éxoz alta reus prinosices Etecs ave me? othes almas dos defuntos-

Acerca do Enterramto dos nosios. Cap. 24.

1. Dostry entodas as partes of Reitores hasdepcurar & os por festivere plas residencias qu? puder ser se venhaba curar, & cotto conseguintes

bem amsver os q faleceré nas casas matrizes Eprincipacs, todavia por
quáto as vezes he cousas accidenties Exepentines, router Bajes crab as
residencias tao longe, & isto não poderadser, Enjoi a algus a contecera
morrer nas ditas residencias Semos-poderé levar a enterar nasdites

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Safas principaes, daqui é diantaggtar dos nosos p^s & morreré é qualqy resider
cia terra conta o Reitor encuia iurisdicad esta de fazer q̃
residencia q̃: fe enterra, Seffe faça feu a custumado off: ao modo de Comp^a
ounnd podendo istoser depois thofacad q̃: hoũbere feamor-
te na mesma cafa
principel, cantando the feus nocturnos; Etambém missa entrada a onosorodn
off: todos os mais des residencias q̃ constami-
fazendo o^s acudas a odito
puder fer, Etodos os p^{rs} Efrma^s daçla iurisdicas lhe dira^s tres missas, comed
Coroas, pois todos fão comode huamesma cafe & restorade fôs défucus
lhe dira^s cada hu hu rozairo inte^r: de cento Ecincocta avemas

2. Aos dojucus Exapados quando momento dos os pes da g^{ta} iurdicas lhe dira^d
hũ missa, Etodos os Jrmáds hũ coron & sua alma, favendo estado é feruiço
Daigreja dezaños lhe cartares taãbé hũ nocturno co^suas laudes fome^sne
fepodera fajer o particular preuilegio có algũ bri merito eindefradin
nessẽ estado todos os dez anos –

3. Quandose fare os enterram^{tos} dos nossos Sen^{sros} morte forempe^s Ceuarabo^s
pes atube, Esefore Jrmãos leuaraõ os Jrmãos ssende defecus leuaraõ os de
Jucus Enas auendo de cada gres tantos q̃ a polses lemar feraõ aindados orp
dos Jrmãos, cos Jrmãos dos deJucus cófirme aos os super: ordene re –

4. Por q̃: en Japad noife escusa fazer aos nosos defuntos algũ solemnide
de mais das que acostumamos en Europa o^s fer neceff: a coms darnos aomo
ao restillo dos Japors: Etodania he neceff: q̃ isto aia termo pa^s Lenab
faça algũ excelfso, afsi os p^{rs} como os Jrmãos s dojucus fe enterraraõ
em caigaas Eas caixas dos p^{rs} fered forrados & fora 5^o dens^t: de carga
preta cados Jrmãos & fore de carga preta E fe der^s: de azul, cos defucus
& fora decaga azul e^s dent: denons –

5. os p^{rs} feã enterrarad revestidos co^ssuanc^stima demisia co forme aoscus

rume de camp. E os Jrmãos cósnos lobes & dobucus pretes, cos Jojucus cõ
feus anexos ou catabritas aquis cófens do bucur pretos –

6. Na procifsaõ feos defucks foré ainda meninos ius quatro bandet: Efef
ira^s maiores feis Espaos Jrmãos irés oito, Ege os p^s de^s: Espaos fupiore
priue^r Saes doze – Jeoenkram^t: fer fíjer forade café.

7. Nos lugares onde estas as cafás principaes & sabrestora dos onde comunit^e
fe hade fajer os ditos enterram^t: ain, femite apartado pa os nosos

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Geskia limpo Econsertadi, noqual comum~ nabfe enterré feculares, fexas
foralqua pe gode emuj deusfta comla dos superiores vniuersmes Sécimg.
da sepultura dos p^s seporna fonte huf campadepere cortada, ouderijo
Urs Echurembo g^o esté como hu pelmo a levantado dochad có kúa cour a
Lena rada nom. Lda mesma man fe faraa sobre a sepult. dor fomass ade
Jucus, mas as dos firmabs nas fe alevate maisdem. palmo do chai sapdos
dofucus serem quasi igual cooches, Epafs superiores vniuersaesmort
do é feu off. sepoderan a crecentar hu figaguzi de pedra, oudepessé
poré out! lerreiros enhua des out as sepultures~

8. Nas oraçoens nocturnos etc. eno demais sefeguiria omodo dobaptifte
segundo degon do anno de. 83. atce se fazer baptifte nous onde setrate
dos enterramos dos nofses. Etambé poderad irns enterram^{to} dos nofses a
confraria da mia onde aouver Equizer a acompanhar o defunto~

5. Declaração das Missas g^o cadap: dos'q
estaõ Injapas he obrigado a dizer cada anno,
Cadamès, scada Soman. Es freme a dispe
facaes of fordi de X. p^r. gl. coos ditss pes
plop^e Alex^o velig^o vinader. En hulks
do'anno . 9.2.

Cada anno.

4. Todos os p^r dires Noprincipio do anno huamiku pelle Comp^{ta},
Eoutre pellos fundadores das cascas, collegios, Esemine desapro
g^o fab opapa, to Rey de portugal. E pellos mais be fiores veuss &
de funtos.

5. E nas Cortituiçens Seordene se digainas cascas & colegirs pa
da der p^r cada semana hiambre pla mesma Comp. cadap. õpa
a esta comta finco misas cada anno, Epella mesma Rey al din out

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Cinco misas pellos ditos fundadores Epelles beftores vinos edefi
tos-

Cada mez-

¶ Todos os p^{er} dirco Noprincipo decadamez hue misa pella com
pa. Coutra pellos dittos fundadores Emeis p^{er} forres vizes edefias
& outra pella conuexcas dos inficis & Reduces dos hereges-

Cada fomana.

¶ Todos os p^s diros Cada fomana hua misa pelles defuntos de Compa
fazem Somadas todas estas misas cen i^s entre todes chasquais fe
cumpre diz^{er} cada fomana duas misas - §. hue pellos de fun^{os} da
Comp^a. Cout^a. Repartida Como estadita parte^s pelle Comp^a. Oute
pellos fundadores, & bé feitores Vivos e defuntos, e parte pella con
uerssaõ dos inficis & Redução dos hereges.

Misas extra ordinarias

¶ Alen das Sobreditas Misas & f^{ad} ordinarias háse dizer extraordi
naria mt. Gc^{ada} h^u morrer nesta prou: defapas ouvindo aclla ce
da p^{er} duas misas, Epellos q morrer nascida hua mylha, spellos q
morrere namesma casa, ou Restorado, tres -

¶ Cadap. ha de dizer tres Misas p quelq^r & fundador vins dalgũa
casa ou colegio da comp^a. fOUTRAS tres q̃ o dito fundador fordefũto
Conforme aos añifos q̃ fedene de Roma -

¶ has de dizer as mais misas extra ordinarias q̃ lhe encomendarem
feus superiores -

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+

Instruicam pera promover as
Sacerdocis ass Irmaos Iapoes

1º Sesupsem que os Irmaos Iapoes conforme a ordem q̃
Seasora guarda, p^{rs} Sam deestar no Semin^o por pais de
tantos annos que hicabem s Latim, o estuplo de Iapam, o Comp^a
Catolice virit^s que se li pera os fundar nos principaes m^s
terrios dango^{sa} Santa fe, e aprenderim bem o modo de Cat^{he}=
quizar aos gentios. Peratodos estes estudos tem necessidade
pelos menos de outs ampos; Acabado^s este e tudo, estam nas Re=
sidencias por espacos de dous, ou quate^s annos, quem mais quem
menos, no qual tempo Se exercitaõ em pregar, e apre=
hender a doutrina Christam, juntamente a Comp^a, ve opera
com gente, fazem espacos por Irmaos, ounas ^{sa}c^s Sandos
p^{sa} serem recebidos da Comp^a. os recebem, acabando o Novic=
ciado, tornaõ a servir nas Residencias

2º Se supse que por agora commentes os Irmaos Iapoes naõ pro=
varem melhor do que ategora prouarão, para Sum ordenar todos
ainda que tenham estudado seu latim damaõ que se faz com
os Europeos, mas deuisse ordenar poucos, antes pouquijos
e estes escolhidos, mas pera que todas se animem a estudar, e
a servir cuidando, que hão de ram chegar as Sacerdocis, e pera
que os Says por quem deyar os fos, e porques Bpos ordenados seus
mas pera fazer fundamento natijuda que podem dar a pris
tandade por via do Sacramento, Eis to pollas seguintes 26 Be^{ss},
muitas Vezes se tem escritos, e que por sy presimo Seduxas entender
e agora Deus se escreue V. L. em sua particular
Bula

3º Porque isto de se ordenarem pouquissimos, sequande exacta=

mte os Pes com quem isto se consultou, fora do parecer que fica^{ss}
Se reservado a V. L. af by como esta o da profit Sam, et mais grass
da Comp^a Demodo que quando o Supor julgar que Saabum Ir.
mas quem merece, e bts conuiniente que seja ordenado Sa de
tirar, delle em forma cas pells pontos abaxos apontados aomodo
e setan per ass grass da Comp^a. Aqualen formacas se tomarão
dos que foraõ Supes destal Irmaos, ou tirar delle im^a noti=
cia, quer sejam Consultorns do Viceprou quer não, tomada

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--- OCR Start ---

G

aenformacas se comunicará aos Consultores, & julgandosse, que deue ser propostos o total Irmãs a V.P. pera selhe darem ordens Sacras, Se aprovarem, escreuem do Super.es Consultores cada hum porty a V.P. o seu parecer acerca do Irmãs sobre quem se tratar de dar ordens, e julgando V.P. que selhe dem Ordens. Bedaram estudo de casos de Consciencia aqui em Iapas.

4º Quenen sum Irmãs cSeque ao Sacerdocio quenas tenpa acabado os 40. annos, por ser estay dade nos Iapes muito madura e quenonostos, responde a aos cincoenta pollanatural fraqueza da compreicao, epoca viualidade, e efficacia das paizoes. As rezois que Sa perada dos 40 annos Sa as Seguintes. 1º que sejao Senas chegar a idade dos 40 annos ordenar nensum frmas demij sa melhor prouados. 2º por ques Iapas nas a Ponta tao cedo como o Europes, e antes dos 40. savainda muito mancebos. 3º por Sirviram mais tempos nos ministerios de Cathequizar, e outros, arriba dissos, Sendo assi que estes ministerios cessam em grande parte com o Sacerdocio por senas compadecerem tato, nem terem tempo pera elles, por suas neceffs. penarezar, dezey mija e pera as confij Socs. 4º porque dilatandose tanto o Sacerdocio he mais facil ter mas em nas admitir multidão, porenbreaba Susmorrem, outros com doxacas se fazem ynuters ou inbabijis pera o Sacerdocio, outros se despedem, ou saem.

5º Hebem guardar nas ordens dos Iapes os interdictos da Igreja como ordenou o Le Valis. deboamemtria peraque as estirnban mais e pera que com ijose Va mais devagar

6º Aspartes que são deter os Irmaos que são de ser ordenadas a cerca das quais se ba ditirar aen formadas sad as Seo tes quetenção procedido bem na vertude, e pripeipalm te na fastitidade, demanra So se possa confiar delles que sendo Sacerdotes, não deshonoraram a Compa. 2º sejam dados adequaças e enshimento. 3º affeicizados

E Compa. e tendo Zels das cousas della. 4º não sejao allessas aos Europeos, nem aos seus costumes por respeito da união fraterna. 5º tenham talents, partes, boa phe sença, e bom trato com opraximos afsy bras comd Gentis, 16º ten n Sas Sayde, e forca corporars pera Exercitarem os ministerios do Sacerdocio. 7º Sejas finalm te leais queseja bem empregado nelles o Sacerdocio, e q universalm te sejam tidos por merecedores detal gras
--- OCR End ---

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Tratado Em Macas per ordem do Pe Vifitador
Francifco Dafis ferenas alguns Ps douer acerca
de hum cao, cuja informacao semandou de Lapas
andro Pe Geral mais largamente.

Perguntafe fe os Ps podias ter Em Jaçao Ekmar pera fi arrata do ouro das
fuas partes, & effaux pera fe embarcar na nao De Andre Pestoa, Emandaras
feu procurador refidente Em Macas, & chegando aras afaluams defte outra
tanta as ditas partes, E perdendofe anas ficafte ella tambem perdida & fens
donos, afsi como a ouueras de perder fe ella realmente fe embarcara.
Nao fe pergunta fe foi bem fe lhe aftentar de mandar aprata nanas, porq ifto
Ja efta prouado largamente no tratado fendo la mais fem fe efcondida
despedida faler a dita troca da prata komando la Em Jaçao a dar parte, & ca
Em Macas lhe dar outra fanta.

Nao fe repetem aqui as relpostas q fe deras no outro caderno, porq fe fupõem, q naf
aftontadas fe ouuirao de nouo, E treao fe alguns das outras fe era mais aprouante, E
fobre ellas fe hundaõ outras demons.

Prouafe q Dos pedias fazer a dita troca, pq nella Em nada excedera a
ordem, E comifas dos cofumes, os quais eftao ordenado q lha mandarem no
cedo, acuerdo Embarcações pera ifto, Eras aquando lha mandaffe na nao. Jfte
firerado os Ps porq nao anent embarcação no cedo, a mandaras na nao, com
mandare ao procurador a chegando ella afalnem, defte outra fanta, os quais
ainda como fe embarcara a mefma prata nos deixeraõ, E porq chegando
lhe auia de dar outra fanta, naqual para nas podia auer falta, porq fe hauer
Empagams cos arredores, efta o preço de Macas, ou co auender, E lhe dar pao
fobre o preço da prata, podia pagar co q lhe dao na nao, os quais
porq a leoa q por deflinhao na nao valia mais, q
tanto monta mandar aprata realiter, como mandar virtualiter as modo
dito. He opiniaõ de doutores lida Em efcolas, como fe ve pollo cartapacio
q como carta lhe era corrente na Jordia, Expronado pella rotaçao de

cartabais. Diuia alguem q nas Val nao fe

apresentaras. He coufa corrente nao apresentar fii Embu contratos de respondencia, q he diferente

Paluoca dos pes filerados, Eras val argumentar de hu contrato pa fubo.

Resposta q aponta q abotacao determinou nao fi acerca de contratos, pois ocon

osmou respondencia, claro esta fer licito, rifes Em leis acerca do Legum fe

bem na aprata aresponder komando rifes Em hua nao qbra pera Ma-

lea, deixou demandar aprata, E della comprou Em Goa hu palmar

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Sem fazer asaber adono daprata de como anão mandaua na naw, perdew fe anar Emy amber Pinhas kmado grises, o kmon aprata emprestada diffe na naw, E9 della fe comprara Palmar Demandou aprata emprestada diffe na nada Denia via pois anad aprata difondo a pois elle come ahia praka nad fora na naw, E9 della fe comprara Palmar demandou aprata na fra na nas, hopp elle difs fer fabledor, e scontato mas ficam valiero. Foi ademanda a Patacas, agual riesgou a fopotto E ambos os conkahendes komaras e riftos nas, farft montana vi nella amefoma, og come nas vi, porg ahia veitialiter, pois fe anao krmara ahaluamento, og kmeu aprata empreftamada, gar proprio co aveftondemera, alicomo aprata fe combar cara, Econfequentemte perdendofé anas Refu aprata perdida polls done della, afsi como fe aprata fe embarcara, demodo o opink a adhlaced determinon Foi E tank montaur ir aprata realiter, como kiar Em terra, correndo da uin rifco por feu Dons I he onrofo cafo, fem kiar ne por Enas vilgou do nad a fcontrato darespondencia.

Item denfe atentar mb fer effte cafo corrente na India, como efta dito acha fe do ormandatarios o cumprem co fus mandantes felher mandas dar onha tanta prata no lugar, onde omandante ordena, correndo feu rifco. He cottume fam apronado, nas fe deue de condenar: Prial difs feja o or doner, do ouro nad imbricas nifto, Evefe noy efta dito dos rasendo dizer dos homés de Macas defockin pera ca, oempiegas Em pedratia, pagando fombe Em Macao onha Fanta aos donor della, os hefunda na prova e Groza ad Legem figua ff. Derecephis qui arbitriums eft. o deve fofrer aguillo o me nas preindica, En Ea ontrem he deproneik. E ifts he refe bido, como fe vé no cafo dos arugueres E de Molinha foi Juizut. 523. Onde oV o hu home o vinha pera Lifboa Embua nho o frafia mujtos aruqueres feus Edepartes, o feu vinha Em baixo, Zor dos parky encima, chegaras ahua itha, eres o afferceiras, qui vender ahi al guen Jofeu aingueres, Emandar odiners por leha a Lifboa por medo o linha Jofpiratas, E pory nad podie kiar feng eflaua no fundo, fomeru odaspartes, Evender, dando afparkel ofen o eflaua no fundo o era equal.

Soudes fer anas komada dos piratas, Comandantech Seubras, como elle ma Jabaris bitha vendido feu anquere, requererad aprata, difendo o como con

procedida dos seus afuqueres, ailles perfencia, Enas a mandataris. Contudo o
donker Molina refolues o cafo im fauor domandataris, difendo o pois elle
Vera albroca ador dos arugueres, frion Harpalklando o dominis do seu afuquere
mandantes, Eodor mandantes feon hindo seu, Es podia fafer tal boca, pois
renku daro fe fequia della acrmmandantes, Ey fe ellech eftueraas presentes, &

foras preguntados, se erad contentes da roca, enneras de Difter a hie, poimes
 lhe vinha nenhu dans, poif f os aruqueres se perderas polles mendantech, me
 mo se fambem a ihe, pory os dones do aigue nentna perda rueberas,
 pois ainda a se nao filera esta roca ofen aigue aufa perda rimado Dor
 Cohairos, pois omiehend dihemos nos, & os padrch podias fafer esta roca da
 prata do ouro co ay hinhos 2m Macas, porg difk Jenad seguia dars af
 partes, antes pronisk, como esta Difs, Eu hened fichera esta roca, lambe
 se ainia depender aprata, pois comare deker embarcada nos mesmos aixes.

Pronahe kambem ilk por hua decifas do Gama de Celini. 267. a
 qual pafton por douf frituneit. f. poler defembargadores do fivel, Epehr do
 Paw. Ocaché Bi, zuu kome se encarregon de cem crufador dehu amigo pun
 na Ilha Da Madeira comprar aluguerch, 2 erlo vender a Rochela, Enella
 comprar curto panos f la ha. Eftando na Rochela, vio se comprane
 couros Epapel teria mais ganhos f nos panes, felo asi, Zehegando alis
 boa daur asdono Daßrata or panes f auia deter comprado na Rochela,
 orquach aceron fer elle Em fua cafa, Eos couros Eopapel fomana gera
 se odons Daßrabe fonde os pafsana, Enas queria aceitar ospanos, diffendo
 fa Jopapel, Eos couros foras comprados co afua prata, aelle pertencias:
 Contido nos dous Defembargos for fentençado ocontra, avendo por boa aboca
 fodono daßrala por fella nenhu dans fequia asmandante. Ego feme
 lhantes hocas podem os mandatarios fafer, quando se fazem fem dans dorma
 Jantes. Mas aqui podera alguem Difer f esta roca fi infgada por bon
 porg f odons Daßrata pedia panos, Eo Mandataris thor den, aod reffondemo
 fo mandatario nas din armandante pano comprador na Rochela fodinhr
 fo mandante, maf din thes ouhos femelhantes f Ja dantes linha Em fua cafa.
 Econtido Bi wifgada esta roca por boa, Eo omandatario nada denia ao ma
 dante, porg fanh sentana comprar lhe ospanos na Rochela, como dar lhe
 org Ja dantes linha Em fua cafa, porg Emsustancia falia of omandante lhe
 ofia ordenado Efem lhe dar perda algua; pori logo tambem os padres po
 Dias hocar aprata comando Em Japas ador dones do curo, Edar lhe outra

fanta em Macas, porg Em fustancia falhiao os ordonos Daßrata lhe tinhao
pedido, fem desta roca lhe vir dans algu.

Prouest tambem ilk pola ley Si Zemunerardi. S. Si pastus, et seg. Si pro
ke. f mandet et S. Sigird inft. Jeßdei ichfione. et. L. 12. H. 12. par.5.

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Onde diz, qui videt aliquid fieri in ipsis gram, et facit, censeñ id mudare, et proind & id nõ mandet, nifi in id mandat virke, ac viris interpretakone, vide Mol. disp. 54 & 09 Suporte Stemor & pong ordont deoure viras & Em Cukubro opadre Procurador dasompanhia thes dana por principio depega nao Ja afua prake delles, pois d'ouro ainda estane por vender, mas ag fe hinha Amada aos Cattelhanos, Ecd verem ilk, calaras fe, antes ilggrad. Logo ex leg. Cit. censende vndeste similem permukadẽ, al prouñ to exprefte nõ mandauerit, bu verife et iuris inép bavim ma darunt permukadẽ. Spor ilk o Ps come mandatarios nas exederas o limites domandado Emfafer esta boca, mandando Che cada anno outra fanta praba je a nao chegaht.

Item dar no confefs, Ife nas guardaraõ inkerzam a forma domandado diz. Mol. Am. 2. 2. 552. Siforõ tradita mardak no peit femum exomniple vi mandat, bi conodeñ fune, qua ñaullu vnde ie requirũ mandat fund icerin, fed pofui comodun unfeñ mandati feruatũ, ibe kete d. His qui exeguich inst mandat, et lege diligenter. S. Vlhome. A codem 20. Difemer porigem mandar afrabe a Macas no marr a ofpes ficherad nenhum dans vinha gos donos dapraha a prouils deponr os dous por cembo defekte d'enurado defgar didik dinke, por nao fer procedido defa enda g vieffe na nao. Ve fegurar oembarcarfe afraha na nas, pois mes dehirzas embarcar ag finches Em Cerra fer verd perigo g corrias nella, Enas poderad, por os Jafuch ofrekuen nem guardao viras g anaõ fequeria ir, Eafzes entregando as Jafpins fem conhecerint hem nada co ping de lẽ honggare, com defeis a aley aconte us, do qual rifco evas livres ordones dapraha do ouro, aqui fe mandara pagar Em Macas, logo come quer a afeftes dones dapraha nas vinha dans, mafanks proveito Cenicher mandaki feruatu.

Prouafe maig levem or padres forita esta boca licitame polog corre & do mundo fquem diz aley feitor ou procurador of the de aprata g lem na fua mas nunca en tende omysmo numero, fallus fefti algu depofits mutrado, maf unkerftaft co amyf ma conha, logo tam bem os dones della prate deud defekte desta forca, ot como defekte fored fe anas depan: Os bangueiros guardas afraha alber, ot feitores, a feibogistas a fasenda dediver for numero guardas afraha decada he

mas koda mitturas, anendog pagando amefma contin cherita nolenso sa
kissen aindag nad seja amefma numero. logo ospet nellabioca fiverad of he
costuma faller Em erdo mundo, Rog faltem os mandatarios, Edepositarios,
Econsequête mbe nad excederad omandado, porg or mandantes nad he disperas

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de dimyßor nuca quardão a prata de cada hum sobrefi, mas teda melhorad axendẽ pagando amefma cothitesen efcripta notaurus fatisfare ainda q ná feja ad a mefma numero, Logo or Ly Siefta fresca premo fofte de culhima fazer todos os mandatos todos os Mandatarios, Edeporitarios Ees fequeremite nas es- cuder as o mandado não lhe filterão os tres mados sem a fua vala numero, das expecificeras tal, logo o Propriad cother madare a mefma coifa, ne ftal naosadidaver fatte, porque quando os nos as trucffe ou vendera Ederathe aprata da companhia & minha nas curator nas Mação ou vendera Ederathe aprata.

Confirmafe otobre clits op Mot to ist. onde diffo quando o mandato no Fort fcripta certo forma. S'i Mandatariu bona fide rationabrir execuioni mandati actio pot eo fi

Septemat nofcit Crebring madati actio pot eo fi

mandat: Schionabito facte, ita hitt Leg. B. At Leg. Siquis pro eo f. mad.

Os fuppoftos d'zemos porquãto o donor do mas determinarab ne expecificarao a feus mandatarios mandafem o fica prata

fpris numero procedida Lo ouro, a lhes filgarao quando he mandaraõ

Logo ep ui mandat nas eftauas o Ps fongador

amandar amefma prata n. Mas bofcana mandar lhe dar ca outrotata.

Confirmafe isto mais pls o d o mefmo Molena. Logo abaixo. Fol-194-1.

Jeui. f. mand his

B. Lueg. Si procuratorem. D. mandati et. S. mandeur. J.

hactenus collere mandatori aduerfus mandatoriu aliis mandati

implecroëns madati aliquod intereffe cellat ad nihil

Geness mandatarins ho fua negligétia & culpa negerit negotiu fu-

um das pui, et no conceffa que os padres por fua culpa Enegligenha

mad copriras intejame te omandajo, o negamor Fless por quals

Jara antel proucito como piadis Eperdendose tanto d'aurà deperder

Envidose nella embarcada apresa plo dos padres por caufa defderoca mas

Mederão perda, Logo Segur q os padres não deye nada aos maaktes

Et mois I Mukud Eulpa, ne negligtha trerad naexpectucão domadado.

Stem das, & no concepço I os padres excedeffem em algud coufa os limites

do Mandatario. Dizemos o Mandatario o negocios o negocios gratis
fem filpenho engram mandato n'tenho o mandato
claro esta, Caqui tal não ouue, Logo o Mandates nenhua accão tem
et Lata culpa prouge ex Lege.
coba os padres & não ter embalado aprata Zealiter nalmas. Quem
Mandatarius Cendo embalado, el Lata culpa prouge ex Lege.
Geneal Mandatarius cendo emprincipes. Leg. ad uf do mandat. Sem-
procuratord. S. dols, Leg. Si deregulis iuss, dis I não esta mais dori –
particular. Leg. dols lex comodads e pols cofeguinte. afsi como no comodads
gado eso mandads dex comodads e pols cofeguinte.
diftinguimos in cuju gram factum sit, pera daré Lifinir ex quanta

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culpa teneat? afsi morbaebia tej, die hade Lilinguir no Mandah,
ia Glosa Leg. in re mandata infine Mand.
duritasfe & as leis eterndem & intao Tomete estara Longado manda-
Farro de Lata culpa, it dolo quando tiver dade Lano a Mandate Logo
Estará obrigado SeNhe não fuer dado dano nthuer
afortiori menos Lots, ou lata culpa pois or De nad deras dano Lano nenhu nenku aos seus
man-
dates como • pealacrimo prouade, nem bizierad. dolo, nem Lata culgra
friend confide Provofe las sem go
Mapas
ugar, ougablar.
Imal ofan do mandate, ie for disto es fesuar, o casossos nad ogodio,
Ganta
Enegara a Macao shatruamets pague ao madak
brighs a mais Ise allas chegara a Macros faluas
Curta prate quite the jugon, ou gebou mad d heettecer
poem aotsent procuradores Dehti of
pica desofrigado pois
aprata
Faso Mandante abi
em
Naoségerca
dos donos
peder Logo os padres. Disse titolo commarad of rata cor conar do gore
Emantaras que ca fishe defe oubatata sto nas chegaste as atuam?
oos donos de Ouro sithe ficarem mais euen
sem mais cousa algud.
suffittissimam prouade dos
Perquose mais Jassicomo semor sup
Ges como mandatarios podias Faber eslaboca Petásbem apodrad
Jager de algue parte desta rate, daquel goruétura
ebto

Ja

salarior Mor somete negotiorum géames.

chira nad emo Man-

erão

ocomo Negriond gestores op dias farer; pera,

Squad Pepresop sem, De tre Mandatario, Conegorondgebtorcha

colo differenca, Jomandatario de constitue imposione, et accipt

mandati: L, formalis, L, virtualis, Mos ong

o re

Negotiorum geblor i constitue

Sem m

D

mandandexpto, ne tacitats

odotem Narande mos leis,

Comete es ve alterius utiliter gebla.

Sem disk ser sabedor odrado negocio.

cda 1. Siquis ff. de negot gebt. Lex. Si remuneradi. ff. mandati

go list beton (de Megat Jest. The conha clara nedireito, Eadminida

Lese butori

Lor Doutorel

Ja constituido pode licitante.

Soponho, Jassi como emendatario, Ja,

tua

22

Ser Necefsr0.

Der fudo, og rulga

Later eforma Amandado do maridado sempor isto poderher a

negotium ram

que

Leduéniéte rera coorie

rose te Ezeque as Negocios de

a gera utiliter genre,

for fumbor tem obrigaced as mintis

mele fazer tudo, I or pode ajudar

Liertamete

Egerere negotiam: Lego podem breitamem fazer

pera

ifto

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isto. Ho tambem clamavmos foppen avleis, padyquerda Difcas avvezes.
 Agum ubbits gerit negotium alterius, fomber alquira alifom negotiorum
 geblons; Logo Do negotiorum gestor posia fufer nebog) for de
 proueito za bem Do negocio ofbiter gerent. D. Siquis de negot goft.
 L. Se pupille. If edem por muito. L. Si fervorum
 fomesmo se acharx claro existo em todos of. If Leget gest.
 esta differencia ha e re Mandatario Conegohonk et gestor. Do mandet.
 nao Eodegreterir, nem fair da forma Imodo Do M. Eidete the den. Sear
 que sex atato a ella. Mas onegohond gestor, nao fica atadoacoufa
 nerhus, a übliker geure negotium suscepare: de modo lhei ainda masi
 Liure do Mandatario,

3.º Son who Opera alque for accad denegotiorum gestor abestag subfifter
 caferit negotium gerere, E porifo sifem sua culpa, Megoero nao frice
 Hom feulho, nede Megtijudue, como está definido Exyplicado fos ex-
 emplos, I. co. §. is autem & f. deleg gest.

Suporto isto di temos, q uisto coms otrocar alegrata aomodo do dito em
 Enzor ones. Les dones delle proveitofamente pourasiather of Enter
 Porodião fazer como negotiorum gestores. Tem frandes oprata dostigo,
 emod laua nati? Expanhaonanas virtualfit. Ca mandarud Macas
 aor seus donos. Logo embudo gesseret utilit? negotium. Orisco Dograte
 pored porella difte memo otinha, pois eragrata
 conco, or Pit n'Cotro pozernd

Dausa de vir almacdo por mar, E seacoteus perderse, nao foi culpa dos
 @s nerite the poliprusdicar como consta plo primeros. Degois.

Dirá alguem, Ina. L, si pupilli. Et de neg gest. §. Sed et se, se diz
 Equis negotia mea giffet no mei, cotemplatised. Sed fui Lueri caufa
 a guffet my negohfin gefiffse, Sedrie eff.

Jafto Scribit Juum potius, qua meum negokum gefiffse, Sedrie eff.
 or Ce secuzará ectoproca pena feu proueito ptk Heufidade fhrinha de
 grata. Logo nao the val odho di Meg gest.

Ina. L, nameymaly. Se quis eta, dos E quando ones he de ambas
 as partes, bone nofert atho negotium geblons; E olk he omgofo cafo,

porq Si aquella abous en prouEIFofa para os. Ptk tambem oenqvra o
amor daprata, Logo dati Pabibus atho negotiord gestores, pergcomo
Dizemor mais, of aquella Lei fom? quer dizer, Is negotiont gebedor
nage deve meter atomar Meg. Tombie gera ofer proprio viberete

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Conheço como se vê claramente no texto, Enos Exemplos q̃ ba, Ede
fua groſſa, Edo o exemplo, & brad de o qui accedit animo depredadi
por dentad no orik & perfectede de to negoçioeren geboris: mas nao biva,
Se alque vfilib carit gerere negoçion alterius C no progreſſo
Se oferecer algus occaſioens deſte Eproxerto, pametne fer ella,
Inab forme em dano do dono do Neg. Se nao poſſa agrouitar moſta
por o comercio fora co anabiſat equidade. Eode ſto merdar acote-
uo neſte fertor vracas dos per aquel nao comecadar aprata Sema
a Macad. Se nao em vender o buro peſar, como na
mandar, como na verdade deſte mandarad inã aſcus conos, aqual
receberad em Macao, Eem/Lapad entregarao muita ofeus Procuradores
moſtrauad comiſaõ gera arreuder, aquel todo Seperado nallas
em o certo obrigados a embarcalla. E os P.G nao ſentirad.
aproueito Jeſte ſe nad no lepo Demais o agraba Macao: Logo eſto
nada Mepode prejudicar, pois eſtadoſe ohurad como ſtes negoçiond
geſtorts.

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بلى

Tratado d~m Macas girond~m d~ Vifitador
 Francifco Lapo frer~do alg~s Padres doutos
 acerca de hum cafo, cuja informaça~o fegnandou
 da Lapo a~lgo Bi Geral mais largamente

Pergunta fe o Dr godião deter em Japão p~ tomar
 p~ras jagrata do ouro das suas partes, & eftaua
 pera fe embarcae napao p~ Le Andre Antrep~soa,
 aofen Procurador refidente em Macaco chegando a las
 faluam~s defe butra tata a~s dit~s partes Experdendose
 a Mio fiaffe olfa tambem perdiza, &
 Eu donos affi como a cufteras deferder p~ ella eolmih
 fe embarcara.

Na~o fe perguta fe for bemf~ito aff~rar demandar prata
 nal~o p~ Ma, mas fomette fe duvida
 ella p~ fazer badi~ra troca da prata tomado La em Japão
 p~ ca,
 em Mac~o lhe dar outra tata.

La~o fe Repetem aqui as razo~es q~ fe Der~o no outro caderno
 (Te sup~on)
 Mas apo~tamfe outras de nouo, E~rco~fe alquat das outras
 p~ra mais aprouare
 sobre ellas faridar outras de noua.

Douale o Dr Depodia fazer adita troca, o nella Enada excedem?
 a ordem, Ecomiff~o dos cuftumes os quaes tinha~ ordenads q~ n~a m~defe
 aora~em, Ec~o dos cuftumes os quaes tinha~ ordenads q~ n~a m~defe
 no Ecdo avendo em fereascas permifto Ends aavendo Sha m~dazem
 n~ nao. The Forer~o os Padres por n~ao avendo embarça~o no

cedo a m~dared n~ltao os mandarem ao Procurado & chegando elle
afaluam~o defte outra tata o~ tants mota como fe fe embarcara am~hma
Corata, nos Tarxos, Eport~ chegando lhe hauria de der ouhatata, na
qual paga nao p~dle auer falte porq~ fe acerca~fe de n~a~ter prata
rodeo pagar Baseda a~leda dos padres q~ hra na kas, ou co o~ar empaga-
r~do os a xef~ores p~lo preço defta~es, ou co a vender Whedar p~ bata,
porq~ fe d~a o~ Padres inches na Mas ustiat~? mas arratado
em bo Laos

Ouro. Que tants h~r mota madar aprata Ceal~ter. como mandala virtualiter
ao modo dito. He opinião de Louvres L~o~a em Escolas como fe victo
Cartapacis & apresentad. He coufa corrente na India Eaprouvada
Glas lacas de foa como dr~len domesmo Cartapacis. Dera alguem
q~ n~ao val.

de quando a~otacao dif~o Determinou fe em hu co bap
I~fe respondencia q~ he a~ftri~te datrole for P. frer~d, Eras val
arguméter n~ he cor~ls pera ouros.

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Respondehe o Dep^ote da Volacaz determinou pafs fri acerca do catrab
 por o conselho da respondencia claro efse fer Lierto Eiufto fe nás acerca
 do ffequite, of omou aprata, rata a Efponder Comande comande diffe empux Rad
 mandas aprata Edela coprou emchoa hufalmar
 tha pers Malace deixou
 Sem fazer afaber adono depraia De como a nás mandatia naltão, perderfe a las
 em I ambs tinha tomado oriffo, e tomou aprata Epreffedda, diffe Dozade
 Secuie porn a Maffegerdera, adono daprata forbe esmo afua plata nas fora
 nano alle fe ceyrara Palmas, Demandeu apraid dizendo Ipois
 Me nas fora nelao fem elle diftofer fãbedor oce bas naspiara catrozo Foi
 Doy a demanda a Molacad agrlel zulgou Topodla Jambor or cotakerus
 Tomarão orifes nallas, Fants motaua hir nella amefm aprata comonua
 dir, por of thia virtualiter, pois fe alas o prata, como
 Fala em moua proprio colérespondencia afsi como
 aura Sepdgar oproprio
 Eco que temele em Maorion aprata per-
 ida Sto Jono della ofsz como fe aprata fe embarcara, De modo Doponte
 da Molacad determinou foi Plants motaua hir aprata realiter comio ficar
 Emserna correndo baadid rifle por feu dono, e fe
 por. Enad iulgon do co tras pois não ha duvide por infti ocobeto de
 Respondehe

Item devefe afetar m^o Her este caso corrette no India como ella dits a
 chando o Mandatarios fuprem effeus mandater teshes mandatos dar
 grata nolugar onde o Mandele ordena correndo feu rifles. The
 cultume dos aprouados nas fe deve de condenar; Sinot Lible fica o
 Gidonor de bum não imticno nifte. Suche no Jerbachito dos ofraredos
 Or. dos homes de Macas De fechim pufaca, fe pregas emperan pa-
 donor delle o Isefúnda
 gando Jomidar em Macas fubftanta aor lonos.
 na Glofa adlegem, figua ff. de reuptis que arbitriden. I dene sofrer
 aquills & me não prezideia Eaourem he deproucito. Eiffe he decidido

como Leve no cafs dos osuqueres do Distina bad losgret. 523.-
onde diz o hu home & vinha peralisbon em hua hao Phazia.
acuqueres seus Ede parter, ofex vinha embaixe em Zodas Rartes.
Chegarad ahua e, cree Dos terceiras, quis vender attie elgu dosen
tuquere Emandar Seri per letra a litson Omedo Yoriha dos pirates, E
por Ands poderia biar ofte Defeaua no fundo fomou odarpastes Exendes
Barnas as partes ofer Festand nohenno fera igual.
Sveadeo for Mas tomada dos pirates, Covo Mandates souberad, como elle måde
fano binha vendido ofeu ozuquere. Reguerezadaprate, dužendo como Ena
80

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popeedida dos seus alugueres a elles pertencia, Enás a Mandatario, orsheds
Doutor Molana Efstues ocas Infernor do Mandatario, duzindo pois
elle proua aborca do escripturador ficou trabalhando o
gabinete nos mandates. Ebolor Mandater ficou sendohen Edredbafazer ist,
aos mandates. Eadde Mer ebkiverad
Croca pois nenhu dano Jesegria delle avr Maroca
oregentes Eforadoregurender se erad coterer Labroca, ouers derier o
nenhu dano queres reperderás gom
Mandates, moucose berbem archto polo or donor Lo osugdere nenhua per -
dam unbezas fois ainda Zde não piere efir bisce ofen asuquar
Coma Duro omelño azera podradfazer
es podradfazer
osuqar aura defer
em Matas ebia roca Leprata de Oure Code Drinkas.
Segura daro as partes, a del porciós como chia dits Arquestra
Caco boca curbem franca digerder aprate pois se ouuera deter embarcada
priva nem deter embarcada
Inog mesmos faittoirs
Ersuche tambem its por bue detisas do Gama de ciftione. & 67. aquel
sahibe por dous witbunais & & stor defenbargadores do Cruel. Epstor do
Das O calo bi of hum home se encerreyou de cem cruzados de hum
amigo pera na Illa daMadeira copratasequeres Zhils uender a Po
Theta Enella coprar certo panos to le ha. Postarido na Rochela
Je coprava, coures, Epapet, deria mais ganhos I nos panos, Jels affs. D
chegando aliobra Java Saua a aodono deprata or panorno raura de ber co grado
na Rochela or quas acurton ser elle Frea casa Cor couros Zopapel
comaxa peraso, edono doprase soube of pasana Inas queria aceitar
or panor dzendo C. & q appel, Eos couros for. edono com esdus
a elle pertenerad: co tudo nos dous dezinger for denuadrat
Sau aboca v omandasario pon itla nenku daro se
evende gordar
Jeguri as Mandate. Logo poemas de Goes added or mandatarios forer

Mas aqui podera alquem
Dizer & Sen odla fir iulgada por bon por Forano Jagrata pedia paros
To Mandatario não deu do
Mer den an Dragontemos do mardalerie mas deu
Mandate panor of prador na Stochela plads do Mandak
Mos deuty
outros fen
Qua casa, Oro redo foi sulgacla
Sta voce Ebre, de mandatario nada deurà as Mondate partats
Goca
elenascaesarthe organos na Plochela como
mo
Finha emfua casa, porge
como darthe os que
porg
ra
casa pored Gullaneria feria do Mandete the tinha or-
devadis. Yem The dar perda aloud, pors Logo tastem or S.! yadrastrocer
bmads ensopas ador donor to ouro, Edar the outratata Macao
aprata ata omado em
aprata
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Rem futura fariad o Dos clonos Jagrata pedir das pedido fem algum.

Orsuose kas bem as poletis di Remunerandi: 1. Si posfues et leg. si pro te offer maridet et. 2. siquid rinse defidei reffione, et 1. 12. 12. 13 par; 3. Onde die, qui uidet aliquid fieri in ipsis gram. I facet, cofes ad madare, ac proind & id no mandet, vel id mandato virte al mi instaione Ride Mol. Ms. Jisp. 548.. O que supoch ditemos Sporg to Klonos do ouro, virão fem Outubro patre Procurador de companhia Thes dava por principio de paga nata afue prata deles, & o Ouro ainda estaud por vender, May agtechas fimda aor Cef. vellembro co verem isto, celeramfe, antes folgarão. Logo Eselig ist. cefanten maridaß fimilem promutigend acgreind. 2. expfie in mandamurit, in winte et iury in ftroim manderunt fimilem permutadend. Spor isto os d como Mandatarios não excederao os limites do mandado em fater este Hoca mod Landtre cada anno outra besta estagrata. Macao chegofic. Jtem dah o nd efchefo fe não guardara inteirame ete a forma domadads doiz e M. L. tom. 2. 532. forma badita medati in hurt feruata a ex omni e man mandeis e comodu hine qura fegurh madanti piu Dreiw fed potius cómodu effe mã Late feruand d, ita hitt. D. Hos qui exequit inf. mandat, et lege diligeter. 3. Mimo ff eddern to. Dozemar pois o emmander. Macao nam. Jorp. fuieras nephws dano vinho aos donos dopraia, atel prouerb aepoupard os douß Jufto de feley & ouviraos Desteos. Jtem ofegurar o Embarcarsi aprata nofhes Sendo o vielle no hes. Jiem ofegurar o Embarcarsi aprata nofhes pois muitos K hi hirias em parcer a finhas em a por Bert Sperigo Acorriad nelle. Enadpderad por os Lames oprohibird, quanderies altes fe queria kor. Ea head Greganh aos Lapos fem fonhecim. Jem nada fe gerego deha fonegarten como debito a Deus astees Loqual rifes enas Drives os donos doprata do Ouro, hul De madaua pagar Em Macao, e os como quer Laefes donos daprata nao the vinha bano, Mas ats cunfied med ate feruand Covofemos terem os Puerta esta boca.

sul quem did asserferter ou procurador of the de aprata Blem nosus
mo neuro Tenda smehne numero fostuoschi algumdeporito mubrado
mas cotentese co a mesma cotia logo tambem os donos desta prata deud
deser cõtentes desta troca como defistoforas se aMao chegara. Os
Banguerres & guardad aprata etice, os feitores & feitoras a fazende

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De mandostem afua ahna prata praka numero, não experificaras fal, lege or Pet
compriado

co

Ches mandare dar ca amesma conke, nequal nas eddie aner falen, erg que
Do zprocurador nad kachhe praka dera he askda daffompanhia & vinche na nas,
pelo prees de Macas, ou véndera, Edera he aprela

socfima se osobre dits ex Mist. to cite onde diz a quando in mandatons fuit

Sheripta corteftema. Si mandatarius bonafide nakirabils & mandatu exe
quat, naheimer vering mandatis altis pót, & cog i mandos

Dati rationabits faldee, ha

be altro pot. I cogi mandof share execuiniian

het leg. 3. et les Signif proes Ichimand. 03 Eucarde

ef

difemor y por quarsk od dones do'ouvre nad deerminaras, ne experificares

Pes sent mandataries a mandaffem asua praka spria numero procedida de ouro,
antel Algavas quando the mandazes ador Caffetronos, Cogo ex vi mandati nas
eftanes of Petsberiador amandar amesema prata, no mah bastane mandar he
mail poto a dis amefione Molina logo

dar ca cubra Canta. sonhiimast iht mach poto of dis om

rabre. I mandati; et S. mardaus. IX.

abaixo Fol. 1941. J. J Eg. Si procuratore.

mand. heh habenus competere mandatori aduernes mandatoriu alione madat;

guatenus ex n win plethonē mandati aliquod interesse cestat ahas ad nihil tene

hor mandatarich. hb sua negligentē et culra no exorit negotiu suscepfun

dak, pois, et u concesto I or padres por sua culon Enegligencia comprias in

feirambe omandado of negamos, contudo porquarts dehte prabe doder nashe

Jegusa Jans nenhu aos donor se anas chegara, antes prowik, come frendis, &

perdendohe kanto se ama deporder, findete nella embarcada aprate, pelo gos

Des por causa desta troca não he deras perda, logo Lesegue 2 or padech nad deng

wala aosvardado. Hem dab, etne concesto, & or padres exudesiom Emalgu anche

do mandado. Hem dab etne concesto, I negligentem Eueras naexecuçad

Jomandataris & negocca ormigones gratis

limites do mandalaris; dienor a one-
sem istipendio in gram mandaki u keer nich misi de dols, et lata culpa, pois
claro efla qaqui falrad once, lego os mandantch nenhua acad fem contra os
padres por nad for embarcado afraba realiter na nao. Que no fencate man
Jabarius, Jenas ex dolo, Elata culpa, pronase ex lege. Siprocuratore 5.
dols, leg. idem vi prireisis leg. Soluch ff. mandak. Eem particular leg. con
Aich mich, dis I nas ehle znach erigado en mandaß gexcomo
Galt. I. deregulig urg. I nas ehle znach erigado en mandaß gexcomo
das, Epole consequinte assi como no comodato distinguimos vieneng grām falté
fat pera dahi definir exquanta culpa gulga Geneal affi metra ella ley & he hade die
singnir no mandals, Ecfi final mit dishnigue a brosa les in re mandate in
fime Mand. Endemirticht i'ahleis enbenden gentes hende achtera bergade oma

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dalaris ex lam culpa, et dolo quando fuer dado dans ao mandante, logo a forhöri menor estara Brigado se lhe nas huer dado dans ne huer dolo, ou lam culpa, poi co Dit nad deras dans nenhu aer fint mandanks come frien acima pro nado ne huerad dolo, ne lam culpa, mas lheras bonefile. Prouafe tambem pro se De. omandatario, q seura fazienda e domandante aľapad pera felkrikricher, ja gar, ou gaľtar mal lhak demandante, lhafer disse confestar, o confeltor nad spode regar amais q lhe anas chegare a Macar. Eft all hear Empapas ordene as fins prake quartia lhe rigon, ou gaľtaľse mal. Eft all hear pague as mandank tahu procuradores q aľsi o faľao. Zeeso y anas se perca per deskrigado, pois aprahu ao mandante aľsi, com aľsi, se auma deperder logo co De co bom titulo toma nas apraba dor denor de ouro, Erandaras q ca helke deste outra fanta se a nao chegaffe alalum, compriras co ordones de ouro se lekeare mais deuendo confa algua.

Argunkalfe mais, q aľsi como temos sufficienťiskumamte prouado q os De como na Jaberries podia's fafer de algua parte deľta praha, Jagual poruentia nas era's mandatarios, mäs fomite negotiorum gef fores.

Respondefe, q tambem como negokoru geffores opodias fafer pera oqual se preľopsem gente omandatario Enegoköniom geffor ha esta differenľa ? qom Datario se conťitue impofitione, Faciest Kanepe mandati; firmat l ľürmalis, &, wickuelig, maf oreoohori geffor se continue fomite ex re alterius diliter gehta, sem mandado expreffo, ne facik, antes sem diľ fer ľabedor odons do negoces. Affi o dem elaramte mbas leys co' al. Siquis. f. de negot geht. lex ľi remuneradi ff. Under mardak, Ex lex. Tribri. C. denegot geht. Ohi cour clara ne directs, Eadmi Fida dos doukres.

2. Soponks q aľsi como omandatario Jaconťituhido pode licitamte fafer kwdoog ingar fer necesse promiľfo Zeonueniente pera compra aforma domandado sem por iľfo poder fer requerido domandante, aľsi tambem oneshorn geftor Ja se em embaque do negocuos, pode licitamte fafer tudo oq he depromife, &

ajuda pera valiter gerere negotium ram fus cepfsion. Prouche porq ambos fe
dizer pera valiter gerere negotium : logo podem ligitante fafer hido gofpode
brigaças de valiter tambem clarambe lopsem as leis, porq geurem q erdiach ich we
Zes, q alyu valiter gerit negotium alterius, femper acquirat alione negokium
gefforis logo folsem onegotioru gefter posspfazer side of for depromere sa
bem donegocis valiter gerendo. l. Siquis denegot geft. L. fi pupilli. Acrdom
por m's B. Eiferu, l. ff. denegot geht, Comfhino fe achara claramte expecte

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Em dos os fer denegok gefit. Pora este differença ha entre omandatario, Zone,
gokõru geflor & omandatario não pode code pretpre, preferir, ne hair daßema, Emeds
Goma

Dante Reden, Econfequentemête hembe hia atado aella, mas onego hiru geflêr nas
fica atado a cousa nenhua ahiliter gerere negehõre fweetti: demodes free a
inda maif Gure omandataris.

3º Soponkog pera algú fer ter auad deregohörn geflor abahing.
negoking gerere, Eper ihto fehem sua culpa onegocio nad tiver
vhlifer ceperit

nada lhe proindria como effen definido, Exemplificado co 8 is.
autem ff. de neg. gefit.

Sopots illo difemet, & villo como hocar daprata asmode dodir e ve hafer
onegocer dos donos della proncithamête, ponganas Ches os fretes, oprdiadhaher,
Coms nees horum geflores. Vem hrianas aprala doperigo Emg eñhana naha
Lagunhas nanas virtualiter, Ea mandavas a Macas aos feus dones; bgo Em
hudo geferut vhlifer negohum. Orifes a aprala correñ, of des nas Cho
porg ella deñi mefmo ohriha, pois era prata q ama de vir a Macas por mar.
aconteces perder fe, nas foi culpa dos Ds, ne ihle Kes pode prejudicar, como
Confta pelo primr. Jepof

Dria alguem q na L. Si. pupilli. If deneg gefit. S. Scd effi, fedia. Siguil
reps he men gefit no mei contemplahire, had fei luere mache Calez haribif
nego

meum gekipe, Sed fi eft à ordet feftas effe,

regohum gefiße

Juum pokuch que

perafen proveiße, pola necessidade

De negot gefit.

9

nas the val odro

I z na mehma lay. S. Signihila, Difa quando oneg he de ambos aspartes,
home nafciter altis negotioru geflorih, Lecheke ontste cafe, porg fe aquilla froca
fui nafcither altis

craproveitofa pera os Def tambem oera pera os donor daprata, logo dalur
Chioul altis negohiru gelfloris, porg como faih podias Fafer alvora.

Dienos mais aquelle Lõmente quer dizer q onggokoru gelfter nas fe dene
meter atomar onegocis fombe pera feu proprio interesse, Sproveite, como
Le vé clarambe no texto, Enos exemplos q haf, Edasua grofa, Doexemplo
fraf, de agui al

has,

auedit animo depreedardi, zorg entas ne orikur gerfelte altis
negoherum gelftorih: nah nas kiag & alguem vhliter experit gerere negoku
alberich, & no progresso. Se offerecer algue onesies defeu proveito na mehma
negoliacad a nas forne Emdans deden donegocio, Jenas poha aproveitar delle
p^oo comercio p^a a Racas dos Pet agual nad mecon nomandar aorata a Macas Jenas em
aconteces nestafer.

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Vender e cure, pefar, arrecadar aprate, Eemamandar, como na Verdade,
Darty mar dano mba afens donor, agual recebzras em Macas, Eem Japas
entregarde mba afens procuradores a prostranas comistad pera a receber, ant
da feperdes na Nao Emg eras obrigados a embarcala, Cos Mes nas Auera
olhos a len as proneis fem, fenas nofies demander aprate a Macas: Cegoifto
nada he pode prejudicar, poif Em tudo fe omeras como freif nego Rörum
gofforf.

Se conuem admittir Japoes à Comp^a

Entre os Irmãos da Comp^a ã presente ha em Japão, os ã apresenta sete são Japões.

Dosquaes os sete são pes Cõs démais Irmaos: E destes hu hes a Subdiacono. Muitos Parames

Santigos nesta terra duuidas se conuem à Comp^a receber esta gente: ou se nos uvia melhor

seruirmonos de Dojumus nos ministerios ã exercitamos nesse pedaço daninha de terra.

Os ã por sua pouca parte contraria ja não faltam algumas razões, ã tem sua força, como ao Trante apontarei: Todauia parece ã mais coud à construção denotta Comp^a nesta Prou^a naste admittir Japões à nossa Comp^a.

O Spirito denotta Comp^a nesta terra, não admite Japões à notta Comp^a

por não auer ainda capacidade pera tão alto estado. Prouarei esta opinião com algumas razões.

1. Primerramente se atentamos aos costumes desta Nação, parece ã não tem aquel vigor, forças, e zelo ã se requer pera notta Instituição: não p^a o exercicio das virtudes aque nossas regras nos obrigão; mas nè pera o trabalho ã temos nas culturas das almas, aue

todo proseder na mesma cultivação com zelo, e com diligênte cuidado. De não se fearr na propria perfeição, antes de querer nella, conforme a obrigação do estado religioso. E serem os Japões desta praia composição, se proua nos comeres, com ã se uzado, ã aos mais leves ã urimos usar auênhue das Nações ã conhecemos. Donde nace ã ainda não tenhaõ ordinariam aquellas virtudes ã queremos nos.

Doenças ã temos nos de Europa, Todacura a cada passo adocee, por isso fas em su mogras dados a tomar mezinhas, ainda estando sãos. E como em notta Europa a hu home fas lhe embrerulha o estamago veherro da mezinha: a elles poe mais fas ã lhe não lhes abre o appetite qualquer cousa. Se lhe dizem ã he mezinha. Spola V.P. Farba a quanto esta inclinação nelles chega, Prarei hu breve exemplo. Tem os Japões a Gilora por grande remedio por certos venenos. Indo hria ver a Blear^a de Mininos do Semin^a a hre Anwar de recreação, tailguns delles, acharão e mataraõ brea; E logoaki a esfollaraõ, Sassi

Force em talhadas a comeras estandolhe ainda palpitando entre os dentes. E da mesma mane^a comem quaisqr outras immundicias por não tenhaõ virtude medicinal. Este cocerto Deos Japões por serem feaws de compreicas não poderem na guarda de notto Instituto igualarse aos de Europa, não somente he universalmente nos os prez uroges, q̃ ca estamos; mas ainda elles proprios o confessão. E com isto se escusão quando os Superos apertão. Dizendo q̃ não devem esperar delles vados Eu ropeos, pois nos são tão desiguais na compreisão. Lembrame q̃ hum delles q̃ agora he Sacerdote, me Disse q̃ se os Super esperavaõ dos Irmãos Japões q̃ na guarda de notta Insti tuição procedessem como os de Europa, q̃ melhor era não receber Japões na Comp^a porque não tinhamõ compreição, nè forias pera isto. Pijo pois q̃ Jendo huu das partes q̃ notta Santa Comp^a requiere nos q̃ não de entrar na Comp^a Bona valétus ae ruixes, que bus fera possint instituti nostri labores: E faltando isto aos Japões, ja poreita re. pão não ficão tão aptos pera serem admittidos à Comp^a

2. Não ha duuida senão q̃ a boa criação q̃ hum tene desde minino he grande fundamento pera o exerciero das Virtudes, E ministernis q̃ profetta ocelado da Re Publica grão. Dos Japões he manifesto q̃ crião os filhos na mayor liberdade. E solta q̃ nenhu^a nação, para Oriente conhecemos. Lora teden solla os desixos seguire os appetites da natureza, ne os doutrinãs nas virtudes morais, ne os reprehende dos vi

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com liçen.

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fas conkrarns a ellas; ne tambem os Lays se albeere a castigar os filhos. Las Majstra fas avssmorgados como a Sies. As Escolas ordinarias, eng os mininos nobres genhosse criação, Eaprendem sea letra, & as corterias politicas, Jad as Varelas dur Bonos, aonde cometem grauisses abominações. Lois nazad tas mal criada, Eganda depoiste rice ber o fash Barebosino pera chegar ao ellado de grealgi bom Christãos de Europa, tem mb q derbastar, Erefremer: como armare pera professor hd instituts Fas alto, & de tanta perferies como he a da Compa de Jesu?

§ 3. De mais da fraquera natural da compreição, ideofta rorm criaças, tem eltes by mens alguns vicios connalherais anace com elles; os quae parece qhe rota arolla incomoda aquella bou, & bem inebina da natureza & notto Santo Fundador que ving livestem of fortem admittidos a Compa Spord cada uicio dester he como hua re Zão q faz por esta opinião q vou prouando, botarei brevemente alguns. Aprivara falla naturalý podemos nohar nesta nação, he sua grande inconstanera: aqual poshog v outro dreza q era comia avs Insulanos: todarica aqui parece q rayna mais em outras partes. Porq alte os tempos são tão varsis, & por mais clara & Serena q a ame nhã se veja, não nos podemos prometer tão De bonança. tão poucas vezes em hum momento se folda o to, & succdem rifar tempestades. A mesma inconstanera se vê nos es raves detagents: Pondenace serem dobramanya amigos de nousdager. Edaqui vemos revoltas Equerras q por tantas centenas de anos corremem em Japão. Lormars q appeticas hua coresa, depois de pottunda, logo della se emfadão: Eredo q lhe continuado os emfalten.

Desta vaik nace os continuos repudios das mulheres: os quais são aqui tankos, Stad comuns, & rà de fem por cusheme ordinario sem fer estranhado dos naturais. Os mesmos Japões acada passo se mudão de tristes em alegres, Ede alegres em tristes, og far aos cria dos andar com brea conkinua pena dever se oso està de bragrace, Esembrante com elles. E com omesmo verdado preveurão quando v visitas de o tomar em tempo q esteak gre. Esta mesma inconstanira mostras em receber, Edercar notta Santa Ley: q esteak goreys, polla experienéra q tenho de perto De 22 anos q ea estou, q dosa se fillera xpãos za adreltos, mais são os q arrenegario, & os q perseveraras na Fee. So no rey no de Frigo de berita mil xpaos q ali areia em tempos de Augusto Trenoramidons

Juriido Le agora anerail & o serão. Eusicas como estas & De mais, pory tenho
aquelle reyno à minha conta, indo cada ano daqui ho De ausiter os fiers gali
ha Aesta inconstanera acopanha ontouição, q he serem em cabo ociosos Eremis
sos nog fakem raprendem, devicandose de uences Dequalor difficultade q Jelhos abia
reca, perdendo logo o coracao. Edado q as vezes de morties imperosos em algumas ac
ções, todauria este impelo todo he como fugo de pohewra q logo acaba. O mesmo est
So guardão em fuar guerras, morbeandose nos primeiros encontros furiosos: poce
Je achão em fria perdem o animo, Donde nace q rera he a fortaleza gem Japão hofen
dous meses deures senderender, Sobre esta fordidas de animo, som dados a boa
aromer, beber, Ecoviles, & imomigos de Edo vy Chers pode causar molestia, & deordine
me priguricosos. Sendo pois a montácia & foxidas de animo fão universal, Ena
Geral aos Japves, parece q fe da nella o ferer impediment dos Secundarios & Noth
D.i.c.2.1.1. Jank Pe aponta nas Constituicies. Imontante, nel remismo avigri nolubilis ete.

§ 4. Outro vicio natural dos Japses. Eque parece trakom sa do venkada May, hese:
remem Sumo gras montirosos, refabbados, Vinclinados a enganar. de forte que
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por

Jaber mentir a seus tempos, Efingire o q tha parece neuess, obem por reza de Goa o deneja. Donde naçe como o mentir entre elles fengotem por deshonna iafsi o nao he tambem dizer algum nas barbar a mente. Spols costumem fem de odirerem entre fi algũs Irmaos Japoio o dikem tambem bem aos Pes de Europa quando lhes contaõ algũas coifas.

afsi a elles nao crem: postoq las fembras fendo nish os q sabem o nosso costume. Algũs delles dikem q o Japão tem bres corações hd a comunica a todos: outros a descobre fom cos intimos amigos, o fer erº e guarda lo pera fi, fom outra nhũa creature o faber.

Daqui vem q todos fe urgião sempre hũns dos outros, ate os Pays fenaõ fer dos filhos, nem estes dos Pays. Em menos os Irmaos entre fi. Bem efficaz testemunho tivemos desta Dissimulação Japonica dous anos ha, q Arimadons, q tinkamos pola principal cobrenada de Japandade de Capas, pretender com falsos fingimentos, E muitas mentiras, & iurame tos falsos enganar ao Sor Bispo, Lao Pe Disiportfire Pario pera a forrestem Fair da Nas as fa pitaõ morda pino Andre Pettoa, & vir a nossa casa, com sepção de ali o pre nder, orematar, E tomar a mesma Nas, Segundo bl. Labera za largam Sainda agora o filho morgado do proprio Arimadono le fem unido em Secreto Com Toun, E o Gover nador gentis de Nagosaqui contra o mesmo lay : E foi a (orfe com beneção de o exchur felber terras, E ficarfe com elles, E quafi tem alcançado o q pretendia. Spolovges ex ferior covee com o Pay com ellas; E quafi tem alcançado o q pretendia Spolovges ex ferior covee com o Pay com mostras de soferiçaõ E amor; E vtarna teme q elle lhe dê pes nha; E por esta causa za antes a daqui fe partise trazia no fexo o contrapuonha, E o tomalse a ãreve. O propers De Alere de boa memsera com fer fas cordiaes affeição esta nação : todavia no pe lirers de seu faffeurimo impresso Conerone fa falando destes enganos E fingimentos dos Japoies, diz estas formais palavras. Se inuicem defcandant, et pafsion Decipiunt: ubiſ doli, fraudes, et in die dominantur. Sexura hero fidem no ferseat: hominsu paita et fadera violantur ere. Pois fendo faõ importante pera o bom governo da Compa Spera obem proprio decada religioso delle a fidelidade E clareza cū que hemos de dẽscrebler nosso coração aos dºs : e como fal emesmendada fas emearũdas menfe nas Constithũcies por nosso Santo Pe. nairo. Sendo fãmbem averiguado como dis femos, os Japres com Leite mamaõ o fingimento E Disimulação, E o fechardos com a

cwie aos outros: parece q tambem por esta rezaõ fica esta naçaõ menos apta pnosso Inkinek.

f. Não he nesta naçaõ inferior ao passado Vieso da Crueldade: aqual kenos Ja
poes tão notavel, q lepote duvidar fe ha genk q o mého os iguale: pory com oleite mamaõ
hi enteonhovel appetik de derramar Sangue humano. Ehũa das mayores rereaves q ha
pera elles he matar ou ver matar homens. E por isso fenaõ es scrup dão fer filhos: antes he
Ceseclame ate os proprios Daymios, & das os principaes Socie de Japas, matarem muitos
per sua propria mao os delinquentes, falendoos em postar pera procurar o fis das Caltas.
Lembrano q estando os em Frioseima dellã Freuzimatons primo de Tasco, E Sor
de dous reynos, q fe entã inha mostra per sua mao mil homens: Egantes demorrer
esperava de matar outras mil. E como por hũa park todos aqui, particularmente Soldados
podem matar a seus criados fem nhũgũ thus they ir amas : E por outra fem elhũa honrra
E

lede de matar genk, Lão as mortes fem conk. Muitas vezes acontece em ferras de gen-
bos, Sabendo hid Soldado q outro matalaw Leucriado, mandarlhe pedir hũ pedaço
do corpo pera o fazer em portas prouando ofere terçado. Custumaõ tambem mantaro
delin-

quente a algum seu amigo, pera q em sua casa o mate prouando nelle a espada: E ha q
with the far o amigos. Su ui com meus proprios olhos em ferras de
he presente E fanoeg with the far o amigos. Su ui com meus proprios olhos em ferras de
genhos algumas nekes, q indo caminho algũs, Sachando no campo corpos sem amoxta-

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Vha Bst em eltercau (porg am Lagenk bira os Lacão assi sem sepultura) firavelher armor falhar co alcoves Ealegria, Edepois com grandes rihadas fakellos em postar por reccesção, se

pecho Los caminharte à parsaias, nito reparar, por ser iustume ordinaris. Tambem uial guns mininos do notto Jemin fakerè de cera wrpdrinhos Rehomens, Edepois co os canine tes por revrescas cortarthe a cabeça, braços etc. Og declara a força desta melinação deque vou falando. Os Lay frequentem lesão ore mandas os filhos de Fexra idade aver mater paderentes, Sar verer thes farem a dem eutilados nos corpus morbos com os lequer outer cadinhos a beatem logo desde criâncos, pera comitto perdere omedo. We espirito de cruel,

Jaded fank nelles revisa, he causa de não terd is paixão, nẽ inda Dorquem mabarianter mbos se estês & rindo dos meners Eergarer & thes verfarer co a agonia Edores damoete, g

padue. Deste mermo Vicro thes nace tambem ferem em cabo desamoraries, Epoe con Jegriinte desagardeindos: Esto se emaerga ate entre Days Efilhos. Eco E come facilidade o filho matura as Lay, Se o Tons Cho mandar, como fer Dom Lauls pingadono kao nomea

Do nas armeas antigas. Eos Lars tambem matão os filhos estando ere em Friseima fer Frucuximadons av fere Morgado. He mui ordinario matarê as Mağn as criancas em nacendo pondothe ope no pescoço, ou esmagandras. Enem dentre armama xpas podemos desterrar este diabolico costume: de algia fei 9 matou mais de deze filhos, hunsem nace Do, Souters abortando co certa erria & ca ha. O matorre assi memos o tem por valentias; Ešto o fake frequentemt. Menos ba de hidano à moerende olay do Vasate de Satrema, Se matarão asy mesmos. cargando as entranhar, como cultrumão, deraseis Criados Jerus, whos

gente nobre sera o acopanhare na pukarvida: 2o Cos Borros apregoão ito não só por es fores, mas por grande virtude. Elta crueldade dos Japoer Eella resta porma poca copaixão que tem

Ros outros, confirma tambem o De Alex de boa mem no mesmo lugar a porieshaapon ter aonde logo depois das palavras passadas, immediatam aivata as Léguméter. Itaur inter eos nulla pietas, miséricordia nulla, nulle charitas esse uideatur: Siquidem Japeigh Je ipsos interimunt, et alij alios impune fruendant: filý Suos parentés impie necat ess. Digo por & sendo tão importante as Teligioso Da Comp hue naturera branda, amorosa, E

compassiva dar miserias alheas: não som pera fomenker alVnião Efraterna charidade enkenos: mas também pera acodimos as necesides dos proximos, comque conquête de cortino

Ecalamos; falfando ella avs Japies, antes tendo em bank grao o vicio contrario, parue que fambem isto proua & não armão pera notta Religião.

& Ca. Outro Vieis & gerahmt tem colaminada ella Races, he o abominanel La Sodomia. Ha

mars Desetecenbks anos gella pelle & fugo infernal se comeuore a alçar E larear netta terra, sendo o pr'autor della certo Bonko por nome Cobé fundador de hua Seita cha mada x vingonju, a passarsto aestudar athina, Grouxe Desa esta diabolica foxpera: a qual está aqui tas autorizada pelos proprios Bontos assi per obra, pois eller fados prin tipais à a rifas, como per paletura, E escritos, a não som a não tem por vicio, mas a apregoão por virtude. Embrame q em certs Livros composto por hu Bonku anlage, dis omerme autore gesta for a femente com que se fundou, E divinelyore a Ley dos Dolos em Sião China, Japão. Eacrecenta ser ifta hús corefa mº principal, restimada ainda dos mes= mos Fotoger. Et certo fotoge chamado Monfu, por convertendose estore tas fenabominacas, the deras nome de consumado sabis. Epera persuadir ormo ws ase se rendere aellé, foreve qos q lhe fivere aseu E aversão serão naguerra co warder, de frases coração. Stars rabbes Lanusu esta infernal doutrina, g as corre porntualmk na opinião delgentilidade, como elte Bonko veforenes. De modo,

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q

akao q fica menorcabado, E he p^a pores amores q persuadido de algua pessoa hon

rada de não rende. Algus de jueui antes de entrarem em nossa casa foras feridos desta peste, me dizerão q potva naturalmte lhe sentias arew, E oarera q por não ficarem afcontados de csuarders, & affeminados se rendrão. The elbe uses taogeral nesta hacão q me parece rarissimo mow secular se acharn q chegue aos vinte anos Liure de sua contagião, porq do ventre da May parece q fearem hua nota vel inchnados a elle. E como senão tem por deshonra, antes os Bonkos ovendem por uvitude (segundo deriamos) elles mesmos sem nenhũ peso fratrem consigo os moços & fnamas Vacazu, cõ o cabellos comorido, bem composto, & vestidos omelhor q podem. Os fõer prinepais de qpas Eidos tem algrem, ou algune pagons alhe ser tem do mesmo, E os proprios de honrão de serê nomeados por os outros q temeriados, particularmte soldados. Ser elta abominacão ca tão univرسال coms tenho Dik, E não fefer por deshonra, o affirma tambem noth B. De Fro na p^a carta de Cangoxima eferencias aos nottos fehoa no mesmo ano de 1549. em q chegou a Japão. O mesmo confirma De Alex Valion no p^o liuro de feu Catheismo impresso Conceic. 5^o aonde indo Exalando desta abominavel toepera, acrecenta. Hinc fit ut iste puerorn. uses in Japonia passim et ubißung eat: et quod peris est, cie korerimen et fcelus post idolore cultre sit impledicissime, et immun Diemme, et max detestabile, Suare Carmen Bonkeordres honesta, et fancta censeber. Daquí nace o conhiino cuidado, comq sempre andamos uzgando actes dfeus, & moços & of fermos em cafa, & com bdo não deixa de aver mtas miserias pola natural inclinacão d fem a este mal. E ke cock q fank, ou por ventura mais more a hé Japaõ avista De hum moes de bom parecer, dog a de med dorrella. Pois Sendo esterniers tão abominavel, Não pegaños, E criandose Pote os Japões des do beres com esta má inclinação a elle, parece que ainda por ella carefa não são tão aptos pera feredda (omp. preg na verdade habitor vi fao seus aptos pera feredda comq estes são os vicios principars q ha nos Japões, os quaes podemos diker lhe fas Coms naturais, deixando outros muitos cultumes eng de verão assecos a bdo avelão: os quaes todos falßem ella genk menos apta pera notto intitulo. Sporventure q cõ mta verão se podem nilgar & Lao o pr impedimento dos Secrendários q notto S. De

Inacio poem nas constituicies. Passionés, vel affectes qui domarins posteridean
P.1.c.3.4.9.

herr vel peccatorid habitus dequibus no magna emendatio speretur. Bem Sei que
q for Da contraria opinião, Dirà a dado q tenhas tão ruim fundamenb natural pera
ir cultivando nos anos q estão no Seminº em
nossa casa os q ande enkar naSompá: E tambem depois de entrados o mesmo ensino, &
vida religiosa os irá per feresando cada vez mais. Respondo q agraia do Sor he muy
poderosa: porem alegora não vimos em algũ tão notavel mudança, & opredissemos
igualar com qualqr Irmão uvitudo dos q nos Collegios de Europa fe crião: porqre
por verdade criase aquiante de Jesu, aos quaes todos ne Leguim os costumes & u=
sos, emq elles mesmos nacerão. O mesmo recolhimento Evriacas q fem na Compa
he mui Differente dog corre, E q se ufa em notta Europa: porque ne
as inmemerasvers ociativas emq andão metidos no frato co
mais. Os coins costumes ociatives & com o leite mamarão, asporucas arie
dar q se lhe podem dar, as preverimo em cafa, & fora della; & finalm Eouteas mtas
cousas q Deixo, me tem per=
suadido q por ora não he possivel amancar, dobrar, E perfeiçoar tanto os desta nação.

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O

& pussão profetter como Cove notto Instituto: Sateria como que quisesse farer a Poder de cultivacão aos Carrascos destem peras, coufã tão fora de fere natural No mesmo deverá mais claramente pello q irei apontando.

¶ Se a fraquela de forças Ecompreicas natural Duta hacão, a rommerracão dos Della, E os serviços o universalmt aqui vernão pareço fornão aus Japões menos aptos pera fere admitidos a compa de Jesu, não confirma menos esta opinião of a mesma experiencia ategora nos tem mostrado acerca da causa dos more a entrar em nossa cafa. Da casa como então na Religião, Edomodo como nella procedem.

¶ Ja Quanto à caufa q move aus Japões ou da causa dos more a entrar em nossa cafa, he mesmos pera pedir q os recolhamos em nossa cafa, he fummerfal a cefinde falta de sustentarão temporal. Lera mayor Declaração disto, podemos dizer que desde Paico pera ca, não há em Japão mais q hũ to foc, & he oda Penca witte qro The defagrada algu Tono dofã pothuem os reinos particulares, ou lhotera, ou omata como quer, ficando elle Elodos os soldados seus Criaços sem nenhuma renda, E os mais he ne na mesma terra ficão de ordinario mas desterrasse pera outro reyno, ficando aly fombe os Lavradores, Eaquelles q ãe de serviços officios Emergencias. Se entre os soldados do Tonomoro, ou desterrado haalgu afamado em armas E valentia, acheo faizlmt outros serviços a os tomão em feu serviço, dandolhe a mesma renda a dartes Ei nhas, ou mais ore menos. Os outros ficar luterrados sem renda, sem abrigo, E sem ter de or

dinario comq se sustentar, senão vendendo as armas, E ultidos bons assi deres como de fuas

molheres. Seus netos chegão a tanta pobreza & miséria & se fadeem Curadores, como este

co meus proprios olhos ui em algumas partes de Japão chegare adta este estado me ho men nobres, q por morte de feu pai ficão descendrados de renda. O mesmo fucede por morte

de algum Tono grande osoc da Tenca não querendo dar oveyno ou terras q ille pothuya a seus filhos, od a algu estranho. Seste mesmo estilo o tenho dio correcte, osor da Tenea, E os Soles principaes, q Chefas immediatos, guarda tambem cada Towem

luas terras pera com seus vassallos. As Locede tambem q ha guerras ficandohuns
vencidos dos outros. Vendose pois estes homens honrados sem nhũ remedio de vida, E
q pereço à pura fome, se temm filhos, procurarão de farer algũs delle pagens legen
do, ou perag q criem suftente em seng Mostérios, E he
Le nobre: outros dão aos Bonkos pera q criem Seus
pois os fação tambe Bonkos. Eito mesmo fazem co
nosco os repastos q chegão aseme
lhante estado. Este estilo segue tambem outros q vivem de seus officios, ou de mercancias
os quais sendom filhos, E não os podendo suftentar, dão algũs ou algũa abonios, E
os xpãos a nos, E agora aos Frades. Os Jemads q temos na Compa E os DoGreço q ha
por este caminho entrarão, Exaristimo be os tendo fora
com nos outros, quasi todos por este caminho entrarão, E antes be ceok q por
comq se suftentar honradamte, o deixasse por ser religioso: antes be ceok q por
as escondidas fizesse sua mercadoria estando em nossa casa, E algu depois se ferem
Jxmaut, E outros aprenderão mto bem aler & escrever, E alheas: & outros estudarão
livros de Medicina com intento de se faire, E tere comq se suftentar, como em effi
to se fem faro mos per este caminho. E finalmente os qrs he os depois de entrado
se não torna a sair, se lhe fora se lhe oferece boa oportunid de poder fer comq
se suftentar.

¶ Deste pre motivo q os Japões tem pera em barcar em nossa cafa, se pode emparte en
tender a Vocação, como enhias na compa, na qual não se admiteca nenhum Jelly, sem
pre aver sido Juere algus anos. Of tenho alcaçado delta mat no tempo q ha xeido

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em Japão, Log ouni poeneker ambos graves, Eainda aos mesmos

Fe Noras Meliver de louiews, he a pocrvenkera opernespal intenk a os moue a pedire fer admittidos na

Comp^a aenbiare nella, não keodéfels de sua perfeical, & Zelo das almas, mas appefi

te pe honra. Edeseño de levar boa urda. Quant à honra, o mesmo B. Fe xauier lhe

conkeres logo no pr^o ano fank elte humore gexereriia Sera coufa a os Japou máis

tendem E apetere entre todas. Daqui nace o m^ore diversos gras de dignidef temens

Ece Sy, ateos mesmos cegos, a mudança de nomer, Expe Expellidos tão frequentk, Los diversos

modos de hōva deg ufaō são no no comien come falar, & farem elte tlingua mui difficultose. Vendo pois

os nōsos SoJueres como os aforas comittidos a Compa Lão mais estimados dos de caja, E per consequente dos de fora, porrekao do gras Edignide religrofa & fem, && ake of Tonos

gentis & Jalbem de noftto modo os respectão por esta rekel, não fi no hegar q lhe daone fa

Lag^o Selles são vereitados, pora tambem nisto ham m^o differ de cockeiraiſ) mas no modo

Shonra de palaveras com q lhe falaf: Vendo tambem como elles depois de veligiosos, porre

Lão de sua dignide Crate Cafas m^o Differentemt a seus copan herios, Dos os breakersão gr

iguais, conforme ao estilo EurodeJapão: Edamerma man^o fe delles mais estimados

Evereados dog erão primeiro; como os Japdes são naturalm alios Lamigos de hoca

enxergarethes & revera appetere o gras de Irmão por este resperh. Omermo dijodo de

feo de boa rida. He coufa averigrada em Japão q m^o melhor comed os nōsos SoJu

eres. Dog come ordinariam k agente noble do's seculares (não falo de grandes Tonos)

Los nōsos Jemãos come melhor a of DoJueres. Demais disto Sobre os dehuers Exaremos

hua perêne rižofa polo perigo q a ha de offendere gravemte a Deos nesta abominavel

For pera den de ufaō: ori'em coufas caminkes aella como são foramentos, agestana

Passerurada, Eséres mesmos vestidos sãs abertos, I pouco decenteraife,

cão hegrandemte Das arlhs: em se entendendo qualqr descrito crulpanel nettamat Lás castigados

guerosante Serve Fambem nof off os de casa, acompanhão os per pelas Aldeas in=

Do api, Eado cometeffaltas, dignas de caligo, de ordinario orecebem per mão alhea fi

nalink tem orebeas m³as coufas em q sentem pena Etrabalho, & berxo por não fer diffierf.

Depois de feiks Jemãos, alem donous gras de dignide kemm mayora hoordada que of Delfuere, porq lã não Lão tão ungrados, ne calligados per mãs alhea: no comer, no vestido, na ethima, E em foi em budo de melhoras. Donde nace q como em noſt^aeuropa of pretende feruira Deus deixando o Mundo he ordinariamente, reatrente pera desxir a boa urda co os mimos, & deleiter a nelle tinha ou podia ter, Eavrificarfe todo ao diuino Seruico: assi eſta gente ate niſo vai ao revés dos Europeos: porq ofere intens he le var melhor uida em hero, Efer mais comodides depois de fire religiosos, dog finha antes deefere. Em preorce diſto Harei ku dik ordinario deg os noſtros dohere entre by uſaõ, d hechamare ao Semin^o Inferns, as louirido Puppatoris, Paraiso ave Rog tem depois de fakere os restos 120 du (Alegio. Ao Semin^o Shamão Inferno polambui galiba dobre eller, E as varias ordone, & Lão obrigados aguardar; Eo Frequente Scalige Ghedin cos tedescuidas. Ao No uicredo chamão Purgatorio, por s'achare mais largs & menos penot q o Semin^o, porq come E veste melhor, &ficas liury de Fantas vigias, & callegos. Finalm^o ao estado Porg fake orechos do Collegio chame^o Pa rarifo, porg em ndo ficão melhorados, Ecomayor fiſteld, niendo a arvontade cont pelas Residéneres, & andando de bem em outra parte com battibord & Leria dilatarne m^o Le as quiffefe particularibar.

Eis agus brevem o intend^o principal q more eſtagente nelhas naComp^a conforme a

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PL.c.3.

opinião lemb agraves per oqual naverde parece ser o seguendo impediment ex Secun
notto S. Fundador aporta nas Const. Intentio minus recta que par est ad Religio
nie ingred utg humans abgies she bit admista. La Voracas dos Jepues à Comp não
parece dimricta ind humans alzgijies fine; mas Demostra ordinariimb não ter
mistura de nenkru fim Sobrenatural. Enes ainda pouw autoser estilo antiquissimo
desta Ração não se meter nenku Bonko poramorda Laluacão, & eller falsamt erem
arier em alguas de Suar Lestas: Lenão puramt por Guscar remedio à surda, Eter fesmer.
Sendo pois elte omotius q' os Papier comumente tem emenkar na Comp, como pode
mos d'elles esperar as demais cousas q Notto S. Pe Inacio pedra nos q
mst pic. 2. nosto viftitut. Et unineres urêtétis & perfectionis Loiritualis Studiosi fint, quie
ti, constantes, Acemi in jes & ad diverend sérzéstine agorediuntur, quique Zebu habe
ant tahetis amimard, et ex de cara ad nosten institute Sint affiti Faltalker
també aquella resolução de deixar omendo. Eseguir os conselhos de Ohvitt not bor,
z.c.3.n.is. go mermo notto S. Fundador quernos a entrarna Comp. An omnino Jureverit de
culi relinquere, et consika Drinoski Tser Obristi segur.

entião co ful weacées, he faert de nilgar qual sera od esejo de sua porseverania

& Ja. Como ent

Comodo de proceder na

iesa

nother regras. Aportari brevem te

algués coussem prove dog vore dierendo. Quato as desceso a' moltrão de perseverar
depois

Leenteados na Compa he tas fraw, a he neu andare sempre os Super co grande tenk
cô eller Edisimular materoris à fairem, & hoordades à tomès, as quais naverde nas
cousas

pomo priedicão a a noto vitituels Emodo de preorder, pola faciidé & mothas de dar logo
co o facho em terra, como diante. ora como os seus hes

o pã leve bunu vela aizsa por lugar deventsuai

tempre pondolhe amar diante, ora bere parte, ora de outra perag de não apague asti

he meets andar Sempre co estes demais Farmmelando breis cousas, E cecedendothe ore

cousas, E Fear, gerag Senão apague neller aquelle tumesinho da Nocacao, sepor ventura foilume.

Aelle proposito me Tembea & dißia o BeBegge de Mesquita, sendo por de Nagaragii, E hù dos per a tem larga expérieence detia gente, the paruia grenkre.

Dos a Comp Ether perguntas,
perguntas, Nu

Ex. c. 3. biz. dosgeltarião na competinke

tinde tenção de morrer nelle, senão era frênitho de jo anos

por nome Gomez, q'em lâgasaqui rende. Eco Eudo its quando pedem Seradmits

as, Hum dekberatu habeat amimi proposita sequendi,

et moriendi in Bno cu bac, et in bac Societate Traven respondem afoutam & Sy.

Elta mesma pouca firmera em sua uracão se demonstra mais pelo a' logo vrei direndo: pore ise ahua dundagagui pode ocorrer.

Jaksfarei pr

She a fent's en dik aurma acrima of a or Japies

bias em notte casa. Spor consequente na Comp movidos ordinariame da pruža neussi dade, parece y esta mesma & Fora form pad padecerias, Condo tere no feculo remedio de unda an

tes sera motius deos deter, Efdler perseverar na Religião. Respondo primeiram glad arto de achase em algue; rà não ké be motrico potr nè fin sobrenatural, Epex conseguinte a

Juareoração, E estado no Religiad he sem fundament. Secundariam digo quomuto mayor facilid achão remedio de vida saindote depois de extraremna Compo, Jogandes em nosso

rahe, dao in mininos.

Femin

no Semin

nelle entrare. Lors de ordinaris qu'entres,

da neuenide Jeque os pense sexie, pou polla mayor parte vrij de vue bem no

não chegão a 14 anos: E desta idade mal podem buscar jen vermedio vivendo fora.

per mbos anos sua merma

letra, & obedo emy wnsistem seus

Depois não aprendendo per

istados: aprendem o estilo de eserever cartas, as policias Ecortezing dateera, 2

Finalmk Le fare homers Eletrados ahenmodo. L'assi depois que de Laye, co failed scher

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que os tome por escriuães. Outros se farão mestres de Escola. Outros casando se tem q os ponhamos por vigaias das Igrejas por Aldeaãs para animar a xpandade, e cebendo por isso Eusalario. E finalm como ja se saem homens, não lhes faltão modos pera vivere. Deue se a mestando ainda em minha casa não ia lançando suas baças pera este fim, como acima toquei.

§ 10. Quanto à satisfação com ã procedem na compa, se pode bem entender do modo como

guardão os bees vsos com serẽ os neruos da Religião. Falando primeiramẽte da pol^a pobre feacio, polo arco natural ã o Japão lhe tem, com serẽ mór delle pobrissimos.

não se enxerga nesta gente folgare de spẽdecere o effecto por ella; antes se lhe ocomtoi a causa da difficuldade ã alguns ainda tem, com sere nas partes por Camim derxarẽ os vestidos de seda des vsarios em tempos de perseguição. No dar & tomar sem liça tem mẽ pouco escrupulo. O mesmo tem mostrado na propriedade. Auera pouco mais de beesanos ã na Cidade do Miyano faleceo hum Irmão Japão chamado Vicente, oqual com passar de setenta de dade. Ede 3°. da Compa como era bom medico, & cirurgia gente de fora; dodinho, & peças ã lhe darião os faraus, por era de seus amigos se ecctambẽ faria mercacia, & veys a assintar hum bom cabedal, de fortig a duzentos dogravemtẽ, & vindo lhe scrupulo, se descubrio ao Supº, & entregou algum Dausmil cruzados em seda & prata aõmpe, potõg fornando a coualecer algum tanto daquel la doença deizeru escondido mtfak, q não quis entregar, & por isso onão confessarão alguns meres, atez por derradeiro morreu como Deos sabe. Outro chamado Simão, & ausdo pẽ pormt edificações ha anos ã fugio da Compa tercendo o fasá ã pode da casa onde estaue lã, ate as alfayas : Este tambem estando na compa fazia mercacia em feures. Outros varios exemplos pudera Euaker de Irmãos ã comçençarão forão merendezando, Casando se com sticki, depois desarrão tendo logos com quem abastadamb Donde se prora não fomte aporcia firme na Religião Delta gente, mas o ã acima Deixa a por prera neũ em tão, & esta merma he grande parte deperseverare; pois em tendo remedio de vida Lesagem tantos, comovemos os que aqui rendimos.

§ 11. Nomodo coã guardão a Segundo Vos não decerer a particularide, pois a mesma não esta ditanda, & não são pera carta. Os pottos òlher he ser esta nação fragilissima neste negocio. As motheres ordinarias, ainda as honradas (Fernão são as degrensdes fores)

guardão menos clausiera ã em qualqr outra parte dequantas tenho visto, Lendo em qualqr parte onde andejar: Os mesmos seus vestidos não são tão poucos honestos, galem de trazer os bra-

ços descubertos pelo cotovels, dão abertos por diante como roupas de notta terra, cõ hriadobra sobre outra, & os cirigidowes tão largos ã Che anda caindo ate os joelhos; tirando as caradas, as outras dado ã se descubrẽm algua ou algumas vezes, sera sabido seu erro, nè honra, nè ne coramento perdem por isso: ellas são facilissimas em se rendere, & rarissima he aq mto tempo resiste. Demais disto os moços a se ferẽ de 17 & 18 anos trazem ocaballo do copete derramado na fronte, & o demais amarrado de Fres, que

sicomo motheres : & pola naheral inclinação ã esta nação tem as peccato abominavel ausita dester os moue tambem mais ã a das mesmas motheres. As ocasiões de offender a Deos nesta met^a são tão tantas, & por ventura mais ã em nenhua outra parte, onde residemos da Comp, he necess^o antar sempre hid home sobre sy, pedindo de contimo ao sor ã lhe de sua Divina graca pera escapar dellas. Visto pois, como esta nação he tão fraca no neg^o da Limpeza, & as grandes & continius ocasiões ã tem

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andando sempre entre ollas, tem poder al fer por causa Doministerio das almas
 Haremos entre mãos. Vitto tambem os varrós desastres q' tem ter sucedido; he de consi-
 derar se coud meter a hora de Deos E daformo em mais de defectos tas fracos coms
 ester. Por jainda ahi Sehen Foredralgum, pum Ieraltre, como não he religioso, estrattha
 de menos, E afromge não fica perdendo o credik poce acontecendo ahid Irmãos Jupes,
 (E becerto q' tem acontecido a ambos velles não Lomnofta lompa perde me de bonfama
 q' nesta particular fom em oda a parte, mas ate na Sanhtiffima Ley de Jesu Christo, a
 pregamos

parece redundar algn, descredito: pois o mesmo pregador della dere Fas coim contadery
 Toca como a Limpeza he hiß direino esmalte detta fantiffima Ley q'a fodem acuitar aos
 gen-

tios q' stabem as abominades E storpezas em q' urce fens Bondres: assi he tambem
 certo q' os desastres E Loedem Epodem forder aos pregadores della, dão occasião aos
 mermos gentios de crusdare q' a anotta doutrina E a de feres Bonkos fera a merma, se a
 vida dos'a apromulgas não for defemelhank a dos feres propriis mestres da Idolatria.
 Bem temia ilh ifto Juft Vcondono quando acos elhaie as PeViceprout Gaspar Gelho q'
 nè estar só renkie Jemão Japão: porq' nè sempre se pode
 nas derivasse nuca andar, rè efter fom

isto executor, antes mbas vezes andão fos ate pex terras de gentios

§ 12ª. Na obediensa se te grealm' não mostrer fedaer as Sup reconhecendo nelle
 apefoada do noffo Sor, mas co hie modo fervil, como heu criado obedece a feu amo.
 Arezão difs ke, porq' em Japão Eviande Fonte o Sor da Tenca, podemos dißer q' todos os
 Demais fão eferacers hies dos outros. Os fores principaes ofiãs do da Tenca faundothe
 a fua propria culta todas as fortalezas, E marfobias q' quer edificar, acodindo cada
 hum Legende Spetrechos nufs E conforme aquantide la renda q' tem. E
 ra os mbo E crestosfos presentes. E déquandoemquando las obrigados athe offerecer,
 outros m Jerusños q'lhe falte. E os inferiores vive da mesma manya có feres Tonos: De
 forte q' os fover tomão as terras E herdades a feus exiados cada ne za quere: Reservados
 matabnot, wmaothe vi filhos por cabinos, E fodrem deller tudo quefto felker anbotha
 Seminaree theu ir a mão, E finalmente tem fobre feus criados tão abroluto poder, ou
 mayor ainda, q' em Europa tem hd home fobre feus escravos. Daquine ornare

fe todos os Japões za des do beres có hd fpreito fervil, E cheios de temor pelom rigor com q' fto são Fratados de feu for, E por vso oderufes q'lhe falte he forçado E lenados purame Somero, E não de amor. E assi quando quere dizer à falem algud coufa por encher gerra, ou por coprimento de Justiça, dizem q' o falem por Cuya ca; q' hea palaura q' fignifica o ferviço obrigatorio, ou forçado q' faze aos Sores. E com's noftos Irmãos. E entre eles mesmos. E virdo fervil fo vente das Mays fialhes inda de tal maneira na Comp, q' fe nêller guardare as regras, o obedecerè mais moudos do temor Pareprenhão ou penitencia, q' o Sup lhe dar'a dog porzelo fe não aproveita menhs fpiritua. Easside as podem quebrar a fered Fabrew, Lemgo Supro Faiba, mos: Boa prorea dito he bua ordem q'o Pepisitor Fr Pario tẽ disso pomo Jerupulo.

deu avera quales años, emg prohihe abodos q' nas bebão fem licenca o femo teu erua fera chamada Do Tabes, Sem Lorkegal erua Santa, E depones peraca cocrem em Japão, assi por não perdere otempo ociosamt naquillé, como por fer me calado, E incontine grandem La Ja Sensualidade: E coo feter prohibido its co Fanto rigor q' estene gera omandar em uvitrede De Santa Obedienera, Sordenar q' que fe fumo (ogual bebé por carb instrumento) Sem licenca, lhe Dém polla primeira vez bud Fisciplina no Refeitorio, Spola fegunda lhe tire a comunhão, não ha remedio poder --- OCR End ---

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mos acabar ish com os Irmãos Japões: antes por mais reprehensões & penitencias que lhe demos, o bebem as escondidas. E algũs tendo fibril Spederneira se aleuantão bem noite,

E ferindo fogo acendem cardea, & bebem à vontade o sumo daquela erva. Nem tambem mostão peso de o beberẽ Diante dos Padres Jucus & Seculares, co todos saberẽ, que

em nossa casa esta prohibido; só por dizerẽ q aquelle sumo he medecinal contensau frialdades. Ihe cousa q nos tem aos de Europa mãs edificadas, & bem motivado a pouca daedienora desta gente. Os gestos nas Presides, Das com algũ De, se vê & determina forer

algua cousa q lhes não agrada, quando per sy não podem desvia-lo, não poucos ãs vezes dão parie Disso aos paños. E percusa delle fazem q o Pe Visitador não pretendia. Outros Se vale da intercessão dos Seculares para alkãçare o q do Superior lhes eraõ. Hum Jiao à despedição pouco mais hade dous anos, E inka pedido com instancia a este Tono de Arima, para seru filho morgado q acabaere os o Pe Visitor o q lhe sacerdote, como o proprio Arimadons me contou. Outro chamado Rafael desejando ir neste Collegio, por ser elle o praticore o Catheeismo a sua mother Lo Tono quando se felchristiano, poeq sabia q o Pe Visitor não o queria por aqui, por certas causas, em lecech rojou a este mesmo Tono, E a sua mother, Segundo ella mesma me disse, q em todo caso alcançasse do proprio Pe o mandasse peraqui: porem per sua ordem esekies ajusta kao Tono desta determinação. Outro chamado Fiunga Fres estando no Miyaco, E desejando ir pera Nagasaqui por viver alhi mais a sua vontade, escreveo a Toan q fpresse com o Pe Visitador q o pusesse naquelle Collegio: mas de manya q omettesmo q não soubesse q elle lho negociaua: lho per sua delle Toan : porẽ achando-

me eu presente, o proprio Toan o contou ao Pe Visitador. Deixo outros exemplos.

§ 13.º Outra coura q mto nos desconsola nestes Irmãos he a pouca devação q nelles se em-

xerga, E pouca desejo de seu aproveitamento Spiritual, & a pouca affeição q mostram aos exercicios das virtudes. Nem inda quando fnos louiços de ui terd aquelle primeir tenrura, & suauidade interior q ordinariamente costuma ter a comunicãr la em Eu-

ropa aos q começã a servir. Não me lembra em perto de 22 anos q visse nêñã chorar algu delles na Comunhão, nê falar de Deos cõ aquella brandura comg fallaõ os q delle gostaõ. Nars se os pede liça pera comugar quando cay em tre fomana algũ grande jantar, Eres anos ha que tenho cuidado

De a agora. Tem por peza a oração, como ha menos de hu ano Persa aqui ku bells: E esta he a causa porq o Pe Visitador tem ordenado ha ja algũs anos q assistã nas Nericenasas aonde não ha mais q a ordemão, o se qua deguardo em quando visitar no tempo da oração: porq muitos a lerẽão toda de hu Lons. No receber as penitencias q lhe dão, parece q ficaõ co hũ cerco asco ague lhes da, sem mostrarẽ De ordinario sinal de q se querem aproveitar. E o mesmo passa no exercicio das demais virtudes religiosas. Em proua Disso darei hũ exemplo notavel, q acceo deo para comais de hu ano Como h. D. ordenou q uiesse a Japão o Pe Val enhã farvalho; logo se espalhou fama q vinha pera ser Superior de Japão. Acerca de residir entas no Collegio de Nagasaqui hũ Irmão Victe carruba torneiro, q V. mandou ca de Roma: o qual parece q cõ bom zelo lirsa em os Irmãos Japões que se Before Superior desta Prou, elle os meteria em odem, E os formaria em algumas couras. Bastou isto pera algũs quatro dos principaes q ali auia se vnire, & procurarẽ cõ Satisfação Governador gentis, E co Toan Lakcarse focado Japão ao mesmo

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De Valentin Carvalho, dando por razão a' se fosse duo avia deffer guardar as regras da Compa aos demais supres, segundo me consta desta carta q' em taõ mefmo crececo do Pe Vifitor, o qual tenho em meu poder; E por ouvir ambos por daquel Collegio. L'ozem esta pretexção não ouve effeito: poeg aludo se aindio como o The aver deffalker guardar as regras, os morfes a comestore tal beical com bra Compa, no qual por outra parte engrandecerão o zelo do mefmo De Eientame confellarão a alegora não guardando as regras, ne agora negocios requeria. Démane q' fô o oxceyo q tinha Pao Pe Valentin Carvalho.

Log' mais heng as não queria guardar, pois pretesdião lançar De Japão que ther parceria alhas faria guardar. São tambem dados a comer E beber, Salgus deller se embebedas. Agora actualmente estando escrevendo, ifto entere bie Jemas Japão, mere se cubredo, o qual vinha mey bebado de krie aldea aonde estamentis foi.. E esta se custuma a embebedar não poucas vezes. Os dias aliar outes Recerta Rezidencia Eveante aeste Reitorado vindo aqui se embeladou, E comitre em cafa de hd Seire: Lar desta terra; Edaly vezes ltheyo caindo, Efarendo cambetar ate este collegio: E eu o fiz meter em hum cubiculo pera cozer o vinho, E todo o culão co comites. E poltog lhes damos fuas permissas, todacusa dos o fão Pados asuinhos, caros ou ne nhits se emendaõ.

§ 145. De rramos airma q' o Japvês não Anhas omentir por delhõra, Egerabend se por Leacha polles depore de temãos: E no mermo seacha polles Pegos E Amados: E ne Ballo Sup on tem scrupuls de mentir, ne se envergonhas de os achard namentia: antes m spy verer fendo comados nella acodem com hd rizo. Tambem a experiencia nos tem mostrado à de ordinario mais se comunicação E abre aus loves, E da aos mefmos Supees. E mbor deller tem milk mostrado pouquiffa fidelidade asompa. Hum chama do Gaspar q' agora ainda ao Pe Vifitor foy o prime q' descobriu a Omuredono cope em Tlagafagui por ordem do Pe Fr. Lafio. Faza o Pe João Roir o Interprete kre debuxo da mefma cidade pera o apresentard ao Sor da Tenca, có tenção q formatte pera fy parte da mefma cidade, q' erado proprio Omuradono; pola sendo toda sua me Thor de governaria: q' foi a principal caufa da queber daquelle Tons co o mefmo Pe Fr. Lafio. E da perda daquelle tão antiga E boa xpendade. Outro Japvês por nome Rafael, do que ja atras falei, ha menos de nove meses à escreveu Do Mfy a co onde reidia kua carta aeste Pono, na qual o auffana q' o De Martinks, hu dos quatro fidalgos Japves q' forão a Roma, funtamente co o Safoye E Toan tinham feito co o Sor Patence, que la lhe não desse certas forras q lhe tinha prometido, co q' ficaua grande Sor: E por toq o mefmo lhe tinha tambem escrito he se criado q' na corte reside: toda una co a carta do Jemão ficou mais confirmado: Re forse Glenado da paixão mandou Leccetam abre fere foldado nobre a bufcando bon oc cafião mataffe ao proprio Safone: E ficore mb tomado do Pe Martinko, E por conseguinte daoting. Lorem esse per ordem do Pefpirit ofis capas decore o mermo Martinho nenhur culpa tinha, E gera falso oq aores Peste partien- Lar delle Le differe: Squiz Notto Sor o proprio Arimadons Senfithe mor. gado ficarão fatiffeitos. E o mefmo filho morgado me fez a faber em secret. co mo Irmão Rafael, fora oq escrevera ifto a seu Lay, ariintares q elle lera apro pria carta. Veja V. I. q' fidelidade esta. Esse mefmo Rafael vindo aqui ha ano Emeys em grande fegrego descubeiõ aos mefmos supres q' neste Collegio ha q' elle

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mar

habia como na Corte elbana atentados, & hote hud armada desapor a destruir as Naos de Ma

cao, porq̃ as onas Descubristas anentẽ ã Europaẽ: E elles todos assi opositidarão as ã Ja letra, ate & o passandose algũs mezes. E não avendo assendido effeito o negocio, hũ o descubrio

a caso. Tambem temos por certo q̃ mtos destes demars, oualgũs delles, sabẽ dar tem gosor latenia mandava ã Arimadono matar as Japãs m̃or Andre Pessoa, & os mais da ffunã, E o entendereo me bem a naquella, Tias estaria ivov o remedio temporal desta Prou^a, nenhum delles q̃ lhes descubrio este segredo a pessoa alguã Europa: antes foi eu boa testemunha a no tempo em q̃ os Japões attanão cobatendrames na Tlao, porq̃ aqui começou aventar feste q̃ the a illa serreia gera sair dopork e ntarna, todos estes do Juerre de forão werendo a presa afdieri oraçao pederdent cos I não escapalse a triste Pas, E depois d'ouvericão a ella se fora ao fundo, Domodo dia VI Jabe, todos assi ã Japões, como demais mostrarẽs extraordinaria alguã, co verẽ a nas Lomte aby se perderẽ inda anotta sustentajão, mas a quasi se fechava aporta ao Engrado Tuang quebrando Japão co Ebres de Espanha. O proprio fa: Hoje, dizia em Nagoraqui que fabia tudo vò em nossa caja pastaría, Eaqui osa de Arimadono. De sorte que he dib comid Dequasi todos os q̃ conhecẽ istagen te, od os Grmadi Supver Damer for os mayores Ferndicos q̃ temos pera co of se culares: E nada passa entre nos a logo se não sabe bra: Spor isto nos he neces sario andar sempre co grande preecaõ, particularm̃te Diante dos Ir mãos porq̃ emxexgamos nelles a revera nos Gratas como estranhos, Egnosen modo de prouder semos:

E cas como hospedes nothos, Inas Imaos daõmpe Elhos dos Tracio. Elemõrame a bois to the ferno Diqui hua pratica orank wilho ã Alex correndo en co aquelle Rei bocado antes das guerras dos Gouvernadores

inda pores aconfirmar esta opinião ondo ser ca algũm vn coachica sobre es les Grmads, como fem em Europa, E mas demais partes: De sorte q̃ e mais grauer cel pas a comotião, não os podem calligar of Sup como mereceo, õm do podem chegar lhe a despedillos: E ne isto podem fader liuremte vm todos, por causa dos Tonos, em

cujas terras estão. E aque elles se tem encomendados. Indag ftação da compte, como mbo Legvião, Gaud nos mesmos lugares, ou perto donde fugirão; como Le emcomendão logo aos q̃ görernão a terra, nenhũ medo bem denos, ne o Supor pode ontender com elles. Muitos exemplos disto predere beder; apontarei alguns. Fabra ichuzio em Oaca estando eu então na mesma Cidade com o De Moreton Rotosomi, E recebe de hu Lay, q̃ ali reside escrevia cartas as mesmos De Lem em nada se temer de nos: E agora urice no Facata amacebado co aquella, isq̃ fugio não me Longe de nossa casa. Outros chamado André fegio de Niagaraqué, Zali Acou vn a notta casa dem nenhũ de wys, por de fer encomendado aos vernadores da quella Cidade. Hum Antonio & de Fristimasugio, se clta amacebado dous dias de caminho daquella cidade sem mingue lhe poder preiudicar. E mesmo outra vez q̃ binha fugido de Somy, de foi as Trafai q̃ de Nagasaqui dista somo mais de hua lego de Recenta. E com estar enter nomerno izgaraguio bom p̃ Alex E procurar de o asser as mãos nada pode effectuar. Emãos om os Sup ao não tem nenhum nim waotried sobre este q̃ fogem, mas ainda africelles como aot q̃ Lesagunda Compa co Licença he neles grangeados, E Fellos beneuolos peragnos nas furcas mal per una dos Tonos gentios Ede vulsos Japos Seres naturais De a Compa nas furcas mal per una dos Tonos gentios Ede vulsos Japos Seres naturais De sobre este Zemars, não dous graues inconvenientes

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Jor jentendendo algũs teller üb, Egos tememos polo mal ã cuidamos nos podem faler
Depois defarios, comão mbas fuas liberdades, & fadre meer cousas por conformes a noſſo
inf

tituto, sem os fus thes poderes em amão como cũ Coninha: 02 ã fejar cadaver agrée
rem. Einda aalgũs parece a usão dem corteria com noſos ſepedem Lie^a. Heſte
propofito me Lembra ã ha pouco mais de Dous anos eftaria neſte Collegio he curs
mãs, & ſe queria em Dalomp. E per cartapedro Licas Pe Viſit, oqual lha não quie
rar. E poſthoy eſte demes he Conductor, Emexo China, Ecres ſuperior a quantos
caſtermos: Codarera me agradafado porã ſe lhe negara a ſtic, logo ſe queria far ſemella
E viſe unier a ſachinder, a d'aqui deſta legoa Emeya nota: atea per ura de conſe
thos o aquietamos, demofs ã arnta ella na Compa Dies pois a Lendvellagente
por hũa parte fas inconfantes ſaint em ſe de ir da Religião, por outra parte proce
Rendo co fãſ ſoma fatiffacão, Sog meus he podendonos priſfredicar depois de ſermos
Jemas 2 Faidos, mais dos Leones fozão, parece ã melhor ud a Compa não os re
ceber, mas ſeruvêſe antes Felles em Dehmeir.

§

16. He Japão ſe foiſh a fantafia alteraçõs E mudanças, ã pode ſucedder ã algũs ſor ba
Tenca nos deſterra, E lance a todos fora deſtas ilhas. E ſe ſomaffe iſte apeito, he certo
ã rarittimos dos noſſo podias ca ficar escondidos. Acotecendo iſto, não ſei como
alompe ſe averia co f. Japſes a agora ſem, & então por ventura ã ſezião mars.
porã por hũa parte he moralnte certo ã varios ſerião de querer ſar viſe de ſapdo
Deſterrados co noſco. Deixalos tambem co ſos, erametellos em ereſcente perigo de
ſua perdição, & infamia de noſſa Religião, ſold ſeam de agora, co noſſo chir
Largaré deſy, E aver tantas vigias ſobre elles, ha tam ſot Reſalva: E por ella care
La tem os ſuper ordenado a menos os per far Reſidencias. Deixe em casa actes Br
mavs, mas ã os leve com ſigo, E quando não preder iſto ſer, S a defenca ã os
Defarer ouver dechegar a oito Dias, ã os mandem as caſas Reitoraes: que ſera
ſe os deixarmos ſos entre ſeus naturais por caſos de ſecrelaces, S em beijos de
Japão? Nem ſeria então poſſivel deixalos juntos debaixo de algum Pe Depor por
apollo mesmo caſo ſerirão Deſcubertos: S em ſemelhante perfequição eſcacam te
E pode em Japão, hum per hu, ſegundo em varios lugares experimen tamos em tempo

de Paico. Los Loudendo este cafo a dijo, ã hem contingente em Japas, urteagra de inconstancia desta ferre; pareceme ã ou o Supor universal Le'aura de vef resolver a Despedir Eubos os demais & PerJapoés ã não quisessem Desterrarfe co nosco, oug cuidentemte de arriscana, berxandros na, aos aos perder com grande deshira de noffa Compa & menorcabo da ley de Deus. Equalordeste iniquenientes parece digno de muifta confideração. E opoinda por ella Refis parece ã coue não admittir anothe Religião estagente, mas feruirmonos de Dofius prégadores: pored dado este cafo ã etter aindag fera corandofe poderão ficar co mais facilidade aindando nesta xpandade com nenhũ eltronde, E mais proveik tog de forão Irmãos: E og mais he, sem vifto de fítuar a Compa deshonrada.

§

17. Outra rezas ã confirma esta opinião ã nou provando he, ã co estaré facafeeo Religiofos de feader, E avere de vir quantos mais quiferem, pois tem lica do Sumo Pontífice, co tixão nenhũa dellos recebe, nẽ parece ã recebera Japves mais ã por Jueus, por verè fem duuida na fem ofurramenta de fe aqueze em homens ã ha de professar vida religiosa; E keceres a father a Compa admit tillos. Pois digo ã agora mais ã nuca, nos coue ir makenh, não fó nog toea aos

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marmos Suropeos, por fermos tantos notadores Escinticos quantos fãõ os demais re
ligiofos q̃ a ui em: mas ã em particular no admittir Japões foĩpr; os quaes em
Lo q̃ deſſima tenho dº, parecem orabem certo ferão cauſa ſe noſta meſma Com
panhia perder ſe o credito ainda em Europa: porq̃ eſty Core Religiofos, cõ ſo
amdade podem la eſcrever os deſmanchos q̃ fodrem ães, ou alguns deſteſ demaõ
E ſe tem medo de proceder pouco em edificações, ſendo q̃ os da Coĩpa residem em da
pas derão ou fãõ mao exemplo nito, ou naquilloſ, ſem declararſe à tão ou ſoles
Jaĩves os q̃ tal ferão, ja q̃ detrudo parece ſe aproveitão pera ſe acreditar
ady, ſem farerem em nos. Logo melhor parece à nos q̃ ue não os receber naſoĩpa
mas ſeruirmonos delleſ em Do Jeſus, pois o Brerion ſendo pais, não caye ſobre
notta Religião, por não ferẽ religiofos della.

§ 18º os filhoſ doſ Pochiqueres q̃ naſce na India Oriental, ſos doſ Caſtelhanos q̃ naſce
na Ocidental parece q̃ fãõ criados em melhoreſ cultumeſ q̃ os Japões: poeſ ſe
de dere filhoſ de Eſpanhoes, ſere da noſta meſma nação, mamão aſe
com o leite: não fãõ tão refallados Edifimuladoſ como os Jaĩdes, ne tão cru
eis; nè finalĩte tão contaminados de outroſ vicioſ. Alem diſto tem a Coĩpa
ſobre elleſ toda a ſua coactived q̃ tem em Europa: ſolo ſ parece a mais api
fãõ a oſtaoer pera profeſſar noſtas inſtituições: E tambem neceſſõ pera aindare
aquellas Prouas pois as de Eſpanha não podem dar banka geral ſe com ſado
ſendo os Suĩtes per graveſ de ambaf as Indiaſ q̃ os naudoſ Eſcrivados nellaſ
tem certos vicioſ & Ehabibos como naturaes, doſ quaiſ nẽ depois de religiofos
de ordinario ſe emendão, querendo anteſ ſofrer a falta de Loſ eitof, & admitir
gente, por cauſa da qual ſe ſotſe na quelleſ parteſ relaxaĩ noſtas inſtituições,
com mudo acordo Ezelo do bem de noſta Religião pediçam ab.P.& prohibitre não
ſoſtem admittidoſ à Coĩpa, particularĩte os Meſtiços. Logo tendo os Japões os vicioſ
acima diſſe, ſendo os mais delleſ nacidoſ, feriados Entre gentioſ mamando a
I& lateia cõ o leite cõ ſeus cultumeſ q̃ a acompanhã, parece q̃ por eſta parte
menos aptos fãõ pera ſere de noſta Coĩpa q̃ os Meſticoſ. Someme confirma omo
Do coĩng procedem depois de Religiofos, ſegundara acima aponteĩ.

§ 19. Padeçendo aqui ſempre cõ a taĩto falta de remedio temporal, ſgaſtam
Lo cada Irmão em hibanno tanto ou quaeſ tank com ſous Doſueis, quando aqui

baſ e elleſ dão aos Per a meſma ã dareão ſendo Юищ pregadores, ſai ſe viu me
lhorado pois ſ ferão a meſma ã fereão melhor nos ue não admittir Japões a notta
Religião, mas ſeruirmonos Delleſ em Do Jeſus.

§ 20. Finalm̃te Pt Alex Valignõ Pt da memoria poſtoy as principaes ã formou fobre o ui
to deſta nação: Evdarura no calo heurto ã onão tinha tank. E ſe vira quanto alter demand
tem moſtrado o fio neſteſ dous anos, vreyo ã fora dropinião ã naſce ã onão erés
pera acomp. Ha

me al cou

me dire FitDuarte de ſande ã ouvira ã não erés

ſeis anos ſindo eſe de ce alt alas

Daquelle Collegio, & ſupor ſa China, & appareſceo ne Chinas nẽ Japões Einhão inde

R. Paſquel de Parem. La Coõpa & diria o polo ã hinka alcacado doſ meſmoſ Chinaſ, E
capairdade pera ſerem.

Hmdo ſe prouder de algũ Zemars Japon ã a arcie naquelle Collegio, & deca ſe mandarão
a eſtudar. O PtCelſo Confalonerio ã foi M̃re de Novioſ dequantos tem rubi-

Doſ Jeurite pois per moneres me tem dito, & entende não ſere os da:

aedta park, permer

Jasio me diſſe agora fak Douranos

pere a Coõpa Omefmo PeViſitor Free Paſio me diſſe ã agora ſab ã ere anos

ſapere afomp. Menoſ ha de heid anno

um ſagaragis, & por derradr eſlagenk não era pera afomp.

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à hur P. Japão avido entre elles pollo de melhor Juizo. Disse q̃ com elle fer Japão entre Dia gos réfua nação não erão Panos p^a Religiofos mas q̃ armofuas mais p^a le-
vigios, por não fer aquelle eftado tantas obrigaçoens. Finalm̃te creys q̃ esta he a opiniao q̃ fem todos, ou qualĩ todos os tres P.es Graves desta I. rou. Refponderii agora nalgũes rezõens q̃ ha em contrario.

Refpofita as rezõens em contrario

Apr^a rezão q̃ poreia preuar averemfe de admitir os
Japões à Comp^a he fer esta nação

fas polda o cermo B. P. Mette F. vna carta a' eficenco de fargonima aos nofsos dely on em Novembes de 1549. a antepoem a todas as q̃ a te então nelles partes exẽ defcubertas. R. Refpondo q̃ he verdade tire os Japõs bom entendimenk, mas fabe he certo q̃ os Chinas e Corias nelle os igualão, e q̃ os Europeos lhe fãõ mto au-
dos, fem embargo do q̃ algũs Fers antigos la efcreverão. Com bedo corta policia & bo Juro amoftras moitas, o modo de governo de Japão he por vem hras omaẽs barbareas q̃ fabemos afer entre gente q̃ deprera depotida - pörg alem de não ferem leiſphias determinadas p^a fe governẽm, antes cada Tomo poe em em fua ferra ara quer E as q̃ lhe ve bem, conforme a feus intentos E cubica, fem mtos cultumes como leiſ por efcre-

beadiçoens E ufo antigo ia tão arrefgados, q̃ lhes fãõ em iõntero a relão, como fãõ, entre outros, os repudios tão frequentes das molheres fem iſſo fe her por delhora da parte dos maridos por mais filhos q̃ dellas tirem: as defenção, ou não: o matarfe aĩ mefimo, E ferfe iſto por vribde ou fortaleza: oma-
o aver de morrer infalivelm̃te ou em briga fe mata a outẽs ou ferá em fua Jar matar a mother E filhos p lo q̃ fer o marido, ſcendo ferido conforme a re-
zas. Tem tambem todos os reiciõs q̃ a alma vimos. E orubem os 3 deixes: os quais não fõmte deffale m̃e em fua policia, mas bem não esta nação menos apta a noſſo initdruk. Quanq̃ mais q̃ a policia não balta p^a a dy inlger de hũa nação q̃ he capaz de profellar fua Religião tão perfeita, como he a Comp^a de Jefu. Bem-
polidar fus Coder as De Europa, Sgovernadas p̃r mto boas leis. E com bdo noſſo funho Fundador requiere tantas condicões, como fabemos, p^a os Vellas ferem

Admitidos à Comp^a

A 2^a deffunda ha necefside q̃ temos de Izmaõs Japdes p^a pregar Euangelho por que dado q̃ pera cathe grifer os gentios bastarias Dehuur: todavia protefpotto I polla grande dificuldade Delta Lingua os P.es Europos não pregão ordinaria-
menk, melhor E mais decente he q̃ os q̃ nas Igreias pregão aos xpars Jezão,
Delhiprobes, q̃ não P.e Juers, orguais porderão porderter Fas Furutares. R. Respondo q̃
nad

to q̃ p^a levarmos allante a emprefa Delta coversão, não podemos
deixar de nos aindar dos mefmos naturais p̃r m̃tas e ovas rezõis à deffiõ, pocenão
he news q̃ ferão Irmaõs, mas baltis Soment De Jeus. Tofs B. P. Meltu F. no
p^o anno q̃ chegou a Japão converteo mais de com genties na cidade de Caxgoxima
segundo fe le na dacarta efcripta aos nofthos delgva, q̃ pores acima alleguei. Ena
mefma diz q̃ em Yamaguchi em efpaco de dores mefes receberão quinten bt
o Bautifmo, fem ter Jemão, nẽ faber a Lingua. Ot P.es antigos q̃ depois domes
mo B. S. Xavier paflarão a Japão, fem ter ido Amair, mas arndandofe foĩte de
Deus. E dealgũs rapados calados inftruidos bem nas coufas de Deus forexõte

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Em ei bon Christandade como emta hoje vemos polos pãos
porihome Lembra a avera mais de revine and por aquelle tempo. Alle pres
boa mem a os Colenco Japão co parkeres q for do Bebe Fre sendo eu interprete, qual
era acasua porq os Franⁿ nkijos co saberem menos da lingua Japõa, dos agora haben,
mais tempo. Estando o mesmo Pe Alex alquas vezes dito, audio Jorico, o nelle lhe pa
reera q a causa era porq os Franⁿ ntigos de Japão como comor não Anhèo Dimars a pregar
sem, todos elles com o pomo ou meo fabras da lingua praticarão aos xpánⁿ ns. Egen
bios as cousas da fee, E da Ley de Deu^u us, co o spirito q o mesmo Sor lhe comunicaua; E
que

agora co aver melhores Linguas, os Franⁿ ns pregarião antes tudo descarregauio Sobre
os demais. Sendo cerk o mais folgarnas os Ferelery de ver^{er} ers aos mesmos Per potos
falasse boscam de dog aos proprios Irmãos. Este conceito desere mais acui^{it} to
Dadong não falem Fanbem como pinaturais, pi he universal entre todos os
xpanⁿ ns de melhor Jriko. Este de Tono de Arima per verer mo tem dib. Lellos de
os Perse desse a pregar, ou polomenos a fazer pekbalmt^{te} te as eltares nas Residencia^a as
onde estão co esta lingua sol^l lbem, menos necessit^{te} te ferrão de Irmanⁿ ns. E exeyo q hõ^o o
Se J pode confessar nesta Lingua sufficientem, pode fazer tambem ellas práticas, ou
chaves aos Espanⁿ nois. porq he elle sabe a lingua pera conⁿ nfessar aquantos fethe poem
aos pés, Epera aconselhar acada hẽ^e eu conforme o pede seu estado, por não poder a dar
el^{it} ter conselhos em publico abodos viento? Edado q de alg^g gunⁿ n Jolleeismos na lingua,
his

Jo mesmo edifica os xpais, vendo ser o Zelo Echaridade a corre por tudo uopera
os anedar. In de os Puqu^u ue de ruropa ford mancebos, E ca lhe der o Super^{er} er universal
Sores anos decltudo da Vingur sem outra ocupaino, tenho pera my a porcos ficarem
Jem alcançar Sufficiencia pera poder depois pregar co Jahifacão, nog fora a a Lingua
gem, em qualqu^u ue Ipresa JeJapis. Bem pois da lingua sabem os Frades & ca estes, &
Eodavia quasi todos os confereⁿ n nella pregão tambem, & anenhe Dofu^u undeixdo
pregar nas suas Igrejas principas. Equant^{to} to avg Lediß q melhor heq pregud os a
maos d os Dosuere, pois eller são seculares, conferno é mais decente he a pregum
o Irmãos pore bedever se Lh^h ha chta rerão basta pera admittir Japocs a comp sem
embargo Retodos os mais incovenientes. Quanto mais q os Do Ju^u uers em Japão não
são aunⁿ ndos dos seculares por homens legos: antes como hid rapa a cabeça, So^o orba

Esemete no Mosteiro PeBond des, mas qe eeha por Pehuen, logo lhe he Eldo porxueque, q

jignifica Religioso. Comeremo cocerto Létem dos nottos Dehreres. Eke ter e ers qu ue são melhor ounidos nas pregawes, q os propios Irmãos. Stando eu em Fioxima pedie os xpads q antes lhes pregate hum Sohnere pregador q ali aruña, geßemão, por fer mais Falent, Eruonkere nelle mais wikide & Spirit. Comeremo mo focede em outras per fos. Se aus PoJurus ther dere sufficiente lhe ellado como seda aos Irmãos, não neho pred não pregarão també como ells. Antes me es PoJu unees pregadores, que Ir rman ns, por ferd mais Wertos, Emencaveis peraturo.

A Zapo or, q como os Fer das Nerideveras, deferva degent tio particularmt Exata co om os Ponos Vellas, E co outras pessoas nobres. E conforme ao ellilo PeJapão não pode elles sempre immediatame e ewérer Evelle trallo; tambem bem porq. hoj ja salbe fan da Lingua,

quanto pera iso he meus, parece q não se endão demais, asti pera feature os negot por meyo delles co os mesmos Ponos, q tabendo o Fae Irmaos lhes tem mais respeik, que aos DoJueres : como també pera catkequirari algud gente mais principal dosa se converte

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another Santa Fe, já neles de homes delles mandarem pregar Atheismo por Ishrene.

¶ Responde q não fue não Irmaos pera feature com Tonos, mas bastão Desure pregadores

aos que's os mormos Tonos, Soutros seculares ratio com repeito Sabendo opraszter Easin obelisit mandou mtos nãoos visitar pereller as ordes principaes, Bos queis fores agrelhados com bakova & cortaria. Tambem digo q não pera catheguidor gente nobre Sus necesses Irmãos

bes do Miyacos, como em outras faz De hunes. E da dod onde ha Irmão algu gentios, tomase de orão cathegrisrare per elle isto não he ordinario, mas casombraro.

mas qdendo bivermos Irmãos, os q descrove de oureir as corsas da tee, contentarse hão de asounir pelos pregadores q tivermos: os quais se tinere atkudo sufficiente como temos proprios ormãos, não velo porq não sahifarão como elles aos ocuinentes.

¶ A 2ª Lefunda no cultume q agora ouie deke admittere Japdey asomo por em tempo.

Do B. Fr. Lavier de receber si focenes q ca faleces S.ti Bernardo ao mesmo

se tinuiou a Roma, E da volta morreo no Collegio de Coimbra. Damernam

os demais Sup universais q deseguirão ate o Pe.to Casio os receberão: Sem parti

cular o mayor numero delles admittis, E em Noviciado formado, foi spelt lex

de Goa mema. ¶ Respondo primeiram q em mata fasgrance, parue q não batta

allegar fonte, e costumes antigo: mas q he nues ponderar se he bem a notta Rebi

ção continuais. Vemos q todas as Orders pello discurso do tempo forão Eruão reformadas

Do mtas cousas, q se nellas se usarvão, por se ire descubrindo novos inconvenientes.

Segundariam Vigo q mice os Peruxopeos de Japão tiverão fantandhecia Do numero

agora: ani poloz alaren experencia tem discuberto desde q se comecario

a receber Japões na companhia: como por auer as presentes, E sabem m bem eltalín

qua. E os mesmos Japões recebidos nasome serem ja tantos, E termos co elles mais mys,

ties feals q mua. Tem spuudo tambem de vinte anos a esta parte diversos casos, amg

nos Rukes Ermãos moltreras ofio, como foi a persiguição de Taies, E outros particula

res q não aponk, por não ser diffuso. Demais dits porventure à aquilles anti

gos não conhecer bem esta gente, por fer hua aparência exterior q a fab muy un

Danel. O Pauls des Fr. Fas Lounado do B. Xavier, Depois defensorario, E indo

router a cotha daffina, La morreo miseravelmente, Segundo me conbore o Pe. Luis Frns.

Chigina Miguel ku dos quakes fidalgos q foras atome, depois fider Irmão da compa

em heregies, E oroyo q ainda esta arrenegado, pelome-
ngs no exteive.

¶ A 5ª diz quendo os Seculares q recebemos na Compa desus filhos, os tão de boa vontade, Se-

crendo q depois virão ser Religiosos: 2ª de Loubres q não admittimos Japões and Religião, os não Verão: ne os mesmos mbtos se aplicartas venter em notta casa. E assi não feremos q não Da no ministerio das almas com debrimento da almay: E por propagação da Ley de Christo nosso Sor. ¶ Respondo q rá abras dissemos como ordinariamente a causa principal q move aos Japões darem seus filhos, ou aos mesmos filhos a entrarem em notta casa, he pura necessidade, E falta de remedio de vida. E assi se livrarmos Dinheiro peraos Softentar, teremos quantos quibermos, como temos os Frades d'estas em Japão, e não admittire Japões ábuas Religiões, E como nos tinhamos antes de aver Noviciados formados. Equanto a aquelles poucos q entrarmoreiros do deseto da Salvação: Digo primeiram q estes são muy raros: de ordinarioga Lebayo, E espalhou em Omura m

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homens enfadados Comundo, & mais priftendem uiner quietãte em nossas cafas em grão de rapados, & de Irmãos, pois já não podem aprender nossa letra & odemais & aprendem os q fe crião pera Irmãos. Segundo fe movere a feruira Deos em nossa cafa, os atrahira

como acima diria, Et

os em nossa cafa, os atrahira o mefmo grão de Defeus pregadores, particularmente fe achareferuira, algus priuilegios, na hora da morte fe admittiffẽ algus me raros na Comp^a, a fotte homens q perm anos tiuessẽ ferui do no off^o de pregar cõ a deuerda fatiffacão. Quanto mais fe acre fenta nos a fechar esta porta, pela qual pode entrar a relaxação de noffo intikeb nesta Prou^a, como fe ue & quai entrando, hemos de ter confiança na diuina bondade q acodira tambem com fua prouidencia, pera q menca nos falte dos natu rais, q com Deos & feuzelo nos ajude a cultuiar esta vinha fua em q trabal hamos. A 6^a rezão finalmente diz q os Japões q agora temos em nossas cafas uiure q rão ha ia Nouiciado como dantes, & outros q não hão de fer ia admittidos afompe os q uiue com esta esperanza, parece quafi certo q auera entre elles não pequena perturbação, E por ventura algus fe esfriarão na Virtudes E o eftado nelle, uendo a feus naturaes excluidos fa Comp^a & Responde q mais deue de ponderar o bem uniuerfal da Comp^a desta Prou^a, & não a perturbação, E a rpda atarda dealguns. Segundaria mente digo q não he neceffo fazerlhes a faluer q rà fe fechou a porta aos de fa nação, pera não entrar na fomp^a: mas deuar adestrando os mefmos pregadores por co espouro, dando deus priuilegios aos mefmos pregadores pera uiuerẽ quietos: E fe depois q foubera q rà não ha ode fer admittidos a fomp^a de fentar algus, me nos mal he q fe relaxarfe por fua caufa nossa Religião nesta Prou^a. Finalmente tenho pera mim q hudo q farão q não ha ode fer recebidos na Comp^a feui re q fe lhes prometeoen algus priuilegios no comer, ueftir, & em outras coufas, crexo que hão de uiuer tão quietos, & por ventura mais do q agora uiue. Lorz agora a mefma emelacção de vere o feus companheiros tão recebidos por Irmãos, akur pode appeteer espourar o mefmo grão: E a outros por ventura os q far fentar, undo grão não andão nefte foro: com todos desy conhecer q na verdade não tem borcas, ne calete pera fe fuar o trabalho q levar consigo a obferuãcia do estado religioso. E fe uiure q ella porta ella fecha da a uidos, ne auera queixumes de ferê hum admittidos, E outros excluidos: E cefla

ra o priuilegio de emulação q agora os moue a pretendere fer Irmãos, por não ficare inferiores aos q dão. L'or outra parte tem as comodidades q defejão, fêm corrigais la guada das regras da Religião: E asticrexo q de não fora por lhes parecer q perdim ahonra, alguns Irmãos capões, q hokas mais de offeruar ao grao de feu fer privilegiados, o não de fer Irmãos. Ahoke og fe me offerueceo pera representar a N. P. acerca deste importãte do bem desta Prou^a tenho por m^o importãte do bem desta Prou^a 25. de Feuereiro de 1612. de N. P. m^o me encomendo. De Arima hoje

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necessidade fepode recseser aelle, Aza rezão é ge
 tondo Bungo numero, fendo como els tão dito, coveniente, geste a riomans do Tempo
 offer de Japan bem

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Translation

This translation to UK English is made using the gemini-1.5-pro AI model...

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Consultation from Japan for my Father General 2nd Copy 1880 (sic)

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1580

3rd Copy. Consultation made in Japan for Our Father General

Those consulted. This copy is the one that was made in Bungo, which is different from the other of the 1st Holy copy because that one was made after having returned to review the parts of Miyako, Edo and Shimo. But since there is some business in the margins, it agrees with that one, & that one is the primary one to which one should defer. But because it is in my hands now, another copy is sent, because in the essential matters they do not differ.

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+ Very Reverend in Christ the Father

Because the fathers cannot all gather in one place to hold a direct consultation as was done at the beginning of this, first in Bungo and afterwards in the areas of Meaõ and Ximo, in such a way that all the fathers who are in Japan, being twenty-seven, participated in it, but since this consultation was not held in its entirety, we write here that it was in Bungo where more than nine fathers were present. They go on to some written questions which will be maintained or varied by those who later held opinions, which were then held in Bungo with some detail because when the same children of the princes were elsewhere they changed some things. Because the order from Meaco and from Ximo had other opinions so certain things were thus changed and varied as will be seen in the margins of the said questions, in which in the same way the votes that were agreed upon or the variations will be written so that although in the consultation, e.g., it is said on this point there were two other opinions, and afterwards in the margin it appears that all agreed on one, do not be surprised because in the consultation of Bungo there was the said diversity of opinions but afterwards some changed their minds, and in this way also the votes of the others from Meaõ and from Ximo are sent, it being noted in the margin in what they agreed or varied, and the fathers who were present were the following: The Fathers Francisco Cabral, Gaspar Costa, Luis Frois, Organtino, Lourenço Mexim, Father Ramon, João Baptista do Monte, Gonçalo Rebello, Antonio Caguna, Gregorio de Cespedes, Joseph Suvlaretti, Brother Casion, Belchior de Mora, Luis Dalmeyra, Doctor António Opel, Julispiani, A.L. Gonzalez, Balthasar Lopez (elder), Balthasar Lopez (younger), Miguel Ra 2, Ayres Sanchez, Affonso de Lucena, Bastino, João Christovão de Leão, Diogo de Mesquita

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With just cause made in Bungo by the Father Alex^o Valignano, Visitor of India, [in the] months [of] Oc- tober of the year 1580, concerning the matters of Japan

This is made sustained in diverse parts because they cannot write in one place the fathers, but in this it is done. In Bungo were found the following: Father Cabral, superior of Japan, Father Lourenço, companion of Father João Ba- ptista Frois, Father Belchror de Segnixeds, Father Antonio, Father Gonçalo Rebello, Father Lagrena. They treated of the same matters, in Kimo with Father Gaspar Coelho, with Father Luís da Meida, all the others being of those parts. Also they consulted in Noro with Father Hyacintino & other Jesuit fathers in the parts of Meaco. In the said consultation were proposed by the said Father Visitor the following matters,

First question of the way that one must determine in carrying forward this enterprise of Japan

Concerning this question, having treated [it] diversely with spiritual counsel it appeared to all to be the enterprise that had the greatest importance in Japan, the most important & profitable of all that there are in this province. They all agreed 27.

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There follow six reasons for Japan.

Our number is scarce. Their ingenuity is great, as is their strength. If there were in them as much goodness as there is power. I know the company loses heart every day. And for this reason it gives all its strength to continue forward. Holy Company.

With such downpours also all together with this, this undertaking was most difficult. More dangerous will it be to be able to continue forward to sustain what the company suffers besides the great burden from India and Rome and even with the circumstances and particular qualities of this land that make difficult the government of this Christendom. The company finds some difficulties that are irremediable.

Here is the lack of subjects being as Japan is so vast a land, and the language is so difficult to learn, no one can maintain this province assisting which is doing power, nor fathers nor preachers nor brothers, nor can they be lodged in the necessary manner. And as this Christendom will be always expanding each day there will be greater lack of subjects.

Another difficulty is, the language especially great in how they live, power as the subjects are so many, and the business and health failing, and each day growing, they are always involved in matters of the residences, being weary and tired and finally always, besides the charge, and this for all life, it remains a dangerous and unbearable burden, and each day growing. The 3rd difficulty is about the way to be able to support the

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The two objectives. Since Japan is extremely poor, almost nothing can be obtained from it to support, in this way, either the seminaries or the churches, and to make other diverse necessary expenses, which each year make a very large sum. The Company of Japan has nothing but the gains from this uncertain trade of the China ship, and they are so risky and so uncertain, and not enough for its sustenance. This being certain, it is not seen how the [UNCLEAR: company] can remedy such expenses.

Because the matters of Japan are not understood nor can they be well understood in Europe due to the great diversity and variety of customs and ways of proceeding that there are in it, they are treated in Portugal and Rome. Many things are proposed and resolved without substance, which could turn out badly, since if, from here, the said difficulties are appropriate and addressed, the following Remedies are proposed, debating them through the following questions.

Question 2 Whether it would be convenient to bring other religious [orders] to help in the conversion of Japan.

The first Remedy proposed was whether it could be done in France, that other religious [orders] would come here to help us, as is sometimes customary in Europe. Except for the opinions that it would still be good to try to employ all [available resources]. For having so much [to do] in Japan, however, Japan is not now disposed to this, for the following current reasons.

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in India scarcely a thousand can the Religious sustain themselves, which there is due to the great lack they have of alms, & where, even if they wanted, nobody would take on this enterprise of Japan, but would find in it many difficulties and would not be able to maintain it, especially for lack of sustenance, about which they would not have any remedy in Japan. But because in Japan there are so many and such diverse sects and diverse religions & diverse habits & diverse ways of proceeding. I judged also that among the pagans they would sow certain seeds, & would damage the Christian religion, losing the reputation that it now has, creating in the Japanese the belief that they are inventions of men like their other sects. The 2nd reason is because there would always be among diverse Religions envy, discord, and suspicions. & with this would come great inconveniences and scandals in this new Christianity of Japan whereby the multiplication of religions in Japan not only is no remedy for the preservation and conversion of it, but would be a great impediment and inconvenience & as such to propose it thus to his Holiness, who if he does not understand well the customs of Japan and doesn't grasp some disorder could result from it. in sum it is to seek without remedy

3rd Question. Secondly, should some Bishop be sent here?

2nd Remedy, it was discussed whether they should send some bishop, who would reside within Japan, about which there were many opinions, and it was decided that there be a bishop selected, Universal of Japan, either of the secular clergy, or of the Company

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It appeared unanimously to all, less one single voice, that it would not be advantageous for Japan if a Bishop were prelate. All agreed unanimously in Japan, for the following reasons, apart from one. 1. He could not have here foreign clerics. Making clear, if a Japanese is not under his obedience, how can he, since the people of Japan are heathen and dissolute, and are contrary to our behaviour, there cannot be such a Bishop. Uninsured and devoid of much necessity. He would not have the proper authority: For which, besides being necessary much income to sustain himself. He would not have people nor means to administer it. He would create disturbances, and finally, the Christians, being in such a state, would be forced, and driven away, together with the heathens. And they are not yet capable, nor worthy either of bishops, nor worthy to hear their statutes, nor of such excellence. Besides this, the Company itself has determined to root it out? Because he would always have to deal with the governor of Japan, which itself would be a difficult task, and the Jesuits would feel indignant about it. Which thing, moreover, would be treated with less respect by our people, than with him.

Second point was if it would be good to have here a Bishop particular, such as His Grace the King designates. Being distinct from China, and being there Christendom more together and closer from where they have Christianity. Concerning which we had many opinions. Of this opinion there were six. But what unanimously the same [six?] thought was [illegible] agreeable. But all of this would seem a difficult thing, if there were a Bishop in Japan and had charge of all the Christians, and with the others not. He would incur displeasure, as well for the Bishop as for the same Christians. Now, the opinion of most of this group was six [?].

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Cluster Bishop would be more convenient, especially in the year of our Lord with the following reasons. First, it was an unusual case, and the whole of Christendom being as far away, a Bishop with more authority would provide a better remedy. Second, in this manner, probity would be established conforming to the Divine order. Third, in this way we would be unburdened of the duty of governing, leaving it under a Bishop. Fourth, thus it would be less costly to His Holiness, and we would be free from the opinion that some conceive that we wish to govern everything. We do not want prelates in Japan.

But concerning this, it was said that in any case, the Bishop should be exemplary. Especially, he should not be a member of the Company, but the most suitable person to be found, of whatever religious order he may be, or appear. He must have great patience, great discretion, and endure many unbecoming and troublesome things. Otherwise, he would have to send and bring many foreign clerics here, not only because they would not endure here, but also for many other reasons.

Thirdly, he should come well provided with income and money, because without this, he could not do anything.

The first point agreed upon was: it is better to have a Bishop of another Order to ordain those of the Company and the Japanese. There were many inconveniences. Whether orders were given from above or from India, concerning which it is appropriate to advise, it was agreed that it was more convenient and necessary regarding a Bishop of another Order in Japan that he should be of the same Company, provided that he did not have any jurisdiction regarding the padres, but rather would come under their obedience.

Of this opinion were ten missionaries, three padres, Rector, Father Ayres, both Lins, Salmino, Júlio and António.

Contrary to these opinions were thirteen, namely

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Damesma Companhia, more about this, sirs, they said it would not be good if this bishop had authority from our lord, His Holiness, save to in some way govern the clerics. If Japanese clerics were made, except as governor, some remedy to the expansion without having the burden of the souls of the Christians. Being in this way without scruple of conscience will be what is preached without being demeaned, the Christians, being said that His Holiness does not leave any superintendence to this Bishop, but that he only has the authority to ordain.

The 4th Consultation was concerning making Japanese secular clerics. On one hand it seemed necessary to all because otherwise one could not please the Japanese in any other way. On the other hand it seemed a very inconvenient thing especially in Yagona, primarily that this matter, which was almost certain, would cause great mischief. And to be losing with life these Christians, and similarly, very easily they would stray into heresies, according to what I understand, and Bishop or not, it wouldn't be a way they could be governed. Knowing that it would cause many aforementioned inconveniences.

Also, it would be better if others governed them, for which reason all agreed. It seemed good now that His Holiness, give authority now either within or outside Japan, of being able to provide and govern the Japanese clerics and if there were any as Mentor could until time and experience showed some path. All agreed on this opinion that a foreigner within them could be pixellated, finding this matter inconvenient especially because the superiors, although the former of Japan, are of much burden. And adding to it those Japanese clerics, the former Ant: Inácio Dalmeida João Ramon Pareces that it extended more time to make clerics and the fathers Fr. Cabral, Fr. Queijada, João Baptista Rebelo and Serão Fonte were those who were to determine.

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was unsuitable: Secondly, because in no way they will obey the Synod unless with them. 3. It was forced onto them, which is hateful.

For which reason, even though all these remedies can be given, and still matters in Japan are so difficult and appear to carry so many inconveniences and remedies, and to increase the zeal and fervor much further, it appears to our father that he passes in Japan the difficulties there are to be able to carry forward this enterprise, appealing to His Holiness to select the remedy that appears best to him, so as to be well informed of all the matters. He should go to Rome where the Visitor is. So that if he wasn't sent with such authority and knew how to give good information about the matters of Japan

4th Question. Whether it is better to dilate the Churches or look after another cure, solely to increase the spread of the faith.

Regarding this question, there was very great perplexity between all, because to dilate the Churches these following reasons were offered. 1st. Reasons no. because even though it is good to cultivate well due to the lack of workers, and given a better state they will be later than the gentiles, also even though the Christians will be weak, they can always if they wish, even at the time of death seek a remedy and find their salvation which they cannot do being gentiles. 2nd.

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2°. Because even if they are very difficult to cultivate and guide, there are always many good ones among them, one can hope that by working with them, there will later be suitable workers to cultivate them.

3°. Because many boys will be saved, who would die as gentiles. 4°. Because idolatry was there, with such enormous and vicious sins that, added to the insult to God, it seems like theft, even if another were committed among the Christians. The reason is because such folly would continue, not being able to preserve or cultivate well what is already gained, moving on nearby, because being so few and so mixed up with the gentiles, they are always in great danger. 2nd because I believe that they cannot be given the necessary remedies. The reason is because by increasing Christianity, it still seems that it is exceeding the capacity. Relief in their lives can be expected with time, that this itself will calm down and remedies will be found, one for the other. Because having more strength and virtue, they will be able to be born among these clerics and strengthen those who falter. The reason is that one cannot stop pursuing the conversion for fear of obstacles, being able to trust that there will be a way to cultivate them. It seems to be distrusting Divine Providence. To want to measure his wisdom and providence with the measure of our understanding. The reason is that we see with this, by experience, that heresies, taking more strength, issue from God's hand as a trial. And the Christians become firmer, and are not afraid to confess and hold their own among the gentiles.

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For where it seems reason, it should always be followed.

For another part, other reasons are offered that persuade the opposite view, seeming it would be better to consolidate what is done than to form new enterprises: That is, because the strength of the subjects, as Christianity grows, becomes its burden more lost, and less can one help and welcome them with the desired holy sacraments.

Also, as it expands more, more necessary expenses the Company has a way to satisfy, whereby going further, it goes in danger of lacking the resources to provide sufficient support.

Also, as it grows more, it extends and spreads the company, it remains with more danger of being lost, because the parts of it are more dispersed & it is forced to avail itself of those it has, even though it was not sufficient, whereby many mishaps can happen to it. Here, therefore, it appears reasonable to stop and leave to gain strength and then move after the gentiles, it seems, a short course with reason, without harm to the church and the Christian faith.

Lastly, concerning which things all those outside [the Society] should be careful of appearing, and being taken all in the same spirit for new enterprises rather it would execute to consolidate the opinion that the expansion already made be dilated, trying only to convert as much as possible the gentiles and keep them separate from Christians – prudent and discreet [words].

Others said that whenever occasions came to extend the expansion, we would endanger love, and it would be lost, but that one should try to light the fire of God in all Japan.

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Trusting in his divine providence that he will give the way and time to be able to uplift these such barbarous nations, and now by convenient ways, as it is seen with his people so capable and prudent as the Japanese, of this remedy with which Jesus hopes.

The Question, Whether to make seminaries of the Japanese?

They all agreed that Japan had no other remedy. They all agreed that it could be helped by making seminaries of Japanese, where they learn good customs, letters, etc. and in time become clerics and learn to please. Regarding this, some matters were discussed in favour of making the said seminaries for Boys where to expand, about this were three opinions. The first was to accept only younger Boys according to the following reasons: because these Seminaries would be made so that the Boys learn letters. This cannot be done unless they are older. In this point per second, and the mixing of older and younger is very dangerous in Japan, a Vice so common among these people. The second opinion was that if seminaries were made, it would be only of older youths, from twelve to eighteen years old. Lastly, because these could quickly help the Company preaching even if they hadn't yet learned many letters, helping us in other necessary ministries. Secondly, that these would learn the things of Portugal easily; meanwhile it takes a lot and is a lot of trouble, and of

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because there had happened serious difficulties/disagreements in the Church.

The 2nd opinion was that seminaries should be sustained from wherever [funds] may come, from which the great Lords would draw [support for] the small [seminaries] and the great [lords] from now on would be able to help us, and the small in the meantime would be growing with letters, and from the great would come concern for the small, moreover [they] would be leaders of the small and the great.

The 2nd Point was whether in the seminaries there should only be tonsured boys destined for service in the church or whether boys with hair should also be received. Regarding the first [point] there were two opinions: The 1st [was that] it would be a very great difficulty to raise/educate lay boys with hair. It would never be possible to satisfy their parents following which, and necessarily there would be many difficulties/disagreements with their parents, where, since vices are so common, they would lose what they gained in our house. They would not turn out well-behaved. 3. these young men would be given to the tonsured boys regarding their liberty, and they would be a bad example. Conversation/socializing which there was with them.

The 2nd opinion was that when the Society had means, it should also receive in the seminaries boys with hair, making separate seminaries, or having the others tonsured live together, because in this way many would enter to serve in the seminaries. The Society would gain respect and credit. 2nd. because in this way those attached to the church would be strengthened. Learning good customs in it, they would later, as adults, be better prepared to govern theirs.

On this 2nd point, finally, all agreed that those with hair should be received to live separately, as was said, and similarly those tonsured, as the Society had means to separate the seminaries set apart for the boys with hair.

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2nd Estates. 3rd put on both sides of Japan taking the point of similar boys educated in Europe, so many conveniences of being created by others. And the more appropriate it is to do this in Japan, add that the boys have no other remedy nor teaching except what the Company can give them.

3rd It was proposed concerning the Letters & the method of teaching in our Seminaries concerning if all or their opinions should be taught. It could be cooled only by Latin. Afterwards, opinions can be taught for Cases of conscience. Then introduce them to other sciences marking the difficult places, it seeming inconvenient to involve them in investigating the other difficult doctrines being still so weak & so young to destroy what is born.

The opinion was that after learning Latin, to those who are deemed capable, they should also be taught the arts of Latin, Theology & such. But this without showing them the controversies nor the errors of the heretics. Just the truths and opinions of the Doctors, but make for them summary and distinct compendia of all accepted truths & well-founded. But what time would suffice to understand all of this if it could be done?

Sixth Question It was asked how the government of Japan, a province apart from India, or at least a Vice- Provincial, should be carried out.

Concerning this there were three opinions. The first, that Japan itself should be made a province apart from India. And defenders of this opinion were twenty-two.

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Two following Resolutions. For Japan itself. This is a very large province and contains within itself seventy and three Annual Stipends and is spread out in diverse parts of Japan. It will be even more spread out, being one thousand and five hundred Leagues distant from India, for which reason it could never be governed well, being a province separated from itself.

The occasion is that the things of Japan are all so different from those of India that they cannot in any way be understood and as they are of such great weight to govern by the province of India. Because their customs are different and they cannot understand nor do they have any experience of this land. Thus without fail very great disorders follow. And because it must have its provincial and be governed by itself.

This Resolution is because whoever has to govern Japan must not be in any way inferior to a superintendent who has been superintendent of the province of India and in some things even he should have more. Such as in having a large and strong heart and good physical disposition, and as such men are found very few if any at all are found, the province will not be provided for if from India it is always to be under someone from India, for Japan if immediately is not provided by the general himself.

This Resolution is because Japan cannot in any way be governed well except by a person who knows the language and has experience and knows the customs of this land, and all these cannot be learned and put into practice otherwise. Therefore it is necessary to raise up in Japan itself subjects and later to govern.

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Whether Japan, a province of such great weight, could be given except by the General himself being immediately provided for.

The thing is that in Japan the principal foundation must be to make ourselves Japanese and to be accepted as such. And even if some subjects from Europe come with us, within a short time they must do as the colleges in the multiplication of houses, which all cannot be done nor provided for well, unless the provincial has authority. Being only subordinate in things which should not be this provincial charge of most parts of the Society of Jesus of Moluccas and Malacca, except only he be given charge of that region, because, being the Moluccas so far away, they cannot be well governed from Japan. Trying to visit them would greatly impede the governance of Japan. 2. And that Japan cannot receive from those parts nor can those parts receive from Japan for the great distance from the inspectors, for the diversity of languages, for the great distance of the places, but it seems well that it be subordinated to Japan, so that it can be conveniently visited and so that having all the support Japan depends on from China.

There was also the idea that a separate province be made. But that it also include Malacca, leaving the Moluccas under the provision of Goa, because only ships from Portugal go to Malacca, so it seems convenient and it should be under the care of the next visitor of Japan being well informed of many things.

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Another opinion was that in no way should it be separated from India, but rather it should remain under the governance of India, or if a Vice-Provincial is made, subordinate to the province of India unless the college of Malacca be increased so much that it can from there provide some benefit to Japan. This for the following reasons: First, because Japan is very far from the General's foot, and if it is supposed that being in Japan, not being subordinate to the provincial of India, remaining so far away, and with such absolute power, very great disorders could be caused in Japan without anyone being able to remedy them. Also, Japan until now has no stability nor foundations of income to sustain itself, only that little which comes from the donation ships, and it is such a perilous and unsafe thing, wherefore it seems inconvenient to sustain a province so distant and isolated, newly founded. Third, because many things depend on provision from Goa, especially when it comes to judges, whom neither the provincial of India used to send unless specifically requested, which the General Father entrusted to him. Japan being a separate province, if being newly established it is now poorly provided, it would be worse affliction being a separate province, nor could the aforementioned be sent to Japan from Europe. So it is very far, as also because in India and in these parts there is great change and difference from India and that which they have in Europe, wherefore it seems good that those who are sent to Japan, especially in India, should not burden Japan with suspicion and perilous malice. Second, unless at least the aforementioned is done to make a Vice-Provincial.

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Having all gathered together again, they discussed the Vice-Province and agreed with the same answer as in Macao and Cochin, being taken also from them at the request of the Provincial.

7th Question. On common governance.

It was worked in this question from different points, which are as follows: With Japan being governed in its own way, as a Province, having a Universal Superior of all, called by the Religious Fathers, and he has created in certain houses particular residences, besides three other Superiors in the three parts of Japan: one in Bungo, another in Noximo, and another in the parts of Meaco, which oversee some particular residential houses in those parts. Sometimes it is necessary in their needs to look to their Superior as mediator for all their Brothers in those parts, the said Superior of Japan remaining the Universal overseer of all. And it appears to those present to be a very necessary and convenient thing for the following reasons. The first is: Japan being such a large province, and its locations being so distant from one another, stretching from South to North along lands of different customs, in which both the wars as well as all the sons present obstacles and difficulty of passage, the Superior of Japan cannot give the necessary and convenient first aid to all parts, and in each of these parts their Superior must reside, who has immediate

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The care of each of those residences in the 2nd Consultation was thus for the many grave and important matters as well as other misunderstandings that happen at every step in the said places. It must be understood that weighty and important matters, aside from the amplitude and importance that they have, suffer delay where it is necessary that those who reside there have authority over all of those residences. The 2nd Consultation is if the Superior General of Japan cannot visit the residences whenever he wishes. It is for various impediments, such as distance, as only matters occurring sometimes prevent him from visiting all the residences of Japan within the term of three years. It must be judged how, as Visitor, the residences will be a thing so necessary, and most necessary, and in those parts, their superiors and visitors every two years.

It seems likewise to all the Fathers attending in Japan describing this. Also with the agreement of all that each four of these superiors [have] their certain quantity of provisions for Japan's households, and sufficient provision to maintain the houses and residences of those parts, keeping everything in good order in the households by provision of Japan. For the said superiors [to be able] to provide for their residences and supply the necessities, ordinary and extraordinary, in those parts, as far as matters extend within their power to know whether they have necessity to send out to each part what is necessary thus for the Universal of Japan and to all it seems to be very suitable so that the matters of the residences may be dealt with expeditiously as also

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There are two opinions on the subject of the great poverty of Japan and how it will not be possible to open the superintendency of the government of Dimercare. The first point is that each house, as a particular residence, be assigned, each master being in two places, or residing in their own houses without formally requesting the consent of their superiors where greater provision would be made, leaving it to Dimercare or the procurator as it has been until now.

Regarding the same matter, two opinions apply to this matter and situation which arise. The first is that having a certain determined quantity, there is no longer a need to request the necessary things, neither by the rector, nor by the procurator, for the following reasons. The first is that, as Japan is very poor in this way, expenses will be greatly reduced, and each one will take care of their spending. Therefore, as is now spent from the common fund, neither in another way nor will the fathers know if the ration is sufficient; and in another way, nor can the fathers be content. There is also the difficulty of too much burden, always present in the said superior. There are also complaints concerning the provision of things such as clothing and textiles, which frequently leads to confusion. This would be avoided by giving each residence a certain quantity for spending.

The second opinion is that the rector is now the one who runs the management, and they have the provision arranged, for they procure the necessary things. The following reasons apply. The first is that doing it this way would be safer and more uniform, according to the approval and method of proceeding. In the other way, they fear what the particular owners might do. The second is that, as with Dimercare, natures vary between the fathers, and it is possible that this would be too much to ask. We are solicitous.

Of this opinion were:

Fr. Cabral, Gaspar Coello, Luis Froys, Lo po, Ramon, Pabello Mexia, Figueire do, Antoninus, Laguna Cespedes, Carrion Mora, Miguel Vaz Lucena, Christobal Moleda & Julio.

Of the second, were the others.

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To procure defence against unnecessary expenses which are found at the feet in the passage of the Gospel. Perhaps 25,000 large houses. As water appears for another, this is only estimated, it does not have a fixed income. Spaniards and Japanese withdraw from us. They are so dangerous and vile, it does not seem convenient to impose a fixed quantity, since after having so greatly burdened the purse, it is still necessary to withdraw much from what is left there to pay for everything. They will always be dependent on it. Without moderating their expenses, Coelho seems to address this poverty, believing that the remedy is the contingencies that may occur; it would be more distressing thus, for those who provide as well as those who receive, and less wasteful to set their quantity.

The point was the authority to impose, thus, universal provision, as also other necessary provisions of the residences of Japan, about which it was received by all and because in expanding it nor in accusing Rome and these are still not established in the residences, unexpected and new cases occur every day. It is necessary that these provisions have very ample authority to those who hold office and the Rectors of the other parts, including the universal provision of Japan, but as for the authority to intervene on matters belonging to the Visitors and Superiors, their power is restricted during this time of this province, but when it comes to the universal provision of Japan having the power to change these three provisions in two services, this is the change of these laws. Concerning the provinces through frequent visits, the same 25th confirms the custom of the Society in the changing of Rectors, their assignments, other cases being referred to the General, in the same way as the common provinces have this authority, wherefore it seems,

Of this opinion were Joseph Figueiredo Padre Ramon

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with the same manner and form as is done outside Japan. At times it is 264 leagues to Japan, [they are] so far from the province, leaving the superior of Japan the faculty to be able to move, from one residence to another within the same region, with many inconveniences here in Japan, since the province is very large with many Houses, Residences, and Churches in it.

For these important reasons, the faculty should be granted to the superior of Japan to be able to dismiss by the following means. For because we are more than six months from Japan to the province, and the superior of Japan [has] to move his residence with many inconveniences, as is known to us. & for being so far from Rome, Grant this faculty to the Provincial, so that the same may be given to whomever is convenient, and give this faculty to the superior of Japan, and the Rector must, and in this, the superior of Japan will have more authority because with these Judges he will be able to govern better.

04. Point is, If there should be a misfortune of a determined time in the change of Superiors, [someone] might stay such a time always governing the same.

Concerning the years & Times everyone seemed to think it very important to moderate the superiors' time in office, for all the reasons, & innovations, both of the Society and all the others, to arrange & residences, & Rectors, it was commonly agreed. to determine through common Love, but as for the government of Japan. per Gaspar Coello it was thought that they should have three years & as for how they usually give four years: therefore, following the penalties: they imposed five & governed also five consecutive years. Most everyone said that it should be three years.

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Is far removed from India and Rome. She is also so far from the great governments of Europe, both because of the shortness of time, as well as due to the few opportunities they have to learn what is in it. It is a different way of governing from Europe; prudence and intelligence are necessary, but also understanding of the news and experience of the land. It is necessary to proceed slowly in all spiritual matters, with counsel and caution, but also swiftly in superior governance. To govern according to opportunities, is convenient, and in studying Japan's way of government, or rather, not inserting oneself into that government. Judging by the experience that we have, it seemed to us convenient to appoint those in charge of the houses and churches to change in less space of time. Aiming for three or four years would also help after five or six years, against which the Rule of the Rectors runs, changing every three years commonly.

The fifth point is that the priests of particular Residences be designated in the same manner, changing from time to time. Apart from this there are twenty-two opinions: So that they too might be changed every three years commonly, for the following reasons: Because, being established in the Residences, as are many parish priests, when in time they become of one mind (or accustomed), like the parish priests, they lose much of their zeal and solicitude for the work of aiding souls, living comfortably at their leisure, which neither is, nor should it be, appropriate or experienced of these priests. For this and for the other reason, the opinion was that for any particular reason, they change every three years, because besides this, it was appropriate for what happens in Japan. Father Figueiredo, Father António, Brother António, Brother Joseph, and Gregorio Cespedes.

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intends and aims to help Souls, because with this new people, so new, they are so sharp and scarce can one hardly in three years get to know their quirks, and even less confront them, even when he knows them and they are known to him, and so early in confession to force fruit takes away another...for a new people. There would perhaps be another way of proceeding, and very great wisdom of the horn since he intends to. in his expansion so new, and so new.

Question. Whether it is advisable to make in Japan some houses in which only one or two Jesuits live and take care of Colleges.

Concerning the letters some fathers say that to have houses is necessary or not, being able to in no way maintain in this they agreed Japan without more supports oriented all the sooner Jesuits that at least there should be two, one in the lower parts and Xi mo, another in Bungo, or one in the parts of Meaco, so that those parts may be strengthened of the necessary governments. As well as for these to be made the exercises of the Company, and for those few years, to gain strength for the brothers of this through the residences. It is also proposed today in every way considering the case it was ne- In this too they necessary to institute in Japan a Seminary, in order to learn curred the Language, and a Novitiate where those who receive the [religious habit?] 15

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alompa, Sixthly, that he should study the necessary sciences in Japan, because according to the Rector, all those things are understood that everything is necessary, but also all these exercises cannot be done in the same place, but that it is necessary to do them separately, each place separately. The reason why these exercises are very diverse among themselves different. If not, it seems to me that others together The reason why thus with respect to the turmoil of wars changes as well as in other respects it is not possible. And if the place is not able to build such large buildings, nor bring together so many people, Company. The 254th is necessary to distribute these parts as can be done, being always together, having thus occasion to make a body of ours at least in the said three parts of Japan, it seems to me convenient to also exercise them there.

27. Point. Concerning the particular places in which one has some need to fortify them when in some way harmed, it commonly seems to all Jesuits in Bungo, that the following is required. The reason why Bungo is almost between the three closest to St. Meaco, whereby one can with more convenience send to supply them, both Portuguese and Japanese, without trouble. It appears to all that the novitiates should be in Bungo. The reason why these parts near St. Meaco each day there are more disturbances from the various wars. Bungo will seem more secure. More distant from having war, whereby in it the novitiate is more peaceful, the reason being this.

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Bungo names itself passage to the parts of the south. It seemed convenient. If there resides one part of the superior of Japan. For the assistance in business, a thing so important, it seems well that it be where the superior of Japan resides more commonly.

Aga. Regarding what the King of Bungo said. Being of such life, after some years one should hope. outside of it great fruit. Being of this it seems that our lands are safer. It will be necessary to have much respect for this King. who even being gentile always favours us.

When the matter was brought to our elders, they judged it bad. more necessary things, one or three opinions of this matter were heard. It was said even in Bungo in the city of Funai twenty more having been initiated. It was begun in Usuki. But later having decided A. 1729 armament with elders, the novice and the college in Meaco were ordained. This is in Bungo, as also Father Rector of this principle, and with ammunition enough to maintain it. For the gentile

to ask for or take something there is great occasion. dangers, the distributions are strong frontier to avoid the dangers. The distributions are

as the order wished to have the Jesuits very good government of them. 28 the sea helps much also to hunt and but it will be a Court ordered, also if it will be initiated, School of behaving well, as also well for the holidays, in other temples the gentiles say

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necessity can be traced to it. These reasons being, Bungo being numerous, being as they say, convenient, this present time seems to be very appropriate to give thus strong encouragement to the government of them, as this will facilitate greatly whatever may favour their missions. And to spread to all parts, having present the suspicions, however persistent, being powerful to make other Colleges in the parts of Meaco and Xino in due time.

Our opinion was that the college should be made in the parts of Meaco, for the following reasons. First, because as the fruit of Japan is preached by all, it is best in those parts. So that to complete these parts there seems principle and assistance for expanding thus growing. Of Bungo and its vicinity, all Japan almost favours us so, and where the font is, there one ought to make better shelters and sites.

Our reason to be in the parts of Meaco. Another is that the city of Meaco being of greater importance and richness than all Japan, having more reputation, it can be accompanied with the expansion of Japan, placing the College thus between the lords in Meaco, being in all parts of Japan. From which can be expected more fruit than at present. Secondly, as we seek lords, being in all its strong points, these reasons are for the expansion of those parts, thus all Japan's expansion shall be greatly more effective.

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Houses. Egnad intends to intercede in Sosnossos, as at present the superiors of the bells and offerings intend, therefore it is suitable in some to make greater effort if it accompanies greater delay. Also it seems good that some of the studies and aforementioned points. In this all agree as much in Brungas as in the Sum[m]a, as in the parts of Meaco, for good and just reasons. Also therefore seeing these aforementioned, it seems convenient in all the points, that the Fathers be together for Mass, which being chosen the novices it seems necessary and that they have some study. Also the reasons seem good to govern seminaries of the natives in all these parts, as these go on improving. It seems necessary and in all the parts let there be some scholar at least in humanities.

The reasons are because in all the forts we must try to enhance our reputation of being learned. This greatly matters for the services of Our Lord in Japan and it is fitting to try so hard to have credit as well as to have studies in different parts. Calendars in all the forts should be sought if possible, to teach the Japanese some letters.

As to whether it is good that ours learn the language of Ja- pan, on which everyone has different opinions. Also it was in Nagasaki on the 23rd, in the parts of Xomo in the city of Onmiva this is in the House of Dom Derblamen for the following reasons. Also

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Because this language cannot be learned except in Japan, and because it does not appear that there is a more convenient place, for this reason let each one learn where they arrive so they can immediately begin to learn.

Indeed, because the good of souls, no less the new customs of Japan and the language, but being free from evil, one learns in a short time the customs of Japan, therefore it seems very convenient to send them to other ports before they unlearn the customs and the language, it seems fitting that it should be like this. Let each one go where they arrive first.

In this way the fathers Francisco, Brother Geoffrey, in the parts of Meaco as Figueiredo, Ramon, João Baptista, Gonçalo, Rebelo, from the most parts of many diverse and separate locations above. Having to leave the college as Jambi, because the language and customs of Meaco are very different from the language and customs of Bungo, and Kyoto, because Meaco is the head of these islands. I therefore suppose that therefore the way of these islands is formed there, and thus their language and their customs are appreciated and esteemed in all the other regions and languages. And the doctrines and customs of Bungo are not held in much esteem in Meaco.

In this convention all the opinions agree that the language must be learned in all the regions, just as their superiors who receive them in Japan. Therefore it is necessary that they remain determined to learn the language, and nothing can help them in our time except in other parts as our superiors hold.

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Afterwards, if the Language is learned well and both understand each other, therefore to be an ambassador or to confirm there those destined for their exercises in other places.

Question. Whether to multiply the residences or try to keep them together sending them temporarily to make fruit in other places.

Concerning this question, I will also touch on some points which, agreeing with all their places where they are, or if agreement exists begins where a preacher cannot leave commonly from doing too many residences, almost justifying the thing, because not being there one cannot go help near there, rather it is dangerous to be tempted to go back where things have cooled down. 2nd because where there is gentility and proximity it will be necessary to make necessary fruits And they offer them without refusing, taking friendship from God, winning over the Law of God, and avoiding the dangers of being offered already their luck, now here, now to others, wherefore it would be necessary and misfortune if the residences of ours remained unattainable.

Those who are of the opinion of multiplying the residences in the lands of this opinion are all the Spaniards, concerning which opinions the gentlemen have opinions. And this is also in these cases to avoid falling into them, not being there to make as many residences as are necessary. Good Ramon. Jous. Cespedes Carrion Rebels. Gaspar Antonino. Laguna. Mova. Ant. Lopez.

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to strengthen the said Farms, being in the residences in Covinha to eat sparingly two of them, & one our Lay Brothers because of their long journeys. But being to give this expansion it is necessary that it be confirmed authoritatively in the presence of the fathers. And to change the being of the residences, as above is said in a document when most were not residing in them, but going to visit them frequently from time to time.

The reasons being in the residences is necessary necessarily many people would die without confession or children without being Baptized, and many Japanese sacraments whereby it was always the broader goal strengthened. And another thing that is much desired is the people in the ceremonies of our burials being resident there they could be buried in them & in secular places. And what is contrary to this will be a great punishment to the Christians. And what they do in that State presents & those of the Kaballos, it is easy to lose this state because of presents, &c. Being able to give above these commonly, it is necessary to carry a little food to eat when one goes out for a time, and in this form it is a very laborious thing, and of much inconvenience.

Of these were the S. Fathers, and as for small residences, Gaspar Coelho considers it prudent to make them, but rather that it be suffered in each one's own opinion. And Mexia said that it seemed better, and for each house or sufficient place they consider, two fathers can live there. Viseu Fran cher. Oude Basilia Lucena. both Balese Jai far Lopez Julis prep christines. de lui AL goncalves

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that same annual visit was continuously visiting and surrounding, returning afterwards to reside at its time in the same house, for the following reasons. Firstly, to multiply so many residences is to spread inordinately through time, the fathers themselves being assigned to these residences of Teseone and Fepode going around in Japan, and disorder thus arises, both for the company and for the same successors.

Second reason, using diligence in those missions it was attained, even better organization than is now done, with these residences, and now as each residence has many areas each day visiting its district, when it appears, and many times grows around the occupations of the place where it has residence, they cannot frequently visit the other districts, or if it seems to them they cannot manage and govern their place of residence well, but if it was together in its place, it would have its Rector with the care of sending now to one part, now to the other, continually.

Third reason, for which the company would maintain its aspect much better, it would maintain its own mode of proceeding of its jurisdiction better still, and being present in the other Santoshito, further it would be to esteem those of this same Zese and thus with certain hope of converting the natives to do good more easily, and at the same time without being rash. Almost always there is danger,

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And it was seen that with the multiplying of the residences the expenses greatly multiply, which cannot be endured unless necessarily more almsgivers are affirmed, partly because of the folly of the subjects. Ignatius, the giver and actor for coming of those from Macao to the residences, cannot be trusted in any way, nor can it be understood unless with much time. From these large residences great disasters will proceed.

Item. Question

If in Japan they should be received with company.

Turning to concordances. Concerning this point some points will be treated, or all. They agreed except that it could not be left to receive them now immediately. Or Japanese as escorts from where they live there, for the following reasons. Item, because the principal fruit that the Society can make in Japan is that the Japanese themselves bring it about. And it is naturally understood that men who receive our teaching are reluctant to do anything else necessary to indoctrinate the servitude of Japan, which can better be done by men from Europe, who bring many good qualities. Item, the Japanese bridge the gap between our and their ingenuity, capable of such tricks, as much as the clever people of Europe, whereby, strengthened by that knowledge, they are neither in doctrine nor in actions able to be such religious converts as men from Europe, who are better qualified.

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Aza [possibly 'as a'] time I saw Japan, its province very large, and so far, and it is so fervent and its climate so diverse. Therefore, it is an impossible thing to gain such a large province and barely one [part] of Japan. Thus it will never be possible to have a Japanese church, nor will it be able to attain the [necessary] credit and power [needed] to sustain seminaries. We will remain in our houses and together we will always be their foreigners because we are foreigners.

The first point was whether the Japanese lodgings in this matter should accompany the construction with due diligence, as all gave, conforming to the proper custom of the land. And when a seminary should be established, we will expend ourselves in the same way, in order to make it grow, and the fruit of our sweat will conquer the necessities that are offered in Japan. But understanding that it might cease in Japan, lodging should not be provided, not doing things out of pure necessity, and seeking all possible help at the appropriate time for its establishment. And when time unfolds more for good and straight profit, it will conform with what has been proposed.

The third point was, after the novitiate, whether to give study. In this too, they should proceed as all have agreed, giving everyone time regarding the fourth point, in order to have the ability and to study if there should be study, and time afterwards will show a sufficient quantity to study, and things will be as they can be ordered.

Second Question How one should determine and confirm some among these Japanese, as our brothers and priests between ourselves from now on?

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Concerning this question, some points will be treated.

The first is to agree on all things; this is a necessary thing and it must be achieved. But the following must be considered: the difference of natures and that naturally the Japanese have natures and dispositions very different from ours of Europe. Firstly, because of the difference of seniority, so great, and in our customs we are almost, almost entirely dissimilar and those of seniority find it difficult to accommodate the customs of others. Secondly, because of the difference in opinion in which they greatly glory and boast and in which they excel, which will always be the barbarous and haughty way of the Japanese.

Therefore, all agree on this point: it is good to agree on everything and the more difficulty one has, the more one should use diligence and it must be sought among them, each in his own way, in various ways. And already, many in our ranks can live amongst them, seeking this perpetual unity. If there were others, great inconveniences and disorders would follow.

All agree on the third point, which is to preserve the unity begun with the inferiors, provided that the following matters are observed and guarded with diligence: First, if wise Japanese are admitted let them limit themselves to the Fathers of Europe and Europeans in the same manner, in their own strengths, and that nothing they have should be as admired as the unity in dealing with the Fathers. Also, that in treating of their unity they should put forth their own arguments.

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From such agreement. Guarding against destroying the freedom. In religious matters, neither their estates nor their incomes should be interfered with or perturbed. Sacraments of those already converted by the Friars, even though wrongly administered, should always be held as valid, and errors of form and matter corrected gently, without harsh reproofs or punishments. Proceed with them with sweetness and love. And otherwise, we should not rely on them for anything. As Father Fernandez rightly said, it's better to keep from feeling or speaking ill of any of the customs and modes of proceeding of that empire. About the customs and ceremonies of the Japanese, the Friars shouldn't speak of those of Europe, but of ours, and find fault with those of Europe, praising and exalting those of Japan. Here where we live among the Japanese, we should learn the customs and ceremonies of the Japanese, and having adapted ourselves to that community, we cannot retrace our steps. For this reason they frequently serve as an object of mockery. And the fruit of our neighbours, &c., turns to scandal for us, and loss of all reputation, and where we Japanese must have a thousand customs and ceremonies, &c. God grant that we may have the grace to do this. If Charity communicates this to him, our Souls can easily hope to gain all the Japanese. Those of Europe with the desired Union.

12th Question Whether it is to strengthen every two or every six years, a congregation or Consultation or however many years they are to speak concerning the government of Japan?

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Concerning such just and necessary matters, some doubts arose which we judged should be considered and discussed in the most appropriate way possible, because this matter is very necessary to prepare and carry out suitably. Namely:

Ribadeneyra, Coelho, Incomins, Laguna, Ramon, Betanzos, Coper, minor, and the others who expressed themselves

Every three years, or at least every six, to discuss matters pertaining to Japan. The following reasons:

The King of Japan being such a great Lord and of such great foresight. The importance of the military enterprises in the Orient, and how the Jesuits are so spread out and dispersed in Japan, none can have sufficient and necessary support, as is very determined. All Because of the great expansion of Japan, to be done from time to time, or at least every five to six years because of the great and many differing opinions about governance. And for other diverse reasons that occur in each province, at least every three years the superiors of Japan should gather, because of the differences in diet, and local customs being so contrary and each province having a different understanding. Thus, in order not to depart from the already made congregations of Japan, it seems very important and necessary to hold one every three or six years, such a just and suitable congregation in Japan.

In this we agree. The above point was agreed upon in the aforementioned form to carry out this matter and send a procurator as soon as possible to inform the Father General. And that this procurator should be sent to Rome and that this be done every six years. But about this we ask for the faculty of two opinions, giving Japan the authority to the General to hold congregations. This procurator should be sent to Rome

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Some matters should be expedited and the provinces of India and this province or vice-province should have the privilege particularly for such matters we believe to be necessary. It seems very necessary to elect and send Thomas Odito as procurator, but we could ask the provincial of India to request, in nothing just or necessary, and that in requesting his instructions, gatherings, and his following of them in years and avoiding disturbances and ensuring satisfaction. But it appears only now this faculty of sending is urgent though now he may impede, the provincial, and in this case, it seems that we would be better off consulting. He is sent as procurator sufficient to inform our very reverend General, but the province will suffer certain necessities from Japan. E.g. in other matters, never will Thomas nor in India will they understand the same very great inconveniences in the responses, and in Rome or in India, nothing is done regarding the government of Japan.

On this 13th point, all the fathers agreed and in this case, it appears that it should be brought up with the Visitor and our very reverend General. He should give instructions from the city of Japan. To discharge this congregation, at least the congregations which are ours, are happy to send [to] Rome, if it is possible, choosing two voices and to request in India, but thus in India everything is very [difficult] and Thomas would have in his hands the true formation of the matters of Japan. —

And as for those who have to come it appears that it should follow the formula

13. Question. provided that all the universal superiors should enter, and the other superiors of the individual houses and they should have under this number nine of the Society and that it be arranged with the procurator

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If Japanese could be supported if this trade of Devag now we have and Japanese

Concerning these questions they celebrated also some power I heard yes. If it were formed in our generals. And if the desire is to uplift or to make of the Japanese. If, and from all, ceasing now all other trade, it can now be done with Japanese, having there sufficient manner, now in another way to sustain, because we know that this trade in the form of trades [is] against constitutions and our promised, but common. If punished, let them be warned, 2nd To uplift trade now according to our ways in the works, dangers, and hardships, which each consents In defence of Assisting The 2nd point, if for now, nothing being sufficient, Love for remedy, as the assistance nor the accompaniment of expenditure. to sustain, being [the] main source of charity, which ceasing being influenced in the viceroyalties or by Japanese it would lose all piety and the fruit of conversion, for which, for this same necessity, charity and Love is fitting and one of the acts and to uplift the Japanese in another way, all agree. The 3rd Point. If from this trade there is moderation and now ceasing now for the Portuguese, nor for the Japanese in any way, nor occasions of scandal, because everyone knows Jesus and for pure necessity in this, they cannot avoid it, all agree. 4th Point. It is necessary to know the opinion of the fathers. For its conformity.

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which for sustaining at the present time the defect of Japan, is employed with at least eight thousand cruzados a year, & for it to be executed well, it is all necessary for the good and sustainment of this holy land, building the Seminary of St. Clare, of which they have treated in this consultation, will be at least necessary each following year twelve thousand cruzados. And still it appears too little expenditure, if I consider for sustainment of this province so great. So many houses and Residences, so many superior storms, and great offices which your Paternity has in Japan, it is natural to give alms during all the year to our holy land.

This, Sir, is what we have all agreed on, and all of us in our part for the benefit of our holy land. We believe we are in danger, and being here we greatly fear to lose so much fruit of our labours, the Company losing our holy land. The spirit that is now in Japan is to build and the Company wants nothing but its main house. About approximately perhaps twenty thousand cruzados, of which more than half goes always at risk in loans, & lost in shipwrecks through bad weather, so that it will be sustained in its year, nor can it expect any remedy soon, & as Japan is so poor it will always be a necessity that it comes from abroad, a way to suffer this expense, wherefore your holy Paternity, to help the holy land of Japan, if necessary, will provide the Company from your certain income, sufficient for its expenses.

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Out of the Zucabedart [likely referring to a fund or treasury] there are another fifteen or twenty thousand Cruzados, part in China, part in Japan deposited, in case of loss occurring between the ports of departure. & now we have [this]. They have the remedy to follow this route, until trade with Japan is established. Hoping for some help from the natives themselves.

The 2nd Point, was that almost all the strength of Japan depends on this type of Japanese trade [or capital], and thus, without anything fixed or stable, it would be sought as much as possible to find the means by which this trade [or capital] could be maintained, always fixed, avoiding difficulties or uncertainties. It was also said that it would be sought to purchase land in Japan, especially fields to sow, saying that it would be better if each residence had so much land, & were self-sufficient for its sustenance. If the residences in Japan having the houses & residences in Japan [had] ordinary income, & at least that of necessary things, they could then sustain themselves with their own means, and thus it would not be necessary to risk such a large part of this capital. Now they say that they set aside so much of this capital each year. Now they say that it appears good to incorporate it, & all the Company of Japan appears dependent upon such a great service. And if they were to lose this amount of capital, remaining thereafter ruined, if they were to lose this amount of capital, remaining thereafter ruined, without any means of remedy, whereby having the residences their own lands in Japan even if the trade [or capital] were lost, they would have some means of remedy. And they prayed that the quality of the land in Japan be such, and that without much trouble or inconvenience it could sustain our people.

Apart from these matters Brother Gaspar Coelho, Brother Luis da Almeida, Affonso Ty [possibly Coelho?] Figueiredo Rebelo understand that a purchase in support of Christians presents a good opportunity.

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Without further delay, thus we will serve Our Lord. So, leaving aside the forms and customs of the Japanese in each region, if thus situated away from the cities and houses (as also will be other regions further away) from the greater part of necessary things to eat, especially clothing, we will be obliged to buy from the Portuguese at an unsuitable time. This being considered, and also given the deliberate and comfortable distance of each regional residence, from where nothing can be easily bought, only the following goods should commonly be used. Because the Japanese and Europeans who come and are in these northern parts see us as rich men, ostentatious, and also frivolous, and enamoured of Japanese finery with more riches, because of this we would close the doors to being able to obtain anything temporal. Now, our sustenance being from the work of the Japanese and from Christendom, and Christianity in Japan growing so much, it will be impossible to sustain ourselves without being dependent on these same Japanese. At present because the Japanese are still poor, tithes are yielding little. But as Christianity becomes greater and some chiefs convert, especially through God, we expect these same tithes to give income. Now, regarding the harvest, although it will only be a very large yield of goods, it appears the Japanese will not be less generous being Christians than they were pagans, as we are seeing by experience. Therefore, we are certain that the aforementioned tithes, especially in the regions of Meaco, should be in their quantities some riches for the aid of those residences, whereby these should be used.

24 Of this opinion were all the fathers.

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Purchase of rickshaws is one tenth of Tapas. The aforementioned Zog says that Tapas is very disordered, wasteful, spending without limits or arrangements. The thing to do is: employ such rickshaws and other similar things without servants. And as until now the administrator of Tapas was temporary, with supreme powers, free to do as he pleased with our rickshaws, not least permitted to sell or donate which is one of the items in this account. I see that to receive the benefit of these rickshaws it is necessary to have them for a long time, according to this thought that Jedva expressed, and always attend to this, because otherwise the same officials, the touters, and the others in charge would respond. Almost nothing is known about this item from Gnawbem. Therefore it is necessary that each rickshaw operator be employed annually, in this custom of Japan, to be able to do water...

Blocking expenses, needless to say, for a rickshaw would not happen but rather, if they wanted to spend it, that operator would say what is needed. It would be necessary to limit how much can be spent, so much and so on, and write the ordinance so that all would know. But it should not be possible to spend what is budgeted, but rather have it be dedicated, accounted for and fixed, so that there would be certainty in what can be spent, without it being necessary to use part of the budgeted amount on the other hand. Others say that it cannot be limited in any way because the income is uncertain and if the harvest fails in one year the profits are not the same, also that in Tapas there are always some large extraordinary profits. In this matter...

the last ones agreed that it cannot be ordered with certainty

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of the expected revenues. It is not enough many times nor a minority of earnings, whereby commonly with true zeal all its efficacy is represented in not being for His Holiness His Holiness. The other is the King of Portugal, the greatest danger is this unfortunate Japan, and the lack of certain income and certainty. It is risky to be dependent. If now it is sustained by asking for gifts and the charity & liberality of them remedies things somewhat more. Lacking a sufficient income each one lacks a way to be and feels deposited as it is said, partly in China & partly in Japan. Thus losing one has the being & expansion of Japan remedies: and is without power to have it, & His Holiness, being informed of all the danger, applying in them of Japan remedies; the other part still that not having anything else to fear, supplies everyone with things necessary, that the Visitor return promptly to Rome to give information of the things of Japan. If when not to send one to Rome, one must arrange matters so that one is in Japan, to give of all this true testimony and notify His Holiness, so His Holiness sees the truth and information.

14th Question.

We doubted whether to have the places of Nagasaki and of Ungri.

Concerning this there were also some points, the 1st was in agreement with all with certain fathers who considered the state that now has the new convert Christianity of Japan, it was considered very correct to add

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Death follows error, as is now clear from the events at Munour.

The following should be noted. In previous years, while we were in the lands of Bungo, in times of grave peril because of the enmity of Tafari, it happened frequently that gentile lords, who are in continuous wars, attacked us. So far we have, by the grace of God, escaped with little risk, without any loss of life due to war. But there is no safer place for us than the port of Nagasaki, where we commonly reside, both because of its natural strength and also because, whatever the conflict, if it is distant from there and is to defend itself or attack that lord, it will be far from us, and those involved intend great harm. Now, given the expanse of those parts [Bungo], scattered over various areas, and given our residences and the concerns they entail, it would be necessary to have a secure place where we could shelter in times of such disturbances.

Now, given that the harbour of those places [Bungo] is not very good and especially since the resources there do not permit sustaining all the residences located in the lands of Osciolamen, and further undertaking other tasks that we would like to undertake elsewhere, they [Nagasaki] would be more fitting, being a place where new opportunities and benefits come to us frequently, with many conveniences, and it is not like that there [Bungo].

Now, this should be done with the approval of the Father Provincial; I was under the impression that he had the freedom to act when...

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Importation of goods after the completion of the framework, to be understood of illnesses and to have the company of the religious of the Society and printed in Nagasaki.

In the port it will be convenient [or "fitting"] that all and our reverend in the other matters and to pray, the priests are [or "be"] given passage, leaving authority...

...can be done better by the Japanese. Their custom was abandoned, where the... of Japan appeared less by the Provinces, for the following reasons and their consultation for...

The 1st because Japan has very great changes. Things of Christianity are not yet established, whereby it easily may happen that such changes and it would be better for now and will enter, leaving established places. The matters here are still...

...which is not permanent, nor is it improved in the... which these doubts still always depend on the account of the religious of the original when...

...they complain, thus renew, increase what they had on their side. Nor does any pact or obligation suffice, if forced, these durations are firmer, and yet the matters hang. They remove and abolish when they wish, and as the government is tyrannical, nor is there nor do the Gentiles have conscience, justice, everything they wish can...

...and shape to their benefit.

2nd question.

If things are applied to some, or silence should be our friends. And in the same way, other things.

Concerning this observation of the ports, yes is what everyone said [or "agreed upon"].

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You will all agree. It was agreed by the fathers that when passing from one residence to another they should not take anything with them except the clothes they were wearing, but they would keep the order that the Visitor has given concerning this.

You will all agree. It was agreed that it is thus, in conformity with this, and so it remains ordered. Likewise, it was agreed by all that the lodgings that are now rented in the said residences. Before they are in them, with ornaments, tablecloths and other similar things, they should not usually be taken out of that residence to give to others, except if it appears that there is such an excess and without lacking the said residence, it seems just to supply another poorer one, but the utensils or orphans should leave their portion to their own. These should not be taken from the said residences in any way to give to others.

16th Question. Shall we admit into our houses youths known as *dogicos*?

This is to be understood in Europe. It must be known that among the *Congos* of Japan, who are not religious, there are several kinds of them. Bonzes, *Sentice*. But one of these youths called *dogicos* lives in our houses in order to be Bonzes. And of these there are also some in our houses, who go dressed in long clothes, receiving a certain manner of religious, although they are neither fathers, nor brothers, so of all the Japanese, concerning this, there were some points discussed, and 22 of the fathers agreed that these *dogicos* could live in our houses. Subject to the Rector. It is with those who have been raised in our houses that the...

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with the hope of being Brothers removed, we would never have Japanese Brothers. Now it is already necessary to serve the same houses, because among the interpreters and the preachers few can be found, and to give messages for all parts of the business, they would be indispensably needed for all other offices elsewhere, which we cannot supply without them. In this necessity, if Japan were to be forced without these people, it would be considered disadvantageous. The fifth point, which with great concordance all in one voice agreed to, is not to give license to any of those two who intend this matter, nor, getting married, to use them in the future in similar offices, but rather they will follow the path of advancement appropriate to their age; in these matters none for the following reasons. Now, because as has often been said, these commonly would desist from being Brothers, and for this reason preach and perform other offices that the Brothers perform. This doctrine is embedded in the whole spirituality of the Japanese, where nothing can be of great honour or estimation, such as being considered important by the Church; therefore, giving them license to marry will commonly lead to no longer wanting to marry each other. This diminishes their standing among the Japanese, and among us it reduces the hope of having Brothers. Now it is said that they create great disputes and enmities in their houses in our farms for matters of women which we intend for them in Japan. Now it is said that beginning to give license to others on the topic of getting married, this grade would cease to exist.

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very dejected in Japan. & it would appear a strange custom & would give much bad credit to our religion, if even these Japanese were to marry.

All agree. 13th Point: if in addition to this, all the Japanese theological students were not obliged to confess more than four times each month, receiving communion only on some principal feasts. And that when they confessed with their superiors, not only those of their residences but also those of other residences, so that they have more freedom and more comfort, & if they themselves are willing to seek a Confessor & receive communion more frequently, they may. & I pray that it be granted to them [UNCLEAR: extraordinarily] when they wish, & to those whose residences are necessarily when they are virtuous & well intentioned all describe as Brothers

14th Point: whether to eat with the Priests & the Brothers, being a topic of diverse opinions, the reason was because this custom of Japan was greatly esteemed & they were seen as religious persons of decent standing, especially those who are preachers, eating with the other Brothers. The opinion that if they live in separate houses and residences, the theological students will believe themselves to be religious by this convenience & eating with our Brothers, especially when they are already grown & begin to preach, not only to appear concerned, but also so that they have more reputation among the Japanese & thus be useful for the offices they perform, but in the houses & ordered colleges where many live to eat separately from the Brothers or at least not to eat except at the second table. Thus

of this opinion are the Fathers Bergantino & Joseph Father Cabral, Cespedes Antonio Rodrigues. It was only the opinion of the preachers.

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But I recognise, with thanks, how it is better if the distinction that exists between Priests and our Brothers extends further. The assistants who are neither in the residences nor in those houses where our Priests come together should eat together, as is usual, neither at the first nor at the second table, but only if on any feast day, among themselves, they wish the custom. Should anyone doubt any of them doing a favour, let them do so with the Brothers, thus, because nowhere well in the colleges is this mixing between the Brothers and Priests, as it is fitting, and thus I do not lose respect for the Brothers of the holy family of the company, recognising the difference and esteem more when it comes to important matters. And also this difference should be recognised by all the others.

17 Question. If we should eat Japanese food at high tables.

Concerning this, it has also been treated of in the opinions of others. The objection was to our eating at high tables, being a custom universal throughout Japan to eat seated upon their low tables and benches, concerning the equality between the two ways. There are those who say that in private residences and at night the same low tables are used that the Japanese use, but in the Houses and Colleges where many of ours come together it is eaten at high tables the same way that it is eaten in Europe, and sufficiently the following reasons are given. There are those because our eating

28 For this reason all the most add more than in any other even those who speak ill usually agree with something to separate them from the priests. In this then you will agree all following what is ordered by the Visitor.

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Commonly it is done in another way, the Japanese use straw mats and if a Japanese [servant/housekeeper] were to serve biennially in the annex, almost everything [would be] without use. Also because where there are so many people it is not only to keep cleanliness but rather steps without [the Japanese] eating their food, especially since we are accustomed to eat in another way. Also being so in the residences and in the colleges, it is eaten at a high table, but the universal custom of the Japanese should be maintained, being the following reasons. Also because, being in Japan, they will see that we accommodate to their customs, since it is a universal custom of both lords, as well as their slaves, to eat at night, seated on their mats; we should also accustom ourselves to eating on the floor. Another reason is because, above all things, the Japanese abhor the pomp of our houses. Of the tables where we eat, specifically when one eats in another way= And we at high tables with [table]cloths and ornaments, how can they suddenly change their way of eating, being always used to mats which is a thing very abhorred and mocked by the Japanese. Another reason is because by eating at very high tables we do not afterwards know how to properly adapt to eating at night and to the cleanliness that the Japanese make. And as it frequently happens, we eat with [our] hands and the Japanese are reputed to be cleanly men.

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Concerning Servants ~

What is felt regarding the servants' meals and how to equip them, because there is among us in this matter great difference in our European custom which differs from the customs of the Japanese, and this happens with the customs of Europe, regarding which there are diverse opinions. The first of these were the fathers who attempted to accommodate theirs with others, namely Fathers Joseph and Carrias.

In the manner of the week, it is necessary to eat half the food of Europe and half the food of Japan, and this manner should be kept due to ignorance, because we fear that those of Europe might be able to endure the customs of the Japanese nor the Japanese with European customs. This opinion was that there might be some difference in things as much in dress as in the style of services. And to remove doubt understanding Leonardo Mexia, Leo Bagnano agreed with this point and this order of service: Miguel Vaz, both from Balthasar, also agreed, adding that one should attempt to eat our food in the European manner, adding that there would be occasions when they could have some strange food. Being in Japan, it is well understood how they can sometimes eat something in their fashion. This opinion was that as long as we adapt, we do so in things of eating as in the manner of the Portuguese service. And to accustom them to these things, it will be found better to perform the royal services. Now because we who live in Japan must all learn to adapt to their manner. This, because Lad. 16 adds the same opinion as the 2nd opinion. 29

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267 the Japanese are extremely averse to eating some of our foods, like cows, for various similar reasons. We must not give occasion for them to be averse to any of our things while we are in Japan.

Because it often happens, or would be strange and odd in the houses of foreigners, which some of us have had in Japan. And if they become accustomed to the foods of that land, they would soon be eating everything without shame to eat anything. This would cause disorder to spread. And in our houses everything is clean, which the Japanese are not, & it would undo the good reputation we have always had as clean men.

18. Question. If in Japan we were to follow all the ceremonies & ceremonies that the Bonzes use,

everyone agreed about this. Everyone agreed on these points. It was that as for the way of life of Japan & its customs & that which pertains to etiquette & good breeding, they are so different from ours. It was absolutely necessary, and we would accommodate ourselves by giving entry to this in our customs, such as, the customs & ceremonies & rites they use, because without doubt it would cause and they would receive very great injuries & discourtesies, & if not they could try to reconcile all the Japanese. May the Lord himself arrange it for these same Japanese.

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4 With the authority of the Visitor, certain customs have been established that we must observe, as much amongst ourselves as with outsiders, so that in this way we all walk his path, and do not wander in the dark, not knowing what we do. It having been said that they are barbarian men and of poor upbringing.

The 3rd Point was that we should endeavour to accommodate ourselves to their customs, as long as we don't make matters of contention amongst ourselves. Following the ceremonies of the Bonzes, because this would be an endless thing. They are not all focused on their outward appearances but let there be one mode of dress, following the customs which are most necessary and principal, so that there is no scruple to speak to them or to deal with them with a good and suitable conscience. Both amongst ourselves as well as with outsiders in Japan --

1st Question. Of the Clothing that our Brothers ought to wear.

Concerning this, some points were also discussed. What they agreed upon, all four points, was that among the Japanese people, our Brothers should dress adding the permitted dress. And in the dress there should be no difference from the clothes of Christians or of the laymen, nor of any undergarments, or other clothing inside, because the Catabira monks examine and smell all the body, and they say that our smell betrays us. And they say.

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I hear also that you should have gowns of silk, provided it be some humble colour, without any ornamentation, the sleeves wide, round, and short at the fingers, open with gathers, for this habit is convenient and accepted in Japan. The Japanese use very ugly straw ones, and the shape of the sleeves unsuitable, and the fronts of the Jesuits are very narrow sleeves like ours.

The eighth point was about slippers, blankets, teacups, and sandals and boots. About which things, given the diverse opinions, it was agreed that slippers be removed from Japan entirely, since in Japan no-one uses them except Europeans and some padres. That blankets be used when the Visitor visits some houses, especially monasteries and the houses of noblemen and of certain quality, and blankets be retained for some sick, or old who have particular need to use blankets. And sandals and boots are most prized and valued in Japan and the ones they bring in Japan are typical of our religion in all parts. The proposal was that on similar visits, blankets be used from now on, concealing as much as existed behind the front, whether coming or going, or wherever it is possible to use them so. As the Japanese greatly wish to use the said blankets because there are none in their houses, it appears necessary, and thus provides neither embarrassment nor displeasure.

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can be convenient & necessary because of the rains of the cold, the roads they make.

How many hats, all to agree, nice but round hats, cold, neither because nor if satin, soft, sleeping from the north, but varied about the different hats, because their styles and shapes among the Bonze, a hat is a sign of dignity or great man, especially when dictating laws or other public acts. Taking off the hat out of respect, but they at home and outside wear hats where I am, where we are, but round hats, Japanese make also those of the different, because the hats of different are very few, can conveniently be made. Others say nice and it is not necessary in this country the hats all agree to be different, but that they could be lined, outside of there go in this 2nd hats, or if they were made lined or wadded, then being thick. round. Almost in the same way as it is not strange seen by the Japanese, if some of us would have an occasion to take off, their difference in hats. This understood modesty, of different hats seems good to us without them, especially in certain visitations

2nd Question.

Whether the Fathers of Shakamuni and of Silver.

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Concerning this question on all the points. All agreed

Likewise, concerning the use of *sacamsingu* itself in brief, that one cannot in one's way excuse the use of giving and receiving *sacamsingu*, both to men and to women, in the Visitors, what happens? And if so, thus by this universal custom of the Japanese as because one could not fail to give and receive, when convenient, without great discourtesy, Envy, of those who receive Gifts, and so it has to be resolved, all agreed

The point was concerning the use of silver, as much as those who donate chalices, missals, and other similar things, that serve for divine worship, services of the churches and of the altar, it has seemed that it would be well served and Japan with silver, whenever it can comfortably be, because thus it rests, surplus from the ornaments in divine worship, which the greater it is, so much the more is it convenient in all parts, especially in Japan, where they do not have Christian birds nor other brilliance and splendour, which they can see in the churches of Europe.

The 3rd Point was concerning the Silver Crown which can serve in good cases, that if it is from these colours of Japan in our halls, and priestly it will serve as a Pen so that it does not seem excessively to make use of the Pen or silver in similar cases, which are worse, for this reason they now make a shadow to the lucrative ores dear if they are called, of which many have gentle and have more of this to give Conças and Renovos free, having

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It seemed better to us, seeing so many grievous sins, to examine whether it is proper for our Company to use this way of grievous sins, in the service of our table, or if rather it ought to be removed entirely.

Some years ago, it was ordained in Bungo when speaking of eating [UNCLEAR: tlet], "Let there first only be some better spoon, scattered, and a knife," and at the table only the customary things for the following occasions. Now because no Japanese uses this, nor any Bonze, for however great a lord he may be, therefore much less should we use them, because such a thing would not serve to amend our poverty or to make us poor, in the name of being very rich, which seems worse and more scandalous. Now this is because it is a thing so far removed from our Justice, and also our necessary poverty would grow worse with dissimulation, that no longer being necessary or used by anyone, only this is left, to deprive ourselves of it and give other satisfaction if it were necessary. So from now on, let it not be introduced in any place.

Now it seemed best to us that from now on in no place should this way of Fr. Cabral. Luis Frois Rodrigues, nor should silver be used, but the usual way. Cespedes. Antonino should be used only as it is currently established, but it is good in the style of giving gifts, jars, carafes, cups, and a silver salt cellar, spoons, knives, and a small bowl, because as the prince is a gentile, he might give him something made of silver, but in the household from now on this silver service, from the Reverend Father Provincial, and from now on, and having deprived themselves, they should be given some satisfaction elsewhere because it will be

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21st Question Of the Relics, especially Agnus Dei and Blessed Ribbons.

Concerning this, certain points were observed, or it was second nature to give to some the Relics of saints. Concerning which you all agreed upon the remedy, namely not to give out any, neither Religious items, nor Agnus Dei, nor to recount anything commonly without consideration, because giving these things easily was to make them lose reverence for these same things. This would result in many inconveniences, particularly with inconveniences, but leaving aside particulars, as regards the Relics of the saints, there were diverse opinions. With regard to these relics being shown to, and touched by the laity, some were shown and touched only by superiors in processions. They received due reverence and appreciation, whose showing was always done from reliquaries without being opened, or else above those possessed, or suffering from similar illnesses. These reliquaries were kept locked, namely kept so as not to open nor see what is inside, save by sworn persons of trust and authority, who could give them to be seen and kissed, and no other should see the Relics. It should be understood that these saints are from the green provinces. And also in the primitive Church, as is found in form from Gregory, and in other saints these relics were so venerated, gaining from them so much health and relief. The supreme pontiffs...

In this point, concerning the relics, they all agreed, not to give them, to anyone, save in a rare case, as the supreme pontiffs consult.

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adults, signs with very great confidence. Without having wisdom, water being a source so firm, as is derived in the parts of His clothing, with much dirt, whereby they esteem more signs of this new society of Japan. Ignatius is so founded, not so firmly as was the primitive Church, perhaps. Because commonly, similar things, loathed by men, in that vengeance seems, and well and wisely provided for, especially safety amidst threats, have much contour with extraneous ceremonies, whereby seeing less what is given to them from the Virgins, they lose esteem for them, it seeming to them that it was of little importance, as they say, they would give to men, so easily bewitched, because thus, neither by experience, which is found where things are lacking. The ease of falling into temptation is so common that it seems greatly esteemed, and they cease to fear it, so they turn from the Cross very easily, as even they themselves say that it seems to them that I, who read so many persuasions, have some difference if some are taken away. That of these is why or for what reason it is frail, easily entering into similar forces and point of shadow, especially when it sees that it gives itself to abuse, and nothing to others. Form those those negations and dishonour; these unfortunate ones so much that either it is necessary to give them, or at least restrain, sometimes by force, and sometimes otherwise if they come to have very great experiences, whereby it seems a very certain thing, not to give anyone such, even if one were found who appears skillful, and perseveres with abstinence, there are very many others in this state, neither so advanced nor in intelligence of similar things.

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Similar abuses with other relics which are being given to them will happen, specifically superstitions and other such abuses. As is common, especially with women of higher social standing and with their maids, some consider them so powerful as has been stated; this can lead to many inconveniences. To counter this, although there was some discussion about relics in the previous consultation almost a year ago, it didn't seem appropriate to prohibit them completely, given the difficulty someone might face to be refused such a request, given the importance they attach to this. Additionally, the benefit they gain is not insignificant, so it is not something that should be easily denied. It has already been sufficiently amended and many people, to whom this was given previously, now seem to have relinquished it. Therefore it seems good to prohibit it, or at least to limit it; with only those who are superiors of the houses in the kingdoms of Bungo and Meaco, or at least those with the power to give them, doing so. And something similar should be reserved for superiors in Shikoku.

The second point is concerning other relics, such as nails of the Holy Cross or pieces of the rope, of the Holy Sepulchre, and of the stones of Mount Calvary, and other similar relics from Jerusalem. There have also been many diverse opinions on this. For these similar relics, can they be given? More so given to gentiles? It is said some, seeing their life changed because of these things, might ask for them as the Japanese are very accustomed to receiving from the Bonzes many Shinto relics and superstitions. Not having anything similar, perhaps we can reach them through it. It seems that their duration (effectiveness/power) has ended. To remedy this, it is better to be cautious with such relics and not give them at all.

As for these relics we agree with what is written above. Superiors will be very considerate.

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form to all the others. But they are only reformed with the help of this stated. Jointly only, or to him and three other Universal Superiors of the three parts of Japan.

13. Regarding the assistants, onto whom the burden of the accounts of this should fall, all agreed that the majority of these should also be reformed. But only the fathers, being ordered to this without the permission of the Brothers and the Superior, not for the first year they are in Japan. When the others ask them with much fervor, and with much less fear, these are deprived of much consideration. Thus far, making them do great penances and some penance [UNCLEAR: vomaryos], but with this assistance more of these. And more easily. And thus it will be done.

Others said differently. Let also the agents of the other houses give accounts to these Universal Superiors, including among them also the Rectors of the Houses and Colleges thus formed. Let all the fathers be intermediaries for the confessing of these Superiors, and the devotees who might confess them, shall speak the following times. Although the Japanese are very humble, as regards the seniority they venerate, and where, having to eat many things, one cannot confess without difficulty, for the superiors to esteem them very little, less than they esteem them now. Yet because by deserving it similar things are very advantageous, and can never harm, but indeed harm comes from procuring them unduly, one must be very careful not to give them except by confessing them first to the superiors. The penances which the others would give. But causing them to do such that they amend some of their faults or bad habits, they will say to them that they [UNCLEAR: lorialbos] and the superior

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But our superiors force their understanding on us. We confess we are taught amendments to these statutes, which they can so easily do, when the fathers know, and the fathers can, but do not want to give ~

Dologuare seemed to these, with understanding of these said superiors or at least the fathers who use this way to explain when they ask, responding to them, and they teach how to make confession and to depose of them, correcting themselves as the fathers intend, so they can hear and be confessed by these same fathers. These accounts are known by the superiors.

Ha esh

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Regulations for the Seminary of Jayan 1880

For our Father Senoral

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+ Regulations to be observed in the seminaries by the Visitor named in June. Of 1580.

Because the principal thing that is understood to be able to help in Japan, to preserve, succeed in it the goodness and the company, and the good instruction of the Seminaries, therefore the superiors of it should procure with all diligence that the seminary be governed according to this regulation. And likewise the distribution of the hours which are attached to it. And because with order and arrangement it cannot be kept without regulation, and convenience of the necessary houses and schools, the same rector shall be occupied with the youths whether they be few or many, therefore each seminary shall be suitably convenient and the house, so that entry to the seminary is through it, being situated in such a way, separate from the house of the fathers, that one enters the seminary through it and yet cannot in any way be disturbed by outsiders. There shall be its own separate patio and study or more, according to the plan that will be given for this to the seminaries as stated above.

Although the father who is superior of the house will have oversight over the seminaries, nevertheless his Brother will have the immediate care of it, which is decorous and owed to the father, but he will be able when convenient to admonish and give his judgements when appropriate, without other licence from the father. He will sleep and will always be in the seminary, attending to his duties of the house only for the good governance of the boys. And when he is away to go with them, he will do what his rules allow. And he will absent himself for only a short time and if he must be away, he will leave another or a trustworthy companion who can help in their governance.

The house of the seminaries must be very clean and adorned with its altar well furnished, and the tablecloths will be changed every year. And the youths will be the rectors in this and this duty will be changed every year. And the youths shall be the most honourable in the places, in the same manner inside and out. And when they are in procession, going two by two with due order.

The youths will go clean and dressed and their cassocks always of blue cloth according to the custom when they are at home, and they will have one for outdoors of the same or with their folds pinned, those who are noblemen and not priests will have their cassocks of blue silk, or another honest colour according to their qualities.

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to take when he did not go out, he should accustom himself to visit his relatives, especially while he is a minor. When they are already older, it is certain that they will go from the fields to their comforts. They will be satisfied.

LET THEM have their folded blankets of coarse cloth, it will prevent them from sleeping on the floor in the winter. And mats, always shoes of the same coarse cloth, being sufficiently provided for them, in such a way that they are always clean, without a mender. So that they do not become tired in the winter. And let each one have his mat to sleep on. And in the winter, without mattresses, let another be placed outside the house. Let them be given clean clothes every week.

LET each seminary have its masters who teach them grammar, if it were Latin, without sandals. I say that in order to learn Latin well, if it were taught to them, reading would be an advantage in this. All the others live in a certain way, without being given any particular instruction, apart from learning prayers, making those that they learn, or the greater part of them, be spent on learning Latin.

If the same ones who had care of the Seminary knew so much that they could be masters, it would be better not to bring anyone for this holy work. And if this does not happen, whether they be of the house or foreigners, they must still try, when it is possible, to be in some necessity or place from which to supply themselves, even if because of this the house or residence is put into necessity, because as the fruit that is expected from this seminary is greater than what can be done in any residence, so it must be better provided for.

After they have Latin, those who have the ability for it will learn their Sciences, especially cases of conscience, and demonstrating always the experience that touches upon physics and philosophy, and theology, as it seems appropriate and fitting to teach them. But out of all these subjects they will be taught especially those things that pertain to the faith: the immortality of the soul, the diversity of opinions that exists between the Councils, the Controversies and opinions of the Heretics, but only the true and solid doctrine will be taught so that, neither in philosophy, nor in theology, will they learn the common errors, and received by the church, nor caring to be reading Aristotle, nor many Authors in which they learn complexities and diversity of opinions and errors that the ancients, or moderns have, which are authors who teach to build on a bad foundation; from which no one learns anything and it can be very harmful. Let them make a concise book that contains in brief the most common doctrine, if there are other important ones, or choosing according to the compendium already made, as is said in the book by Dionysius Carthusianus, very suitable, and very appropriate for our science, both in the higher courses as well as those more broadly and soundly based in those things pertaining to it, because no more than three contrary opinions should be given, at least that in the beginning stages of the studies very serious damage could be caused in the convent and for this reason they will be suppressed here at first until they become familiar with the general way of studying.

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The one assigned to this will take care of singing the Stagers, Grand Soirées, and other similar things, which will serve as recreation and ceremonies of grace, and for the solemn feasts that are held there.

His refectory will be clean and well-arranged, and its tables always clean and arranged, for which sufficient provision will be given according to the need of each one, be it white rice, wholemeal bread, soy, fish, or other similar things. On Sundays and holidays, they will be given a larger portion than usual. Salted fish, or some other festive dish. When they fast, an additional dish will be added. There will be a reading in Latin and Japanese when they eat, both in ordinary meals and in feasts, and they will observe Japanese customs and restrain their eyes according to the Japanese and European way, with which they will also become familiar.

Above all, care should be taken to ensure that things are done in a calm and orderly manner, observing the distribution of the hours, so that there is no disorder. Therefore, the father in charge of the house will ensure that there is no lack in saying Mass at the proper time because disruption of this will lead to greater disorder. Therefore, the siesta will be taken after prayer is finished, except on feast days, in which it will be taken respecting the sick and the boys, so that they, being unoccupied, will not cause disturbances. The same care will be taken not to interrupt the midday and evening meals. And for this, and so that the meal times are not delayed, one or two boys assigned to the kitchen will help prepare the meals with those necessary for the service of the boys, who provide no other service related to the fathers' meals or housework, except when they have no work for the seminary.

The same Father who is superior of the house will take care that all things are well-provided for in good time so that he has what is necessary in the house, because often, after the plan has been drawn up, many things need a remedy, lacking the means to provide for them when what is usually purchased daily is not found. Therefore, a good supply of rice, dried fish, salted fish, some salted salmon, and other similar things will be useful. There will be a competent brother, who will be quick and take care of the services of the house and its members, so that everything is done at its proper time.

1. In this [seminary] there will always be a lit candle. They will sleep in such a way that they are separated enough so that more than a hand's width is between them, in which will be their beds with covers. There will be cupboards or chests in the seminary where they will keep their candles and clothes, in a separate and arranged place so that they are kept safe. The seminary will remain clean without anything unbecoming or disordered in it. It will have a designated supervisor.

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They bathe in hot water tubs, in which they wash ordinarily in the summer every eight days, and in winter every fifteen days. Several times it will be understood with permission that they do not bathe in the sea. Likewise, they should have within the Seminary their own kitchen, separate from the other one which serves for the house.

The Father who is superior of the house should take great care not to distract the youths from their studies by employing them in other things, but should ensure that the order and practices of the seminary are maintained. In things which occur for the good of the boys of the Seminary, he should always speak with the Brothers who have care of them, and with them take counsel about the things which concern the Seminary of the boys.

No stranger shall enter the Seminary except when they call someone to do some work, nor shall the youths of the house have permission to go to their parents' houses to eat or visit, but reasons shall be given to the father why it is not granted when his parents request it, but when he wants to see them visit at the house, he will have them seen, well-dressed and composed when it seems appropriate, and they may talk with them one-on-one or accompanied as it seems best to the father, warning however that they not be distracted by such visits. Nor for any reason should they be sent to any houses because their parents are ill, or for other reasons, which should be granted very rarely and only when it cannot be avoided, sending them accompanied by some trustworthy person of the household, and giving them someone who ensures they do not drink or leave their presence, and on the same day they return to the house. By no means is it permitted that they sleep outside of it at night.

WHEN some great and important lord dies, two from all, or part, may go, the father and Brother to accompany the deceased, two by two in their order, but this should not be done with persons of little importance. And likewise in the solemnities of those they know were prosperous, and in the burials of the others, outside boys will be invited, and not those of the house.

LET them have a life that on the one hand promotes austerity, and they live cleanly, and abstinently for the time, and on the other hand that they live consoled and content, and for this reason they will treat them and show them love, guarding against being harsh and passionate with them, so that they are not angered and live discontent. And all their conversation, and both what they teach and when they punish them, is not for their own satisfaction but everything should be done in a way that takes into account that they are boys, and boys of Japan, and that they know how to treat boys, correcting them gradually.

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On Sundays they will all go together for a walk in the countryside later for recreation in some place after dinner. Saroj will give them some [UNCLEAR: for] [UNCLEAR: your] fruit as a snack. In the afternoon they will return to the house in the place with him.

BUT you will go in his place with him.

In the houses where seminarians live, besides the priest who is superior, there must be at least one other priest. One of them will be the ordinary confessor of the boys, who will confess every month, and those who wish more frequently, especially especially the older ones. Those who have matters for special confession will arrange at least twice a year. Near Christmas, Easter, St. Ignatius's Day, the Day of the Assumption of Our Lady, every Saturday afternoon together he will make for them via writing an exhortation, teaching them some= thing special, or there will be a conference on it.

Ensure that [UNCLEAR: it] is arranged that the seminarians' ordinary life is lived nobly, honourably, that they may be in Japan with decorum, especially at the be= ginning, in which the absence of seminaries greatly influences the auditor. And generally they will only be received when they come to visit their parents, with intention and September= always in the church. And therefore all the fathers will be careful with due respect it seems to the superior that he receives someone in particular for some time or for these reasons. They are given the authority to receive the boys into the seminaries, apart from those usually in charge in Japan. The one who is superior of Shima in his absence, and the same will have the superior of the areas of Bungo, of the areas of Miyako when there are seminaries made there. And the same will have the power to dismiss from the Seminary when appropriate and when, after having tried all remedies, they do not wish to improve, especially when visitors are present at the meetings.

The superior of the house where the said seminaries are located should be very careful not to occupy either the Masters or the boys in such a way that they are distracted from their lessons, nor disturb the order of the seminary, but ensure that everything keeps its order. And if they do more, let it be for other things. And keep these two statements in mind: in addition, keep in mind that in this devotion account will be rendered to the superior when the matters are settled. Done the 2nd of Jun[UNCLEAR: e] 1580.

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DISTRIBUTION of hours for the boys of the Seminary

1. In Summer they will rise at four and a half, and retire at five and a half. The Fathers will do the same. And in winter they will follow the same order, doing everything half an hour later. And this change begins in the middle of October until the middle of September.
2. After prayer, Mass will be said immediately with its Pater Nosters, and the Zassiquy will have theirs.
3. From six until seven a.m. they will spend time in their studies, reviewing their lesson, and the younger ones learning Latin vocabulary as it seems best to their Master.
4. From seven a.m. until nine they will be with the Master who is in charge, giving an account of themselves, and what they have reviewed, reciting what the Master reads to them. The younger ones, at this time, will do their exercises, and whatever else this Master sees fit. It will be his responsibility to arrange things in such a way that both older and younger ones make progress and do not waste time. To help with this, those who know more should assist those who know less in order to encourage them without neglecting the work of the younger ones.
5. From nine until eleven they will eat, and have their usual recreation.
6. From eleven until two they will spend time reading and writing Japanese, composing those which seem best written on separate sheets. The Master will give them the form and style. He will review their exercises, arranging everything in such a way that they make progress and do not waste time.
7. From two until three they will spend time singing, and recreating on the Koto or other instruments, choosing those who are most apt for this, the Master observing those who are better suited to sing, in time and to be able to instruct them.
8. From three until four and a half they will be again with the Master who is in charge, who will give them a lesson at this time. Reading them another lesson that seems most suitable for their benefit. Afterwards they will continue reading, or writing exercises in Latin, as seems best. If the Fathers wish, until five, before supper, they may relax.
9. From five until seven they will sup. They will be at recreation.
10. From seven until eight there will be repetitions for those who are learning Latin. The younger ones will spend that time either writing Japanese, or learning Latin, or in some other thing that seems better to be done.

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11. And they will make their examination, and will pray the seven canonical hours. Then they will go to sleep.

12. There will be no feasts during the week. It will be given on Wednesday the hour before dinner, so that they will have only two hours to read and learn Japanese, and the rest will be for recreation, spending half an hour's worth of time playing and singing, or playing the viola, and other similar instruments.

13. On Saturday mornings, they will spend the whole time giving reminders of what they have learned this week. After dinner there will be two hours of reading and learning Japanese, and the hour before will be free, giving them that time to wash and rest, and to confess. The hour that remains before supper will be for recreation. Half an hour will be for spiritual conversation and visits. Half an hour for repeating and reinforcing the conferences related to the doctrine.

14. On Sundays and feast days after dinner, they will go to relax either in the country. And should the weather be rainy, very cold, or in soups, they will have recreation at home all day, spending half an hour's worth of time playing and singing what they know.

15. In the time when great calms come in the summer, some more days of leisure will be given, either giving holidays or remitting some part of the studies according to what seems most convenient to the Superior of the seminaries.

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1581 1583 + Consultations from Japan for the Reverend Father General Day

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Very N° in Holy Father.

Your Lordships, it was consulted first in Bungo and in other regions, I believe according to what is indicated there, and afterwards you sent it back to me likewise in the Eleven and in the Tenth, the opinions were taken from in such a way that in the margin of the instruction to your return first went the opinions of those who were not written in the consultation so that everything is mixed together and so that matters can be better explained let there be again a new consultation, sending the final resolution of them as if they were together and according to this it appeared better to ask the opinions and by counsel goes some amendment to that which was pursued first, and of that which was sent to China one way to Your Paternity via the Philippines via New Spain, and now I send you this, and afterwards it was made more firm and clear, and is found as has been said in the above, in the last one there is some difference, it seems to me I should send it to Your Paternity so that you know how it goes, because if something written in the margin of the last one is looked at, it will be found that in all it conforms to this although there is some variety in what is written. I send it, and by this means better hopefully it will be more distinct and more clear.

Given to Your Paternity.

Your son in the Lord.

Lor. Valey.

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Jfr.

Consultation held in Japan, by Father Alexo Visitor of the Company of the Indies, in the year of 1580 and 81.

Because it was not possible to gather all the fathers in one place, this consultation was held in various parts, namely in the three main parts, of Bungo, of Meaco, and of Ximo, in which up to now all the Company in Japan has resided. And for this reason this consultation was held first in Bungo on the eighth of the year '80, and afterwards in An Zuchi jama, in the month of July, and lastly in Nangasaque, place of Xima, on the second of Ziumbe of the year '81, in which the following fathers were present.

Father Francisco Cabral, who was then superior of Japan. Father Gaspar Coello, who is now vice-provincial. Father Coreco Mexios, companion of the visiting father. Father Organtino, superior of the parts of Meaco. Father Luis Frais, companion of the vice-provincial. Father Melchior de Figueredo, rector of the college of Funai. Father Pero Damon, rector and master of the house of probacid. Father Melchior de Mora, rector of the seminary and house of Arima. Father Luis Dalmeda, superior of the house and residence of Amacuça. Father Antonio Lopez, superior of the house of Nangasaque. Father Lucena, superior of the house of Omura. Father Juan Baptista de Monte. Father Baltazar Lopez the elder, superior of the house of Firanda.

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Father Goncalo Rabelo Father Bafhak Gonsaluy Father Antonino Father Francisco Laguna Father Gregorio de Cespedes Father Josef Fornalete Father Franco Carrion Father Aries Sanches

Father Julio Piani Father Alonso Gonsaluy Father Balcasar Lopez the younger Father Miguel Vaz Father Christovao de Leon

First question of the way in which this enterprise of Japan should be held & carried forward. ~

Concerning this question two points were discussed, the first about the quality and gravity of this enterprise, about which, arguing through various reasons, they concluded that the enterprise which the Company had in Japan was the most important and profitable of all it has in this province of the East Indies, and even in all the discovered world, both because the people of Japan are so noble, capable and of very keen intellect, and because they are so amenable to reason and so much fruit is borne in them as is borne, and there is the means for it to be made greater each day, and that therefore the Company should make every effort to carry this enterprise forward.

They also concluded unanimously that this enterprise is the most difficult and the most dangerous to carry forward of all that the Company has, because beyond the very great distance from Japan to India and to Rome, and many particular conditions and qualities of this land, and this government being more difficult, some difficulties are found in it, almost irremediable, and particularly the following. a i. is the lack of Treasures, because Japan being so large and being for

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in diverse parts [they] desire conversion, and having customs and language so different from ours, and so difficult to learn, the Society in no way, it seems, can supply workers to the Christendom that is being made, because it cannot have enough nor so many brothers and preachers as are needed, and as this Christendom is growing so much each day, we will always find ourselves with a greater lack of workers.

The 2nd difficulty is, because without Japanese brothers, we cannot live, and forming many of them, as they are established in the faith, and due to the many occupations [we] cannot influence [them] in virtues and letters as is suitable, and if the Japanese have qualities and customs and a way of proceeding in everything so contrary to ours, there is a danger that there won't be between them and those of Europe much union, from which in time one can fear much ruin.

The 3rd difficulty is, the burden and danger so great in which ours always have to live, performing the offices of Prelates and of priests, and having all the burden of this new church on their shoulders, and as the workers are few and the business and Christendom grows each day, ours remain always more spread out and burdened, and it is not understood how the Society at some time can shed this burden. This is very dangerous and insufferable if it has to last forever.

The 4th difficulty is, the manner in which we have to sustain ourselves as to the temporal, because Japan being so poor one can expect almost nothing from it, and the fathers with what comes to them from outside must sustain themselves, with all the missions and churches that they have and are making each day, and [they] cannot avoid making other various necessary expenses that each year reach a large sum, which as Christendom grows, they also grow, it is not seen where the Society can have for this remedy, because the way in which they have sustained themselves until now from the profits that are obtained from the silk trade, besides being outside our profession...

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Agreeing all

it is agreed, it is very dangerous and certain, that it cannot last for= ever, and even if it could always last, these gains are not sufficient to preserve what has been done, the more so since each year the capital is at much risk= and, being lost, all that has been done is lost without remedy.

The 2nd point was to discuss some remedies that could be offered to you, or appear, about which everyone also concluded that some of one kind and some of the other should be made= so as to extract whatever possible rem= edy for these difficulties, as well as so that in Rome & in Portugal it is understood what are the true and remedies that should= be given to Japan, because as the things of this land, due to the diversity and con= trariety of its customs and qualities and way of proceeding from Europe, cannot be well understood except by those who have experience of it, they can easily offer some remedies to relatives and it seeming that they are responsible for= ordering this Christian enterprise of Japan, and therefore, through their questions, they proposed and discussed the following remedies.

Question. 2nd

If it would be appropriate for other religious to come to help with the conversion of Japan.

The first remedy discussed, and that can be offered, is whether it is appropriate to make a request that other religious orders come to Japan, to help us in this great undertaking, and this can be offered to be very appropriate for the following reasons. The 1st because it is clear that what we cannot supply it is good that others attend to, and the service of Our Lord is not lost and so many souls as can be converted for lack of work= ers. The 2nd is because thus we see that it has always been done in the world, different religious orders going to different parts. and in this way such a large part of the world was converted. Because since the Church of God is a city adorned with variety what is especially needed is the diversity of religious orders, and even. and even though by different paths all come together in the end that is intended, and what

lacking in one is supplied by the others.

The 4th is. because it seems that at some time there were also in Japan other religions, just as there are in Europe, and for this reason it is good that they come given that there is such a need for workers. The 5th is. because just as the Society was clearly bearing fruit in this world, so too were other religions, for it cannot be presumed that the Society has more unity, or a better way of proceeding than what other religions did or do, so widespread and ancient, and which bore such great fruit in all the parts where they went. And since the Society found a way and a means to persevere and overcome the great difficulties of Japan, knowing how to accommodate its qualities and customs, it is clear that other religions could do the same in the same way. The 6th is. for as the Apostle says: **omnia probare et quod bone est tenete** whereby at least it seems that what other religions can do in Japan should be tested, especially since by doing this the Society would accomplish two things. The 1st being that it would quiet the murmuring of some who say that in order to govern Japan in our way, we do not want other religions to come here. And thus assure ourselves before God that later he does not hold us accountable and that we were the occasion for the loss of many souls, which could have been gained if we had brought other religions to Japan.

These and other reasons that were offered were very well discussed and considered among the brothers. And with all this, everyone concluded that although at first glance these reasons seem very prudent, nevertheless, applied in particular to Japan they are misleading and specious, for even now Japan is not disposed to receive diverse religions, and the test of this could be very harmful and ultimately it cannot be understood that this, for now, is a good remedy for the following reasons. The 1st for although few or many religious come, if few come, it will be of little use, and could do much harm, and if many should come either they must live on alms which they will beg for through the villages, or they will not find any way to sustain themselves, for to be landless, would be a very harmful, scandalous, and inconvenient thing in Japan for many reasons, and if they were to live on income, where could it be obtained, for His Majesty and His Holiness will hardly

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if it be possible to give income, and a way to sustain what is done. 24 The reason is, because Japan is a land of gentiles where His Majesty has no power, and where there are fifteen or sixteen kinds of sects, of their false religion, which are all held in great esteem, and as they are people of much understanding, one of the principal reasons that converts them is seeing the great diversity of their religions, and the unity of ours, remaining convinced, and since they said such contrary things, and not all of them say the same thing, our religion is true and theirs is false, and having now other religions with diverse habits, and diverse ways of proceeding, and in many things finding themselves contradicting one another (although not in matters of faith) as through our sins we see, and at every step it happens, there is much danger and also that the Christian religion loses with the Japanese the credit that it now has, seeming to them that as we are diverse in habits, we will also be in sects, and that our things are also inventions of men just as we deny that theirs are, of their sects, because they do not know how to discern, nor can it be known for now what are the things of faith, and there are hundreds, and what are opinions in which men can vary and disagree without diminishing the faith, it will be enough for them to take this counsel, seeing the diversity of habits, of the institute of many opinions, and of the way of proceeding, nor will this be helped little by what happens among their sects in Japan, because all have as their scripture the same books, and the same heads of Amida and Shaka, and with all this they made diverse sects, with diverse opinions, each one founding theirs on the same books, and on the same anchors, and they for their gods adore each reason, because without doubt any of the religions that might come should not unite with the Society in the way that is fitting, but rather there ought to be between them and ours very great controversies and contradictions, without being able to have in this a remedy, which would be the total ruin and perdition of the Christianity of Japan, and a notable impediment to conversion, because beyond verifying this, the experience of what happens among ours, and them in India and in diverse parts of Europe is enough.

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In Japan there are very many particular things which must be a seedbed of many misunderstandings, and as here there is neither Law, nor Prelates, nor other men of authority who can either help us, or reconcile us, and of whom we are afraid or respectful, without doubt very great scandals will be caused by which both we and they will lose the fruit and the credit. (4th reason is because the qualities and customs of the Japanese are so different and contrary to ours, and there are so many difficulties both in governing spiritual matters as in dealing with conversion, because we have no manner of temporal or spiritual jurisdiction there, nor can we have it for now, and thus in the governance of the one, as in the promotion of the other much prudence and much experience is necessary both in the publication of the decrees which are of positive law, as in the decision of things, method of proceeding, preaching and explanation of many things and it would cause very great scandal and loss among a people of such strong disposition, so astute, and so new to all the practices if they were not conformed in their churches, and as this cannot be having diverse religions and what seems good to some, does not seem so to others, then schisms and divisions would be caused and what might be conceded to one church, would be prohibited in the other, and what, although it might seem good to publish, others would publish, from which would be caused extreme ruin in Japan, and as our Lord now does not grant speakers of tongues, nor those who raise the dead, nor those who perform other miracles and marvellous things which the saints did in the primitive church, if the diversity of opinions in it was enough to cause such ruin as we know, it can well be understood what it would cause in Japan. The last reason is, because the quality and condition of the Japanese is such that in no way can it be expected that they will be won over by foreign Prelates and religious, but rather as they begin to learn our sciences, they by themselves will govern themselves, because they are not so humble, nor so affectionate as that, nor do they lack spirit, nor prudence, and there will be much more ability and authority, as they are natives, and know well their customs, language and way of proceeding, which we could never finish learning, because

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There is no need in Japan for a multiplication of religious orders, especially given the great difficulty in the union of minds between the Japanese and those of Europe, for which and for many other difficulties that are found in Japan, it probably seems that even if there were other religious, they would not remain. For these or other reasons that cannot all be expressed, it seemed to all the fathers that the multiplication of religious orders in Japan not only was not a remedy for the conversation and conversion of [the people], but rather a very great obstacle and inconvenience, and as such it seemed to everyone that it should be proposed to our Father, to His Holiness, and to the King of Portugal, so that, by not understanding well what happens in Japan, some irremediable disorder is not caused, while its remedy is sought.

Question 3rd. If it is suitable to send some Bishop to Japan.

The 2nd remedy that can be offered is if it would be suitable to send some Bishop to Japan. Concerning which some points were discussed. The first point was whether it was good to make a universal bishop of Japan or to persuade that it would be good, he makes the following arguments. The 1st because thus did the Apostles, and it was always done in the Church of God, just as we see that it has also been done in the western and eastern bishoprics, where bishops were soon chosen even though there was not then such a number of Christians as perhaps there now is in Japan. The 2nd because it seems intolerable and novel to govern an entire church without a head, and for the bride to live without her husband, and as this is the bishop of his church, it seems that it is time and place for it in Japan, especially having now been thirty years since work began on that new church and if until now more than one hundred and seventy thousand Christian souls with two hundred churches and it seems a good expanse of land and a good number of sheep for more than one bishop. The 3rd reason is because in Japan there must be clergy, and consequently [someone] who ordains and governs them,

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and whoever can confirm, bless holy oils, and perform most of the ministries of a Bishop, and indoctrinate, defend, and also punish when appropriate his sheep. Paragraph 4: so that in this way the Society would achieve two good things. The 1st: to relieve itself of the care of souls and so many Churches, ridding itself of many dangers, and withdrawing to its houses, and to its safety and comfortably to the Roman court, and remove the occasion for murmuring to some who might conceive that because we command everything we do not wish to [UNCLEAR: appoint/arrange] in Japan.

With all these reasons, and for others that were discussed at length, finally it was concluded by all that it was in no way suitable for a Bishop to come to Japan who would be Prelate and universal pastor of Japan, for the following reasons. The 1st: because Japan is divided into fiefdoms and Kingdoms, and in each of them there are various lords who are pagans, and absolute lords in their lands, and some are enemies of others, for this reason Japan is in continuous wars, and therefore there cannot be a universal Bishop of all, nor can he pass safely from one Kingdom to another. The 2nd: because he would not have in Japan nor could he have any jurisdiction or power, and not a thousand improprieties and abuses of privileges, like carrying out his office, every hour they would make him suffer; nor with the pagans can anything be done to the fathers, because neither they want it. The reason is, either he comes without clergy and then he will do nothing, or he must have foreigners with him and these, besides arriving in Japan and soon wanting to return, will not serve for more during the time they are there than to give many scandals, and cause much discredit to this name of God and the Christian religion; because the freedom of Japan is very great, and they never learned the language, nor their customs, nor would they wish to accommodate themselves to them, because all this is very costly, and as there will be no profit there, nor power, but much danger and work, there is no reason why they should stay there and if the Bishop wants to make Japanese clergy, besides having to wait at least ten years before he can make any of them, God knows what they will turn out like, and after they are made he will have no power over them to govern them. The 4th: because it is foolish to think that a foreign Bishop could even

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accommodate to the customs, language, life, and way of proceeding of Japan, because all this would cost him so much, that if he were a man he would not wish to endure such mortification, and if he were a saint he would not wish to burden himself with such a load, with so much work and displeasure, and with so little hope of success. (The reason is because he would have to live as a poor man, and then he would not succeed, but rather cause great discouragement to the Spanish religion because, as the prelates of their false sects live with such ostentation, it does not agree with Japan that whoever would be bishop should live humbly, especially because here they abhor tithes as much as they value the pomp of bishops for being Peters of Christianity, which is that of their wealth, and if he were required to live with ostentation and pomp, besides needing a very large income, there would be no clerics or ministers who could help him to perform the offices and ministries appropriate to his dignity and his churches, whereby the coming of this bishop would be more harmful and discrediting to us than helpful. And if it were said that this bishop could be from the Company, the response is that, besides the same reasons being valid against him, the following were also given for him not being even from the Company. (It would always cause differences and disputes with the superior of Japan, and they could hardly get along well, because since the bishop would not have to rely on others than those of the Company, as the _____ would have his eye principally on the good governance of Christianity and its churches, and the superior of Japan on the good of the Company, there would always be disputes and mistrust between them, because often what would be good to unburden the bishop's conscience, would not be good for the superior or the Company, and the fathers whom the bishop would want to have in one place, the superior would want in another. The reason why those who opposed the bishop would be on bad terms with the whole Company and the disadvantages that would befall him, would also reflect badly on the whole Company. (Because as a member of the house, he would treat our members with less respect, and for sailing with him, whereby many mistrusts would be caused, and finally without clerics and dependent on him, it is not understood how a bishop could live contentedly with so little.)

The second point is that if at least it were good for a particular bishop to come, as for example in the lands of Omura, and Azyma, and much of the Christian population of Shima. Some of us thought that, having

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I dare to suggest the coming of a Bishop, but it would be more convenient if he were specifically for Shima, both because the Portuguese ships call there, *This opinion was held by 20.* and because Christianity is more concentrated in these parts, and therefore there would be more authority and more resources to be able to assist him, and some of the reasons that were given to persuade the Bishop to come were summarised. Some of the disadvantages would be avoided, and on the other hand, others said that even this was not suitable, because even the same disadvantages *This doctrine was held by all would remain, and beyond this because it would seem very drastic and against all the rest.* reason, to have a Bishop in Japan and have responsibility for some Christians, and not for others, and it would cause much displeasure and scandal, both for the Christians and for the Bishop. The 3rd point was whether at least it would be good for a titular Bishop to come. And for this the following reasons were offered. The 1st to be able to ordain those of the Society, and the Japanese who are intended to be ordained in time, due to the many disadvantages *This first opinion was held by that there are in sending them to be ordained in China, or in India, both because -ten i.e. Fathers Luis Fra. it is very dangerous, and because Japan lacks their help for a long time, Aniolino Josef, Cespedes Leon. P. Ramon Aines and sometimes the Christians will be found dead and with Sanchez, Luis Dalmendo, Julis very little remedy. The 2nd because due to the lack of one they do not use so far, Pran Fcon. Antonio Lopes.* either the sacrament of Extreme Unction, nor that of Confirmation, nor in baptism the oils of catechumens, for lack of someone to consecrate them, and it is not possible to bring them from India for so many people, for which reasons it seemed to some that it was good to send here a titular Bishop who was from the Society, without having any other jurisdiction, but rather should be under the obedience of the Society itself. Others said that *This doctrine was held by it did not even seem appropriate for a titular Bishop to come for the following 44 i.e. Fathers reasons. The 1st because since he would come with the title of Bishop, not being Coello Orgatina, Colec- as is appropriate in Japan, it would always cause more discredit than benefit, and mexios Guan Baptista, Carrion, Laguna, Lucena, since even the Christians are not accustomed to such dignities, it would seem Raphael Gonzales, both a cure of little authority to have a Bishop in Japan in this way, especially the Balleter Lopes. Miquel with regard to the Gentiles. The 2nd reason is that at least for ten Vaze, Munoz and Alonso Diaz years there will be no way to ordain Japanese, because the children of the seminary C.s.* are neither of age, nor could they learn what is necessary to be priests

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Neither Father Francisco Cabral, following [this opinion], nor Gonzalo Rebelo, were able to reach a decision, one way or the other.

They all agreed. On this too they all agreed, although Fathers Francisco Cabral, following [this opinion], and Gaspar Coelho and Rebelo were unable to reach a decision.

before this time, and it seems a troublesome thing for this purpose to be in this manner in Japan only to divide and burden the others. Because there would also be mistrust between him and the superior of Japan, since the bishop would have no other credit, nor other ministers than those the superior of Japan might wish to give him.

The [next] point was whether it was good to try to make Japanese clergy, and they found many difficulties for the following reasons. The first, because by making Japanese secular clergy, as they are new in the faith, and in Japan there is such freedom, one cannot understand but that they will do many foolish things and dissolute acts, ruining themselves with the example of their bad lives, and also this new Christianity with the very probable danger of sowing false doctrine among them with various heresies, due to the great opportunity for this in the land. The [second] reason is that to send a bishop here has the disadvantages that have been mentioned and there being no one to govern these clergy. The third, because the lords of Japan are so free and absolute in their lands, that they do in them what they want, and as they consider it an honour and custom to protect and defend any matter whatsoever, those who resort and commend themselves to them, if the clergy through kinship or friendship entrust themselves to them, there will be no power of bishop, nor of prelate that can prevail against the clergy, from whence schisms, false doctrines and many disadvantages will arise.

These or other reasons make this decision dangerous. For all that, as it is not possible to cease making native clergy in time, they all concluded that it was good to see, by preparing those who offered themselves, who could later become clergy, since in no other way could Japan be converted nor such a large Christian community be sustained, as is being done, and due to the diversity of language, however much work is done starting from now, at least ten years must pass, before any Japanese comes to know enough and can be clergy, it seemed that Japanese should be sent to learn whatever was offered.

Likewise, it seemed to everyone that when the time came to ordain the Japanese as clergy, they should be governed for some time by one of ours, his Holiness giving the superior of Japan the authority and faculty to be able to, as his Nuncio, provide and govern the Japanese clergy as best he could, until he...

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Time and experience showed that it was good to appoint a bishop, choosing some from among the natives, and amongst the same clergy, even though some foreign bishop, because in this matter it is necessary to proceed with much time, and for this to be done thus the following reasons are offered. The 1st because governing all this the superior of Japan, where then- ce there is much consideration of diverse congruencies and rea- sons, not lea- ving them free but as coadjutors of the fathers and under the command of them for some time, it will be easier to keep them, and to know them without much danger and experience. The 2nd reason is because as all this Christia- nity is done by the same fathers of the Society, among whom there are many brothers, and there will rightly be in time Japanese fathers, it is clear that the superior of Japan will have with the Christian Kings and lords, and this Christianity itself more authority and power than some of these clerics, for which reason they will not be able to easily flee from his correction, wherefore as the fathers will have power and will be in all the parts where there are Christians, the clerics will not be able to, neither with force, nor with false doctrine, easily prevail against them.

Question 4th Whether it is good to delay as much as possible the con- version, or to first try to indoctrinate the Christianity that is already established.

Concerning this question, many reasons were offered on one side and the other, because to delay as much as possible the following were offered. The 1st because even if those who are converted could not be well cultivated nor indoctrinated for lack of workers, it is better that the pro- vinces become Christian than to remain heathen. 1st because although the Christians were weak, there would always be many acute ones, and even when placed at death's door seek remedy and find their salvation, which the heathens cannot do who live blindly without fathers who can give them remedy. 2nd because even if they cannot be well cultivated, there always comes forth...

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A 6 them many who are good Christians, because they are men of such understanding, it can be reasonably hoped that by raising strangers [i.e., non-Japanese] from among the natives [i.e., children], there will be afterwards comfort in cultivating them. 3rd point. Because even if this thing were not done, at least all those who die as children are saved, who would be lost dying as pagans. 4th point. Because idolatry is removed with the abominations and enormous sins that are joined to it, which is no small fruit, even if nothing else were done but to Christianise the Christians.

The 2nd reason is: because the Christianity that is established, cannot be well conformed, nor cultivated except by moving forward in the conversion, because being the Christians few and living mixed with the pagans, they live always with many obstacles, dangers and with little reputation and credit, which takes away from them the fervour and from our religion and law the authority, without which the necessary remedies cannot be given to them.

The 3rd reason is: because as Christianity grows, although it seems that the burden and the expense to the Society also grows, it could be reasonably hoped that with time, this same thing will lead to relief and remedy for our own, because being the Christians many and powerful, they will undoubtedly give help and income to the Society, just as they gave it to the bonzes [Buddhist monks], which they cannot do now because the Christians are few, scattered and poor, and likewise, with the increasing authority and power of the Christians, many of them will become clerics, and they will give and unburden our Society greatly, whereby relief will follow for the expense and for the burden.

The 4th reason is: because to cease pursuing the conversion of Japan for fear of the expenses, and through distrust that workers will be lacking, seems to be distrusting divine providence, and wanting to limit it by measuring its infinite power and wisdom with the measure of our weak and small understanding.

The 5th reason is, because we see by experience that just as Christianity grows, so the strength of the religion grows increasing the reputation of our law and the Lord among the Christians. Also, the workers increase as many of them enter the religion. All of which can be hoped will go better in the future.

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The contrary side, which argues that it is better to cultivate what has been done before undertaking new ventures, offers the following reasons. The 1st: because with the lack of subjects, the more Christianity grows, the greater the burden on the Society, and it remains with a greater danger of being lost, because its members become more overworked and fruitless, being forced, in order to attend to so many places, to make use of those they have, even if not sufficient, whereby many disasters can befall them. The 2nd: because, as has been said, the more Christianity grows, the more expenses grow with it, and since the Society has no income so far, nor any hope of having it in Japan for now, there is a danger of that little running out, and coming to a halt for lack of resources. The 3rd is because the more the Christians increase, the less they can be properly cultivated with the due means of the sacraments and doctrine, and it seems contrary to reason, and contrary to the honour of the Church and the Christian religion, to make Christians and then leave them, to live and behave like gentiles. The 4th: because it seems more prudent to conquer only as much land as one can maintain, and not, by conquering more hills and mountains, suffer many expenses and hardships, and then be left with nothing, for lack of power to strengthen them.

These and other reasons, which were offered by one side and the other, were well debated and considered, and finally all concluded that the first ones were truer and more effective, and for these, whenever an opportunity to expand Christianity in various Kingdoms arose, it should not be lost, but rather they should endeavour to ignite the fire of God throughout Japan, trusting in His divine providence that He will provide a way for them to be preserved and maintained, as He did among the Scythians, and other barbarian nations, and as the holy Apostles and disciples of Christ Our Lord converted them, because of a people so capable and prudent and so desirous of their salvation, and subject to reason as the Japanese are, all this can easily be affirmed with reason.

Question 5. Whether seminaries should be made for the native Japanese.

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All finally agreed on this question.

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They all agreed.

To find the true remedies that can be given to Japan. After having discussed the issues, the first that was proposed was to create seminaries for the Japanese, & that they should learn good customs and Letters, to be able to help, becoming clerics in time. Concerning this, although in one 603 they all concluded that this was the only and true remedy for the conversion and preservation of Japan, nevertheless some points were discussed and debated. The first was whether the said seminaries should be made for children, or for adults, and although in the beginning there were diverse opinions, although it seemed that they should be made only for adults, instead of children, nevertheless finally they all agreed on the same opinion, that the principal stock should be made up of receiving young boys, but beyond this, some of the adults offering themselves who wished for this were also received, and this for the following reasons. The 1st because these seminaries are to be made so that those who are raised in them learn good customs and letters and can help us in time, and for both one and the other, young boys are more apt, because as for the first, as they are not hardened in vices as adults usually are, they can be better shaped, and led in virtue and good customs however one wishes, and as for the second, as they are younger, they will have more time, and will be much more apt to be grounded in letters, and can begin to learn from the first elements. The 2nd reason is, because of these young boys a good supply will be easily found especially having to be honourable and noble in the way that is fitting and of the adults very few will be found who are suitable and want to enter to live in the Seminaries, therefore as has been said the principal stock should be made of the young, but with all this, some suitable adults offering themselves, it is good that they be received because although they may not be able to learn Letters, they can very quickly help us in catechising, and in other ministries, and they are raised more easily, and it is little expense.

They all agreed.

The 2nd point was. whether in the seminaries only shaved-head children should be received, and those determined to live in the Church, and also whether children with hair should be received. Concerning this, they all agreed that for now the seminaries would be said to be for shaved-heads, and only these should be received in them, for the

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following reasons. First, because these seminaries are principally made to provide Japan with clerics, and to help us, and relieve the service of the children and to do hair, [this] is not the profession of being of the church, but only of learning while children, and afterwards returning to their affairs, and the shaved lads on the contrary are already to be of service to the church. The 2nd reason, because as those with hair are not deprived of the honours and gifts of their parents, it would be necessary to raise them with many pamperings and without many visits to their affairs, with which they would profit little, and with their frivolity and example would harm the shaved children living with them. With all this they also concluded that if the Society with time had the means of clerics, and of income to make these seminaries for the children with hair distinct and separate from the seminaries of the shaved lads, it would be a very good and convenient thing for the following reasons. The 1st that in this way the principal lords would give their sons to live in these seminaries, who as they are accustomed to be raised in their homes with many vices and gifts, it would contribute much to the good of Christendom and their lands that they be raised from childhood in the fear of God and in good customs, so that after growing up they would be good and govern their lands well. The 2nd reason so that in this way the parents of these children would take more love to the Society, and would become more familiar, and the children would imbibe with the milk of love, respect and obedience to the fathers, which would all help much after they grow up to govern their estates. The 3rd reason, so that although in the parts of Europe the Society takes on the matter of similar children having there so many conveniences to be raised and taught well for few, how much more should we be able to do this in Japan, where the children are raised so badly and do not have any other teaching, nor remedy except what the Society can give them.

The 3rd point was about the subjects that were to be taught to those who were in these seminaries. Concerning which although in the beginning it seemed to some that they should not be taught more than Latin and Castilian, without putting them into other sciences further and even being weak and new in the faith, however afterwards they all agreed All agreed. on this change finally put having considered everything 50

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In the second opinion, that Latin should be taught, and afterwards to each of the priests that which he was capable of. And that time and experience would show what should be taught to them, provided that both Latin and everything else be taught to them by thorough and rigorous books, and in no way should they be taught the diversities of opinions that exist among the Doctors, nor the controversies of the heretics, but rather distinct and clear summaries of the common and received truths should be made, well-founded in their reasons, and time would make it understood when all this should be done.

Question 6th If it is convenient for the good of the Society to make Japan a province separate from India, or at least a Vice-Provincial of Japan.

Concerning this question, points were discussed today. The 1st, if it would be good to make Japan a province entirely separate from India, and dependent on the Father General. Concerning which there were two opinions. The 1st affirmative, seeming this entirely necessary for the following reasons. The 1st because Japan is a very large province which contains within itself sixty-six Kingdoms, and the Society is spread in various parts of it, and every day it expands more, and as it is one thousand five hundred leagues or slightly less separated from India, it will never be able to be well governed unless it is made a province. The 2nd reason is, because the practices and qualities and customs that are particular to Japan cannot be understood in any way in India, and as the business and affairs of the Society in this land are of such great weight, they cannot be governed by the Provincial of India and his council, who can neither understand them, nor have any experience of them, and therefore so that many and serious disorders are not caused, it is good that it be made a separate province, and be governed by its provincial and governed by those who have experience of this land. The 3rd reason is because the superior who should govern Japan ought not to be in any way inferior to the Provincial of India, both in virtues as in prudence and in letters, but rather

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in many other things, it would be to his advantage, as in a land of gentiles where the Society is not governing, but rather this whole new church, and thus with its difficulties, and because of this, many more qualities are necessary, especially great strength and fortitude, and a very good physical disposition, and almost the same in his demeanour, besides being universally superior in Japanese matters, and if the Provincial were to find what he wants in his province, due to the many needs there are also there for such men, there will always continue to be a great lack in the quality of those who will govern in this province, unless they are sent directly by Father General. The 4th reason is because Japan cannot in any way be well governed except by those who know the language, and have experience of the customs and character of this land, all of which cannot be learned except over a long time, which is why it is necessary to raise subjects here who are fit to govern it, and as these islands send disorderly individuals, and Japan never sends them, nor could the Father Provincial of India give them, unless by order of Father General, nor indirectly. The 5th is, because Japan is a new province that has a thousand changes every day, and the Society with its colleges and matters proceeds anew, making and increasing, as Christianity will be expanding, and the main foundation that must be made is in the Japanese themselves who are to be received into the Society, and for all this, it is necessary that there be a provincial in Japan who knows and can provide remedies for these and other matters that necessarily arise.

The 2nd opinion was contrary, that in no way should it be made a province entirely separate from India for now, for the following reasons. The 1st because Japan is very far from Rome, and therefore, the superior of Japan not being subordinate to the provincial of India, and having no other recourse except through Rome, very great disorders and inconveniences can be caused without being able to quickly provide a remedy. The 2nd reason is that Japan until now has no root or foundation of income with which it can sustain itself, except with that little which is obtained each year from the silk trade, and it is a small, very dangerous and uncertain thing, whereby to deal with the Japanese deb...

This contrary opinion were five alone. The Spaniards and Portuguese, namely: Antonio Lopes, Sebastian Gonçalves, and Miguel Vas

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separated province, seems to be something of wind without any foundation, and it would remain with all its things and colleges founded on air. Many things depend on its provision from India, and especially what concerns the subjects, who, being a separate province, would never embark from India without the dangers, however much our father entrusted them to the provincial of India. And if our father were to send them directly from Europe to Japan, besides having to send them immediately, it will not be something very difficult, and of very great expense. A European is recognised so easily as one who can be good here, and in these parts there are very great changes in the subjects, therefore we could fill ourselves with people of little use, and who would give us much to correct. What seems suitable for this land, new and with so few people yet, would be very inconvenient, and therefore it seems good that those who have to go to Japan should be proven in India before they come.

All agreed.

The 2nd point was, if at least it was good for Japan to be made another province, having its provincial with the necessary authority and faculty subordinate entirely to the Father Provincial of India, and thus they agreed that at least this was necessary for the reasons that were pointed out for it to be made a completely separate province.

The 3rd point was if this Provincial, or Vice-Provincial, also had to have the superintendence of Maluco, Malacca, or even of China, or was to remain with Japan completely separate from them, and as for what concerns Maluco, all agreed that in no way could it be joined with Japan, since due to the great distance it cannot in any way be visited, nor governed, nor provided for by the superior of Japan. They also agreed that regarding China it was necessary for it to be joined to Japan, since it is very close, and can be visited and governed by one provincial easily, as well as because all the need for the sustenance of Japan depends on China, and there remain for a long time those who come to be ordained and those who come to Japan, and it is good that Japan be a place of refuge among the Portuguese, where they can

All agreed.

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for sending further, and to keep those whom experience shows are not for Japan.

As for what was outside Malacca, at first it seemed to some that it should be included, joined to Japan, especially when there would be a large College there, and the Portuguese ships would come directly to Malacca, because then this would work very well for Japan, but finally all agreed, and for now China and Japan should be joined, and Malacca should remain as before.

Question 7th

Of the government of Japan in common, and of the way in which it should be ordered, especially regarding the Superiors.

Because until now Japan was not sustained and established in the way that was suitable for it to be governed with more fruit and security of our members, this question was proposed touching on its government, about which diverse points were found. (that is, it was about the division of Japan, and of the superiors who seemed necessary to be able to govern well, and all agreed that it should be divided into three parts, namely Ximo, Bungo and Meaco, because they are far apart from each other, and because most of our members reside in them and the greater force of Christianity, and that in each of them there should be a universal superior who would be an auxiliary of the conversion and preservation of the Christians with the superintendence of all the things and residences of ours, and only those would be subject to the provincial superior of all Japan with the universal superintendence, and this for the following reasons. Because each of these parts has many residences of ours, as among all of them conversion [is ongoing], every day the houses of Christianity will increase, as these parts are far from each other, and

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Distinct from Gentile Kingdoms and lordships, and because the provincial father cannot attend when convenient nor is it easy, it is necessary that in each of them there be someone who takes universal responsibility for the conversion of the Christians by our men. The 1st reason is because the governments, wars, and other disquiet that occur in all of them, at every step, suddenly present various matters, serious and important for the good of the Company and of the Christian conversion. These do not allow delay, being urgent and necessary, and there must always be superiors who have the power to provide for them. The 2nd reason is because Japan is a very large province, and the universal superior cannot visit it whenever he wishes due to various impediments and business that occur, and it is no small feat if he manages to visit it all within four years, and therefore it is necessary that there be in each part someone who visits each year, and during the year, when convenient, the residences also.

It also seemed to each and every one of these three superiors that each year a certain sum be allocated, according to what Japan can afford, with which to sustain the houses and residences of those parts, and to supply, as best as possible, the ordinary and extraordinary expenses that occur in the matters to which its authority extends, without them or individuals needing to constantly request the necessary from the universal superior of Japan, and this for the following reasons. The 1st, because in this way neither would matters be well handled, nor the responses as needed, nor would the superior be able to attend. The 2nd, to unburden the superior of Japan, who will do no small thing if he makes time to attend to the universal governance, without taking on the responsibility for the particulars of things. The 3rd, so that there is not constant disagreement and dissatisfaction between the provincial father and these universal superiors, the one saying that he spends a lot, the others that they give him little.

The 2nd point was whether it was also good to allocate to each house and residence a certain sum each year, or to proceed as hitherto, with the superior giving to each one what is necessary, according to what they request, or rather to give each house a fixed amount, for the following reasons. The 1st, because Jap-

Of this 2nd opinion were ten: Cabral, Gaspar Coello, Luis Fois, Giels Megeias, Figuerdino, Laguna, Ceballos, Antonio, Ramon, Orellana, Carva-Mina, Miguel Diaz, Lucena, Luis Dalmando and Julio.

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...would be small and in this way expenses would be greatly reduced, because having a fixed amount, each one would moderate himself as best he could, and they would not be like children spending from the purse as if their legs were longer. The 2nd reason is because in this way neither the superiors who are in the residences can be tempted, nor can the universal superiors keep such close track of the expenditure if there is occasion for disputes to arise between them concerning the provision and the expenditure and often causing displeasure and annoyance, which is avoided by giving each residence a set allowance for its expenses.

The 2nd opinion was the opposite, that the residences should be provided for by the superiors according to what they requested for their expenses for the following reasons. The 1st because this method seemed safer, and more in accordance with poverty and our way of proceeding, and the 2nd seems to make the fathers in a certain way proprietors. The 2nd reason is, because as the fathers have different inclinations, it may be that some are too sparing, and others too solicitous in procuring what is necessary, and that in others charity cools towards guests when the fathers and brothers pass through their residences going from one place to another. The 3rd reason is because Japan has no fixed income, and the profits from silk are uncertain and risky, and therefore it does not seem appropriate to fix a set amount, because once it is done, even though there are profits and much of the capital is lost, the fathers will always demand their share, and the superior will not be able to moderate the expenses according to the profit or loss that occurs.

The 3rd point was concerning the authority that would be given to both the superior of Japan and the other three of the three parts. Concerning which it seemed appropriate and since in Japan neither Christianity nor the hearts of the Company are yet well established, and every day unforeseen and new cases occur, it is necessary that the said superiors have very different powers from those known in other parts, and especially the universal superior of Japan, but what and how many his powers should be, they left the determination to the visiting father, and the only difficulty presented was whether the universal superior of Japan should have faculty, or not.

Of this doctrine were the priests: Fr. António Lopes, João Baptista, both the Baltasar Lopes, Sebastião José, Aires Sanches, Alonso Gonçalves, Cristóvão de Leon, and Domingos Ganchinos.

Concluded with Pedro

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Concerning the changing of these superiors, about which there were two opinions. The first, that the changing of these should be reserved to the Father Provincial for the following reasons. The 1st, because according to the custom of the Society, as these are even superiors of the houses, it remains reserved to the Father General. The changing of them ought to be left to the superior of Japan. The 2nd reason is, because as Japan is so far from the Provincial, if the superior remains so absolute that he can change all at his will, many inconveniences can be caused, not being able to appeal to him easily, and these superiors being dependent on the provincial, it seems that the governance of Japan will be more secure.

The 2nd opinion was the contrary, that this difficulty of changing them should be left to the superior of Japan, for the following reasons. The 1st, because Japan being so far from the Provincial and the Provincial not being able to summon them, many inconveniences can be caused, just as, due to the distance, our Father grants to the Provincial of India these same faculties that he does not grant to the other Provincials, and so, for the same reason, it seems that it should be granted to the superior of Japan. The 2nd reason is, because with this the superior will have greater authority with his subjects, and the greater this is, the better he will govern.

The 4th point was whether it was agreed to have a fixed term in the office of the superiors. Concerning this, all concluded that it seemed very important to change the superiors from time to time for all those reasons that moved both our own and most religious orders to decree that Provincials and rectors be changed. But since this governance of Japan is very different from others due to the diversity of business, difference of language, customs, and qualities of the land, whereby intelligence and experience of the land are necessary in the one who governs, as has been said, beyond prudence and virtue, therefore it is necessary to proceed in the changing of these superiors with much consideration. But, having suitable subjects for this, it seems that the superior of Japan should not govern for five or six years, endeavouring that, as little as possible, no one becomes superior of Japan without first having some experience of it, because for all...

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The aforementioned qualities, it did not seem appropriate to change in more than a certain time, and as for the superiors, some said that they should last knowing five or six years, and without it being understood that they should be changed every three years running according to the rule of the rectors.

The 5th point, whether the fathers of the individual residences should likewise be changed from time to time, on which matter there were two opinions. The 1st that they, as is understood, should be changed every three years for the following reasons. The 1st because, being rooted for a long time in the same residences, they make themselves in a certain way like proprietors, and often lose the diligence and solicitude to work and help souls as settled men, which neither for them, nor for their opinion is expedient.

The 2nd opinion was that it was not good without particular cause to change every three years. Because although this might be good for the fathers, it was a very great hindrance to what the Society intends in Japan of indoctrinating and helping souls, because since the conversion is something being done, and the experience is uncultivated and new, scarcely can a father in three years get to know and without knowing them benefit his parishioners, and see when he already knows them, and without being known by them, in the time that he begins to yield fruit, placing another father who perhaps does not know them, and has perhaps another way of proceeding, is a very great and evident hindrance to what is intended and will cause many times much ridicule and displeasure in the Japanese of those residences.

Question 2nd

Whether it is good to make in Japan some houses in which ours live together in the manner of a College.

Concerning this some points were discussed. The first on which they all agreed was, that this was so necessary that it could not in any way

In this the fathers for Maria Bastian Gonzales, Carrion Joseph. time with the Spaniard Celtisospe Should be changed every three years. This 1st were the three and three.

Of this 2nd opinion were the fathers following, Organzino, Suns Ramon, Antonio, Pero Trois Antonino, and Grego de Cepposes.

All agree

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us in this remedy: that for it they felt at least as many as possible as quickly as possible, or to know one in the parts of Shimo, and another in Bungo, and another in the parts of Meaco, thus to fortify those parts with the necessary workers, and to see where the necessities can be gathered when convenient; as well so that the most things that the Company intends for those parts can be done.

Agreed all. ¶ The 2nd point was that they also all agreed that for the good of the Company, and remedy of Japan it was necessary to institute in Japan a seminary in which those who came newly learn the customs and language, and novitiate in which those who are received into the Company are trained and tested, and college in which the necessary sciences are studied, because for diverse reasons which are clearly understood by all that this is necessary. They also agreed that all these exercises could not, nor should be done in a single house, but that it was necessary to do them in diverse places for the following reasons. The 1st because these exercises are in themselves very diverse, and different, and are not compatible together in one single house. The 2nd reason is, and that it is not possible together because of the continual changes, as for other respects, it is not possible in one place to have so many people of the Company together, nor to make buildings as large as would be necessary to make for so many people. The 3rd because much is given to the parts which cannot be done, being in one and the same place all these ministries, because to do them all well, many workers are necessary, and in this way almost all the Company would remain in one place together, leaving the other parts deserted. The 4th reason because even having to make a house in which one lives with seclusion as has been said in all three parts, it seems that it will be convenient to distribute in each one of them these ministries.

Agreed all. ¶ The 3rd point was about the particular places, and as for what pertains to the novitiate, it seemed to all that it should be done in Bungo for the following reasons. The 1st because the Kingdom of Bungo is in the middle of the parts of Shimo, and of Meaco, whereby it is very convenient in the middle to send the Portuguese and Japanese subjects who are to receive these parts. The

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The 2nd because the regions of Shimo and Meaco are daily embroiled and disturbed by wars, and Bungo is the safest kingdom, being under the rule of a King with whom the novitiate of other kingdoms, which are under the same King, is arranged, wherefore the novitiate is safest in Bungo. The 3rd reason, because Bungo being in the centre and a stopping place for our men who come and go from the regions of Shimo and Meaco, it seems fitting that the superior of Japan should reside in Bungo most of the time, and since the training of novices is so important a matter, it is very fitting that the novitiate should also be where the superior most commonly resides. The 4th reason, because the old clergy of Bungo are Japanese and, God granting them some years of life, a great conversion will take place there, as we see it happening every hour. Wherefore it seems that our men will be safer there, and will gain great advantage in this Kingdom, and also the clergy will be satisfied, to whom much respect is due, both because of the quality of their person and because of the much kindness they have shown us.

Regarding the college where our men are to study, there were two opinions. One, that it should be in the same Kingdom of Bungo, in the city of Funai, which is six leagues from the fortress of Usuki, where everyone agreed the novitiate should be. And this for the following reasons. The 1st, because commonly those who are to study will be those who leave the novitiate, and since the novitiate is in Bungo, there also should be the College, because if it were in another place, it would be necessary to pass through an array of gentiles and many dangers, distractions, inconveniences, and expenses, which, being unnecessary, can be avoided if the College is also in Bungo. The 2nd reason, because as those who are studying with Mancelot will usually help much for their benefit and good governance, it is important that the college not be too far from the novitiate, both so that it may be edified by the example and service of the novices, and also because during holiday time, and at other times, they can retire to the novitiate to undertake the exercises and other mortifications. It is therefore what seemed suitable to everyone. The 5th reason, because Bungo being in the centre and fitting, as has been said, for the superior of Japan to be there most of the time, it is very fitting that the greater part of our brethren should be there, both for their benefit and good governance, and because with

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Of this 1st [opinion] were the nineteen, agreed having been two where another college in Meaco was proposed

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more comfort and priests, the superior can carry out his missions, and attend to all parts, the more so because with this he will not be hindered by the weather or our colleges in the Meaco area, says Ximo.

2. The opinion was that this first college should be built in the area of The Court. This 2nd opinion was supported by the following reasons. The 1st. because the principal court, and the flower of the fathers being there, all the nobility of Japan and the reputation of all the other areas being in Yedo, Kyoto, and Nagasaki in those areas, therefore it is fitting that the Company also merit there. It is growing a lot in those parts. Nobunaga, who is the greatest lord of Japan, with his sons favours us in this. Nowhere will this college be better than there. The 2nd reason is that in that area there are several lords and many Buddhists. and the land is more fertile, and richer and more abundant than it is in Bungo, or elsewhere, and therefore there is more reputation for the Company. and Christianity in Japan will bear more fruit there than elsewhere. and there it will be easier, and in time it will be possible to have more remedy, as much as for temporal sustenance, as in the difficulties and troubles that arise because there, as has been said, are many lords and various Buddhists, who, becoming Christians, will give the Company help and remedy. The 3rd reason: because the Christianity of those parts is much better than all the rest of Japan, both because the people are nobler and more capable, and because they are less inclined to demand of us and others interests, as is the wont of the lords of Ximo. and even of Bungo with respect to the ships, therefore, as in a land where greater fruit can be given, the Company ought to expand and establish itself more.

On this all agree. With this, it seemed to everyone that it is important to have in all its parts some manner of study for the following reasons. The 1st. because for the reasons that have been stated it seems fitting that in all these three parts there should be a house where the fathers and junior Brothers may live, who will be cared for by the novices, it seems that they should have some manner of study. The 2nd. because in time it seems that there will be some manner of study. The 2nd. in the areas, as these are for learning, it seems necessary that among them there be some manner of studies. The 3rd reason: because it befits the service of Our Lord, and the credit of his holy law, to attain for those of the Company in Japan a name and reputation for learning, if nothing else can be given to us

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begun as and we have studies in all parts, and beyond this, in all parts it is to be endeavoured with time to open schools or teach some things to the Japanese children and youths.

As to the location of the seminary for ours in which they learn the language, there were two opinions. The 1st is that it should be made in the parts of Shimo, or in the city of Omura which is in the lands of Dom Bartolomeu. For the following reasons. The 1st because this language is not to be learned except by ours who come from India, and therefore it does not seem that a more convenient place than this, which is near the port where the ship comes, so that without losing time they can immediately begin to learn. The 2nd reason, because those who come from India are no less new to the customs than the language, and it is fitting that they be sent to other parts before learning the customs and the language, and accustom themselves to the life and manner of proceeding of the Japanese. And this can be done by being half a month there close to where the one who comes from Japan arrives.

The 2nd opinion was, that it be made in the parts of Meaco, as much for the reasons that were given while discussing the college, as also because the language and customs of Meaco are held in higher esteem than the language and customs of the other parts, because it is the place of the court and head of all Japan, wherefore wherever they go they are held in high esteem, which is not so with those who learned in the parts of Shimo and of Bungo.

The 3rd opinion was, that the language will be learned in all parts, as much because those practising Zen who are received as novices in Japan, cannot be in this seminary, they must go on learning the language in their novice- ship, as also because this language cannot be fully learned well in either two or three years, whereby in all parts to which they shall go in degrees the fathers and brothers, they must always continue their exercise of learning the language. In this opinion all agreed, but not for this reason do they excuse the making of a house that has this exercise by its own right as has been said so that those who newly arrive may learn for some time the customs and the language.

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*Of this 1st opinion were Gregorio and Jo. *This 2nd opinion was held by four gentlemen, the fathers Francisco, Ramon, Juan Baptista, and Angelo Rebell.

*On this agreed those of Dr. Chung, a house specifically for this is not excused.

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Question 9th

Whether it was good to maintain these residences as they are with one father, and one or two brothers alone, or whether it would be better in each district to gather the fathers from all their residences into one house from where they could visit all the places of that district.

Concerning this question, two points were discussed. The first, in which they all agreed, was that in places where the conversion is newly begun, given that the Christians are mixed with many gentiles, it is unavoidable to maintain and multiply residences of one or two fathers alone for the following reasons. The 1st. because without fathers there, the conversion cannot proceed, furthermore there is a danger that the Christians will grow cold, and turn back, and to plant fruit among the gentiles, it is necessary that the fathers be widely spread, divulging the Law of God, and fostering friendship with some and with others, and according to the occasions that arise, extending the conversion. As in these places neither can nor should, even if it were possible, many be sent alone, it is necessary to maintain these residences with one, or two fathers alone. The 2nd reason why in this way, and not in another, the fire of the law of God can be kindled throughout Japan, namely by sending one father with a brother here, and similarly another who travel preaching and making manifest the law of God to all the gentiles throughout Japan, and if because when they convert, it is not reasonable to leave them helpless and alone, it is necessary to know and multiply among them these small residences, and since in many parts conversion is taking place, and much opportunity is found for it to be done much better, having fathers settled there, it seems good as much as possible that the said residences be made in these parts.

The 2nd point was about the residences that are in districts that are already entirely Christian, like those of Ombra, of Aryma, of Amakusa, and other similar ones which are found in lands that are all Christian. Agreed Co

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which [is] his opinion. 1st: that also in these lordships of Christians it was better to multiply the residences making them of one father only even though it is less for the following reasons. 1st: because for the good cultivation of Christianity, a continuous doctrine and conversation of the fathers is necessary and if the changing of the fathers of the residences as already has been said, is very detrimental to the fruit that is made, how much more it would be to remove the residences of the fathers, and leave only that the Christians be visited from time to time. The 2nd. reason is, because not being resident fathers in diverse places, many will die without being able to confess, and many children without baptism, and there would be much lack of doctrine and of the use of the sacraments, whereby Christianity will remain always cold, and badly cultivated. The 3rd. reason, because one of the things with which this people are most edified are the ceremonies of our burials, and not residing there fathers, many will not be able to be buried by ours. The 4th. reason because being the fathers all together in one house it will be much work, and few fruits, because they will have to always go on pilgrimage, and what is done while they are present will easily be undone when they leave. The 5th. is because these Christians are very poor, as above; and because it is necessary that the fathers carry with them what they will eat when they go and carrying a lot, and for a long time, is much inconvenience for each.

The 2nd. opinion was to the contrary that in the lands that are all Christian the fathers of these residences should be gathered, and in each lordship be made one or two houses according to the charity and quality of the land and that these holy fathers and Brothers [be] together, as many as suffice to cultivate the Christianity, and from there they would visit and go around to places at their festivals, and at times return to rest and live together under the obedience in the said house, and this for the following reasons. The 1st. because the multiplication with these small residences scatters more than is convenient, and puts the Company at much risk, because the fathers live and Brothers for all their life in these residences without rules, and with this liberty, from which much harm and disorder can follow in the future, to the body of the Company, as well as in particular to themselves. The 2nd.

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Of this meeting [the] opinions were fifteen. By the holy fathers Francisco Cabral, Gaspar Coello, Lourenço Mexia, Luis Frois, Fernão Almeida, Aires Sanches, Bastião Gonzales, Lucena, Miguel Vaz, Ambrosio Vaz, Baltazar Gago, Julio Cini, Christovão Ferreira, and Alonso Gonzales.

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reason, because being brought together in one house, and due diligence being used in sending them at their usual times, it seems that Christianity would be even better cultivated than it is now, because now each one visits their places when and how they want without having anyone to send them and the greatest cost of these, and in this other way the superior will take care to send them at their times, and they would use deference, and besides this in these small residences as cases are made with quick-witted young men, and if they have holy Christianity, maintenance and all the most comforts necessary for a house, the occupations grow so much, and there is so much to do in them, that a single father who is there, now in order not to leave the thing alone, now because of his occupations stops visiting frequently the places, not asking, or it seems that he cannot do more than that, and being together they would visit them better. The reason why in this way the Society would better instruct the sons and maintain the proper mode of its instinct, and although with this it would not go towards the other purposes, it would be more to esteem what is done with the preservation of our own, than by trying to do more than can be done to put the Society and its sons in certain and manifest danger. The 4th reason why with the multiplication of these small residences, expenses are greatly multiplied, which the Society cannot meet, likewise more brothers, more fathers, more preachers, and more theologians are necessary, and partly due to the lack of their income, partly because not everyone has the qualities to live in this way precisely in these residences, it cannot be done with so much nor is it understood how this can be well sustained without many of these...

Question 10th. Whether the Japanese should be received into the Society.

Concerning this, some points were also discussed, the first in which they agreed, that the Japanese should not, nor could they be refused admission to the Society whom our Lord called with this vocation, for the following reasons. The 1st is the principal benefit that is and can be done in Japan. Furthermore, because they themselves, having the native language, are apt instruments to preach, teach, compose, and translate books, and give sermons

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which is necessary for the teaching and conversion of Japan, which our [men] from Europe can in no way do, because they do not know the language well nor write with the letters they use. The 2nd reason, because the people of Japan are white, noble, and of ingenuity, capable of virtue and Letters, as are most of the people of Europe, wherefore, should our Lord call them to the Society, there is no reason to exclude them, but rather it can be hoped that, strengthened in the faith, and instructed in virtues and letters, they will be as good religious [men] as ours from Europe. The 3rd reason, because Japan is a very large province, populated by people of much honour and refinement, and it is reluctant to appear to be governed by others, and [because it] has very different qualities and customs, and way of life from ours, wherefore it is almost impossible to govern this church of Japan for long with these people from Europe. The 4th reason, because the Society can never truly unite with the Japanese, nor achieve credit and authority, nor [find] a way to sustain itself except by receiving the natives themselves into the Society, because otherwise they will always consider us as foreigners and suspicious [persons].

The 2nd point was that all also agreed that those Japanese who are received Agreeing all. into the Society should be well vetted, and if they persevere with diligent freedom in the novitiate according to the Society's own method and, regarding the first year, [that there be] no dispensation whatsoever with them removing them from the novitiate, and superiors should not allow themselves to be swayed by the necessities that arise, and in the second year also rarely should the superior of Japan dispense [with this], and not without very grave necessity, ensuring with time and this [being done] firmly in their probation all two years, in which time they should do nothing but attend to their own good and spiritual benefit according to the order of the novitiate.

The 3rd point was that in which all also agreed, that after Agreeing all. completing the novitiate, those for whom time and necessities allowed for it, and who have the age and capacity should learn in the college the most appropriate Humanities that time and experience show or are to be studied, and then the superiors will also judge which and which of them can also be ordained

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Question 113

The method to be employed for preserving unity between the Japanese and our own from Europe.

All agree. Concerning this question, some points were discussed. The first, this unity between the Japanese and those from Europe, is naturally (speaking) very difficult to achieve in the manner that is appropriate for the following reasons. The 1st, due to the difference in nature, which is so different and contrary in one and the other, that even in the same natural senses they desire [things] differently, such that in eating, in songs and singing, and even the colours and smells that appeal to their senses, as mentioned, are in such a contrary way that what some appreciate seems very bad to the others. The 2nd reason, due to the difference and such great contrariety of the customs and manner of proceeding of the one and the other in all things, in such a way [that] with much difficulty and mortification they can accustom themselves to each other, and as they in their land are not going to abandon their customs, it is necessary that we accustom ourselves to them, which cannot be done without much effort. The 3rd is, because of the difference of language, in which however much our people practise, they always remain in a certain manner like barbarians in comparison to the Japanese.

All agree. The 2nd [point] was that all also agreed, that the greater the difficulty found in forging this unity, the more diligence must be employed to achieve it, as a remedy for our preservation, because although we are in their land, and we cannot in any way continue without them, without doubt the Society will be thrown out, if this unity does not exist.

All agree. The 3rd point was to propose some things that seemed necessary to achieve this unity, in which all agreed, approving them as necessary, and that as such they be commended to the superiors there so that they would observe them. The 1st is, that the Japanese who offer themselves to the Society be treated equally in all things like the Brothers from Europe, and the

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Likewise with the Dogicos in their proportion, because nothing destroys union and holiness in the congregations as much as inequality in the treatment of the brothers. The 2nd, that the Japanese be treated with love and gentleness, conforming to the proper institute of the Company in such a way, endeavouring to instruct them in unity and religious discipline, so that they do not feel offence, disturbance, or weariness in us, since it neither suits our profession, nor is it beneficial, being very contrary to the Japanese way of proceeding, but let them be guided and treated always with reason, so that they, even in punishments and harsh things, understand that they are treated with love and according to reason, seeking their good and benefit, and not with passion, because otherwise there can never be union between us and them. The 3rd that must be observed is strictly our rule which commands that those of one nation refrain from thinking ill of the habits and ways of proceeding of the other, and therefore, however much the customs and ceremonies of one may be contrary to those of Europe, ours should not speak ill of them, nor find them strange wanting to convince them that those of Europe are better, because this is the seed of much discord and estrangement of minds. The 4th, since for the love of God we left our lands and endured so many hardships to come to Japan seeking to spread the Law of God and help souls, ours should learn not only the Japanese language, but also their customs, ceremonies and way of proceeding, conforming ourselves to them in everything that does not contradict the oneness of God, and true religion, since from this follows greater service of our Lord, and more benefit in our purposes, and from the contrary follows disunity and lack of benefit in ours, and in those outside, with scandal and harm and loss of reputation of the religion, and the Law of God, and therefore we must always consider the customs and ceremonies they use as better, and by doing these four things, and principally with the grace and charity that our Lord will communicate to us, on which these things must be founded, it can easily be hoped that there will be the desired union between the Japanese and the Europeans.

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Question 12th Whether it was good to hold a congregation in Japan. And of the time, and other things pertaining to it.

Concerning this question, some points were discussed. The first, on which all agreed, was that it was very necessary to hold a congregation in Japan, or at least a consultation, if this faculty was lacking, in which the superiors and more persons who have a vote in the congregation would gather, for the following reasons. The 1st, because Japan is a very large province, and has more important undertakings than all those in the East, and because the fathers live in diverse parts, very scattered, and the superior of Japan cannot deal with them whenever he wishes, nor, for lack of time, can he have with him the necessary consultors for such a great government; it matters much for the good of the Society, and of the Christianity of Japan, to hold this congregation, or consultation of the fathers, from time to time. The 2nd reason is because of the many benefits that follow from similar congregations, for which, and for all the other reasons that moved the Society, and all the religious, to ordain that a congregation be held in each province from time to time, it seems necessary to also hold one in Japan. The 3rd reason, because Japan is so far from India, and of [UNCLEAR: hichel] custom, and quality, and so contrary to other lands, that it cannot in any way be extended in India, nor if from Japan to the congregation that is held there, and therefore it seems very important to hold a congregation, or consultation itself.

Of this 1st were the fathers: As for the time, some said that it should be done every two years, because thus Antonio Laguna. Bal- it is customary to do in other provinces, and even seems necessary to do in mom, and Baltasar Lopez Japan, because of the many incidents and changes that newly occur there. juniors.

Of this 2nd were the most As for the time, some said that it should be done every six years, because there are many diffi- qualified. Baptista culties and dangers in gathering the fathers coming from lands of gonkly Cocho, and Iuan Baptista from diverse parts, and leaving those who govern the places of their resi- Cuis of the [UNCLEAR: merda] that were dences for a long time, from which, in a land so new and so changeable, of the 3rd. many very great inconveniences can arise. Others said that there should be no Jape 0.26 determined time, but that the congregation should be held at the time Ind. 0.15

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which would be convenient and necessary, because since Japan is so unreliable and there is much danger and difficulty in assembling the fathers, it cannot be given a certain and fixed time for this congregation...

The 2nd point was concerning the procurator who should be elected to send to Rome, concerning whom all agreed on two things. The 1st that the procurator who should be elected to go to Rome, cannot be impeded, nor detained in India by the father Provincial and that for this, faculty should be requested from the father visitor and our father. The 2nd. was that this procurator be dispensed even if he is not professed, nor a spiritual coadjutor, because of the lack of them, and because those who are available often have great need, being sent from Japan.

The 3rd point was as to the personnel who should be assembled for this congregation, concerning which it seemed to all that the formula of the provincial congregation should be observed. provided that all the universal superiors enter, and also those of particular cases and there be below the number of nine of the Society, even if they are not called rectors, and some added and also some of the most experienced should be called as seems best to the superior of Japan, although by the formula they do not have a place in the congregation, because of the great lack there is of the others.

The 4th point was as to the place, and to all it seemed more convenient, Bungo, for being in the middle, and being able to assemble there with more ease, unless the times show otherwise, and to make all this happen they agreed that faculty should be requested from the father visitor and our father, making Japan a province, as seems best, in the manner that has been said.

Question 13th.

Of the remedy which should be sought, for the temporal sustenance of Japan.

Concerning this question some points were discussed. the first is On this all agreed. All agreed. All agreed. All agreed. All agreed.

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forasmuch as in Rome it has been decreed many times, and even is being decreed by our Father that the trade we have in silk be completely ceased, decreed in form. Your Paternity should know that the desire of all the fathers of Japan will always be that this and all other trade be ceased. Firstly because we know that it is contrary to our profession and constitutions and secondly because it is very dangerous in this land, and that it brings with it many worries and labours and to better achieve our sustenance in this way; moreover, there is no remedy to be able to leave it, since expenses are many, and the income nothing, for which reason neither the Society, nor the Christendom can be sustained in this way, and ceasing this trade before Japan was provided for in this way, it was also necessary to remove the fathers from Japan and abandon the task of Christendom and of the conversion, for which, to meet this extreme necessity, charity seems to make us to some extent consent to this trade, and it seems that it would be done against it if before Japan was provided with income one wanted to leave it, and especially since, with the moderation that is being done in this trade, it does not give either to the English, or to the Japanese any occasion for scandal, since it is understood that it is done through great necessity and in a way that cannot be avoided.

All agreed. The 2nd point was that all also agreed, that our Father, and His Holiness, and the King of Portugal be made very clearly aware of everything that has been done so far in Japan, and that to sustain it no less than eight thousand cruzados are needed each year and, having to execute as is necessary for the good of the Society and the conversion of Japan, what has been discussed in this consultation regarding the colleges, houses, and seminaries, requires at least twelve thousand cruzados each year, in addition to the expenses that must be made in the construction of said houses, which although it seems a lot, is in truth very little for the sustenance of such a large province that has so many things and residences, and so many churches with so much expense in their charge as there are today in various parts of Japan, of all of which and of the expenses that are made in them a detailed account must be given to our Father and to the said lords.

All agreed. The 3rd point was, in which all also agreed, that in the same way

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it be made known to His Holiness and to our Father and to His Highness, the extreme danger in which the Company is of being lost, with all of Christianity in Japan, for lack of its temporal sustenance, inasmuch as the Company has no income in Japan, except what it earns from that little capital which it derives from silk from China to Japan, which barely reaches twenty thousand cruzados, the greater part of which always goes with so much danger in the going and coming, risked to the shallows and cruel tempests, and Japanese pirates of those seas, and if lost, Japan has no human remedy, since it needs such great expenses, which it cannot meet except by investing in this trade a very large capital, which, once lost, cannot be restored, and although in time some help may be expected from Japan when many great lords and Toyos are converted to our holy faith, this cannot be hoped for without incurring many expenses, for which it is necessary that His aid come from outside, and therefore if His Holiness and His Highness wish to secure and perpetuate the Company with this new Church and Christianity of Japan, it is necessary that they provide a certain income sufficient to sustain these expenses, and not being able to give a sufficient pledge or income, they must give another twenty-five or thirty thousand cruzados to increase its capital, so that if a ship is lost, the fathers have a remedy, otherwise they are in so much danger and fear of being lost each year with all of Christianity.

The 4th point was, whether it was good to spend some part of the capital to buy some iron bars for bread which they call *riches*, so that we might at least have in Japan something certain at 2 or 3 per cent in these parts of Japan, about which there were two opinions. The 1st to try to buy some of these *riches*, so that, if possible, each residence or house would have so much *riche* and income to give bread, or rather rice in its place, for the following reasons. The 1st because having the things and residences this ordinary income of rice, they could in other respects sustain themselves with much less, and besides moderating these expenses, it would not be necessary to risk such a large capital each year

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The 2nd reason why it seems a very fearsome, dangerous, and troublesome thing to have the entire company and Christianity of Japan depend on a thread, and on such a great danger as is losing it in one go from this small capital, remaining afterwards without any means of remedy, for which it seems good to have the residences and houses and revenues of our own, because although the capital were lost, they could at least be assisted and have some means of remedy. The 5th reason is because the quality or life of Japan is such that a house of ours cannot sustain itself without some manner of revenues, except by suffering hardship, and enduring many inconveniences and making greater expenses, as much for the service of the Nimbor and fiacutor who are people of services and according to the custom of Japan each revenue provides for attending to the lord of the revenue, as also because from these revenues is drawn almost the greater part of the things necessary for eating and more use of things, which having to be bought all with silver as is now done, is an intolerable expense.

This contrary opinion were all the more ten and eight.

The 2nd opinion was that although it was a very convenient and desirable thing to have each house and residence its revenue, still it should not be bought in any way, for the following reasons. The 1st because as they consider us Japanese and because of the expenses they see us making in so many parts they consider us very rich men and if they should have on top of this that we also expect revenues they will consider us richer, whereby we would completely seal the ports to ever being able to expect from them any help from the same lords and natives of Japan, which can still with time be expected from them, just as they gave it to their bonzes and have until now such large rents, and such rich revenues in all parts of Japan. The 2nd reason, because Japan does not now have so much capital that it can be diminished by collecting its taxes; diminishing it, we would not have with which to do this business, and thus we would lack the profits with which it is now sustained with great expenses. The 3rd reason because all Japan is very restless and unstable, and almost every year there are rebellions and wars and many lords fight each other, the first thing they do is to seize the revenues for themselves and for their servants and captains, and therefore by buying them we would not remain with the same risk as those we run in the ship, and we could end up losing the revenues

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and with them the capital. The 4th reason why, in order to extract from these rivers the profit that the Japanese extract, it is necessary that much time be spent with them, and that they be very well guarded by some person who attends to it, because in this way the same thieves steal, and as a whole, and for this it will be necessary to occupy a Brother in each river, which the Society is not in a position to support in Japan now. -

The 5th point was whether some remedy could be provided so that this capital might always be preserved, and not be at the whim of a superior, however much confidence, liberality, or discretion he might have, to spend the funds or dispose of things in this way, so heroically could the superior of Japan be limited, so that he could not spend beyond a certain amount of the capital, but finally all agreed that because part of the capital could be lost in this way, and with good reason due to profits, and due to other ordinary and extraordinary expenses that usually occur, no certain limitation could be given in this to the superior of Japan, nor could this capital be ensured to always be safe in this way, and for this reason all concluded that given the great necessities and dangers that exist in Japan, and whatever the apparent remedies that deceive may be, and whatever the true ones that are to remedy Japan may be, the appointed father should go in person to Rome to give an account of everything that happens to our father, also informing His Highness and His Holiness, to seek some remedy for Japan, because it can neither be believed nor given, but that His Holiness and His Highness, informed of the truth and of what happens in Japan, will give it the remedy that is appropriate, and when the appointed father cannot go, a father among the most senior of Japan should be sent to Rome, to give this information to the said lords, and to our father.

Question 14th Whether it is good to maintain the places of Nangasaque and Mongui.

Concerning this question two points were discussed, the first on which all agreed.

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It is clear, considering the state and burden the Church and Christians of Japan face, that it is very wise to have received and to hold these two places of Nagasaki and Monguy, for the following reasons. The first, because these parts of Shima, where the ship arrives, and where we currently have the greater part of the Christian community, are subject to Ogosjes and Gentile Lords, and experience continual wars and conflicts. And although here, because of the trade and the ships, we have all our capital, it is all at risk not having any fortified place in which to secure it. Secondly, there is no place as safe and strong for us as this port of Nagasaki, where the ship usually arrives, both because it is naturally situated in a strong location and because whoever were to conquer that land would be pleased to accommodate the fathers in this place due to the very great benefits and profits of the ship. The second reason is because life in these areas is spread amongst various Christian and Gentile lords. In them we have many residences, and for the preservation of the fathers, and of the Christians, who are sometimes persecuted by their Gentile lords, it is very important to have a strong place where they can take refuge at times of such attacks or wars. The third reason is because what is obtained from these places, especially when the ship arrives in this port, is not insignificant, being sufficient to maintain all the fathers and residences that are in these lands of Dom Bartolomeu, and to meet other expenses presented by certain lords who, in any case, do not refrain from taking. The fourth reason is because, seeing that this is the port where the Portuguese ships arrive, it is very advantageous for the Society to hold it, for many conveniences which come with the ships themselves. The fifth reason is because whenever the Society deems it appropriate to leave them, it is free to dispose [of them]. However, how important it is to hold them has already begun to be understood in this first year, along with the reputation the Society has gained with the Gentile lords who are near this port of Nagasaki, who now, with suspicions and accusations and other grievances they hold against us, try to deal with us quite contrary to how they did before.

The 2nd point was that all agreed that it would remain with the superior of Japan. The brothers agreed.

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of Japan, faculty to later leave the said Places when time and experience showed that it was not good to keep them any longer. And [UNCLEAR: our] father should not sign and accept such a Donation unless it be published by the said superior and relinquished, for the following reasons. The 1st because Japan always has many changes, and the Society and the affairs of the Greatness are not yet settled, because all is begin= ning, and what is being done is new, so it can easily happen that such changes make it better to leave the said places. The 2nd reason is, because even if our father signed this donation without leaving this condition, it is almost useless, because in Japan there is no lawsuit, nor anyone who can construct ours in the European manner, but it only depends on the will of those who control the irons, who at their will whenever they want can form or revoke what they have done, and take what they gave, if according to the power that they have, and the custom of the land.

Question. 15. Whether it is good that things applied to one residence be not taken to another.

Concerning this, two points were also found, the first on which all agreed, that when the fathers are sent from one residence to Agreed all. another they should not take with them anything of those that are in that reside[UNCLEAR: n] nce, even if they used them, or they were given to them as gifts after being in that residence, except their own clothes that they use, and some small books, but in all things the order given concerning this by the Father Visitor be kept, because this is in accordance with our profession and practice.

The 2nd point on which all also agreed, that the things which are Agreed all. found in the said residences, and those that are made in the future, such as ornaments, books and other similar furnishings and decor, should not be removed by the superiors who govern those parts, nor by the superior of Japan to give them to other residences, unless in some of them there should be a lack

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All agreed.

...holy and urgent matters in such a way that without there being falsehood in them it seemed just to the superiors to help some of this kind, but the things that the Christians offer at their own expense, willingly and given out of devotion to the said Churches, should not be taken from there in any way to give to others.

Question 16th Of the Orgicos who live in our houses.

So that it is well understood in Europe what is being discussed concerning this question, it is useful to know that among the Bonzos of Japan, who are their religious men, there are some distinct grades, and among them there is one of youths whom they call Orgicos who are raised in their houses to later be Bonzos, and of these there are also many in our houses, who go dressed in long robes different from ours, and are considered by the Japanese to be churchmen, and in good reputation as such. In this manner they help us although it is well known they are not of the Company. Concerning these, some points were made. The 1st in which they all agreed was that the said Orgicos cannot be dispensed with in any way in our affairs, for several reasons. The 1st because the majority of them would be good in the seminaries and in our houses with studiousness and hope of entering the Company, and without these we would never be supplied for the necessary services of the same affairs, because they are interpreters, and those who catechise, and those who take and give messages, and help with the burials, and do the greater part of the business and secular offices of the house, which due to a lack of brothers ours cannot do, and the Japanese would not agree to be served except by people considered religious.

All agreed.

The 2nd point was in which they also all agreed that it was not appropriate in any way to give license even to these Orgicos to marry living in our houses, and that lacking some the Company would not be furnished for similar duties. But absolutely they should depart from...

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service of the church for the following reasons. The 1st because, as has been said, they preach and do good in the church with the desire to be brothers, and for this, held in esteem for their good work, they suffer, and are our own, and are held in good standing and reputation among the Japanese, doing them as agents of the church and religious much honour and good treatment in all parts, and having all this, if they were told they could also earn, as indeed they would earn, all, and in this way they would remain among the Japanese with little credit, and we others with little hope of having many sons, and with the care of their affairs, nor would the love and diligence for these offices flow, nor would they serve in our affairs as they do now. The 3rd reason, because not even among the Bonzes are they paid, and giving this licence to our Dogicos, they would give this position very lowly in Japan and it would appear strange, and that would give little credit to our Religion. The 3rd point on which all also agreed that these Dogicos not be obliged to confess to their superiors, nor more than once a month, receiving communion only on some principal feasts in the year, but not for their confessions which give them more freedom in their affairs, or not be superiors so that they have with this more freedom in their offices, with this it is not forbidden to anyone who wishes to confess and receive communion more frequently than they can do, and to reconcile themselves also at times extraordinarily when they wish with their superiors especially when they are invited, and that there should be a decision or desire to enter the Company. The 4th point that it would be good that these Dogicos eat together with the fathers and brothers, about which there are two opinions. The 1st that in the houses and particular residences in which there was a father alone with a brother it is not inconvenient for some Dogicos who were already preachers to eat together with ours, but rather it seemed good thus to keep them more steadfast, as also to have more reputation and credit with the Japanese in the ministries and services, but in

this opinion gave all. f. fathers Frans. co Cabral, Ongetins. Joseph, Ceperede into Orins, f. Froi, Yllo. co Gonzalo.

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their capes and colleges where many of ours live, and they observe the most common things, like lay brothers of ours. So that they may recognise their status, and also so that the others understand better the difference that exists between them and our brothers.

This was the 2nd of the 10 and 9. The 2nd opinion was that neither in the residences, nor in the houses and colleges, should the fathers and brothers eat with ours, but in a separate place, only on some feast day during the year when the superior might wish to grant some of them some special treatment, to do them a favour by having them eat with the fathers and brothers, thus it is not suitable to have so much mixing between ours and their brothers, as well as so that they, with so much familiarity, do not lose respect for the brothers, and besides this, they may recognise the difference that there is between the brothers and them, so that they value more the benefit they receive when one becomes a brother, and thus also this difference recognised by all the others. With this, however, it seemed good to all that when going through the villages visiting, it is quite permissible for those who are preachers to eat and converse with the father and brother present being there somewhat so that he has more credibility in his preachings, and more authority in business matters, as well as because in these villages they cannot maintain so much order, nor can so many separate messes be made.

Question 17th *Concerning the manner which ours must observe in Japanese dining.*

Concerning this question two points were discussed. The 1st, if it was good that ours should eat at high tables, or if they should also observe in this the universal custom of Japan, eating seated on the floor *Of this final opinion they abandoned them, they agreed the 22nd.* possible by these and they call them *Kasames* as is the custom throughout Japan. concerning which there were in the beginning two opinions. The 1st, that in the private residences they should eat seated on the floor as the Japanese are accustomed, but in the houses, and colleges where ours live they should live as at a high table in the manner that is customary in Europe, thus so that 40

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concerning using foods in our way, they remain fresh and unappreciated. If the service were on the floor as is used in Japan, also because in Japan there are many people, ours cannot maintain the cleanliness that they are accustomed to in such a way of eating.

The 2nd opinion, in which finally those of Concord agreed, also the absent, was that neither in the residences nor in the colleges should the universal custom of Japan be kept except for the following reasons. The 1st because being in Japan it is necessary that we accustom ourselves to their customs, and since the universal custom of Japan of the monks and the laity is to eat sitting on their mats on the floor, we should also eat in this manner.

The 2nd reason because the Japanese, above all others, look and expect the cleanliness of their houses and their meals, and they disdain when they see that this cleanliness is not maintained, and our people eating at high tables, as they cannot change tablecloths and napkins at each meal, they are always full of stains and dirt, which is something very abhorrent and strange to the Japanese. The 3rd reason is, because our people eating at high tables do not know how to adapt afterwards, nor eat on the floor with the cleanliness that the Japanese do, and for this reason those who are known to often have to eat with them are later considered men dirty and of little breeding.

The 2nd point was whether it was good to cook things in the manner and fashion in Japan and not eat things that they find strange, but those that they use, and finally keep the custom of Japan in the method and these things. Concerning which there were two opinions. The 1st that we try to adapt some to others, and that inasmuch as neither those of Europe can completely adapt, nor sustain themselves with the food, nor the Japanese to their customs of Europe, they should divide in such a way that half the week the foods would be prepared in the European manner, and the other half in the manner of Japan, because in this way equality would be maintained and they could learn to adapt to each other. The 2nd opinion was that the greatest difference... This 1st opinion the fathers Josef and Carrion. This 2nd were eight... The fathers Gaspar Coello, Megorias Glon, Bastian Gongaly, Antonio Opez, Ape- Miguel Varvas, and both the Baltasar Gpes.

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consists in the way that in the dishes, and that serving and cooking them in the Japanese manner, even if it were of things and accustomed to eat in Europe, the Japanese could easily accommodate themselves to them, and therefore that in this matter be observed, as to the service and the manner of preparing, the care and custom of Japan, and in this be shown more consideration than in the others, because in this manner the Japanese would find the dishes stranger, and those from Europe lacked the skill of which they could have, and with this also be permitted that in the places where due to the trade of the Portuguese they find us strange, also some could eat some dishes cooked in the European manner. The 2nd opinion was that in everything we should accommodate ourselves to the Japanese, as much as to the dishes that are eaten, as in the way of cooking them, and of all the service and arrangement that is in Japan, for the following reasons. The 1st because since we live in Japan, we should in everything accommodate ourselves to their way, since this for what we intend is much better. The 2nd reason because the Japanese not only find the manner of eating and cooking strange, but also many of the dishes that ours use in Europe, like ducks, pigs, oil, butter, and all kinds of cheese, and milk and others pure, and we should not give occasion for them to find it strange, but rather that they approve of our things. The 3rd reason, because many times it is necessary that the Japanese eat with us, and we with the Japanese, and unless we give them everything arranged in their way, it doesn't seem good to them, and as they always give order to eat dishes cooked in their way, not being the fathers accustomed to them they find them strange, and do not eat them. From which the Japanese are left ashamed and upset. The 4th reason, so that in this manner the cleanliness used in Japan is observed in our cases, in the kitchen, and in the months, and in this manner eating ducks, and pigs and other similar things cannot even be well observed, and we will always be considered dirty, and of little breeding.

Question. 18th

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It is good to observe all the customs and ceremonies that the Bonzes use.

Concerning this, all agreed on some points. The first, because the Japanese way of life, and their customs and ceremonies pertaining to public and proper decorum are so contrary Con cada vn 1585. and different from ours, it is absolutely necessary that we adapt to them, observing at home and abroad their customs and good manners; because otherwise much impropriety is seen and received, feasts and improprieties, and in this way much impropriety is seen and received, bad manners, by which the Japanese, a rude, barbaric people, are offended, adversaries for years, and other things.

The 2nd point was, and by the Japanese themselves, a compendium Con cada vn 1585. and certain method of customs and good manners and many years of observance both amongst ourselves, as well as externally, in the manner that the Bonzes use, so that we all have one method and not as many as up to now to these effects, not knowing what to do, nor what we should do which has caused us such great harm until now.

The 3rd point was that we should accommodate ourselves to their customs in such a way that we do not profess to follow strictly and in all things Con cada vn 1585. as many ceremonies as the Bonzes have, because that would be something infinite, and as they are all engaged in these external things, they have nothing more to do than to give offence. But we seek the salvation of souls, and inner prayer, for ourselves and we seek a compendium of the most necessary and principal customs which cannot be avoided knowing, to interact with proper decorum as befits religious, both amongst ourselves and with those outside.

Question 19th Regarding the clothing that ours should wear.

Concerning this they discussed some points. The 1st on which all agreed Con cada vn 1585.

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should dress in one way, without any difference in bonnets, nor kimonos, cassocks, nor any other unsuitable attire, because since we are all of one body, it is reasonable that we all dress in the same way.

Two agreed. The 2nd point was that they also all agreed that our clothing should be black, if silk, removing the tabs, which could be of broadcloth, or choral cloth, or those blues, browns, dark colours as can most conveniently be obtained, since all kinds are used.

Two agreed. The 3rd point was that they also all agreed that the ordinary clothing, as long as it was dignified, and of good quality with a ruff in the style of the manteos, with a round bonnet, and sober, because this habit is common to ours, and accepted in Japan.

Of this 1st were 63 French pounds as follows Fr. Anbrins. Castellano. Pero Ramen. The 4th point was about cloaks, and footwear such as sandals, shoes, slip-pers, and boots, and the robes that they call kimonos, concerning which the following opinions were given. The 1st that cloaks with all this type of footwear should be altogether removed, since they are not used in Japan, nor can they be had unless ordered from China, but rather clogs and Xiquingis in the same manner as used in Japan, and the kimonos even if with long sleeves in the style of European robes. The 2nd opinion was, it seems, about cloaks in meetings with some great lords, especially gentiles, and in the Xongadhy formerly, and in other places, and it appeared good, since it is proper to our religion, and highly regarded and accepted in Japan, and all this type of footwear should be kept when it can be had, when they ride horses outside, but in no other case should it be used other than sandals, and with these they may also use the tabs and ten and fifths when desired. And as for the robes or kimonos, these should not be of Japanese style like the others say, but they should also use robes in the same way, brought from India, or from Europe, since they run made thus, or differ little from the others.

Of this 2nd were 13 pounds plus one cogini. Question 20.

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If the padres can excuse [themselves from] giving Sakan Zuquy, from using silver when they dine with some Kings & lords.

Concerning this, some points were discussed. The 1st. about the practice of giving or taking Sakan Zuquy in the way it is done in Japan when they give gifts to one another, whether men or women, concerning this, all agreed that this practice of giving and receiving Sakan Zuquy, both to men and to women, cannot be excused in any way, both because it is a universal custom of Japan, this honouring and giving, and because it is discourteous and insulting [to refuse] what is offered.

The 2nd. point was about the silver that is used in the Churches such as chalices, thuribles, lamps and other similar things that serve the divine cult and the service of the altar in the offices that are performed. And concerning this, all agreed that it was very good and fitting to use in our Churches this type of silver as much or as fashionably as possible, so that the cleanliness and nobility of the ornaments in divine worship, the greater it is, the more fitting and better it is to make a show, and especially in Japan, where our religion has no other lustre and splendour than that which is seen in our Churches and in the padres.

The 3rd. point was about using some silver in the Banquets that are necessary to hold sometimes for some Japanese lords, about which there were two opinions. The 1st. that it did not seem fitting to abstain from some silver items on such occasions, since this was to honour the lords who dine on our food, and that since it was already established in Bungo to use, when the king or prince eats with us, a water jug, a carafe for the wine, with a basin, spoons, forks and knives of silver, it seems good not to remove them, so as not to offend especially the prince who is noble and his servants

Of this 1st. [opinion] were the three Padres, Cabral, Coello, Espedes, and Annino.

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Definite opinion of Abrania. Beron Ados Cosmos old, the best.

[blank line] ...someone dislikes, lest it be introduced in any place in the future. The 2nd opinion was that in no way was it appropriate, nor ..., nor to use such silver anywhere else, unless it was only ...a cup holder and knife with a silver handle, for the said lords, and this They agreed to do for the following reasons. The 1st because no Gonzo, however rich he may be, nor any lord of Japan uses such silver at his table, and therefore much less should we use it. The 2nd reason, because this serves no purpose if not to earn us the name of very vicious people, which is useless for anything, but rather harmful. The 3rd because it is a thing so outside our profession that even if the Gonzos used it, we should excuse ourselves, and therefore we are not using it, and if for that reason it seems good that ...the one seen in Bungo be removed, giving the Bishop or the Prince ...satisfaction, it would seem necessary

[blank line] Question 21. Concerning the relics Agnus Dei, and other blessed objects.

[blank line] Concerning this, some points were discussed. The 1st on which they agreed ...was that a remedy had to be given to the disorder there is in giving these relics, Agnus Dei, and other blessed objects, since the abundance and ease in giving them serves no purpose if not to diminish reverence and devotion. Many indifferences are required, and as for the relics that are bones of saints, it seemed to them that having removed the large reliquaries that they had to have in the churches, and for the professions, other small ones made in such a way that they cannot be opened to lend them to peasant women, or to those who would need them for other ailments: no other Japanese should be given relics that are bones of saints. For the following reasons. The 1st because they would have done so in the early Church, as is related by Saint Gregory, and other saints who, being Supreme Pontiffs, denied them to Kings and very important lords, and did not give them except with much consideration and reverence, and since this is a new Church, and does not have such an abundance of spiritual ...as that one, much more care and effort must be taken in giving them.

[blank line] Granted 1607.

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to the Japanese. The 2nd reason why the Japanese currently do not highly esteem things of value is the difficulty in obtaining them, and because these relics [are given] to many easily, the esteem is lost [if] giving these habitually to many and easily, the esteem is lost [if] not given to many nor so easily, and thus by experience they very rarely ask, except to ask for the Holy Wood, or if there is no other such relic. The 3rd reason is, because the Japanese are new, and not yet accustomed to the reverence that should be held for relics, and they are new in the faith, [formerly] gentiles, who understand much less, or [things given] quickly lose value; many inconveniences can occur, and because the Japanese in similar matters easily enter into points of honour, and feel much offended when something is denied them which is granted to others, it is better that from now on these relics be given to no one.

However, because every case commonly has some exception, or it may be that some great lord requests them, to place them in some reliquary in his chapel, these being the reasons why it may be inconvenient to refuse them, it seems good to leave this faculty to the superior of Japan, so that in such a case, rarely and with the advice of a consultation, he may give them. And some said that this also be granted to the other superiors.

The 2nd point was concerning those relics which are not [body parts] of ours as for example of their clothing, wood from the house of Our Lady, and of the stones of Mount Calvary and of other similar relics. Concerning which there were two opinions. The 1st that these be given by the fathers with due consideration, because many Christians are helped and amend their lives by obtaining these things, and besides this because the Japanese are so accustomed to receiving from their bonzes many relics which they call emblems of their superstitions, [that] not being given some similar things which they can obtain from the fathers, they think little of it, and cool in their devotion. The 2nd opinion in which finally all agreed, that also these be given very [... *Note from original document follows] *From this 1st. opinion finally [the fathers?] separated themselves and agreed on the 2nd.

They agreed likewise.

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rarely, and not by all the fathers, but by the superior of Japan, and by the other three of Ximo, Bungo, and Meaco.

1. 3. points were agreed upon concerning the Agnus Dei, and the other blessings for women in childbirth, and concerning the condemned. So that also the fathers did All agreed. d these be given by the brothers. The 2nd that also the fathers who arrive in Japan the first year not give them, because as they do not know the country, nor have experience of Japan: they are very quick to give them.

Of this 1st there were six. As for the other fathers there were also two opinions. The 1st that these 1615. request them, the brothers give them, the fathers ordering first that those to whom they give them perform some penances, and rosaries so that in this way they may esteem them more dearly, and this for the same reasons that were given in the first opinion of the second point.

Of this 2nd. there were two The 2nd opinion was that also the Agnus Dei, and the [blessings for] captives not be given fathers. except by universal superiors including among these also the superiors of the houses, and colleges that have a good body of members, and with some formality, and the fathers be mediators for the Japanese to obtain them when they request them, and this for the following reasons. The 1st because, as has been said, the Japanese esteem a thing according to the difficulty they find in obtaining it, and thus when they know that even the fathers give these things, rather than needing to appeal to their superiors they will esteem them much more than they esteem them now. The 2nd reason because experience shows that delaying giving to those who request such things never harms, and always benefits greatly, because they become more desirous of obtaining them, this being the custom of the Japanese, and since in giving them we must seek what is most to their benefit, it is good that the fathers give the impression that they cannot give them, but that they will endeavour to obtain them from their superiors. The 3rd reason because this will give the fathers more opportunity to make some Japanese amend their faults when they request such things, now, and for them to be asked of the superior they must first amend their faults, now, and they have already requested them, but the superiors are not willing to give them to them, because they do not amend such and such faults, which the fathers cannot also do when the Japanese know that they themselves can give them if they wish, and for this reason it seemed

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affirm that if the fathers do not give them, at least use this method and caution in giving them, showing them that they must request them from the superiors, so that on a better occasion they can be denied to them if they do not amend, saying that they interceded, but that the superiors do not agree, in such a way that at least they understand that they cannot be given without permission from the superiors.

Sans Dyo~

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Jesus

Resolutions that the Father Visitor gives concerning the questions of the consultation that he made in Japan in various parts in the year of 1581. (sic)

Regarding the first question, for many other reasons it is approved, and it is very clearly understood that this enterprise of Japan is the most important of all those in all the discovered world, and for this reason not only the Company but also His Holiness, and His Majesty the King of Portugal must be very well informed of how important this enterprise is and of how much effort and attention must be taken in founding this new church, which cannot in any way be governed by the laws of Europe.

Likewise, for many other reasons besides those that are written in the said consultation, it is proven how difficult and laborious a thing it is to carry this enterprise forward as it should be, and how burdensome and dangerous it is to the Company, and there are many greater dangers and difficulties in succeeding in the way in which this church is to be governed and the Japanese are to be converted; in which very great and irremediable errors can be made, with great detriment to friendship and conversion, if they are not guided according to what is suitable in Japan by men who have experience and much prudence: of all of which His Holiness and His Highness and Dom Pane must be very well informed because of the danger that there is in this.

Concerning the 2nd question, for the reasons that are written in the said (consultation).

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Castile and for many other reasons, it seems to me without doubt that coming to Japan without [other] religious orders will not be a good remedy, but will be a great scandal, confusion, and disturbance for this new church, especially because the temperament and disposition of the Japanese is not capable of the same procedure [as] the religious orders of Europe: and as this cannot be well understood except after much time and much experience, if they come here they must first make the mistakes that we made, and be novices here, and not aim for more, and undo what we have begun to do now after having so much experience of Japan. And more than this, no foundation can be made nor can foreign men sustain themselves in Japan for the church, nor can a new church such as this withstand the diversity of religious orders, but with time it may be possible for the natives themselves to take on [religious roles] as happened with other nations.

Concerning the 3rd question, as for what relates to the 1st and 2nd, I ask for the reasons given therein, and for many others, it seems that in no case is it fitting for a universal or particular Bishop to come to Japan, neither of the Company nor from outside, and this is not just a matter of it not being fitting at all for the Bishop of Macao or China to deal with the Japanese, nor for him to come or send any of his clergy to visit: because as they do not know the language, nor the customs, nor the way of proceeding of the Japanese, it cannot serve any purpose other than to lose credibility and scandalise these people, and be scandalised himself. And it will be the cause of much disorder and many inconveniences, because without being a man with much experience of Japan, anyone who deals with them, especially as a person who wishes to exercise jurisdiction, cannot do anything but cause harm and many inconveniences.

Because sometimes a Bishop or his vicar may act on their own ideas, not giving credit to the fathers concerning this, especially since it may happen that some want to come to Japan with experience of some other empire, it seems to me, before my Lord, a very necessary thing that His Majesty separate Japan from the jurisdiction of a Bishop of China, or command him that

does not involve himself in the things of Japan, but follows in this the opinion of the fathers who hold the Openivia (Open Letter/Opinion).

If anyone should say that the Church was never governed without Bishops, and that it is not possible to obey as the Society wishes to govern, the Church of Japan, responds, and it grieves us to say it, but the Language, Customs & manner of proceeding of the Japanese are different from all the peoples of the world, and for now they are not capable in any way of jurisdiction or government by Bishops, but wander without the need to make them agree although in my opinion little will be written about foreign Bishops, but as for what is understood for now, first native priests must be made. Those who, having lived for some time according to the doctrine of the Society will give evidence of what kind they will be. If then it can be seen if it is convenient to make any of them Bishop, or some foreigner who has experience of Japan, because from a man of such capacity as one finds among the Japanese, it is possible to propose and by educating them in the seminary in virtues and letters, he will emerge capable of being religious, clerics and Bishops as are those of other nations of Europe.

As for the 3rd point of this question, having awaited from one part and another various reasons, without doubt it seems better to me not to bring to Japan nor even one Bishop of special rank for the following reasons. The 1st because for what is intended by those who hold the Society's opinion, this is a very uncertain and weak remedy, because the distance from Europe to Japan is so great and a Bishop can easily perish at sea on his long journey, a few years after having arrived in Japan, and in such a case this remedy would be without fruit and to send more Bishops of special rank than one would appear a thing of ridicule.

The 2nd reason is because either this Bishop has to be of the Society, or a foreigner, and having neither jurisdiction nor business with the Japanese, it will be a thing that the Japanese themselves will find very strange, and it will make them lose the respect that they have for the Dignity of Bishops, especially not living prosperously as is necessary in Japan. And for the Bishop himself it will be a thing in a very debilitated way to be in Japan in this manner without having anything to do

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17 but to ordain from time to time one or two clerics. The reason for this is because in ordaining Japanese clerics one must proceed very slowly, especially until having experience with them, and those of the Society should not be ordained unless it is less inconvenient to send them to China, or to Malacca, than to bring a Bishop from Manila.

As to the 4th point of this question, it seems that there is no doubt but that it is convenient or necessary to endeavour with the greatest speed that is possible to go about preparing the natives, teaching them letters and laws to make them Clerics. Although, however much one works, beginning from now, at least ten years must pass before any cleric can be made from among them, but one can expect much good to come from it in time, if in doing so the warnings are heeded. The 1st that they be raised with the proper discipline that is fitting for the Japanese. The 2nd. that it be of their holiness that no bishop ordain them without particular licence and permission from the superior of the Society in Japan; further, that the same superior in Japan, as delegate or appointed nuncio, have governance and jurisdiction over them, until time and experience reveal whether it will be better to give them a native or foreign prelate, and besides this provision, it will be necessary that the superior in Japan have faculty from his holiness to dispense and ordain in all positive law as seems best to him, both the clerics and the other Japanese Christians, in consultation with some of the Society, learned men, because for many years it will be necessary to dissimulate with the greater part of positive law concerning the Japanese: and of all this it is necessary to give very certain information to his holiness so that he knows and hears about Japan and thus can grant it.

Concerning the 4th question, notwithstanding the reasons of the contrary opinion, in my judgement it seems that the conversion should be delayed and extended as much as possible, proceeding always with the prudence that is appropriate, because the reasons that go in this direction are firm and certain and the contrary ones are few, to which one can easily respond, because now

3 Two native clerics can be ordained.

Concerning the 5th question, without doubt the church of Japan has no better remedy than to establish as many seminaries as possible and necessary. But, the Society having very large and small possessions outside the court, and the Society being very successful outside the court, it is fitting and necessary to create other separate seminaries for local children, even for the reasons given in the 2nd opinion, as well as to remove them from the many vices and sins in which they are raised, and to address the complaints of the common people, in which they can be said to have reason, since we forbid them from sending their children to learn at the Bonze temples, and we do not give them the means to educate them, therefore they are left lost and without learning anything, a thing which they greatly resent, and understandably so. ~

Regarding the 2nd point, it seems that there is no doubt that the 2nd opinion should be upheld with the moderation stated therein, which will be easy to achieve in Japan, because since there are not, nor can there be, other books than those we give them, by printing the said Edicts, it will not be our books that give rise to disputes and controversies among philosophy students that could harm them in our fledgling [church]. It seems wise to be very selective, not only in such books of major superstitions, but also in the books of humanities, since it is in our power to give them those we wish, and it seems better, even while teaching Latin, to teach them with sacred and decent books, and with profane ones.

Concerning the 6th question, although the reasons given for the last opinion are very strong, nevertheless, without doubt, those of the 1st opinion are more effective, and if some remedy can be given to the contrary reasons, it seems that Japan should immediately be made a separate Province, expressly including China and leaving Malacca and Maluco with India as it is now. To which it seems that is provided for with the appropriate decrees. The 1st [option], and Japan should be provided for, either by its sanctity or by His Majesty, with a certain income, which should reach at least eight thousand cruzados each year, or at least by giving them the most advantageous and prudent 72

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110 not being able to give him so much fixed income, he would give him a sum of money of fifteen or twenty thousand ducats from what he has, so that he could indulge in one of the ships & provision of His Highness that he could send or old hundred peaks of silk to Japan, with the agreement of His Holiness, that no one prevent them, to do what he wanted with them, for his sustenance and that of piety, the profit of these hundred peaks would amount to six or seven thousand ducats. The 2nd condition is that he be provided with subjects from Europe immediately sent by Our Lord the General without passing through India: and to these could be added two other conditions to further secure it. One, that there should always be a Visitor in these parts of the East or commissioners and instead of Our Lord there should be the superintendence of both these provincials of India and Japan: another, that His Highness be approached to found a College in China in the port of Amacao with one thousand five hundred ducats of fixed income, to sustain there twenty persons of the Society, both to attend to Japan as well as to attempt the conversion in Sigion, and in Cochinchina and other parts, the undertakings of their peace, I mean, which are newly offered, and to try the subjects that they send from Europe.

Concerning the 7th question, regarding what concerns the 1st point, there is no doubt that the said superiors are necessary with everything else that was said in the 1st point, with all the reasons that were stressed therein. As for the 2nd point, without doubt the 1st opinion is better, because when they spend from the common purse, the expenses are much greater, and it cannot be sustained in Japan. And the 2nd opinion is suspect, because it is only from particular references.

As for the 3rd point, the faculty granted to this superior of Japan whether Provincial or vice-provincial, without doubt must be large, but less than that of the Provincial of India because it is so far from Rome and from India itself, and this land is of such distant and contrary men and each day the Society settles more and extends and undertakes new enterprises in various parts, and because this superior not only has to govern the Society, but also all this new church and Christianity of Japan, it is necessary that in addition to the faculty that the Society gives him, he has another faculty of

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his holiness with which, as his representative and delegate, he can dispose over all positive law, and these people are good, and in no way can they be governed by the laws and procedures of Europe: by [means of] David having Commissioners in this province, he will be able to limit this faculty of his according to the nature of the subjects, and to what he understands is most convenient for the service of Our Lord and the good of the Society, and the holy [purpose?] of pondering all the others.

As for what concerns the 1st point. without doubt the most principal and important thing is that no one be made superior of Japan unless a person who, besides much virtue and prudence, has much experience: and however many parts he has, it will not be enough to govern Japan, nor will he be able to avoid making many mistakes until acquiring the said experience, for which without doubt, by the experience that I have and by what reason shows, there is not in all the Society a government that has so many difficulties, and that requires so many qualities in the person who governs as this government of Japan, both because Japa[n] each day rebels and Christianity is exposed to diverse dangers and grave disturbances, as because this province is very extended and is very large, and the customs and way of proceeding there are very different from those of India and of Europe, and the matters that the Society has in it are very great and important, and this superior not only has to govern and give order to the Society that is now beginning to be organized, but also has to govern and oversee all this new Church and Christianity which, as is known, is expanding, and as there are many Lords who govern with much prudence and harmony, and the customs and qualities of the Japanese are so contrary to ours, that only after many years is it understood, if this superior does not have much virtue and prudence and experience of Japan, and if in his way of living he does not have much tact, many and very grave mistakes can be made in this government, and which have no remedy. The 2nd thing is, having in Japan persons of this experience and prudence, it is good and con-

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Even changes of superiors, and whoever is superior should not cease to govern for at least five or six years, and the others could be ordered every two years with the other elections, but even though this time should be respected as I understand it, consideration must also be given to many things, such as the princes in whose lands they reside, the attention they give to those of the house and those outside, and the negotiations they undertake to lengthen or shorten this time, because these changes in such a Province, and in a new Christendom should always be made with great caution.

As for the 5th point concerning the change of the fathers of the residences, although in the residences where there are Christians it seems good to change them ordinarily every two years, however in this change many things must be taken into account to lengthen or shorten this time: and in the residences that by necessity are made among gentiles, it is necessary to be much more cautious.

Note on the 3rd question. As for the 1st point, there is no doubt that it is necessary in each of these seven aforementioned parts some house in which a body of ours lives together, but for greater good others should also be made. And if a way could be found for their sustenance, many of these things could be done in various kingdoms.

As for the 2nd point, for the reasons written therein by others, there is no getting around the need for a seminary of the Japanese Language, because in this way the Society can neither be governed nor sustained. And also for now, one cannot, nor should one do, all these exercises in one place.

As for the 3rd point, although because Japan is so unstable and also has so many wars and changes every day, the costs of the Society cannot be fixed as firmly as one would like, and as is ordained in Europe, yet for what Japan is now, as long as there is only one house of probation, the place it now occupies in Bunap in the fiefdom of Dsungui seems more appropriate and convenient, for the reasons written in the said town.

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And whichever year it is for the College it seems to me that it would be suitable – it is my intention to make for now at least two colleges, the one that is already made in Bungo in the city of Funai: in which my intention is that for now only grammar and arithmetic be taught, and besides this some cases of the laws and manner of writing. And other things that are suitable for the Japanese brothers to know. And the other college should be made as quickly as possible in the city of Meaco. In which philosophy should be studied with the older students, and this for the following reasons. First. So that it is located in the same kingdom, and it is no more than five or six leagues from Usuki, where the Novitiate is, and because the novices that are received now (be they Japanese or Portuguese) do not know anything and necessarily have to learn, it seems very proper and fitting that grammar and arithmetic be taught in this College, and the other things that are suitable for the Japanese to know. Second. That for the reasons that are written in the second opinion, it is very important to make a College in Meaco, and in this it is appropriate to study philosophy and the other higher sciences, to which those who have already learned Latin in Bungo should be sent, so that as it is necessary to supply all parts, the youth of the Company should not be kept together in one place, for the reasons that were given in the second point of this question: and with this one can sustain and accommodate a college, and one, so that as the students are leaving the College of Funai for Meaco, it will also be similarly replenished with those who leave the novitiate to study in it, and besides the reputation that would be gained with this in the parts of Meaco, the most capable subjects would be more educated, and they would greatly benefit both in language and in customs, and the way of governing the region because that land has better organisation and is in all respects nobler. With this it is not so difficult to also teach something of grammar if it should be desired. Which are now two, both children, one is in the city of Azuchi, which is the most noble... 74

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principal fortress of Nobunaga, fourteen leagues from Meaco. The other is in the parts of Ximo in the fortress of Arima, which is another fourteen or fifteen leagues from Nagasaki and Omura, but because it does not suit to have in these seminaries the older students mixed with the children, my intention is, when we have the means to establish it, to make it in the college of Funai, or seminary, in which those who are becoming older, both in Ansuche as in Arima, may begin to study Humanities and the younger ones that which it is fitting for them to know. Until time and experience show whether it is fitting to add other, more worldly studies there. Because Japan is such that with time one can expect much greater things of it.

I come to what our men should learn of the language, although it must not be neglected to follow the 3rd opinion, it is necessary to know which places to go to learn it. It will be useful for those newly arrived from India or Europe. A proper and convenient place to stay for ten or six years appears to be the city of Omura, for the reasons given in the 1st question.

Regarding the 9th question, as far as the 2nd point is concerned. Without doubt one cannot avoid, in the lands of gentile lords where one begins after, or following, the conversion, to make separate residences, for the reasons given in the aforementioned point, and for many more that could be given, especially because in this way one cannot delay the learning nor give hope of converting Japan, nor confirm Christianity and establish this new church of God except in this way. However, one must proceed in making these residences among the gentiles with much prudence and care, and particular merit, observing two circumstances. The 1st is that presently it cannot be done in all places. Particular attention must be paid to making them where the greatest fruit can be expected, as is in Goquinaj and in the other kingdoms in its vicinity, since in Meaco and in those kingdoms is the principal being and power of Japan, as was explained above in the 3rd question. The 2nd circumstance is that when these residences are started, they must begin well and in such a way that what is necessary for order and reputation can be supplied there because a good beginning counts for much in what is to be done there.

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with this credit, and for this reason the fathers and brothers and preachers who are sent to them must be competent and well instructed regarding the customs and laws of Japan. They must have appropriate service and be in their things exemplary, not introducing nor eating, nor [following] other customs of ours, to be corrected and alienated from the Japanese, so that by giving from the beginning [a good] reputation among them, which very effectively forms later actions, and [otherwise] places a very great impediment to the conversion as we have experienced from lack of this.

As for what concerns the 2nd point regarding the residences in the lands and lordships of Christians, without doubt the 2nd opinion is much better, and [we] must endeavour as quickly as possible, that removing the most references that can be, houses be made in various lordships in which ours are together, ensuring that there are enough fathers and brothers in each one of them that can attend to and cultivate the Christians, visiting their districts, and this is without comparison better, both for the preservation of ours, as for the labour and cultivation and preservation of Christianity which is proven by the reasons that are written on this matter in the 2nd point after the following reasons. The first because with these residences the entire universal government of the Society of Japan is destroyed, because in order to obtain and supply novices for them, they cannot be in the house of probation for the required and necessary time; students cannot pursue their studies, whereby much ignorance is growing among ours; the fathers, it is necessary that they be ordained very soon without the benefit of the necessary time, from which a thousand inconveniences follow; the seminaries cannot be filled nor instructed as they should, both because the residences carry so many responsibilities, as well as for the lack that with this is felt of teachers who can teach and benefit them; the colleges are always weak, poorly served and lacking subjects, for which reason it is not possible to maintain in them in any way the desired order, because barely does one begin to train a subject when it is necessary to send them to the residences. The 2nd reason is, because by the necessity of attending to them, the Society is forced to entrust them to very unsuitable subjects and often lacking the prudence and unity necessary for the government of the said residences, because

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fathers often lacking knowledge and experience, and our Brothers and preachers without any foundation, nor due fruit nor beds, and languishing without any spiritual joy and with the bad habits and dispositions with which they were raised, which were introduced into such familiar commerce with children and women, and who were so loose and with such a diversity of all kinds of people, and with so many temptations, comforts and opportunities to do what they want, and living without any care or recollection, because in the residences it cannot be maintained, nor can anything be accomplished except a very certain amount over time. The reason is because, as is inevitable in the said residences, much emphasis and resources are placed on houses, churches, ornaments, supplies, servants, provisions, and the other necessary offices, exceeding the unbearable expense, the fathers remain tied and obligated to those residences in such a way that neither can they visit the places of their jurisdiction, so as to have the opportunity to handle things with confidence, nor does their superior have the convenience of a father to send them to various needs that arise anew, being bound and obligated to the residences, nor can he move them or recall them when convenient, because he has no others to put in their place. Finally, the Society remains captive and bound, unable to avail itself or move. The 4th reason is because with these residences not only is Christianity not increasing, but rather every day credit and reputation are lost more, because since there are so many and there is only one father in them, if the lords dislike him as happens most of the time, because they cannot be changed to suit their will, all Christianity goes and the fathers have an unbearable burden with little profit, and besides this, as they are few and are excessively busy, the Christians can neither be instructed nor have their cases resolved and settled, nor have the further service and order that is fitting to have according to their customs: Whereby most Christians become annoyed and long for the conversation and memory of their Bonzes, and for the order, cleanliness and arrangement of Jesus and the memory of his wounds. For dirty and vile people, we play with the law that we preach, for which reason every day more is needed, love and respect for the church is lost, and we are left without credit; Those who...

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Inconveniences would all follow when the residences [are separate], and gathering ours in ten or six lordships in the manner that has been said, because without this, many gatherings, the due order and harmony would be maintained, and our churches and houses would be kept clean and well-served, and the Christians would be well received and treated, because whoever does not like one father, will like another, and ours, both Brothers and Jesuits, would come to them with less danger and more recollected, and the superior would have his freedom to attend to the missions when offered, and to delay when he wished the fathers, and a good part of the expenditure would be avoided, and the Company and Christian religion would grow each day in greater reputation and credit.

And besides these, there are many other reasons, because the Company would be populated, making a body in all parts and raising its novices, students and seminaries with due order, not remaining so loose as they are now, and not so many mistakes and imprudences would be made as are made by judging, because priests would more easily be found who govern than who are holy, and they would govern with more consultation, not each one from his head knowing what seems [best] to him, and in this manner subjects fit to govern Japan would gradually be made, taking experience and the governance of these matters, which cannot be done now because they all live separately and alone in these residences. And from this reduction follow other infinite benefits.

Nor are the contrary reasons of much efficacy, because as these lordships of the Japanese are reduced to a few kingdoms, and the Japanese can only be visited two or three times a year at their certain and due time, for being occupied most of the time, living together as many fathers and Brothers as are sufficient to attend to the places of that lordship, [the superior] can visit in his own time with much ease, and this is better than being in the residences, because these houses should be made only in the most important places, and the residences are in the small villages, where, because these people are very poor and obligated to many services, they are not able to always bear the presence of the father, because having a father always there is

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reason that they always attend the church, and as in the church there is always much to do, they are also to attend and assist in the other things that are done and doing so is for them much trouble and work, and not doing ~ doing what they ought to do, they lose confidence and remain silent and do not dare to appear before the father, and in this way they gradually lose respect and devotion, because truly they cannot with as much as we see by experience that in all the places where we have residences, by far the best and most fervent are those who are in the places that are visited by the father at their due times, because as then the fathers stay for a while in each place and the Christians are not then occupied, they all attend willingly and with joy in those few days and they are left afterwards with that memory, love and desire for the fathers.

For which and for other many reasons I conclude that in the lands that are already all Christian, the residences should continue, gathering the fathers of them in one or two main places of that domain, and according to the greatness of the land, and to the number of the fathers who live in it, as much as conveniently possible, and thus they will reduce all the residences from now to four or five years, of which one will be in Omura, another in Nagasaki, the 3rd in Arima, or the 4th in Hirado or in Hakata, and the 5th in Amakusa and there will be no other particular residences in the said domains of Christians from now on, except for some causes or particular reasons, such as to comply with some lord who, leaving his state, withdraws to some place to which we would have great obligation, and study with greater zeal those cases that seem to the consultation of the superior thus fitting that a father cannot be denied without scandal.

But in the lands where the Christians are newly converted or the gentiles, or the conversion begins anew as in Bungo and in the lands of Hyuga, the same arrangements can be made with the same consultation when they cannot be attended or forgotten by the fathers who are there and the said things, doing this slowly and very carefully observing

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The circumstances mentioned in the 1st point, and the increasing number of burials, the references should be collected in the manner we have mentioned in the Fifth, noting that one should not proceed hastily and easily in obtaining references even in the lands of the gentiles unless it be in principal places where much fruit can be obtained and they can be done properly without detriment to the credit and reputation of the Society, since this impacts the very law of God, and it is better not to do them than to proceed badly with the risk of diminishing the credit of the law of God and of the Society.

Concerning the 1st question, regarding the 1st point, there is nothing to say except that they are to receive into the Society all the Japanese who have the qualities for it and are chosen by God, but the power to receive them does not rest with anyone but the universal superior of Japan, to whom the superiors of the parts of Ximo, Meaco, and Bungo will give information about the qualities and characteristics of the youths made of Bungo from his jurisdiction until these years, making a catalogue of them with their information as is done with the Brothers, so that the universal superior may know the qualities and characteristics of them, and how long they were and how they lived in the house, in order to be able to decide when he is to call them to receive them and send them to the novitiate, according to the faculty he has for this purpose. Making sure that they are well cared for.

As for the 2nd point, from now on all those who are received will be sent to the novitiate in which they will be for two whole years, divided between the exercises and mortifications of the novitiate according to its order, and in the 1st year they cannot be dispensed from being removed from the novitiate unless it were a serious matter in some place for a very few days to preach or help the holy cause in some nearby place: and also in the 2nd year they should not be left out as it says except with consultation and for a necessary and serious cause according to what is said in this 2nd point of the consultation and not being able to send immediately to the novitiate someone who is received, because there is no passage, or for some other serious cause, he shall be sent as soon as it is requested and the impediment ceases to the novitiate to fulfil his determined time there.

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As to the 3rd point, not only does it seem to me to be the opinion of the consultation, my intention and will is that all the Japanese who have the ability to study, in whom the necessity and lack of brothers does not prevent it, are to be sent, after finishing the time of the novitiate, to study in the college of Funai (Fundale), so that they may learn what is necessary of their laws to preach and to write letters in the manner contained in their language, and to learn grammar and the other sciences of which they are capable according to the convenience that Japan shall provide. Also, so that after leaving the novitiate, one is not distributed to diverse and small matters, rather they establish stronger roots in virtue and the other training in complex and serious matters, but as much as is necessary also attend to cases. And in Japan, this cannot be fulfilled now as it should be, it will remain to the presence of the Superior General with his consultation to see what time and who can be in the college and studying, always looking to the greater service of Our Lord and the good of the Society. Taking great care that for both one and the other it is of great importance to do as much as possible to enable and instruct the subjects in their due time, so as to find them later prepared to serve the Society. And not to do as some who, as long as they do not have certainty of this, occupy them in matters of little importance that could be avoided, and thus make them lose the time and years in which they could learn and benefit, the possessors of which remain later ignorant and with few skills to help the Society, because they were not treated as appropriate. From which follows much loss of the service of Our Lord that they could render, and much harm and detriment to the Society. And many times afterwards they remain very sad and discontented and complain about the time they were made to lose badly.

Concerning the 11th question, without unity it is a very difficult thing to achieve among our Japanese. This, joined with the reasons given in the first point, as a matter in which lies the good or destruction of the Society, this unity is to be sought with all diligence, and the most appropriate means to achieve it are those that are applied in point 12.

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point, which are to be observed with all diligence and rigour, and thus I earnestly commend them to all the fathers and brothers, especially to those who are superiors, charging their consciences that they ensure they are diligently observed, since otherwise much of our perdition will follow.

Concerning the 12th question, it is necessary to hold a congregation from time to time in Japan for the reasons given in the 12th point. There is the faculty to elect a procurator to Rome, without being impeded by the Provincial of India, and thus it will be executed from now on, and as for the time and manner of entering the said congregation, conforming to what our father decreed concerning the congregation that is to be held in India, we declare as paternity makes clear what is said in the paragraph or chapter eleven of the formula of the Provincial congregation, concerning the election of a procurator by the provinces and overseas territories by privilege granted to them, and not to abrogate the formula of the Provincial congregation, concerning the election of a procurator with the freedom that others have to hold a congregation every two years to elect the said procurator. But because it is difficult in India to gather the superiors and the other persons who are to be present at the said congregation, His Lordship ordained that the congregation should be held in India every six years, and if it seemed too costly and it should be necessary to send a procurator, they should elect and send him, and in the following three years the Provincial is obliged to do what is customary in the said congregations, asking their opinions whether a congregation should be held or not in the said three years or less, and after hearing the opinions, it remains at the liberty and choice of the Provincial whether he wishes to hold a congregation or elect, if it is necessary, a procurator according to the decree of the said formula of the Provincial congregation, or to refrain from sending him until the 6th year. And since most of the reasons and difficulties, and even greater ones, are found in gathering together in Japan those who are to be present at the said congregation, it will be done in the same manner

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of six years, proceeding in it according to the formula made by the $\frac{2}{3}$ general congregation. $\frac{2}{3}$ Inasmuch as the person who is to be elected as procurator must be suitable for this office, $\frac{2}{3}$ such an absence could cause much harm, removing every six years from Japan $\frac{2}{3}$ such valuable persons. They will discuss in the said congregation, before electing him, if the business that is to be dealt with is such that it seems appropriate to send a procurator to Rome, or delaying the procurator for another time. It would please them to send the information to the India $\frac{2}{3}$ to Rome without another procurator following that concerning the conclusion of the major part of the vows- $\frac{2}{3}$ because in Japan there is a lack of professors $\frac{2}{3}$ of spiritual orders until $\frac{2}{3}$ there is a greater supply of them, this congregation returns to being free to send a procurator even if he is neither a formed spiritual coadjutor nor professed.

In the following triennium, the provincial vice-provincial $\frac{2}{3}$ and his advisors $\frac{2}{3}$ plus superior $\frac{2}{3}$ professed, as many as conveniently possible $\frac{2}{3}$ and near enough to come to the said congregation, will consult if it is appropriate to convene a congregation that year $\frac{2}{3}$ and to send again some procurator according to the formal process of the said decrees, doing afterwards what seems best in the Lord, both concerning the congregation and the procurator himself. But both the vice-provincial and the congregation in the election of the said procurator $\frac{2}{3}$ and in other matters will consider the following things. The 1st of how much distraction, difficulty $\frac{2}{3}$ and danger there is in gathering money in parts of Japan from those who are to come to the said congregation. The 2nd that the lack of subjects in Japan is serious $\frac{2}{3}$ and great harm is done in removing from it a prudent subject $\frac{2}{3}$ who knows the language of Japan $\frac{2}{3}$ and who has experience, to send him to Rome amidst so much danger of never seeing him again. The 3rd that because the distance is so great from Japan to India $\frac{2}{3}$ and to Rome, even if very serious matters arise, unless they are such that they suffer much delay, it will not be helpful for their remedy to send a procurator to Rome, for which reasons $\frac{2}{3}$ and for others that are presented, they should not be easily, without much consideration, both in calling the said congregation and in sending a procurator, avoiding the one thing $\frac{2}{3}$

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the which, how much it will produce. And although a congregation were held every six years to discuss the same matters of Japan, it seems, although much, it would be good to send a procurator every six years, since commonly this procurator cannot serve more than to give information to Our Father about what happens, and as it takes so long before the response returns, and the briefs from Japan are sent so much from one hour to the next, commonly it happens that the affairs of Japan are found so changed when the reply from Rome arrives that what is answered will not serve and it will be necessary to do one thing for which Our Father General should be admonished of two things. The 1st, that due to the great distance there is from Japan to Rome and due to the many and great matters that occur, it would be good if the congregation of Japan also had the authority to determine and order the matters pertaining to Japan, especially in determining the expertise of things that happen in Japan. The 2nd thing is that His Paternity in the replies he gives and in what he commands and orders in Japan be mindful of the changes that happen here each year so that some liberty remains for the Vice-Provincial of Japan with his consultation to make other arrangements if time and the mandates of Japan so require, without remaining scrupulous and with anxieties, giving His Paternity to both these two things the best order and remedy that seems to him, in such a manner that the congregation has some more faculty than it now has concerning determining some things, and that some liberty be given to the Vice-Provincial, so that in events and things of much or urgent importance, it does not happen that neither by the determinations of the congregation, nor by the replies given, he remains bound or hindered in such a way that he cannot nor knows how to respond.

As for what concerns the persons who are to join the said congregation of which His Paternity says that of the persons discussed in the said formula of the congregation, come there and that Our Superiors have this, even if they do not have the name of Rectors, if they were below

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of summoning at least at least nine persons of the Company who are situated in one house, whether in diverse residences, and when they cannot come personally, they may send their substitutes in their place according to what is said in the said formula, but because in this matter there is so much falsehood of persons who according to the said formula can legitimately attend the said congregations, and it matters much to find among them persons who have much experience, until more fathers give their order, the porters of these notes or formed and suitable spiritual coadjutors will also enter or be called to the said congregation. They can be gathered together at the judgement of the vice-provincial and deputies, keeping to what is most useful according to what is said in the said formula.

As for the place, Bungo seems more appropriate for being in the middle. This will remain at the judgement of the vice-provincial according to what is said in the said formula, fearing adversity as to the time that the congregation is held. When a procurator has to be sent for the, as secretly as possible to Rome, it is fitting for it to be held at the time that the congregation that is held there is also held, to be in six years, unless or it can go together to Rome with the procurator who is sent from India, going in different ships, because it matters for many reasons and it is fitting that it be done so. And because now the visiting father goes or sends to give our father full information of the cases of Japan, it seems that it will suffice to await the response to this information before a new congregation is held, since it seems that within the said term of six years he will return to Japan.

Concerning question 15, as for these points there is no doubt but that it is exactly as is said in it. And as for what concerns the, so great is the danger in which not only the Company, but all of this new church and expansion of Japan is, of being entirely lost through lack of necessities in what concerns the temporal, and it seems without doubt and knowing his Holiness and H.H. what happens they could not fail to understand that they are obliged in conscience, at least his Holiness.

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Of attending to this holy church, especially to provide and remedy for it, of which full information should be given both to His Holiness as well as to Your Honours, by a person who has authority and who knows how to give it well, proceeding with all truthfulness, since according to what I feel in my conscience, this Japan is in extreme danger of being lost for lack of temporal means, because by losing a ship it is not seen where one can hope to have a remedy to sustain itself for a long time, unless it is quickly provided with some greater funds in the manner stated in the 3rd point.

As for what concerns the 4th point, regarding the purchasing of reochi, which is land property, without a doubt the 2nd opinion seems better for the reasons given therein; nevertheless, if in some place of Christians, it should seem that according to the notification given between the Lord of the land and the Society, in such a way that the Society could not avoid lending him some money, or from these necessities arises reochi to pay what is owed, in such a case, it seems that it could be purchased, but this should not be done except rarely, and when it seems that it cannot be avoided: and because the affairs of Japan are so unstable that sometimes it is convenient for the service of God and for the good of Christianity to arrange to sell or form to leave not only what is given to us but even exchange what is bought, it seems necessary, to remove scruples, that His Holiness and Our Father give those who govern Japan more faculty than those of other Provinces have concerning these alienations, exchanges and donations, because sometimes it is necessary to know them even though it is not without evident utility, because it cannot be known otherwise, and in this way the church would run the risk of suffering greatly.

Regarding limiting expenses and knowing this stable capital, no remedy is seen at present except to quickly use the remedy that His Holiness and Your Honours can provide by burdening the conscience of the Visitor/Provincial that he should take the care of this since he has the responsibility of Japan, procuring in this way to preserve it.

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Concerning the 14th question. It seems good to retain these places of Gispo- saqui, provided that the superior of Japan remains free, so that when oppor- tune it seems better, he can leave them, ensuring that Dom Barthome is already in charge with some Chinese who will administer justice.

Concerning the 15th question. What is said in it seems good, and thus it will be maintained from now on.

Concerning the 16th question. Regarding what pertains to the 1st, 2nd and 3rd points, what is said in it is good and thus will be observed. Regarding what pertains to the 4th, the 3rd opinion undoubtedly seems better, i.e. that neither in the residences nor the houses should the Dagicos eat together with the Brothers, except perhaps some festival day in the year to show them favour, according to what is said in the said 3rd opinion, but this does not prohibit that with a particular individual who might be a preacher or Dagico and lives a worthy life, the superior of Japan cannot dispense him to eat with ours for specific reasons. But with all diligence it must be ensured that they are well instructed in table manners and sleeping arrangements, according to the talent that each one of them possesses, and they are well dressed, both in clothing and in eating and in everything else in the manner that befits their status, and they will help to serve at the table, even though those who are already preachers will not serve at the table as nor can anyone of the Dagicos receive or give, except those who are superiors universal, who each year will make a catalogue of them giving specific infor- mation about them to the superior of Japan according to what is customary to do with our Brothers.

Concerning the 17th question, regarding what pertains to the 1st point, undoubtedly the 2nd opinion is much better and thus from now on will be observed regard- ing eating in the refectories and in the colleges, according to the universal custom of Japan, except when food is given to the Xacara of Bungo, and from now on this custom of giving food to high-ranking women with any other lord of Japan will not be introduced, since many inconveniences follow from it and in Japan it is a very obscure thing.

Regarding the 2nd point, undoubtedly the 3rd opinion is much better, and to accommodate ourselves not only in the manner of service and preparation, but also to...

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To the same things that are eaten, doing it in the manner of [the Japanese], or matter for the service of Our Lord and for what we intend in Japan, it matters much more than man can think, and by not doing so, there have been caused until now in Japan most notable inconveniences and impediments to the credit and expansion of our holy law. The 1st was that, as the Bonzes of the idols [Buddhist monks] do not eat any kind of meat or fish, seeing in Japan that we not only do not do this, but we eat pork and cows and other things perhaps considered and abhorred by the Japanese as dirty and unclean, caused very great scandal and abhorrence of us and our law to the gentiles, which was no small impediment to the conversion of the aforementioned. The 2nd was the raising of pigs and goats within our properties and slaughtering and then skinning them there, all things very strange and abhorred by the Japanese, and which no one does in Japan except some Chinese who among the gentiles are considered to be without honour, low and vile, and hearing it said that these things so alien to the esteem and reputation in which the Portuguese preachers of the law of God are held are done in our houses, always caused notable scandal not only among the gentiles but also among the Christians themselves who commonly abhor such things, whereby our law remained debased, and our appearance considered like dirty, low, vile Chinese. The 3rd inconvenience is that, as the Japanese are so averse to dirt and so clean in their way of eating, seeing the dirtiness of our refectories and kitchens, and the manner of our eating with so much fat and without any of their custom, it seems strange, and seeing the scant cleanliness that we have in our houses, in which the Japanese, especially the Bonzes, are so diligent, we come to be considered by them as dirty and of little esteem. The 4th impediment is that, as it is necessary in Japan to receive and host so frequently and to give food to many people in our houses, we are always left embarrassed, doing it very poorly, because neither the cooks know how to prepare food in the Japanese manner, nor our servants know how to serve, nor do we have or almost have any...

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The pantries and their necessary conveniences for these, and the tables, are always dirty and taste of the fat of the pig from the bacon, and we neither know nor do we know how to eat properly in the Japanese manner nor do we try to adapt to their customs, from which many other disorders follow, not a little to our detriment, losing the same Japanese who eat in our houses their good manners, not satisfying their own people nor are they themselves satisfied in our houses.

For which reasons and for their many merits, each one of us should consider what St. Paul says to this purpose speaking of those who, knowing that they could eat everything, did not have consideration for what others rebuked them for in Zion, saying that they should not use this freedom to the scandal of the weak so that it would not follow that they would appear through this wisdom, adding **sic aut peccantes in fratre et percutientes conscientiam infirmam in Christo peccatis**, and then concludes that **propter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem.** And since we see that many are scandalised by seeing us eat this kind of meat, and are tired, and it is another obstacle to the conversion of the Gentiles, weakening with this our holy law, each one should strive to overcome his own nature, adapting to the foods of the Japanese to remove this scandal, and above all the superiors should see to this, ensuring with prudence and discretion that they grow accustomed thus in the service as well as the quality of the things that are eaten and in their arrangement, conforming as much as possible to the way and manner of Japan.

With all this, condescending to human weakness, and having respect for both reasons that thus merit it, it seemed to me regarding this matter to order the following things.

That from now on in none of our houses (be it of Christians or Gentiles) shall pigs or goats or similar animals be raised, nor shall **Caengengar** be placed on their bodies nor shall other [things] be made

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Similar sounds are considered dirty and abominable in the eyes of the Japanese, but this does not prevent the raising of healthy chickens with lime, provided they are enclosed in a separate place so that they do not wander about.

Secondly, in the areas, whether Christian or pagan, where it is not customary among them to eat pork, beef, and other foods made in our way, it should not be introduced from now on unless they first try some clean things which they do not find strange, such as, for example, bread, biscuits, preserved fruits, olives, herbs and others of this kind. And when we eat with the Japanese where it is not customary to give them food in our way, it should not be introduced; rather, one should strive as conveniently as possible to avoid what has been introduced in this regard, asking that it be done without causing offence to the lords with whom this custom has been introduced, although with the Jacata of Bungo and with the Tono of Omura it seems it is not good to innovate anything.

Thirdly, in the areas where, due to the maintenance of the Portuguese, they are not so surprised to eat pork and beef as in the lands of Nagasaki, Kuchinotsu and Bungo, black people will be allowed to eat in our houses such foods, provided that they convert to Christianity, that no bones come to the table, nor such large servings that they appear unsightly to the Japanese, and the stew that is made from beef be put in porcelain dishes and not wooden bowls so that the bowls do not remain afterwards, being bad when Japanese eat in our houses.

Fourthly, the daily meal of the fathers and brothers should be with its dessert of fruit or something similar, serving according to Japanese custom, with arms and with gein, with saizei mezei, adapting it to what those who eat request, served at the appropriate time, the xiaqu of wine and the giu, and observing in the service and in the eating the order and custom of Japan.

Fifthly, although in most cases the ordinary meal should be in this manner, it may vary with those who are ill-disposed or sick, or who, on account of particular reasons approved by superiors, need something made

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in our manner, some study will be done with them conforming to what reason and Vanity teaches that must be done, and with those who write about new customs some respect must be shown at least in the year, since they cannot so easily change nor so quickly learn the ways of eating of Japan, and for this reason in Nagasaki and Omura where they write, it was asked by some to descend with them with this, so that they may become accustomed little by little, and not remove for this the ordinary manner of eating and behaving that I mentioned above.

Ch. 6. is that if I in eating abhor my charity by observing that now there are and that in the future will come to Japan and they will do what they ask to be overcome by adapting themselves in everything to the food and to the manner of eating that is used in Japan, since for many reasons that I have seen for this it would seem to import much to the service of God our Lord and what we intend in Japan to defeat ourselves in this, accustoming ourselves to their food, nor because they find in them at first repugnance nor because it seems to them that they can avoid them and that their stomachs cannot handle such foods, they tire easily desiring a change, but rather overcome where they have fallen and this repugnance because the experience we have had in myself and many others that by determining to overcome we were able to do in said matter more than we thought, and our nature in a few days accommodates itself to what man wants when he determines to do it. But because not all have the same stomach and the same health, all those will do this who can, keeping what the Apostle says **qui manducat non manducate ne spernat. et qui non manducat manducate non judicet**.

Regarding the 1st question as to what relates to the 1st, 2nd, 3rd point, what is here is well said, as to what touches on the 5th it should be known that although they are infinite the customs of the Japanese all strange and new to those born in India and Europe, all of it can be reduced to three kinds which to some others pertains to know: the 5th concerning the way that we should behave in the treatment of our affairs and persons that should be appointed to the profession and place that is suitable in Japan as preachers and for the side of the law of God and this new Church of Japan by arming ourselves in the way of proceeding that the sect leader bishops have.

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Japan. The 2nd category concerns the customs and ceremonies that we must observe, both in the Gorenir and Sabtar, as well as in Chatar, with diverse ranks of people, conforming to what is customary in Japan. The 3rd is about the custom and manner we must observe in receiving guests, to draw the Japanese to us as friends and devotees, and finally, to regulate all our actions according to the Japanese way, in the manner used by the Bongos. These kinds of customs are so important to them that it seems humanly impossible to gain any credit or reputation in Japan without them, and as we see by experience, because of this lack, we are until now greatly diminished and held in low esteem, and without doubt this was all I learned up to now, except that the greatest impediment and obstacle to spreading the conversion of all those who are in Japan be removed, for the following reasons. The 1st.

Japan is very formal in its foundations and given to ceremonies and formalities above all the peoples in the world, and for this reason has specific books and designated officials, with which they determine and regulate dress, eating, service, the order of the house, the manner of receiving guests, and finally all the particular actions that they have made their own, specific and common to people and dignitaries of any status, and besides being unknown and unheard of by all other nations, are regarded by them in such a way that if that specific due order is not observed, the person with whom one is dealing, or the person themselves who carries it out, is either offended, and so if the fathers do not observe the due order in all these three kinds of customs, they end up offending others to their own detriment and danger, or are considered barbaric people without any breeding, held in low esteem. The 2nd reason is because not knowing how to conduct ourselves according to their customs, we come to deal with them as shy, withdrawn and embarrassed people, not knowing how to act, receive guests, or respond to their ceremonies, so they end up laughing and mocking our way of proceeding, taking us for people of little knowledge, and treating us as common and lowly people, and thus we become the laughingstock of the world, whereby our Holy Law is justly brought low with us. The 3rd reason is because 83 14

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The bonzes of all the sects of Japan are held in great veneration among them, and they conduct themselves with much authority and grandeur, and as the heathens are not capable of worldly contempt, nor of our mortification, seeing our way of life so base and so despised and so different from the gravity and reputation of the bonzes, they conceive a very low and base opinion of our law, judging and saying that the law of God is as low and base as the way of life that we have. The 4th reason is because seeing the bonzes of Japan so organised and in agreement in all their affairs, and there not being on the part of God's law among us any bonzes nor our displays of the glory and reputation of the church and that which they see in us, being our ways of proceeding in everything so disordered and contrary to their customs, they laugh at and despise many things in such a way that we are humiliated, but also the law of God is lowered and the same Christians are ashamed and embarrassed by our way of proceeding. From where, in many places, the lukewarmness we see is caused in them, not knowing how to defend themselves from the heathens. The reason is because although as to the truth of the law and the inner goodness there is no comparison between the bonzes of other sects and ourselves, they adhere to our false appearances and outward shows, and cover the inner evil with an outer veneer of so many virtues that to those who have neither faith nor knowledge their things seem no less credible than ours, and in everything else they have such an advantage over us that the Japanese can hardly conceive that they have less virtue than we, because in abstinence, in the composition of customs, and in modesty in all things, and in the moderation of all their outward passions, and in maturity and prudence, and in their way of proceeding, and in reputation and authority, and in the handling of their affairs and persons, they have such a great advantage over us that I myself am astonished when I consider them; and as we have neither the gift of miracles nor prophecy, nor the grace to heal the sick, nor gifts of tongues, nor other special qualities with which the manner of our law would be magnified, not knowing the language nor conforming to their customs, we remain in comparison with the other bonzes very despised and dejected; and as all these people are set on honour and reputation, so low and bad is the opinion they conceive of us.

or not because we see customs so contrary to theirs and not a way of proceeding and not the common or cases so despised or vile that they do not want in any way to hear what we preach as something they conceive as worthless and of no esteem they even hear and are convinced by reason, they do not dare to submit and are so despised, and many even after being converted remain cold or runners. lazy if many others of no lesser quality concluded to be a necessary thing as well to have with the Japanese the necessary authority as so that it may not be diminished our holy law and so that the conversion may spread, and the Japanese may become familiar and identical, that we learn and keep the customs and ceremonies of Japan. For which, according to what is said in the 2nd point, with consultation and opinion of the Japanese we made some notices concerning the customs and ceremonies of Japan that cannot be discarded by the Society, which I commend to the superior of Japan and to all the other superiors universal and particular of the houses that they diligently teach and observe among ourselves commending to all the fathers and brothers that they who wish them may request them with diligence, since from this will follow a great fruit and service of our Lord according to what is assured here by his superiors.

But concerning this some things deserve mention. The 1st. that inasmuch as in such a General Chapter it cannot be perfected all that is necessary for the said notices, they will procure to investigate what is lacking certifying themselves of what they find doubtful and accommodate it according to the truth and necessity in what they find false because my intention is that it be done thus and that it run in everything according to the proper way of proceeding of the Japanese. The 2nd thing is that inasmuch as in them are treated many things that pertain to giving honour and authority to the fathers, let each one have warning that they not cling to them in such a way that they neglect patience, humility, long-suffering, charity and mortification, with which they must overcome their passions and their bad appetites in accommodating themselves to the foods, and to the other notices that are necessary to know the customs and make the Japanese familiar, because the reputation is to serve for this and not to be content with it.

Concerning the 1st question I will summarise it here concerning my dress or that of our dogies in the other subsequent ones. The 1st. that from here onwards my dress or that of our dogies should be uniform, and mine should not be

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Black cloth, according to what I said in the 1st and 2nd point, removing the tabs as mentioned therein. The 2nd, that the same in no way use silk, and neither hats nor excessively formal attire be used, nor large ruffs around the necks, nor silk cords and ribbons, but these may be used made of braid or woven cloth edges. As for the children, they may be adorned using these things without any detriment. The 3rd is that my ordinary dress for the fathers and brothers will be cassock and cloak with the collar raised and a gorget where it is not made in Japan but rather in Portugal, and the cassocks will be made with sleeves in the manner of those of Portugal. And although the sleeves of the cassocks, as well as the cloaks, should be wide, not as wide as they are currently used. And the cassocks may be as for the rest either in the cut of European clothes or of the Japanese kimonos. Because they conform in the sleeves and in the colour, not a little in the rest, provided that the kimonos which have the Japanese style are long, down to the ground and not cut in the manner they use. The 4th is that the fathers remove their cloaks on certain full days when they go to pay visits to great lords, especially if they are gentiles, as is now the custom. The 5th is that, because the Japanese would not wear pointed shoes in the European manner, but rather on feast days and when they make their compliments and ceremonies, they wear Chinese shoes, and in processions and when mass is said and other solemn acts are performed, it doesn't seem appropriate to appear with uncovered toes. Therefore, the fathers from now on will endeavour, for these times, to wear Chinese shoes as I have said, and perform such acts, not using Japanese sandals (zori) in them. And as for the rest of the time, both they and the brothers may use closed shoes as they wish, and also slippers, shoes, and clogs or sandals according to the comfort that each one has, this being as practical as possible, always taking into account what can be done concerning this in Japan. Because these things are difficult to obtain, it is good that the brothers also accustom themselves to wearing Japanese sandals and also the fathers, except as stated in the solemn acts, also observing in this the custom of Japan. 5th. That there be a suitable place to leave their sandals and that no-one steal the Japanese sandals and those of others, but each one use their own. Likewise, from now on, no one should go without a shirt, but rather cover their heads or heads with caps, removing them for this purpose in the sacristy. The 6th that no one use by way of a scarf...

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neither with bonnets that cover the ears nor made in the manner used by the Portuguese, and they should be made in Portugal or in Japan, and likewise they will not use, neither for the Zazoiquis nor for the Nicajos, any kind of slippers or high clogs, nor may those who have them use them as has been said. of half a vina except if due to illness or for being some more said to be. It was known to be dispensed in some things of this to defend against the cold.

The 7th. that none of them wear wide trousers when they go on the road, they must wear tight trousers, because it is not a habit but of soldiers and merchants and not of Bonzes of respect and from now on no kind of clothing will be worn except tight trousers, but than what has been said.

The 8th. that as for what concerns theological students, they too will not wear any kind of silk except some noble children of 16 years and below who from the said age may in their seminaries and universities, at the judgment of the superiors, use quimonos and silk, but after the said time they will dress like the others, unless with someone who they think will enter my house it seems to the same superiors convenient to dispense that they wear silk in the said year, as much for the sake of them as of their own relatives.

The 9th. is that so that the difference that there is between the theologians and the brothers be clearly known among the Japanese, from now on no theologian will wear black quimonos or katabira, but the quimonos and katabira will be light blue, and the black trousers shorter than those of the Brothers and made in the Japanese manner and none of them will wear Gonctes.

Regarding the 20th question, as for what concerns the 1st point that deals with bloodletting, there is no doubt but that it cannot be left to be done in any way either to the men or to the women, even the fathers have tried late to abolish both the ceremonies as well as the time and occasions in which they are to be given according to the advice and about this we have given.

As for what concerns the 2nd point about the use of silver in the churches, it is well said, always taking care to use silver justly in the places and which seem safe so that they cannot cause the danger of making the gentiles have some bad zeal out of covetousness for the said silver.

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Therefore, on the 3rd point, it seems without doubt much better, and thus it will be observed from now on, removing all the silver that is taken from Bungo, unless it is some gift, some spoon for the king. Dispose [of it] by reason of the cause why it is done, if necessary, conforming to what is said in the said 2nd opinion, and let no silver service be introduced from now on with any lord.

As for what is taken to the banquets, although with the gentlemen of the court, whether they be heathen, they cannot be excused once or twice a year, and with Christian lords, there is no excuse for making them eat at great cost many times in order to make them devout and familiar. Therefore, let both the superior confessors as well as the superior individuals of the chapters have much warning not to introduce the custom of inviting them every Sunday. Although after, there does not remain for us a certain obligation except in Jose and Fedeza, but many families are reformed by the Kempo in Kempo, as it says in the notices that were made concerning this.

Concerning the 21st question, as for what touches on the 1st point, it is so necessary to remedy the disorder that exists not only in Japan, but also in all of India concerning relics, Agnus Dei, and ashes, that conforming to what I feel in my conscience, from now on I supplicate His Holiness and Your Paternity, the General, that they put a remedy in this, not granting to those who began these countries, nor sending to those lands holy relics with Agnus Dei and ashes as they have sent until now, because they serve no purpose but to be little esteemed and all the inconveniences mentioned in the said question follow. And as for what touches on the relics, I miss their scarcity in all parts very much and it was commanded to the superiors and prelates that they keep them in reliquaries in their churches in such a way that they are sealed and gilded with due respect. Otherwise, they are shared with saintly happiness amongst men and women, as all relics should be. And as for the Agnus Dei and ashes, although it seems good to use greater liberality, nevertheless, it is seen that they fall into notable depreciation, being sent in such abundance, and for this reason, I ask Your Paternity that as for what touches on this religion, you decree some remedy regarding this.

But to do my part in what I understand I must do, and to remedy the disorders that I see follow from this Christian flock, it seemed necessary to me to bring forward the following things: The 1st, that (removing the reliquaries that the fathers and brothers...

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for themselves, nor all the other relics of the bones of Saints that they may have, they should give them to the universal superiors, and particulars of the houses, and they should place them in reliquaries or in some jewels, keeping them with decorum. Well guarded in the altar or in another place that seems most convenient to them, so that they may be respectfully adorned at their times of the Christian months. I decree that no father nor brother, not even the superiors, should remove them, nor having removed them from here forward, give similar relics to anyone outside, not even to those of the same house, such as doctors and boys, and only to the universal superior, I suppose, that I give this faculty of being able to give some relic of bones of a saint, provided that the following conditions are met. The 1st that they are not given except with consultation and only when it seems that it cannot be excused for just and very serious reasons. The 2nd that they are not given to be carried with them, but so that they may have them in their oratories in well-made and arranged reliquaries, which the same lords will order to be made before they are given to them. 3. The same superior will give them to them when they have them, and in no way will they give relics in papers without having reliquaries well arranged, greatly lacking them as they should be lacking. That in giving these relics, he should be careful not to displease many by wanting to please one, and that for this and for the reasons that are given in the said question, it should not be easy to be persuaded that they cannot be left ungiven.

Commentary on the 2nd point of the other relics that are not of the bones of Saints: I strongly agree. For I decree the opinion that the said relics should not be given except plainly by the universal superior, and they should be stopped as it is pointed out in them. And I commend to him as to the other superiors and those of the houses particularly that they provide as many as possible without scandal and disturbance, removing not only for the superiors, but also for the doctors and boys of the house, the relics of the bones of saints that they may have, if some leave them, they should ensure that they are persons who live cleanly and keep the law of God.

As for the 3rd point, without a doubt, I prefer I decree's opinion concerning the Agnus Dei and the beads, but still, so as not to cease with such rigour, I say the following for the brothers from now on concerning Agnus Dei, that they should not give them to the lords, nor even to the doctors, nor to those of the house, but that if they have more than those they use for themselves, they should keep them.

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To the superiors, in whose houses they are, I say that none of the fathers newly arriving in Japan should give either beads or Agnus Dei in the first year that they govern those from outside or those of the house, but keep them thus guarded until they have more experience of Japan. Clause 3: I say that it will be better for the fathers to content themselves with not giving the said things without particular licence from the superior in whose house they are, but when it seems convenient to them, they may give them, afterwards demanding some pyros from those to whom the fathers give them. Retaining them, let them be careful about the cause mentioned in this second opinion of the third point for the reasons stated therein, taking care in every case that these things are held in due esteem and the Christians are edified. Fourthly, I say that it will be good for the fathers, in order to satisfy the Christians, to give them Mamoures, which will be of ten or six kinds, so that all may use them, these not being inventions of mothers, but by the universal superior of Japan, so that various varieties are not introduced, and with this, everything dealt with in the questions of the Consultation is answered.

These resolutions shall be observed in all cases by the fathers and brothers in the manner stated therein until the Reverend Father General commands otherwise concerning them, and both these resolutions and the correction shall be written in all the houses where there are a number of the children together in the book of obediences which they keep for this purpose and for exercising therein the other things that shall be ordained from now on by the superiors according to what the Reverend Father commands. The superiors of the houses shall read these resolutions several times, ensuring that they are observed. In Eroshia of the Magi, 6th of January, 1583.

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Peace of Christ.

Very Reverend Father in Christ,

Contained in this book are not only the rules regarding the offices and responsibilities applicable to Japan, but also the obligatory reasons as assigned by Our Holy Father, as well as those of the Visitor, which will be drawn from the general consultations and congregations that will be held in Japan. However, of these matters, some pertain solely to the Superiors or Rectors and others as well, but more especially to those who are in the residences. Therefore, the Rectors themselves are required to inform those under their authority about the said matters and not simply the principals, as it seems to me fitting to indicate here all such things. And the Rectors must give these matters to the said fathers so that they may have them with them. But so that this is done in the same manner and all in one place are kept in good order, nothing should be written again in this book after what is already written here. I have done nothing more than indicate some matters which you must give in writing to the disciples, which you will draw from what is written in this book. These will serve all those said [fathers, for their] writings, along with their book covers. Greetings in commending the said Fathers Rectors that twice a year, thus, they should give news of the vows made and hold their conferences with all the fathers of their residences, reading to them the causes treated herein, and with them the doubts and difficulties that occur regarding them, so that they may put into practice the things which are to be given in writing, which are as follows.

First, you will give the rules and responsibilities for the fathers of the residences in Latin and Japanese that are established.

Item: Fourthly, in the residences, there are officials who can manage the offices, and this with the order and distinction with which help is given in the Colleges, so that neither is the Rector bound by the rules regarding the said offices, but if, for the convenience and betterment of their houses, they wish to take on some of them, they should ask the *yacuxj* or other with whom they have in their houses or residences the power to do so.

Item: Of the obligations of our Fathers General, the following things will be provided to the fathers. Firstly, the cases reserved for the hand of the superior, which are with their admonitions.

Item: Paragraph 1 with 3 of the obligations of our Father General concerning mercenaries.

Item: 8, 12, 13, 15, 20, 23, 24 of Chapter 4 of the other obligations.

Item: Of Chapter 6 of the said obligations, numbers 2 and 5 will be provided.

Item: Of the obligations of the Father Visitor, the following matters will be given to them.

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• Chapter 1. Which deals with the Rules, shall be given in its entirety from paragraph 1 to 8. The rules begin with this Summary, like the common ones of the Society, to be observed all etc. – Item. All of chapter 2, which deals with matters of war. Item. Of chapter 3, which deals with young men and people to be avoided, shall be given paragraphs 1, 2 and 3 to 8. – Item. Of chapter 4, which deals with capital, expenses and gifts, shall be given only up to paragraph 8, which begins "an account should be kept" up to those words which say "with the Kings according to the same rule" etc. – Item. Of chapter 5, which deals with the Preservation of the Way of moving the Brothers, shall be given from the place which begins "In these" only up to paragraph 9. Item. Of chapter 7, those in the college, but also those who are dispersed through the residences, etc. Which deals with the eight, up to the end of the chapter. – Item. Chapter 8, which deals with poverty, shall be given in its entirety. Item. Of chapter 11, which deals with the sick, shall be given paragraph 1, 2, 3 and 4 up to the end of the chapter. Which deals with paragraph 1, 2, 3 and 4 up to the end of the chapter. Item. Of chapter 12, which deals with the vestments of ours, shall be given in its entirety. Item. Of chapter 13, which deals with the conversion and teaching of Christians, shall be given from paragraph 15, 2 up to the end of the chapter. Item. Of chapter 14, which deals with cleanliness, which must be maintained in the houses, shall be given paragraphs 3, 4, 7 to the end of the chapter. Item. Chapter 15, which deals with how to entertain the priests in the oblations and masses, etc. Shall be given in its entirety. Ut Jacet. Item. Chapter 16, which deals with the confessions of the sick, shall be given in its entirety. Item. Of chapter 17, the following applies to the priests of the residences in this manner. All the priests who are in charge of the residences. Shall write at least twice a year to the Very Reverend Vice-Provincial as well as to the Visitor when there is one, to inform how matters proceed. And being in India, they shall all write to him once a year, and when there is no Visitor or Provincial in India. Likewise they shall report annually the matters of buildings that they construct in their residences, without fail by September they shall send them to their rectors so that they may, in accordance with the agreement of all, compile a brief summary of everything to send to the Very Reverend Provincial so that he may inform himself, but when writing they shall describe matters in detail...

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It was decided publicly, at home, in a place where discussing these matters would offend no one. And especially, care should be taken in discussing the particular cases that are touched upon in the confessions, due to the danger inherent in this.

Also, Chapter 18, which deals with some matters without general prohibition, should be withheld.

Also, Chapters 20, 21, 22, and 23 will all be given to them as they stand, and in them is discussed the brevity that must be observed in various matters.

Also, the fathers of the residences will make the brothers aware of the present necessity to observe these matters, so they may put them into practice.

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Rule for rectors adapted to the residences of Japan and extracted from the various rules of office of the Society. ~

Concerning those things which pertain to his person and the administration of his office. Chapter 1. ~

1. Let him strive with all diligence to be such as is desired in our constitutions, and let him understand that the care of the rectors and of his important office has been placed in him, so that with prayer and holy desires he may sustain not only our own, who are in the various houses under his jurisdiction, but also those outside, as if by his highest [efforts]. And whatever things anyone who is in charge ought to desire for their own and others' edification, according to the method of our institute, he should first strive to provide himself.

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4th Request 5th Reply 8. He should receive and diligently ensure the observance of customs approved by the General, Visitor, as well as the Vice-Provincial. However, if any other custom has been introduced since the previous one, he should not change it without consulting the Vice-Provincial, and the latter should not introduce any new custom without the approval of his superior.

5th Request 6th Reply 9. Because the shortage of workers from amongst our own does not allow it, he may appoint preachers from catechists for teaching and ministries, and provide them with his own and the rules of Japan adapted by the Visitor for each; he should visit them sometimes, and as he commonly judges in the Lord, so he may retain them in the same ministries or allow them to depart from them. However, because some offices require experience to be done well, the fathers who have the care of the residence should not change them without permission from their Vice-Provincial. Nevertheless, noting the shortage of workers and the necessity and spiritual benefit of both temporary and permanent ones, he can consult with his advisors and make changes. Although those found suitable should not be readily changed.

6th Request 7th Reply 10. He should take care to provide the Officials with necessary subsidies lest they become exhausted by their labours, and when they have spare time, he will ensure that they employ it customarily in divine services.

7th Request 8th Reply 11. Although it pertains to the superior to designate confessors to his subjects, he will not appoint a confessor in those matters without the approval of the Vice-Provincial.

8th Request 9th Reply 12. Although he can by virtue of obedience, he should do so only very rarely and for a serious and urgent reason.

9th Request 10th Reply 13. He should impose ordinary holy penances such as eating standing, behind the refectory screen, as from collected alms, praying in the refectory, confessing one's fault, public discipline, and the reduction of food to bread and water: which in those residences should be fittingly and only before our own, and are to be imposed at the time when they meet each month, and then the catechists should not be served at the first table. Public rebuke, unless the matter demands it, should preferably be given privately to some of our own.

14. He will provide with less anxiety for other residences under his care than the one in which he himself resides, understanding that not only the care of our own, but also of those outside, has been entrusted to him, and he should also cultivate those outsiders entrusted to him, and diligently strive with divine grace to spread the faith of our Lord Jesus.

10th Request 11th Reply 15. Just as it pertains to the rector to make decisions regarding the rules, constitutions and decrees of the general and particular congregations when necessary, so too when he disposes in matters of greater importance, which seem urgent, and in which the Vice-Provincial's reply cannot be awaited without serious inconvenience, he should first inform him of such a decision and its cause.

11th Request 12th Reply 16. The names of those who have taken the usual or simple vows should be written in the book designated for that purpose.

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are not kept; In the professed, indeed, with the three vows formulated, when the names of those admitted; in the religious, however, after two years when the names of those celebrating the mass annually in place, and the Bishop in good standing constitutes.

17. What faculties it may have partly in those things, which the same rules concede to them. Rect. 12. partly from the summaries of the common meeting of the combined faculties of the past it understands, which in these, Rep. 153. what it does not know, let it be returned to the superior.

Of those things, which will aid the superior for good administration. Chap.2.

18. Let him have some assistant, whose work he may use in those things, which he himself From the smallest. cannot easily do perfectly, according to what has been prescribed to him by the superior: who Rect. 13.a indeed should observe the rules of an assistant. Not only with the other professed brothers, but with servants, and all the other servants, being solicitous lest he and his other Officials de- part from their Offices omitting others, which may impede

19. Every other week, or at least each month with his consultors, let him con- Rect. 14. a vene, (unless for an emergent matter something would have to be consulted extraordinarily) concerning those mat- Rep. 15. a ters of greater moment, which on account of the variety of times and affairs occur, with them having been heard the power of deciding on particular matters will rest with him. Cases he will know, which the Vice Provincial will designate to him: besides which not only with extra- ordinary brothers, when there is need, but also some external men tested and familiar with the church let him consult, so that known the Japanese way of customs, which is so distant from Europeans, he can better and more securely decide, what will have been more agreeable in these matters.

20. Let him receive other consultors, all of them, who propose something to him, freely and kindly, Rect. 15. a and especially him, to whom the office of admonisher has been committed: let him ensure that by our men, Rep. 164 what has been prescribed in the written rule, are accurately observed

21. Each week, as opportunity presents itself, let him write to the Vice Provincial according to the prescribed formula about the state of persons, and all matters, not only what is between us, but also what through the mini- Kind. 2 or 3. stries of the society towards outsiders both at his own house, and in other residences entrusted to his care are done and not only in those things, which they will know correctly, but also other affairs which safely and as can be done, let him take care that he knows all things as if present with the Vice-Provincial and all other things, which have been prescribed in the formula for writing, let him observe.

22. Let him have a book, in which are written both visitations approved by the General, and Rect. 16^a other ordinances of any superior, which they send from the General: and what will have been perpetual, separated are noted from those, which are temporary. Other matters indeed, which the Visitor and the Vice Provincial shall have prescribed, let them be written in another part of the book.

23. Let him take care to fully complete the Institute of the Society, the Apostolic letters,
the constitution, Rect. 17. a
Rep. 18. a

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Rach 18th Prep. 19

Rect. 19th and of the decrees of general congregations, but especially the particular, chosen regularly from both the common ones, and from those of his Office and of others who are subject to his care, and from the concise summaries of the faculties of the Society (all of which he ought to know by heart), and from the observation of received customs, and finally from recourse to his superior in those matters about which he will be in doubt.

24. Let him keep a book, in which he records whatever things occur to him from time to time concerning the good of the house and the state of the residents, lest they slip from memory, especially those things about which he thinks he ought to write to the General, as vice-Provincial.

25. In occurring needs, common and private, he will be able to apply Masses and prayers, moderately however, according to the number of persons and the custom of the Society. Prep. 20.

Concerning the care of our members in spirit. Chap. 3.

Rect. 20th Prep. 21. 26. Let him take care that everyone renders complete obedience to each in his office and to himself and everyone; let him strive to offer them an example of obedience, which each one knows he ought to offer to his superiors.

Rect. 21st Prep. 22. 27. Let him endeavour that the constitutions and rules, which can be observed in these residences, are observed, and that the members of the residence also observe their own parts of the rules: let him watch over all domestics with all solicitude and defend them from those things, which can be harmful, at home and outside, both by preventing them and, if any ill should happen, by applying a remedy, so that they may advance in virtues.

Rect. 22nd Prep. 23. 28. Let him ensure that an account of conscience is given to him as to others deputed by him in their appointed times, according to the manner prescribed in the office of Provincial, and the instruction for rendering an account of conscience, indeed by the professed and formed coadjutors once a year, by others twice a year, and let him also assign some more mature fathers, who may receive general confessions, unless the vice-Provincial is then present.

Rect. 23rd Prep. 24. 29. Let him be mindful also, besides the professed and formed coadjutors twice each year around the feasts of the Circumcision of our Lord, and of the Apostles Peter and Paul, having conferred with them, to promise those things which are usually made.

Rect. 24th Prep. 25. 30. At least each month, on the first Wednesday of the month, let him make an exhortation to our members, or let someone else who well understands the reason of our institute make it, in which there should be discourse concerning the observance of the constitutions and rules, concerning brotherly charity, humility, patience, mortification, and other virtues, especially concerning piety; and to this also, those who can conveniently join from that residence, let them participate. Although in place of the exhortation, a spiritual conference can be held with them on the same

subject, however, if on Wednesday some solemn day should happen, let the exhortation be transferred to Thursday.

Rect. 25th Prep. 26. 31. Frequently, and with a great show of charity, let him address his subjects, and let him look after their needs, not only of the body, but much more also of the soul with paternal affection.

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32. The Prefect of Spiritual Matters will have special care of the sick and afflicted, and of encouraging the lukewarm, procuring remedies for infirmity as necessity dictates, such as, in more frequent cases, spending more time in prayer, performing exorcisms as appropriate, undertaking some penance, reading some spiritual books, and similar things.

33. In imposing corrections and penances, he will have regard for the disposition of individuals, and for the edification of each one, and their particular [disposition] for the glory of God.

34. Unless prudence applied to particular matters dictates otherwise, he will observe the following in corrections: that those who sin are first admonished with charity and gentleness, secondly with charity indeed, but in such a way that they are suffused with shame. Furthermore, things that instill fear should be added.

35. For public failings, penance ought to be public, declaring only those things which contribute to the edification of all.

36. The confessor will be able to delegate, so that others, whose actions he approves or disapproves, take on his duties, as each one sees fit to undertake for the greater benefit of his flock.

37. In granting the faculty of fasting, as also in conceding other penances, he should see that he does not exceed the measure of secret reason; and he should strive so that all understand that it does not pertain to singularity if some fast while others do not, provided that a regulated and customary habit of fasting, which is not an established custom, is not introduced.

38. If any should deviate from righteousness, let him guide them himself in the way of the Society, towards whose institute he should take care that all are well disposed, and he should endeavour that ours are accurately trained in imparting some spiritual exercises, after having themselves experienced them more fully; and that they retain the methods of praying and giving spiritual direction, as our Father Ignatius teaches in the book of exercises, and that they make themselves very familiar with that book.

39. Mutual diligence between all, especially between European companions, must be procured, and neither are disturbances among any of the household to be tolerated or endured until the matter is resolved; and he should see to it that due satisfaction is immediately rendered for the sake of mutual harmony.

40. To preserve the same unity on the part of the Europeans, he should first diligently ensure that, as far as possible, they learn well not only the language, but also Japanese customs, and adapt themselves to them with equanimity; then, that henceforth our Japanese treat them with great demonstrations of love in all things as they would treat other European brothers, so that they show themselves well-disposed and amiable towards all other Japanese, both those of the household and outsiders. Finally, that they sympathise with them as new plants in Christ, and patiently strive to nurture them with sound doctrine and the example of their lives, like kindly mothers.

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41. He should take special care of the Japanese, that they not only sincerely communicate all things, even internal matters, with their superiors, but also outwardly interact with the European brothers with a certain familiar and easy conversation. Then, that they willingly adapt themselves to ecclesiastical customs, rules, and institutes of our Society, even if it contradicts Japanese customs. Finally, that they show compassion to the Europeans while they are ignorant of the Japanese language and customs, kindly teach them, and love and esteem them as parents and teachers, burning with zeal from far-off regions to Japan, that they may make them certain of profit.

42. If anyone is convicted of being the author, in his own right, of division or dissension among those who live together, he should be most diligently separated from that congregation like a plague, which can greatly infect it, if a remedy is not applied immediately.

43. Great consideration should also be given to the Dogicos, both with regard to what pertains to the body, that they may live cleanly, and much more with regard to what pertains to the soul, that they may advance in learning and virtue. Those of them who have served as preachers, being more advanced in age, having heard the superior judge with his consultors, and setting a good example to the others, shall eat separately from the others, and sometimes also with the fathers when they travel through the villages, and shall be adorned with other privileges according to the superior's judgment, so that they may persevere with a more willing spirit in the ministries of the Church. To admit to this rank of Dogicos, or to dismiss one admitted from the church, pertains to the Vice-Provincial: and in his absence, if there is danger in delay and his reply cannot be awaited, to the Rector.

44. Regarding absolution of reserved cases, if, God forbid, it should be necessary, according to the various Congregations and Responses of the Society, he should understand that they are reserved to him, unless he reserves it for himself in some case with the Vice-Provincial, and no one lower than a rector, even if he is a minister, so that in the rector's absence one may be substituted in his place, has that same power. He himself, however, should ensure that he has and observes the rules regarding reserved cases prescribed by the General.

45. He himself, as well as all other priests who seem suitable to him, according to the constitutions, sometimes during the year, especially when they communicate monthly, should perform those offices of humility which can conveniently and with edification be done in Japan, such as reading and serving at mass, sweeping the house, washing dishes, washing each other's feet, and similar things.

46. He should see all writings and letters that are written to members of the household, and those that they write to others, or he should appoint some trustworthy man for this, and once read, he should return them or not return them, as he judges more expedient in the Lord. However, when they live in their residences without a superior, they will be able, according to arising occasions, to write and receive letters as needed. He should not allow anyone to write vain things, or which might give offence in any other way: nor should he allow anyone to have a seal without the Vice-Provincial's permission.

47. He should not have weapons at home, but if they are necessary in any place by order of the judge, they should not keep them in a public place, but keep them secretly, nor should they have useless [text breaks off here]

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This instrument remains, except that lascivious books, which are useless, and no unsuitable recreations be introduced into the servant church, in place of the same Provincial's index.

Of the Salvation of Souls. Paragraph follows.

48. Bearing in mind that it pertains to the Society's purpose to strive for the salvation of souls, and their perfection with divine grace, Prep. 37, therefore it should be seen whether ours have zeal for the salvation of souls, and whether they diligently and heartily procure their salvation, or whether they, whom holy love of God impels, not only sustain the toils of life with immoderate labours, but much less exhibit negligence in aiding the populace.

49. Each year, he himself shall visit, at least once, the individual residences that are under his care, and he shall take care that the companion priests make the rounds of all the churches and villages pertaining to him, doing the same; they shall hear the confessions of all the inhabitants, deliver weekly doctrine, and cherish [them] with the other sacraments, and the ministries of the Society; so that they may better perform all these things, and not reside in one place longer than is fitting, nor carry a large household, nor finally be occupied with too much unnecessary business.

50. He shall work with the Vice-Provincial, that (insofar as the shortage of workers allows) there is no lack of our number of fathers and brothers necessary for cultivating the Lord's vineyard, lest, if they are too few, even with good intention, they be overburdened with work: this same number he shall strive to promote by example, himself also undertaking the burden of cultivating the Lord's vineyard: and he shall beware lest he distract them from their residences and ministries, so as to look after his own house: when, however, they are absent from their residences on account of pastoral duty, with that charity which pertains to the Society, let one help the other, so that they be unwilling to use a similar necessity.

51. He shall ensure that the ministries of the Society are exercised by ours, according to the Vice-Provincial's prescription, Rect. 66, and according to each one's talent, not only in their own church, but also in other affiliated and [other] places, as much as God permits. Specifically, however, let him heartily embrace the instruction of boys and ignorant persons in Christianity, truly a ministry proper to our vocation.

52. The spiritual means, which may be used according to the Institute of our Society and the good pleasure of the superior, Miss. 11, are almost always the ministry of the word of God in preachings, catechism explained, private exhortations, conversations explaining divine matters, the administration of baptism, confession, and the other sacraments, leading the Spiritual Exercises, reconciling dissenters, and public declaration of adapted doctrine to boys and other unlearned persons.

53. He will be able to attend to corporal and charitable works, as spiritual [matters] permit and strength allows, Miss. 12, such as visiting the sick, helping others by burying the dead, and, as is permissible, relieving the poor in the same way.

54. Since frequent use of the Holy Eucharist has always been very useful and commendable in Holy Church, he shall take every care that his church shall not lack the frequent nourishment of this divine sacrament; therefore, let the Japanese Christians know, according to the Apostle's precept, how to discern the Lord's body.

and showing themselves worthy, so that they may magnify that divine bread, giving themselves and being admitted to it: let them prove themselves more fully who for the first time desire to receive this sacrament. Unless they have first frequently confessed, and a circumspect inquiry has been made concerning their life and reputation, they should not be admitted. If any father of a different residence requests this sacrament for the first time, it shall not be granted to them in any way without the permission of their own father. Those who newly undertake the care of any residence, before the year of their first arrival is completed, should not admit even their own subjects, unless in some case some special reason persuades otherwise.

55. Remind them that the Apostle ingrained that the weapons of our warfare are not carnal, but spiritual, against the power of God, and that in the continual occasions of wars, which truly prevail among the magnates of Japan, he should neither intermingle himself nor allow his own to be intermingled, but should accurately observe what has been prescribed in this part by the Visitor.

Missions. 14. 56. When human means are not only to be employed, but also, when necessary, more prudent religious men are to be sent to those places, with divine help and our institutes more fit, especially where one is more trusted, God must be prayed to that He may give to all the true efficacy necessary for achieving the proposed end.

Missions. 15. 57. It will be expedient for some to follow that rule of charity by which the Apostle became all things to all men, so that they might gain all to themselves, so that in the beginning they adapt themselves to the temper of those with whom they are dealing. Whatever reason and method demands, so long as they remember to lead them finally with God's grace to that which will be shown to be more conducive to them in the Lord.

Missions. 16. 58. Let him strive to maintain greatness and evenness of mind, so that he may be superior to prosperous successes, and adverse events, broken by no outcome, nor losing anything of religious modesty, nor of holy liberty, nor of well-conceived self-esteem, which is necessary for gathering success.

Missions. 25. 59. Since on account of no occupations is the study of one's own perfection to be permitted, let it be diligently considered, lest ours, under the pretext of procuring the salvation of souls, forget their own perfection, thus inadvertently endangering their own salvation. But let them frequently reflect on that saying of the Lord, who profits by gaining the whole world, yet suffers the ruin of his soul? Let each one fulfil for himself that saying of St. Paul: attend to yourself and to doctrine, persist in them. By so doing, you will save both yourself and those who hear you.

Missions. 26. 60. In this matter be cautious that ours do not diminish the exercises of conscience accustomed in colleges and houses of prayer and self-examination, unless sometimes necessity, or some charity in a certain case demands it to be done. Let them avoid excessive secular conversation, or conversation which savours of the secular, but in all things let him present an example of integrity and gravity according to the regular institute of the Society, observing both those which are common to all, and also those

proper to the residences themselves, as far as the place allows; let him not omit their observance.

Priests. 45. 61. If anyone is to be promoted to sacred orders, or in confessing, or in the office of preacher...

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You shall see to it to advise the Vice-Provincial, to whom it pertains to appoint external preachers.

62. And if it is the proper duty of a superior to diligently and faithfully govern the house entrusted to him, nor should he neglect his duty for any other reason whatsoever, nevertheless in those houses where they cohabit and are few in number, he ought not only to hear confessions and perform other ministries of the Society himself, but also to set an example for all the others by his own conduct.

63. Lest the new Church be burdened by a multitude of precepts, which, if published before the due time, both oppress the newly converted to the faith and turn away the heathen from embracing the faith, he should take care that no precept be published under his jurisdiction for binding the populace without the permission of the Vice-Provincial. Truly, in matrimonial cases or difficulties, for the security of all rectors, he himself will follow the procedure prescribed by the Visitor, both in those matters and in other more difficult cases to be determined.

64. He should ensure that each of the fathers in his residence keeps a book in which he writes the names of those who are initiated into the sacraments of baptism: and in another part of the book, the names of those who are joined together by the sacrament of matrimony. And he should have another book in which an inventory of all the movable goods, which are proper to each residence, should be written, and when he moves to another place, he should hand over the same book to his successor.

On Domestic Order. Chapter 5.

65. Every day after morning prayer, as much as can be done, let the sacred rite be performed in the church at a suitable time and away from those outside the convent, which one of the brothers, as conveniently as possible, should serve, and let all the others who are not priests be present, unless to some, for particular reasons, another time has been granted for hearing mass.

66. When ours are about to approach holy communion, especially on Sundays, he should see to it that they do so in the church, in such a way as is possible, separated nevertheless from lay people, as the place allows.

67. The distribution of the hours and the same order should not only be most diligently observed in his principal house and signified by bells, but also, as God will grant, in the residences; let someone be assigned to observe whether all attend to these [hours and order], assigned to prayer and the other exercises, which he himself should also sometimes do.

68. He should have a particular care that the house be clean, and all things everywhere decently placed in their places, but especially in those areas which can be seen by outsiders, and let someone always be appointed to this duty in his house.

69. He should appoint a Syndic of the house, where he should not use his services in place of a minister, whose duty it will be to observe in all things which pertain to its good condition and outward decency, by inspecting the church and the house in public places, and by referring anything which concerns the community to the superior.

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Decr. 50. 70. After the midday meal, the bell for supper should be rung at least eight o'clock, Prag. 52. indeed, somewhat later for the morning snack, given the summer days and the slow pace of the region. However, from the time our men retire to their rooms until the bell by which they are awakened, six hours.

Rect. 51. 71. After the blessings and thanksgiving following the meals, the use of the Roman breviary, in Prag. 55. the first Mass should be followed. But in the second and private masses the old blessings and thanksgiving can be retained, which ought to be taken and devoutly performed by each.

Rect. 52. 72. In Mass, priests should precede others not promoted to that rank, but neither Prag. 59. among priests, nor among those who are not priests, should any order be established; the superior himself should ensure that he is present at the first table.

Profecti lechy 73. At the beginning of both dinner and supper, something from some pious and easy book should be read, ad missa. 5. such as from the annual letters, or from the rules at the beginning of each month or from the martyrology after evening prayer, with sufficient time, so that whoever reads may be able to complete it in the same first mass. The end of scripture, however, is understood in the aforementioned rule even when it is not being read.

Rect. 53. 74. After dinner and supper, however on Fridays, after Compline is sung, Prag. 56.a half an hour of religious recreation is prescribed. These should be done in a modest manner, in one place.

Prag. 57. 75. Conferences on cases of conscience should be held every week, when there are at least three priests in the house, presided over by the superior himself, so that someone may be able to explain and define more clearly the matters being discussed. What is done there should be recorded with each monthly meeting.

Provi. 53. 76. Let our men not ask anything from parents, relatives, or friends. But if some alms should be sought because of the needs of the house, let them be sought in common and not individually. Be careful not to be burdensome or troublesome with words when asking for alms, and not to be prejudicial to the poor of our institute when collecting or delivering them, regarding the free exercise of its ministry.

Provi. 54. 77. The Vice-Provincial should understand what alms, ordinary or extraordinary, should be given to external poor people according to the resources of the house.

Mission. 22. 78. The new church of Sacroponioru should be more instructed in divine worship, that confraternities should be established and promoted according to the order prescribed by the visitor; regarding other new ones to be established, he should do nothing unless he first consults the Vice-Provincial.

Minicht. 1. 79. If anyone in the house is to check every night whether the doors of the house, by which one goes out in public, are properly closed, and their keys should be handed to him, or to another to whom the same minister has entrusted it. Of those things that pertain to temporal affairs. Chapter 6.

Rect. 57. 80. Each month by the Procurator, if there be one, or by him whom he designates as his assistant Prag. 60.

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81. Money, from whatever source it comes, if it is of any significance, should be deposited in the designated Procure. Ileg.r chest of which the superior himself should possess one key, and the procurator, if there is one, another key, and the one who acts as the substitute for the Sabet should keep the other key for safekeeping. In the same chest, a book should be kept, in which the sum of money, both that which is brought in and that which is taken out, should be recorded. If at any time, compelled by necessity, it is necessary not to put money into the chest, nevertheless the sum of receipts and expenses should be immediately recorded in the same book, as if it were deposited in it.

82. Whenever he receives money from the chest, its sum and the date should be recorded in the book of accounts Procurat. Ileg.6. which he himself, or the one who acts as substitute for the Sabet, keeps, and in another part of the book, the account of expenses should be recorded; the result will be that the one who, as substitute for the Sabet, provides money to the buyer for daily expenses demands from him a summary of the list of expenses to record in his book.

83. He should take care that all things, especially those meant to last, are bought at the best opportunity, lest he be forced Procurat. Ileg.9. to acquire them not as good, or not at a fair price. He should also be careful lest, while saving too much money, and.10. he buys poor or unhealthy things, whence [follows] the question whether the things that have been bought are preserved undamaged.

84. He should understand that all things that have the appearance of secular business are completely forbidden Procurat. Ileg.12. to himself and to all of us.

85. In those things which pertain to food, clothing, and housing, and other necessities of the body, Rect. sp. he should ensure that, although there should be that which proves inner self-denial, it should not be Reg. 61. through starvation, whereby nature will be substituted. He should suitably ration things for both Europeans and Japanese in the Lord; and in similar foods, he should consider custom and quality such that the main [consideration] should always be humility, poverty, and the edification of the prudent, which we should always bear in mind.

86. He should frequently observe that nothing of necessity is lacking or is in excess, having careful consideration Ministri.5. for wrinkles, which in the care of the body generate less concern for themselves.

87. So that our men who live in the residences may more freely visit the surrounding villages, and not be detained by anxious care and concern for material things, all necessities should be provided Rect. sp. with great charity by the Rector, according to what has been prescribed by the Vice-Provincial. 88. Great care should be taken of the sick, and what the physician prescribes should be diligently observed both in diet and Reg. 63. in other matters, and he should ensure that a physician is present, visits the sick, and makes sure Perfect infirm.3. that no one exposes himself to the danger of illness through excessive bodily fatigue, or by any excessive work, or for any other reason.

89. If anything is sent by anyone from outside to any individual of those who dwell in the house, Rect. 60.a it should be accepted for common use and distributed to the one to whom it is sent, by the one who sends it. Reg. 6p.

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Rect. 62. Pap. 67.

in disputed matters, let them be judged fairly. 90. Let him avoid lawsuits and external affairs, nor undertake anything without consulting the Vice-Provincial, nor respond to those who challenge him unless compelled.

Rect. 63. Pap. 68.

91. If the goods of any deceased member are to be distributed, if there are contracts to be entered into, if the building of any house is pending, and extraordinary expenses are to be made, or if goods are offered burdened with some obligation, he should refer the matter to higher counsel.

Rect. 64. Pap. 69.

92. He should accept no deposit of money without the most urgent necessity, and no other things unless cautiously and where they belong to those to whom we owe much, or otherwise cannot be refused without great offence to duty. He should send absolutely no permanent deposit of money to Amacao, nor permit others to send it.

Rect. 65. Pap. 70.

93. He should not permit anyone to be examined in civil cases, let alone criminal ones (unless someone who has the power to oblige to sin compels him) without permission, which he will give minimally, unless in cases pertaining to the Catholic religion or otherwise pious, and so that they proceed in such a way that they do not result in harm to others.

Prefects of the Community 14 and 13.

94. Let him ensure that no alms are accepted for our use for the performance of sacred rites, the hearing of confessions, the administration of other sacraments, so that in accordance with the laudable custom of the Holy New Church regarding offerings, he should take care to have a good, reliable man, through whom those things offered by Christians are distributed to the poor and catechumens, as if for a church meal, so that all understand that they are in no way accepted for our use. But if he cannot find such a man in his residence, he himself should distribute them for the same purposes. Let him also ensure that there is nothing extraneous in our coffers, either for our own use or for the use of others.

Prefects of the Community -30-

95. Let him keep a book in which the accounts of alms given for the uses of the community and expenses are kept: and whatever is given for the uses of the church should be spent on them and not consumed for other uses.

On communication with outsiders and gratitude towards founders and benefactors. c. 7.

Rect. 71. Pap. 72.

96. He should not allow ours to visit women, or to write to them, except in necessity, or with the hope of great fruit; nor should he permit companions, unless to men of proven virtue and reliability. When, however, someone goes to them to hear confessions, or for

some other reason (who should send someone with him), unless that one is a theologian or another, he should be in a place from which he can see them, as much as the arrangement of the place allows.

Superiors 71. ExProp. 73.

97. There should be an honourable place, as close as possible to the church, designated for receiving women as they approach for the purpose of receiving the first sacrament. They should not be permitted to enter the interior of the house, unless they are among those for whom this cannot be avoided without scandal, who, although important by reason of their nation, status and qualities, should be received with some indication of brevity, not seeking prolonged conversation. But rather, however important the woman, without engaging in lengthy speech, one ought to do everything towards maintaining modesty so as not to...

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98. Those in Japan cannot be excused from offering small gifts according to the custom of the people to magnates. He should diligently ensure that these are such as befit our poverty and character, and that no abuse is introduced into the Society, that the small gifts are holy, and that they do not exceed the standard set by our Visitor.

99. He should adjust the matter while striving to make the magnates and other leading men devout and familiar, introducing a certain moderation at home which, in the course of time, might become more serious and difficult to remove, as if one were to receive each noble guest with specific entertainments and banquets, and other similar things.

100. It is difficult in Japan for our members to refrain from taking food with outsiders; however, care should be taken that this is not done without permission, nor frequently, but rarely and with reasonable cause, which will need to be clear. If any outsider is seen to have intruded at the refectory table – those outsiders who, according to the custom of the people, have been invited to feasts – they should rather be invited to a private table, separate from the others.

101. To maintain friendships, and to recall to amity, through prayers and reasonable conversations, those who are openly ill-disposed towards us in the Society are not the work of ordinary authority. He should strive to ensure they are not adversaries. It will be no small contribution to this if, given the opportunity, he explains the rationale of our Institute to them, and omits no kind of service which, when opportune, might sincerely and religiously win them over and reconcile them.

102. He should observe towards the founders and benefactors, both living and deceased, of the Society what is due to them, and show gratitude to them, and take care to satisfy other obligations, if the house has any.

103. He should see to it that masses are celebrated, and other sacraments are administered according to the usage of the Roman Church. He should observe the proper method of hearing confessions and teaching Christian doctrine. He should also ensure that our members are uniform in all these things, and that they attain the strength that the Society instituted. He should especially be vigilant regarding preachers, so that if any should not have adapted himself perhaps to his regulations, he may be removed from the office of preaching and employed in other ministries of our Society.

Concerning those who seek admission, or are to be dismissed from the house, or are sent abroad. Chapter 8.

104. He should admit no one into the Society unless the Lord Visitor himself admits him; but concerning those who seek admission, he should report to the Vice-Provincial and write what sort of persons they are, and with which gifts of God they are endowed.

105. If anyone should leave the Society without permission, he should not admit him as having been dismissed from it; but if it seems expedient, he should write about him to the Vice-Provincial and await his instruction; he should keep him in the house as he suggests or in other places, if it seems appropriate.

106. He should show great charity towards others of the Society passing through his house.

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These lovers of hospitality should receive, and remember that if any travellers, or those in need of alms, can be supported, they should diligently direct and command the expeditions of those who are occupied with business at home.

Decree 82. 107. Outsiders who are received in Hospitality to spend the night at home, if they are those to whom much is owed, or magnates of the Lord King, cannot be overlooked without great suspicion. Account should be taken of receiving guests in a just and gracious manner, and given the status of the persons, let them be received in someone's hospitable home, that they may be invited to a banquet, or other signs of affection may be shown familiarly and honestly.

Decree 82. 108. When any of ours departs from home, he should always have someone accompany him, and whether he is a member of the household or another more suitable servant, and although the necessity of the journey itself is a reason for companionship, let all show of pomp and ambitious display be removed.

Decree 83. 109. Let no one send anyone from the house to any place without his superiors, but those sent should observe the rules for travellers, as much as possible. Travellers 12

Travellers 13. 110. Let him be mindful, when necessary, to warn those who either travel far to their home or are sent, that they speak or discuss nothing about themselves or the faults of others [UNCLEAR: Algifione] or houses, except for edification, and that they ask for or accept nothing from outsiders, neither for themselves nor for others, without his permission.

Decree 84. 111. If anyone is found by experience to be unable to bear the yoke of the house and is observed to behave badly, so that it is seen he should be changed in some way, the Vice-Provincial should consider whether he ought to be sent elsewhere.

Decree 85. 112. Those setting out for other places should take the clothes and other garments which they use, and other things granted to them by the Visitor's prescription, and carry nothing else with them without the superior's permission. But all other things, which will be necessary for the journey, should be provided for them with great charity by those from whom they are sent, at the expense, however, of those for whom the journey will expressly be made.

Mission 27. 113. Besides what is established for the business of various regions, and their quality and reason, to be established by the superiors, these things, added in special instructions, should be observed with equal diligence. Among which, the answers of the Japanese Justices and Congregations, approved by the General or the Visitor, and inscribed to be conveyed to the Rector, he should have.

Regulations adapted for the residences, and taken from the regulations of the Visitor and the Japanese congregations in Japan.

1. Let the summary constitution and common rules of priests and missions be frequently read and meditated upon, because he who is separated from the community of the world and of brothers needs greater vigilance and direction: therefore, let him diligently observe all the aforementioned rules, insofar as they can be observed in the residences, as pertaining to his own office.
2. The distribution of hours and the order established in the Society, as far as it will allow, should also be observed in these residences, and the time designated for rising, prayer, recreation, and other exercises should be indicated on notice boards.
3. Let him ensure that the common rules, which can be observed in these residences, are observed by the brothers, and let him watch over all his domestics with all solicitude, and defend them from those things which can harm them, both at home and abroad: both by preventing, and if any evil should befall, by applying a remedy, so that they may advance in virtues.
4. Let him observe the customs received and approved by God's providence in his residence: but if any other custom has been introduced by the preceding father, let him not change it without consulting the rector: but let him himself introduce nothing without the approval of his superior.
5. Great diligence should be observed in all things, both concerning those which pertain to the body, that it be treated cleanly, and much more concerning those which pertain to the soul, that it may advance in spirit and virtue, and let them confess at least once every month, and receive the Holy Eucharist, according as the confessor shall see fit: so that both they and the other servants may be more free in their confessions, they shall confess to one appointed by the father of another residence.
6. In those things which pertain to the manner of food, diet, and the use of other necessities of life, such consideration of Japanese customs and equality is to be observed, that especially humility, poverty, and equal edification, which ought always to be before our eyes in the Lord, be always observed.
7. He should not write or receive letters in the presence of the rector, without his permission, but let him keep the rule; however, when the rector is absent and he resides in his own residence, he will be able, according to the occasions that arise, as necessities dictate, to write and receive letters. To women, however, rarely and only in necessity, and so that he writes with the hope of great fruit. But let him show to the rector the letters which they write or receive with that permission. But let him neither write vain letters, nor those that can offend in any other way, nor allow others to write them.
8. Mutual unity and conformity should be diligently procured among all, but especially between himself and his companion, and nothing should be done which is contrary to this. To preserve this, first let him take diligent care to learn well not only the language, but also Japanese customs, and to adapt himself and his mind to them. Then, not only the Japanese brother, whom he has as a companion, with great demonstration of love in all

things and equally as other European brothers who are with him, but also all other Japanese, both domestic and foreign, let him show himself benevolent and amiable.

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Finally, he should feel compassion for these new plants [believers] of the islands, nourish them with salutary doctrine, and as a kind mother patiently guide them to virtue.

9. When the rector, or another by his mandate, makes the first Wednesday presentation of each month, he himself, together with his companions, as far as conveniently possible, should attend, so that he may refresh himself with sacred spiritual consolation, and if he himself does not transgress the norm of frequent confession according to the rule, he will also confess, and communicate those things which occur to be discussed and consulted with his rector.

10. Since the pursuit of one's own perfection should not be interrupted by any occupations, he should diligently consider that one's own perfection is not protected by procuring the salvation of others: nor should he forget it and for that reason endanger his own salvation; but he should often recall that saying of our Lord in Luke, "What does it profit a man if he gains the whole world, but suffers the loss of his own soul?" He should also value that saying of St. Paul, "Attend to yourself and to doctrine, persevere in them, for in doing so you will save both yourself and those who hear you."

11. He should take care not to diminish the holy exercises of prayer and examination of conscience in the colleges and houses, unless necessity, or some other evident reason, requires something else to be done. He should not have excessive or careless conversation with seculars, or conversation that savours of the secular, but in all things present himself as an example of integrity and gravity.

12. He should take special care that, as much as possible, even in the villages, the houses of the church are clean, and everything everywhere decently arranged in its place. He should ensure that there are some who take care of the churches and keep them clean.

13. He should understand that absolution of reserved cases, if, God forbid, it should be necessary according to the Society's method, is reserved to the rector, and no one of lower authority (even if he be a minister, such as another appointed in the place of the rector due to absence) has that power.

14. Twice a year, at set times, or half-yearly, if he is professed, as a formed coadjutor, he should sincerely and completely render an account of his conscience to the rector, according to the rule and instruction for rendering an account of conscience; but concerning business and necessities that commonly occur, he should first discuss them with those concerned, then, if necessary, report to the Vice-Provincial.

15. He should keep a book, in which the accounts of both the money and alms which are given for his residence and those which are given for the uses of the church, and the expenses, are recorded each month; and whatever is given for the uses of the church should not be converted to other uses.

16. He should understand that the spirit of the Society everywhere, and especially in his residences, is that he should strive for the salvation and utmost perfection of his soul with divine grace, and for this reason he ought not so much to reside in one place, as to make continual journeys throughout the districts committed to him, visiting his sheep, feeding them with pious doctrine and the nourishment of the sacraments, and assisting them in their necessities, both spiritual and corporal, as much as his strength with divine help

allows. Therefore, he should visit all the villages and churches under his care, twice a year, as far as possible. He should engage in conversations with all, teach Christian doctrine, and nourish them with the sacraments and ministries of the Society.

17. So that he may better pursue his purpose and be always more readily invited to the Holy Way, although he ought to have some sort of modest dwelling in a somewhat more suitable location, in which he keeps what is necessary for food and clothing, nevertheless he should not reside there longer than is fitting, nor burden himself with a large household, nor finally be occupied with excessive concern for necessities.

18. In order that the virtues of poverty and obedience, inherent in the institute of our Society, may also shine forth in the resident himself, all things necessary for food and clothing will be supplied to them with great charity by the rector, according to what has been prescribed by the Vice-Provincial. Unless some other particular arrangement of the residence is to be observed, besides the small and ordinary things necessary for food, which he ought to keep with him, the rest, which pertains to the provision for the whole year, will be more effectively and conveniently kept with the same rector.

19. As regards the necessary servants and assistants, since the diversity and difference of residences does not permit an equal number in all things, the rector's prescription will be followed, to whom the assessment of these assistants belongs. Let no one admit anyone to the position of assistant rashly, nor dismiss one admitted from the house, without the aforementioned rector's permission.

20. Let him take care, as he travels around the villages, that he always has readily available and prepared those things which are to be carried with him for necessary and sustaining use, lest, if he lacks necessities, he succumb in strength in such continuous and laborious travel. Let each village be visited for a certain fixed period of time, as much as will be deemed sufficient, for instructing the inhabitants fully in Christian doctrine and hearing the confessions of all of them: which fruit will be obtained thence, which is desired from the whole area and from travel.

21. When he visits villages, since otherwise there is a frequent gathering for penance, let him take care to hear all the women before sunset, so that they do not remain together at night for confession, unless without men; so that he may also conduct himself with greater order in hearing confessions, and neither be overwhelmed by the confessing crowd, nor, finally, may the confessors, having lost opportunity and grown weary of waiting, return unconfessed; which can be avoided if he designates, for each day, who and how many should come, so that he can hear their confessions.

22. Since frequent use of the Holy Eucharist in the church has always been very useful and commendable, let him take every care so that he does not lack a frequent supply of the nourishment of the divine sacrament, whether newly made or otherwise. Therefore let the Japanese be taught the greatest precepts of the Apostle, whose bodies and souls they must judge themselves, and themselves prove to be worthy so that they may eat that divine bread: so that he who desires to receive the sacrament for the first time may more highly esteem it; further, those who for the first time desire to receive the Holy Sacrament may not be admitted, or may be admitted with the greatest prudence, to the care of another residence before a year, or after a year unless they have first borne it several times, and he has made careful inquiry concerning their life and reputation, unless in some case some other special reason persuades otherwise; neither those who are from

another residence and seek the sacrament for the first time, without the permission of their own father.

23. The principal means, which, according to the institute of the Society and the good pleasure of the superior, can almost always be used, are the ministries of the word of God in preachings and explanations of divine matters; in printed exhortations and conversations; the explanation of the catechism; administering baptism, confession, and other sacraments; and public explanation of Christian doctrine to children and other untutored persons.

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24. By corporal and charitable works, whereby they become tired and their strength is tested, let him take care to visit the sick, to anoint others to be healed, to bury the dead, and to relieve the poor in a moderate way as much as permissible.

25. Let him be mindful that the weapons of our warfare, according to the Apostle's words, are not carnal, but spiritual, and the power of God: wherefore in the continuous occasions of wars, which exist among the Japanese magnates, let him neither involve himself, nor permit a companion to be involved, but carefully observe what was prescribed in this sacred matter by the Visitor.

26. Let him understand that all things, which have the appearance of secular patronage or nepotism, are entirely forbidden to him; however, let him request any amount of money from them. Let him not promise any to Macao, nor distribute any to be sent to others.

27. Care is taken that he accept no alms for our use for performing sermons, hearing confessions, and administering other sacraments. In order that the holy new creation may become accustomed to the laudable use of offerings, let him take care to appoint some man of good reputation for the work, and through those things which are offered out of charity to the poor and catechumens, let him distribute them as refreshment in the church: but if in such villages such a man cannot be found, let him himself dispense them for these same uses.

28. Where there is no suitable man appointed near the church to receive women, let him receive them in the church, when they come to the father to speak according to the custom of the nation, and let them not be permitted to enter the interior of the house, unless for those reasons for which it cannot be avoided without scandal, which indeed, as often as they ought to be received according to the custom of the country, the quality of the person, or some other necessity having been indicated, they are not to be invited to a banquet in our house on purpose, however distinguished the women may be. He shall, moreover, take care to conduct himself so devoutly towards them that he neither engages in idle talk with them, nor shows himself too familiar, but rather a certain paternal and religious gravity always shines forth in him.

29. Although in Japan it cannot be avoided that small gifts are offered to magnates by established custom, let him diligently see to it that these are slight, and such as are suitable to our poverty and status, and that no abuse is introduced in this matter, and that the established limit by the Visitor is not exceeded.

30. Let him also take care lest, while he strives to make magnates and other leading men devout and familiar, he introduces some custom for himself, which in the course of time becomes burdensome, and difficult to remove, such as if he were to host some lavish banquet every Sunday, and other similar things.

31. Let him maintain friendships, and those who are ill-disposed towards us, especially if they are persons of ordinary authority, let him strive to win over into friendship by prayers and arguments, so that at least they may not become adversaries; to which end it will not be a small contribution, if on a suitable occasion he explains to them the rationale of our institute, and omits no kind of service, by which he may, when it is opportune, sincerely and religiously oblige and advise them.

32. When outsiders are received as guests, as far as possible at home, by those to whom much is owed, or whose service cannot be omitted without great offense: let great consideration be given to receiving guests according to the custom of the country, and accordingly according to the quality of the persons, so that they are received as guests outside in some house, or invited to a banquet, or otherwise treated familiarly and kindly as a sign of affection.

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93. Concerning matters which arise due to the variety of places and affairs, the following: you will have a Japanese brother as a companion, whose advice you will seek, and when necessary, you will consult with some proven and trusted men familiar with external matters and instruct them in Japanese customs, which differ from European ones, better and more safely, so that what has been decided in common may be established.

34. And it must be ensured that in each village he has a small house joined to a church, to which he can retire when he visits; he will not erect the same church elsewhere nor make any other building project of any significance without the permission of his Rector. He will in no way carry out those things which might be easy, with the money which is given to him at the usual fixed times; likewise not with alms, but with the money which the Vice-Provincial will give him outside the ordinary allowance for the things of the residence.

35. He will not establish new precepts of the Church through an abundance of precepts which, if published prematurely, harm the growth of faith and turn the heathens away from spreading the faith: he will publish no positive precept in his residence without the permission of his Rector. In matrimonial cases, when a dissolution seems necessary, and in some very difficult doubtful cases, he will follow the procedure prescribed by the Visitor, and if necessary, he will consult before deciding anything.

36. He will understand the faculties which are granted to him partly from those which are allowed in these regions and partly from the common and daily faculties of the Society, using them; those which he does not have, he will have recourse to a superior.

37. He will have a book in which he will write the names of those who have received the sacrament of baptism, and in another part of the book also of those who are united by the sacrament of matrimony, and he will have another book in which he will write inventories of movable goods which belong to his residence, and when he is transferred to another place, he will give these same books to his successor.

38. Besides these, those things which are established or to be established by the superiors according to the different forms of government, their quality, and time will be observed with equal diligence everywhere.

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Rules for the Society of Jesus -

1 - Understand that it is the duty of every brother of the Society to serve others and in caring for them, not only to guard against their own sins and exalt their own souls, but also to assist others according to their talents as their superiors direct them. It behoves them to strive to grow in virtue. Guard especially chastity with great purity, not only in body but also in soul.

2 - Have great love for the things of the Society. Communicate with trust whatever you discover. Confide your needs, both corporal and spiritual, not only with your confessors but also with your superiors. Thus love and remedies are provided, and you do not suffer want. And the lack of this communication is detrimental to bodies and souls.

3 - Those who are in any case occupied with some office should discharge it diligently, conforming to its rules and customs. Those who are appointed for study should do what is ordered. In case one or the other has free time, they should seek to spend it occupying themselves in learning to read, write, or memorise doctrine, or some other thing which is ordered, so that later, in their time, they can be preachers, or be receivers of sermons, or some other position with which they can properly prepare for their holy death and gain heaven.

4 - Those who are assigned to help the priests at a residence, besides recognising their immediate superior, should also recognise the rector as their principal superior. And in their corporal and spiritual needs, [they should turn] to the rector, or to whoever he appoints or is called to assist. They should also acknowledge him as their superior.

5 - You will be very well instructed by behaving and observing the customs of the country, beginning in childhood, not only in body and dress, but also in feelings. Treat everyone according to their qualities, with due respect and courtesy. Beware of demonstrating any arrogance, however subtle, to those being instructed.

6 - As soon as you are awakened in the morning, you will have half an hour for meditating or praying the hours of the Divine Office, before dressing. You will then make your...

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Sixth examination of conscience, confessing with the confessor who is appointed by the superior and rector, and not his own. However, anyone inside the house may also confess with him or with whomever they wish. And in places that seem fit to the confessor.

7 – In all the communities of Christians in the main houses, but also all the others of the residences that are joined there, they will help in the said gatherings for the examination and other common services which are proper, such as those of the offices, according to the order they are given by the superiors. Saving what the superior exempts them from, they will have all the respect and forms that are customary in the said houses as to their superior. And in nothing else will they observe the order and customs that the others from Japan observe in the said houses.

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page_00191**Rules of the Jacunj**

1 – The Jacunj is an instrument of the superior to execute the things that are given to him, for his office is not to order things, but to execute those which the superior orders.

2 – His principal care to diligently perform is the matters that pertain to the kitchen, referring to expenses well ordered, prepared in their time, paid, and appropriate. Likewise, that the Brothers, servants and boys eat at their times, sleep, and have order in each thing.

3 – He will not have superiority over any of ours but only over the servants and boys, of all of whom he will take care that they sleep in a suitable place, separated, the little ones from the older ones, and in the losses [presumably 'losses of property'] especially [care for] things before they break, educating them in their offices and posts; and, being able, he may punish the boys as is suitable, however when it is necessary to give them some extraordinary punishment, he will not do it without informing the superior, and if it is necessary to punish someone of the household he will do it with the firm order of the same superior.

4 – He will take care that the officials of the house and their assistants have their rules, that they read them and keep them, and that they be summoned to them weekly; and if any official is lacking, let him report which is missing, and he will take care that whoever newly enters be instructed in the office.

5 – He should know when the time for eating and sleeping changes, which is twice a year. He will advise the superior six days prior, and each day, [at] the time which the superior gives him, after finishing, he will give him an account of the household matters, and have a book of records in which are written the things which he must tell. He will always advise him of the things that are lacking and excessive.

6 – He will take particular care of the cleanliness of the house and to ensure things are placed in their place, and particularly in public places. And at night he will take care to see that the doors of the house are locked, that the fire is extinguished, and he will take great care that nothing in the house be in danger from fire.

7 – He will take care to collect and conserve the temporal things of the house.

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7- The aforementioned common and necessary things are to be bought at their proper time, advising the superior of this; and if they cannot be found in one place, they should be sought elsewhere. It will also be good to have written the place where each thing was bought. Let these things be bought discreetly and appropriately; do not buy things that are detrimental to health.

8- Have a strongbox or secure writing desk where the money and silver intended for the expenses of the house are kept. Also, have a book in which is written the money received, noting the month and day it was received. Also a part of it should be written, namely the daily expenses. At the end of each month give an account to the rector of the house made.

9- Give the silver to the buyer who will keep account of the expenditure. Ensure that the things that are needed are bought, as well as arranging to sell to the house.

10- Take care of all things pertaining to clothing and footwear, as well as things of the poor. Let some be distributed without being spoilt.

11- In necessary things, he who takes care of the guests will endeavour to welcome them, as well as give them refreshment, he will give order how to set the table for them, and to put a stop to any excess in them. And if there is someone who requests lodging, he will provide it to everyone and afterwards advise his superior so that he knows.

12- Have much care to show charity to the fathers who travel for Christianity and the residences of things, according to what his superior orders him.

13- On Saturday night, find out from the superior who is to read mass the following week. Also, in which they assemble with the fathers and brothers, it will be good that some of them go serve mass.

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Rules of how to entertain guests

1 – In dealing with strangers/entertaining guests, remember the institute of the company. Always sought equality, Always the love of God. Understand quick diligence in the hearts of men, Epistle & take care to edify, Example with gentle words, with which you converse (in things & pertaining to their office- take diligent care. Prudence & is fitting.

2 – Understand it belongs to him to deal with all guest forms and these men, As in women, whatever part they are to visit, visit, treat bodies cared for & according to their qualities, with the business they want to be entertained & dispatched, well so that as much as possible they return from this house content, And edified.

3 – When some guest brings the message from the father. of which see you give account face & the lodging according to his rules, immediately make it known to him and thus see the guest show him love & affability, Without any river of it happening, and take care to inform yourself well of what it is before speaking about it especially- after giving the message to the superior. informed according to the need and what of the compliments entertained & with him he has to do before dis- father. See that everything is ready & prepared.

4 – According to the customs of the Japanese and the quality of those helped With those defined entertained there is in a little book written all the way to understand to entertain guests and take care to understand very well the catechisms, customs & in this go slowly, know what, here it is enough to receive only With Jacaquui & sacana, And with which one should have more the first when there is some mono or tenfin or something to eat too much impudence.

5 – In the same way according to the quality of the guests and the occasions attend to pr. receiving them to only one or after eating or whether to send to their houses some gift, which is also customary to do in various ways accustomed. And ask to be made or constituted or gifts or others, whether one should send them something according to how one entertains

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in the same house. p. should take care to be of these matters very well informed be it in this same book & also make it known to the p. 1 - It is fitting that peace be made in the good busata with the guests. 6 - Know also, with the desire to receive gifts, if it should be between annual or complimentary ones in order to communicate with them or send them some trinket or other present, especially at the time of the xogachi, and within 20 days from our arrival, having also written, the colleagues are accustomed to make peace, not to miss changes, that is, gifts. 7 - Have a particular place, closed with two locks, which serves as a pantry for guests, and there will be kept the necessary items for this ministry, of which there must be an inventory written in this same book, and not for the servants to make use of the guest's supplies. If there is a lack of some items, remind the p. rector to give an order to buy them. 8 - Also keep in this pantry some sugar and sweets for the guests, of which you will follow the appointed time with the p. for our peace, as is fitting. The most expensive, that is, those that have to come from afar, and whenever some present arrives at the house, of things that seem appropriate to be kept for the guests, tell the p. rector about it, in order to give him some so they may be kept until they are needed, taking great care that all the things pertaining to the guests be well kept and not be damaged. 9 - The items that are necessary to buy from outside, separate from the common pantry for the guests and hand them to the dispenser or those who with him make their entries, they will also be offered. It will also be offered in the common kitchen. And for the guests it is not necessary to make the food in a particular kitchen, which should always be kept very clean and well arranged and stocked with its necessary items, and there will always be someone who cooks well for the guests. 10 - Ask also the p. rector to have always in the house some young man who knows how to arrange things well and serve the guests, and if it is necessary to make or do something of greater importance, ask him.

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11— As the frequency of guests in these main houses is considerable, it is not necessary to make a point of giving presents to each one, unless it is someone important or some distinguished and unfamiliar nobleman. But with the many ordinary honourable men, general meals should suffice, and perhaps it should be considered enough to make one or two ceremonial gifts each year or almost. E.g., it seems that some pickled ginger could be added, but everything must be very clean and neatly presented.

12— This house should maintain very particular and great cleanliness, not only in the reception rooms and tea rooms, but also in the kitchen and pantry and in all the places and utensils for guests, ensuring that the common plates are either good or well repaired and that the service is done on time and with good order. And for this, some efficient young men should be appointed so they are not employed in the other services of the house.

13— Also ensure that in the tea room there is some virtuous and intelligent young man to attend to it. He should keep his area very clean, the tea utensils well-maintained, and various types of tea available. The tea room should not be a place where we go to drink and relax while talking about useless and disorderly things, but to engage in edifying and spiritual conversations with the honourable men for the benefit of their souls, as should be the case in our houses. And the tea ceremonies should be carried out according to their rules.

14— As the superiors are always busy and cannot spend much time with the guests, experience among them teaches us how to excuse the superiors and to guard against acting dryly or harshly and unkindly towards them. And likewise, to avoid showing particular affections and friendships, treating better those who know how to play their part while ignoring others who are more straightforward, be it through angelic nature, genuine charity, or by showing oneself very agreeable and well-disposed. For this reason, avoid making close friends with any of them.

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15- Should any married women enter the customary lodging of the mothers, they should be treated with all gentleness, and always with great modesty and religious gravity, for fear of scandal. Some person should always be present when speaking with them. No one from the house or outside should be called in to speak with them unless the Superiors know.

16- Regarding requests which seem to involve obligations, they should also be given lodging and food with the knowledge of their superior in that lodging, unless they are under such obligation and familiarity that it seems more convenient elsewhere than in the house. And for this the superior of the house can have any convenient persons who are suitable to entertain them.

17- Concerning conversation and familiarity with women, having prudence and modesty, distract and turn away from the religious. Guard against engaging with them in entertainment both religious and secular, dealing with them in confession and inducing matters which are not always necessary, however good they may seem. Do not engage in talk or conversation about games.

18- As St. Paul writes, "Honeste regnudemus escam et potum." The Japanese have the custom of occupying themselves with "Come and drink." When giving lodging they have the custom of inviting guests to drink with the host, and because of this the practice of drinking grows. Therefore, put a stop to this custom as soon as possible, not making them drink so much. Do not force them in their houses to give drinks, but only in their inns or houses of recreation.

19- If anyone wants to hear preaching, he should inform the priest through another, so that he can preach to him. And if through the proper spirit it seems better to preach to him in his house or elsewhere, do so.

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Darker place also stuffy know page tangled Honoured and glorified— 20— obscure time that is made thought enough of the tea which is supplied for the whole year, it must be of three kinds. One very good for those who deserve quality, another medium for guests, and another common for everyday. This tea all will be very well guarded, giving them tea only every month if it seems sufficient and necessary—

Roldos Digus says that it is necessary for guests— porcelain for those who deserve medium and less. also for snacks, a thing to eat Medium bowls, many and less. dishes or similar foreign... earthenware plates for almost all medium and less. Xiru caigui for certain things etc. in Friday every sixteen or twenty bowls. Many. Jugs for water. id. also for wine or salted things. pottery or small glass bottles. small torches... for the kitchen, skewers. a sprinkler Small pots and something else for eating Bentos for those who deserve and tables. large pots. Small pots for those who deserve and tables. medium... strainers. small... strainers for vinegar. pots for... strainer for vinegar. Reed mats that are called vo for straining turnips. grills and skewers. Saibachi. yurbachi. pot for weighing with its followers... table or tray— followers... table for straining Also towels for drying thick. followers... table for straining) for the same. Small mats, larger, and straw mats. good ones Corks for bottles and jugs. basin for washing hands. bowls with handles. small bowls Bellows and baskets, hat Bags of straw... boxes.

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The ways in which guests should be entertained with respect to hospitality and the banquets and gifts that should be made –

Besides the common way of receiving outside guests, giving them *sacazuqui sacane*, tea, and various kinds of food according to their qualities and for their respect, either ambassadors or according to their merits, especially those who come from afar, not only should one give them *sacazuqui Esacana*, but it is necessary to make them more welcome.

This welcome, along with what is done in various ways, can be reduced to five degrees. The first is the aforementioned *sacazuqui Esacana*, which takes the lowest place, the least special. It is served for ordinary visits or to anyone passing by, or to someone who comes to our house to stay a while and then goes to their own house. In doing this it expresses that we do not wish to offer more welcome, or to someone who comes to bid farewell, going somewhere, even if they are very familiar, or to servants who bring gifts from their masters –

The second is to serve someone with some boiled fish and *sacane*, and if it is fitting, to each one in particular, before the person leaves with the *sacane*, which is done with those with less familiarity, or cannot be made more welcoming out of respect for ambassadors and lords, who come to our houses, or perhaps to some very familiar friend of the house, who visits some guest of respect.

Third is to invite them with some *tenhin*, such as *mansons*, letters, or boiled *mochis*, with their boiled fish and *sacane*, which is done primarily with persons of such dignity, as My Lords, and *cunixis*, or ambassadors. Roast food, and if one cannot readily invite with other things, one forms it according to the customs of the place, who visit our houses. For instance-

The fourth is what is done with *exi*, and some light *suism* or boiled *suiade*, or *myuzuque*, which at this time is the more common custom. It is done especially for familiar persons, who come many times to our houses, or with some familiar guest staying, or also with those bringing some message from afar who are in a hurry, so that they may leave immediately after eating and talking informally.

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0s. A banquet is made, either in a common way, or in the manner of char xim, for the lord, or king, or Ambassador who is in the land, and stays some days one or more, according to the time he is in this land. Also customary and special honours are done while he is in the place. Courtesies or well-deserved [things] of someone's house. to foster goodwill, whether they are gentiles or not. In this way one becomes more, or less a man according to the expense, or number. I will designate the days, like that which is stated.

Besides these five ways there is also to make them welcome, with some fruit or similar thing, and with this tea, suninho, and in accordance with the fruit to quench thirst. Also to invite them, with presents that they themselves bring such as sasmochis, massus, fruit, and on top of that give them Do. or sacaquiqui, or tea, and well because they do not eat after our meal we will make them leave. Sports, watermelons. adorning the water with coriander, not without queixote, or some similar item, and give it to them. These ways and others exist. for the familiar Christians and well-deserving of the house, who come many times to our houses.

To the Christians who will give hospitality to those who come from outside some place. With gifts that they bring, not heavy loads, and that were given from some place. Special gifts for the fathers. to the carriers who bring the said presents one must always make some show of welcome, now inviting them to love of snack, now to cover them for dinner. or whatever is appropriate to the occasions and the time required, but one must arrange it with the house. Without this established law of people or other principles.

Although each of these ways has its determined things, which the Jemnos must know and take care of the guests and the cook. In the common pursuit some things must be observed. Firstly, neatness must exist not only in the things that are eaten, but also in the cloths, vessels, etc., and sometimes even if it happens well done they are. in sayings that are not fitting and insult the guests.

The 2nd. is that the things eaten be carried in vessels appropriate and customary for those lands, such foods according to that which is in the land. Likewise make them specifically for those invited and in this have special eminences appropriate with their customs.

The 3rd. is always to be careful that everyone takes care and employs these counsels, because the mistakes which are made in this always appear as ridiculous things.

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4 A⁴. And those who serve, should, by reason of their nature, serve guests with courtesy, and in a good manner. If they do injury to the guests, the greater comrades they are, so much the greater dishonour to the host.

A⁵. Washing the feet should not be done to everyone, however according to the persons to whom one gives to eat, always one or two of the house servants give, and when they wash, according to the rank of the guests, if they are important officials, they choose a familiar of the house, if not, they choose any servant.

Of the presents-

As to what touches on presents of food, the first thing that is necessary to know is that the fathers who visit someone should not send food presents ahead of themselves, and that this is a very great indecency for their dignity. The 2nd thing is that these food presents cannot be avoided being given for different occasions that present themselves, especially to some lords of the places and their gentiles, and to ambassadors who are from outside, and on other similar occasions. Although these presents are made in many ways, that which can be done in our houses, can be reduced to five or six degrees. The first. Send to no one less than four bowls, or one Tokkuri of sake with some Sakana, whether it be of fish, or different things, if there are some to send, especially to familiar friends, of whatever quality that from the other side visit our houses, or to those who by means of some familiar Christians –

The 2nd would be a jar, or two of sake, with its Jikiru, or other thing with its snacks well prepared or fresh fruit or similar things, fit for less familiar lords, and afterwards whatever quality there is. 1st manner. The 3rd. Two jars that are called Umadaru or four or six of sake, with three bowls with various sweets and snacks, or other similar things that are called Sangas, which can be sent especially to someone honourable or of high estate, when one sends to visit someone from the other side in our lands, or when one sends to the lord of the land and this lord is in another place etc. The 4th is to send large jars, or small ones with five bowls of various snacks. 105

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and are called *gocagego*. The rarest ones are to make and are that, that they be some sort of sweetmeats by which they become familiar, which should not be altered until where we are and we want to make friends with them, or to have been born well for their land.

05. It is of some preserves or things to eat from Nagasaki, if we make a gift of them, that we can send to the lords of the place where we are, principally when these gentiles pass to have banquets. Familiar examples showing them from for example, 04. 20. days or a month in month. Which favours if it can be added by sending some gifts of a certain kind, with its salts and etc. Moreover this is after having them very familiar. Also in this same case it can serve. 02. ways to present some dozens in the year, which is sugarcane. And the same way can be sent, granted in some fruits born from the land. And dried and sent. And these signal or embrace love.

06. It is to send rice cleaned with dried apricots 20. alqueires, that if it be to some who merit us giving them lodging in our houses, or who are not familiar, or by merits of our house, that thus they visit our houses, but because they are of noble or great family, or for other respects, in this we can accommodate them in our houses sending to their lodging establishment presently this quantity, or the quantity will be as the agent and translator says, they ought to do in the place a little more, or less.

Of other sorts of presents.

As for the presents of expenses primarily, one must be attentive that never should they send as a present things which appear to be merchandise and are called *furimono*, such as cages, bracelets, needles, soaps, porcelains, silk unless to some poor and familiar people, or some gourd-makers, with other low persons of this kind.

The 2nd. is that there are some important cases, and having sent someone presently, if they are sufficient and of short journey, such as to some *xogunchi* the present should be ordinary, that is *Zou Zri* that is fitting for persons, which is a ream of *suibam* with about twelve 10. Being the smaller and fifteens, of these there are many of whatever good paper are called *nacay y*, with other adornments and inside gilded. Also, which is a superior thing is to visit the lord of the land, or someone

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What from afar should they have? what if you find suitable porcelain, or from Macao etc.? One well known from the same tone and esteem and [who] has been for much time of service, and comes from afar, and it is a normal thing: It happens to give something to whoever from the land wants, called Sumamuquet, and what is from afar is given, and what remains at home is called Miar, even if it is between brothers, and between servants and lords, I feel Master and Disciple, the same when one has to do service and we shall send some well-regarded person to visit with some weight [of importance].

The 3rd is to attend well if some custom is introduced of giving certain gifts on certain occasions, taken from Xizrachi, or if it becomes common and obligatory.

The 4th is never to give many things together, nor of much value unless concordant with Religion, nor should it be something so momentary that it becomes ridiculous and shows little regard for the Japanese, and for whom it is given, and in particular, if a superior goes to visit someone of importance, one can give a piece of damask, or brocade. 15 – or 20. mace for a bribe, in the same way it can be done on other visits that happen from afar, with more weight than with those who are near. In their residences one can give something or a gift of less value.

The 5th is, with form, in the designated place, where the gifts are to be, and the comings and goings ordering the designated place where the gift will be, bringing it from Macao, or having some weight from the journey, except too much –

The 6th is that Lords of the Realm, or their noble people, of whom we have need, cannot be given anything specific, and according to the power or need we have from them, and over time as things evolve, it will be necessary more, or less continuity in this matter than at present.

The 7th is all the things to be sent are to be arranged by the procurador, to be suitable with their paperwork as is customary here and now, or the person in charge should know the same present state and lack of courtesy –

Besides these cases and ways that have been mentioned, it also happens that there is need for some gift, or clothing, or boxes, such as to those who go to perform autos in various cases, principally. That some send cloths to be made or shown at houses, principally. That some send cloths to be made at the request of our superiors or foreign lords. Also when they send us a horse as a gift, it is customary to give

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things that confuse the horse somewhat were. offerings with which one scandalizes. This notice is in the form and respect without strangeness regarding the present position of ordering their money boxes.

Also, if you give some boxes or some pepper in which six are mixed with some message. And others bring presents of value, according to the present custom and reason. And better than the present what he brings is that which is appropriate to give now, a thing of more value, now of less.

Rules for the *chansyuxa*.

To get up is when it sounds to awaken, understanding without order from the *chanoyu*, and putting on the overcoat to warm himself, and to do his prayer where it is dawning.

When dawn comes, when there is enough light that he can do his duty well everything that belongs to him, and when he gets up, he should wash the bed and the other things of the *chan*, and put on the overcoat with modesty being, and the same for the *regengen* who has care of them.

Take care to know if there is enough ground barley for two days, or less, advising whoever has to grind if he cannot do it.

Keep all the days of the *sossi* according to the roles that they are given, and all the things that are dirty or soiled, the cleaning cloths like *chaquin*, *zoqui*, *fucu*, *samono*, and when dirty advise whoever has care so that they are cleaned.

To all the guests he will give tea according to their quality and character.

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that of Tomab is true, but that they should be prohibited from entering there, rather it would be advisable that between, some mats be there –

Angyre according to the order that it is true, see the enclosure of all the Houses well, And before the fire a good message, so that no disaster befalls us.

Have an inventory of all the Houses that they hand over to you so that according to this you hand over what they hear when they enter into office: And also have a public board on which these items are written –

QuinJey

No one shall bring Maons into the chanoyu, nor Degus without permission of the official. No one shall have hot water unless for outside service with permission, nor take fires to light elsewhere. No one shall take away any of the Degus that belong to the chanoyu without permission. No one shall do Saicu in the house of chanryu, nor put Degus that do not belong to the chanoyu. You shall not sleep in the chanoyu, without permission of the brother guestmaster. The DoJucus you shall not have there without rest, none as in the Subira aozageje. You shall not play Degs games, nor xōgei, nor speak only of impertinent things. No woman shall be there longer than is fitting, nor shall she be speaking there much time –

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No. Of each item, as few as possible. These.

Acama. Canaburo. Mizusaxi. Mizucoboci. Futanoque. Tansu. Chend – 6. Naccume – 3 large. Fiqriidame – 1. Chescen. Fixacu. Chazacu. Chaquin. Fucuse mons. Sumitori. Bozumitori. Fibaxi. Camasuye.

Cha osu. Mizutago – one. Suyenoque – 2. Chacaubo. Cha detaxi. Voguchi – 1. Ietodaj – 1. Today – 1. Andon – 1. Yurobiqui – 2. Faiyre. Fai sucuj. Ficaqui. Zoquin. Suino. Mizubixacu – 2.

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Rules to observe.

Keep the house of the dispensary very clean, especially the courtyard and those around it, ensuring that everything is clean and well-arranged.

Whatever outsider or message from someone, with which one gives particular greetings, to ask him to do some favour, you must immediately inform the Brother Infirmarian and take care to welcome the guests, so that he can arrange what must be done, making it known to the Father Rector. And if the Infirmarian is not in the house, tell the same to the Father, letting him know the nature of the matter so that at times he may himself deal with it.

The more ordinary messages that do not require greetings, such as when someone asks to speak with some Father of the house, or brings some alms, or reports about Christian families, or if they are called to visit the sick, you must give these immediately to the Father Rector. And carry out diligently what he says.

These messages, like the letters that outsiders give him to give to someone in the house, he will give to the Father Rector, before giving them to the person to whom they are addressed, so that afterwards he may do what he instructs.

Take great care to dispatch quickly and diligently the messages and matters which are given in the house, speaking kindly with stability, and with courtesy and good manners, according to the status of the persons and categories and custom of the countries, guarding against speaking harshly, and being ill-mannered, or showing any pride or vice. If they are women, dispatch them promptly, not engaging with them in witty or lengthy words. When the doctor comes to visit a patient, let him immediately know the illness or anything else, and take diligent care of this.

If the bell of the Qianqun^[1] is rung, also inform the infirmarian according to what the superior orders him.

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[1] This is likely a phonetic transcription of the Japanese word "changuça" which could refer to a number of things. The context suggests a bell, perhaps one associated with a particular ceremony, a timekeeping device, or an emergency signal.

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Regulations of the sacristy

- 1- The sacristan understands that he is to obey the fathers in the care of the church and to safeguard the modesty of this holy place with his good example and his words, not only with the faithful but also with Christian women. If anyone asks for anything, satisfy them with edification, and if it is necessary to speak with women, keep your eyes lowered and dismiss them with few words.
- 2- In operating serenely in the sacristy to say mass, ensure the altar and vestments are properly arranged. Ensure that nothing is missing for the ministers. And on Saturday afternoon, announce to the fathers which mass each one is to say that week.
- 3- In the sacristy, keep a sufficient number of indulgences with their titles as the fathers may deem necessary. Each of these houses will have one or more for the guests, which will be changed every two days.
- 4- When the most holy sacrament is exposed, two candles will be lit on the altar, and also when communion is given. Another candle will be lit in a censer.
- 5- Ensure the censer is clean and strained, and every day strain the frankincense. Also strain the water, and keep the cruets clean and covered. The hosts and forms for communion should be well-made.
- 6- Each day, ring the bells for the altar masses from the end of the five tolls. The masses of the high altar, from the end of the tolls accustomed, according to the number of masses, and before the Ave Maria. When there is preaching in our church at night, ring earlier and for longer.
- 7- When you are named to call someone for confession, you will ring for them as you are named. The name of the superior whom you must call shall be given to you.
- 8- In the sacristy, always have water with towels for the fathers to wash their hands. And ensure that holy water never runs out in the sacristy and the font.
- 9- Open the church doors at dawn, in the afternoon close them when the sun sets, handing over the keys to the superiors according to the ordained procedure.

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Ensure that the church and sacristy are never without vigilance.

10. In the church, nothing unbecoming should be done, ensuring decorum and discretion. And ensure that the church is always clean.

11. The altars should always be clean and well-maintained, changing the frontals and ornaments according to the seasons, following the order and opinion of the Rector. The various ornaments of the sacristy and church should be safeguarded and repaired.

12. On communion day, communion will be given first to the brothers alone, then to the other people outside, for which there will always be prepared a cloth and basin.

13. The necessary items for burials should be ready: the candlesticks, the small chest in which the cross is kept in its silk cover, incense, books, cloth and other things. The necessary items for baptisms should also be ready: the register where baptisms and marriages are recorded.

14. Neither at that time nor at any other when Mass is being said, should anyone go to perform any service at the altars without a surplice. And those who serve at Mass, when it is finished, should fold their surplices and put them in a suitable place, and not throw them on the floor.

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Rules of the Steward

1—Give things from the pantry to those of the house, healthy or sick. As for those outside, follow the order that is supplied to him.

2—Before the table is set, he will have prepared the wine in its jugs. He will keep the things that are left over from the table, the servant for those of the house. And the rest he will give to the poor according to the order of the house superior.

3—Take care to keep well the things entrusted to him from the pantry, keeping them locked except when there is danger of them spoiling; in this case he will air them out and in wet weather it will be good that he dry sometimes the places where these things are kept.

4—Before things are completely used up he will announce the need to buy bread, wine, oil and other things from the pantry. And the things kept in it, he will always keep clean with due diligence, washing them and mending them at the appropriate times.

5—In addition he will take care to provide for the guests, giving all the things they need, according to the superior's order; he will give, remembering to treat with much diligence and charity the travelling priests, taking care of the expenses, discounts that are necessary, according to the order given to him by the superior.

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Duties of the Infirmarian-

1- Take care of the sick, and if you know that a disease is serious, notify the Father Superior so he may if necessary call physicians or other healers, if the illness requires this - 2- When the physician comes to visit the sick, always be present, and note the things the physician orders to be done, so that these may then be communicated to the Superior - 3- The things given to the sick should be good and well prepared, and the sick rooms should always be clean, and if it appears necessary: cheer them with some flowers, sprinkle with water frequently, but well covered - 4- Do not allow anyone to remain with the sick for a long time, particularly during recreation hours. Ensure someone is with them so that they can be visited and consoled with good words and spiritual exercises. 5- If some things are given to the sick as gifts, such as food, take care to store and preserve them well. And if something needs to be bought, let it be bought in a timely manner, and keep them separate from other kitchen items - 6- Note the day the illness began, and the times when the fever comes and goes, so you can inform the physician and the Superiors: Ensure they eat at the appropriate time - 7 If the illness happens to be contagious, keep assigned servants apart from their service so it isn't passed to others: And the convalescents in the adjacent rooms should not go outside unless the physician orders it. Ensure they are given the things the physician orders and report this to the Superiors - 8- Work with patience and charity and be attentive to curing the sick. And remember that the necessary work you are doing is pleasing to God.

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Health

9 – When the illness is serious, remember to advise the superior, especially give the Sacraments to the sick person before they are deprived of the use of reason. And if the illness lasts many days, and there is no danger, ask the superior for the sick person to be given communion every 8 days, according to the custom of the house.

10 – If in very hot, or cold weather, or something similar, there is something that could harm the common health of ours, or that could make them ill, advise the superior.

11 – If you see someone with excessive exertion in spiritual or bodily exercises and is likely to become ill, advise the superior, and take into account the diversity of nature and complexion of European and Japanese men, when they are given medicines and food, each according to their nature.

12 – Ensure there are among the things of the infirmary some mattresses and sheets to be given as ordered by the superior to the sick, according to the needs they have.

13 – If the illness increases greatly, advise the superior, so that particular prayers and entrustment to God are made, and even more so when closer to death, and also so that they may assist as much as possible, to encourage and help them in that passage, and as they expire advise the sacristan.

14 – When someone dies, care will be taken to prepare the body of the deceased, according to our custom of the company, and it will remain 24 hours without being buried, unless the superior of the house deems otherwise.

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Refectory Rules –

1 – The refectory attendant will always keep the refectory very clean. The tablecloths should be changed at least twice a week, and he should ensure there is always clean water for washing the tables.

2 – He should ensure that the refectory attendants are not missing. If necessary. On a good board, the names of the Fathers and Brothers of the house will be written, and he will note on it those who will eat to know those who remain and eat, and advise the cook of this.

3 – He will ring the bell at the appropriate times to call for the first sitting. And a quarter of an hour before the second sitting he will make preparations, finding out from the cook if things are ready.

4 – He will have a roll of all those assigned to the refectory to give account of them when asked, and an hour after finishing the first sitting he will ring the bell to signal the clearing of the tables.

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Rules of the Cook—

1—In all that pertains to his office: Let there be cleanliness, and ensure that things are ready at their times, especially those that pertain to the sick—

2—The meat and fish that he prepares for the table, he should take care not to touch them with his hands except with chopsticks.—

3—In setting the tables maintain equality, according to the order of his master. Whatever is left over from the tables, he will keep what can be used for supper, and the rest to be given to the poor according to the superior's order.—

4—He will read the list of things that belong to the kitchen, and ascertain whether they are commensurate.—

5—He should take care that he only uses as much firewood as is necessary. And with the same care he will look after other things that belong to the kitchen.—

6—Keep the fires burning, like the pots, and further be diligent in preparing any fried food. Do not mix the holder of other things in which fried food like sapas are prepared, nor interchange it into my hand with others. If he makes fried food, it should not be served crisp in the manner of sapas, but rather cooked, and certain things, like most sapas, are to be served in porcelain, in small bowls, and spices according to the customs of sapas.—

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Rule of the brother preachers.

1. The brother preachers of the Society should understand that God calls them to guide the souls of their neighbours to their creator. As this work is the most difficult of all, it is important that with diligence they seek the means that unite them with God, which are true virtues and holiness, striving to serve God in these offices, especially with God in spiritual exercises, and the rest to convert souls for the greater glory of God.
2. Strive, with the grace of God, to be completely agreeable to all the other brothers and, no less, enable neighbours to be receptive with your good life than if they were persuaded by your good doctrine.
3. It will benefit preachers to each have a notebook in which are written the principles of the Gospels for the whole year, arranging for each Gospel some blank page or pages where they can write the points and also whatever may pertain to such Gospel. Also a notebook of commonplaces of virtues and vices, leaving for each virtue or vice some blank page or pages to annotate in it whatever they remember or whatever pertains to that virtue or vice.
4. It will also help in performing their office well, to have some sermons of good preachers to learn from them not only the content but also the order and manner of delivering them.
5. All preachers should desire to be advised of the errors and faults they make in their sermons &c. The preachers of the Society should in such a manner apply themselves to preparing preachers who should be ready and willing to instruct the children in doctrine.
6. In their sermons they should remember to deal only with matters that the listeners can understand and are profitable to their souls, such as the life and death of Jesus Christ, his merits and sufferings, because these are the flavour of all sermons. Also the martyrdoms of the saints, or other subjects such as death, judgement, hell and glory, and everything that touches on doctrine.

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And should they be Rectors they will introduce this custom, being careful not to relate trifles.

7. Commend in your preachings the frequent use of confession and communion, perseverance in good works, respect for ecclesiastical matters, reason in general, and explain that there are times for God, also a necessity for prayer and spiritual benefit.

8. Experience has taught us in these parts to leave the example of Ignatius of Loyola in memory, that no preacher should represent in public the tones, or speech, of the places, or the clothes of those present, or their actions. For this reason our preachers should not imitate, with repeated religious fervour from other beliefs. And when they preach, they must show great reverence.

9. Our preachers should refrain from discussing in the pulpit rumours, news or trivial matters. And they should never say anything doubtful or uncertain. They should only use those things which they believe to be true. Let them meditate well with God on them. And if by chance they need to recommend alms, candle offerings, or pious works, they have to suppose...

10. Preachers should be diligent that their preachings do not contain graces or accounts, or trifles which would lead the audience astray or awaken them from the word of God, nor to stir admiration by doing something extraordinary, that they cannot perform always, unless they are accustomed to doing it.

11. Be careful in preaching not to show ostentation or arrogance, rather true humility of heart in all your works. And if someone needs to respond sharply, or to reprimand, do it in such a gentle way that it is understood that you do the business of Jesus Christ, rather than your own.

12. The way of preaching of ours should be such that we aim truly at the listeners so that we principally seek to move their souls to acquire the virtues, being careful not to declare any difficult question, and we should not present arguments and counter-arguments so openly as to cause doubt in people, but in such a way that it appears that the listeners are left satisfied.

Do not be affected in your speech, nor seek elegant and subtle phrases. Neither should we strive to appear scholarly or learned, nor give ourselves over to laughter.

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Letters that touch on worldly matters, especially worldly profane.

14. To maintain, wherever they are, something guarding against every appearance of simony. And not to send anything of evil or grace, or preach, in the Church nothing exceeding $\frac{2}{3}$ of an hour.

15. Bodily actions should be modest and religious, and appropriate concerning the matters discussed, therefore it is necessary they do not come from a great loud speaker in preaching.

16. And the preacher should understand that a well-ordered sermon should have three parts: first, the narrative with which we introduce the counsel by way of history. Second, the exhortation with which and gentle words, and humility and movingly we will speak with God asking him for help and grace which he now grants us, or other things that we hear. Third, the reprehension, which with fervour and a high voice reprehending vices, sins and their roots and these three parts the preacher should strive to include in every sermon.

17. When catechising new people or sick people enter gently and speak gently to them of things, and preach especially the two chapters and summaries of the faith, because in it lies what is necessary ever for salvation and when preaching with new people press much to see the other 10 chapters which are of utmost importance.

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Rules of the Procurator of Japan

1 Having undertaken the business and work of his office, let him remember the institute of the Company: that seeking the glory of God, they work to help souls, seeking in word and example to edify all those with whom they have to deal. And to be a benefactor and preserve the goodwill of those who may have need of them.

2 His office consists principally in two things, the first is with all fidelity and diligence to receive the goods sent from China, India and all other places, as much those belonging to the Province as the particular goods of it, if they should be for sale and he should be ordered to sell them immediately. To buy what is lacking, be it for the provisioning of Japan, or for gifts and presents that may be made. And to manage accounts for all the houses, colleges, residences, and seminaries of the Company that there may be in this province, as he shall be ordered.

3 His residence shall be in Nagasaki where he shall have rooms and storehouses sufficient, with their keys well guarded to store all the goods that are sent from Macao, because by regular order the goods shall be sent because Nagasaki, being a secure place, is more convenient to send to all the houses. And let him be sure that the goods which are entrusted to him are not lost, or badly handled, but should be guarded like his own property of Our Lord, with similar care to provide for his service. And when it is necessary to go to Macao, he shall go to the specified port, having the things necessary there.

4 The Procurator shall be in all things subject to the obedience of the Superior of the house where he resides, according to the known rules, keeping only his accounts which belong to his office because in this the Superior of the house will not interfere more than to help and favour him with what is needed; nor in any matter of the procuratorship shall he be subject to the local Superior but shall be immediately subject to Your Paternities, as to the Lords of the Procurator.

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for the common Salvation and something of. Please order that it be soft- but this in nothing double that nothing standing here stuck? dissatisfied remaining here all Ximo nothing is done without communicating with him arduous thing they flowered, Summer with double? of the house.

Therefore in the Purchases made that are nothing rough or cause of scandal and nothing will do by itself, but will have some pf fathers referring dental rotsal plot which makes the purchases needed which are resolved to do. Sufficient assistance will be provided if they are necessary to help here in the carrying as well as to arrange the bales and other things of this office. However it will not be super of the house inge- ring in the occupations of the houses of marn? and give some disturbance to domestic negotiations to the procurator.

6. Will have its own book, and will be sr m. te according to the office. Afterwards set out all of the soldier at rendaly Japan ten ari? It will be of the juice Pontiff, as in India, Malacca, China, staged, Abundant, the cushion in learning each account of this, including the villages of India both in the al- customs houses, at notices and houses of China being close to the markets and sir enveloped, also in the same book there will be its lot of the Gu- sar Jognomin. And the accounts that each year are accustomed to come from Chi- na so that through there the sir procurator enveloped is able to govern, adding, diminishing, changing what seems necessary Abundant. For his memory of which by experience it happens that can keep each year of exchange Sato cadager, each brother, each digio ico, each tondbara, each young man of house, Summer book will have another lot of the alfayat which are necessary for its sale and lack of ours, abundant will have and another part of the same book this list memories that can help whomever holds this office of procurator.

7. Will have or one Cruise and its titles apart, and its, or minute little books manuals in separate and closed and of the keeper that each year are known, also of the ordinary that comes to the houses residences.

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How will the treasury and its universal income of Japan, both ordinary and extraordinary expenses, buildings etc. be recorded? It should be recorded item by item so that one can see what is spent each year in each house and on extraordinary matters.

8. Besides this book, there will be another one, also divided into its items. In it, it will be recorded yearly what comes from Macao, employed as alms which here in Japan will be given to the poor, the expenses of the houses, both here in Japan as elsewhere; also writing down the names of those receiving the alms, likewise the amounts. Also in this book will be recorded the affairs which will be dealt with concerning the income that comes from it, shown in a detailed and clear manner in the accounts of the treasury. Here it is not necessary to mention again what is written in the account of Macao. Here it will be summarised, after having deducted what has been spent that year. Afterwards it will be written from the other aforementioned book, in which it is written in detail what is spent by each house and on whichever extraordinary matters; because the account of the expenses of Japan begins from August of one year and ends at the time when the ship arrives, running the year with the account of income and expenses since August, and at the latest in the month of September the accounts will be completed in order to show them to the treasurer or whomever he designates; and in these accounts, after the discharge of the accounts, there will always appear each year what remains in Japan of capital, both in silver and in goods etc.

9. A certain treasury has its income spread in diverse parts. Likewise there are diverse expenses in the account of this treasury, so that the treasurer may know each year how these incomes are collected and spent, and will do so with his administration. This treasurer will ensure that the procurator who is in China, dealing with the business of Japan, sends such accounts in a detailed and distinct manner, which will be the summary and list of everything he sends to Japan divided both in silver and merchandise. All the other payments and remittances for Japan will be sent in this summary. The procurator of Japan will enter it into his accounts and give discharge of them, and everything else that the said procurator spends in China will be sent in other separate accounts, so that one can also know what he

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The expenditure, we will endeavour to ensure it is minimal. The procurators will deal with the Order's income, which is dispatched here in Portugal, as well as in India and Malacca, each of them sending the accounts of what they have received jointly with what is sent by the Order. And what is sent employed to China, and the detailed reports which are made in the said parts, the procurator of Japan will write it in this book and, moreover, separately, so that it may be clear through it what was spent and received from Portugal, in India, and in Malacca, which is sent by the Order or employed, as well as what is received and spent in China.

10. And because the procurator of Japan, besides the employment which is carried out in China, should also write all the accounts that, from Portugal and India, are sent for the expenditure of the said Order. And the said procurator, in this same book, will be charged with keeping in view, in another separate section, what is sent here in books, as well as other particulars, including also the amounts, so that it may be clear also what he receives from those parts to give an account thereof in the treasury, checking against the accounts that are sent, what will be received in Japan from the accounts that they write, to give then a good discharge to the said accounts in the treasury, it will also be included in the income, etc. the said amounts, to be also presented in the treasury of this house with the Order's sum, everything that each year comes to Japan.

11. In another notebook, of this same book, or in another separate book, will be written what is received and spent of the capital that we call of the three keys and a half, that the Rev. Fr. Visitor assigned to us in this year of '97, etc. And in accordance with the order that he gives concerning this capital, it shall be separated from their accounts, what each year is sent to China. It deals with profit and the expenses that are incurred from it, in accordance with the order given in the same.

12. There will be another book of notes on the essential and principal charities that are to be made in Japan, of loans which are carried out continuously.

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a depositor which is the usual house for different payments and another part of the same will be what is received from Macao and sent to China.

As you will see, if they are given the same, it will be erased by writing what the King deducts from his silver. Generally, there will be memoranda which are necessary, as in fact, and to be ready for particular cases, or similar matters.

5th. But to maintain due subordination, the procurator will have notices displayed wherever they are, so that so many will not run in pursuit of the income both of the College houses as well as of the residences; these logicians with 50 restorers rendering to them thus the same, as an accumulation of things according to the order that has been given for the readers, after they have sent it from their residences. But so that there will be no confusion, they will send, indicating what each residence removes separately so that it is not mixed, to give in this manner. The rectors will supply according to the aforementioned order which has been given.

14. So that the houses may be well provided for in good time, let no one believe the procurator impeded with the absence of the Judge of Japan. It will be observed with nothing in providing for the houses, and that because, as is evident, there must be a certain amount of cargo that has to be for each payment, for chairs, for each degree etc. Also to note the expenditure from the other side that is to be distributed to the houses, such as wine for the masses. And the said procurator of Japan will have licence to provide, without other new licence from the Judge, all the residential houses of Japan with all the ordinary and determined things. Also of the said sum that is being spent in the said houses, the said sum will be only for the ordinary expenditure of the said residential houses. Besides these they will not enjoy any other thing but all the other extraordinary things that are not determined nor are there in abundance to be distributed amongst the community, such as from Portugal, fish and the adornment of churches, namely wines of Portugal, or of raisin, silk, and similar matters. Nor will the procurator give or dispose of them without order and licence. 116

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Of the Superior of Japan, 10th page. He should give this authority in his absence.

Likewise, concerning the audits of the capital of the residences. Let it be audited annually, which the Superiors and Rectors should request, an ordinary account; because the specifics of said accounts remain reserved. Nothing should be given to the procurator without his signature.

15. By virtue of how it comes to pass, if the Superior present shall show him some capital at the extraordinary account that comes, or that is sent to him, he should retain authority. And if he has left faculty to him or another Superior to distribute the said things, because in this manner, knowing the state of said extraordinary things that come, he can better command their safekeeping, or distribute them as he wishes.

16. And if he is entrusted with silver from outside, whether it be from Japanese or Portuguese, to send to China by order of the Superior, in the same manner, if he is entrusted with the said silver from outside, he will give security to China so that he does not lend or recover it from the house or from another deposit of silver from outside without a particular or general order from the Superior. And all inconveniences that may follow from this.

17. To avoid the many murmurings that seem to appear in China that the fathers are acting against them for the love of the Japanese, he shall not meddle in the affairs of giving security for silk, or another similar matter, without a general or particular order from the Superior.

18. Every year before departing, and for the Macao factory some 20,000 cruzados, which must come from Macao according to the agreement they have with their Procurator there, should be sent to the Superior provided that, almost adding up by taking away what I seem to have, it is sufficient. He will distribute the silver in Japan, so that he may order what quantity of silver may go to China; and in case there is no trunk, for example by the June ship that departs for Macao, he will send it for the use of the accounts if necessary, and part of this so that in time the procurator of China may repose with better ease.

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19. The procurator will have in his care two or three chests from India where the silver will be. Each of these will have two keys, one of which he will have and the other the superior of the house. Inside will be a book and each chest will have written on it the silver that is put in and that is taken out and will always be from Holy Day. And because it was very bad each time the procurator needs silver to break the lock, there will be another small chest or desk where there will be another sum of silver for expenses. The procurator will have the key.

20. He will not lend money nor anything else without permission from the Rector being present, without his presence he will do as the authority he has from him.

21. Being careful that they use it in the house without ostentation. The appointed one will take care of the treasury and will send it to the strict part of the house, or residence, with discretion to those who come without umbrellas, in summer outside of the meals that are sent, and sent for where it costs Roque. The said commended one will give account to the procurator regarding the expenses, which, neither in the house nor accounts and diligence will he send for. The said rector will send them to whom and that each one send from one side to another the amounts of said accounts to the Rector, nothing else in order.

22. Any lawsuit brought against the Japanese or against the Portuguese will be by order of the Rector.

23. He will have an office where he will keep all the revenue papers, those of purchases of supplies, etc. All other papers and writings that they send, or in any other way belong to his Reverend Paternity.

24. If the procurator sees that anything is missing in the house and what little capital they have decreases, he will advise said Rector or the admonitor so that he may tell him, so that he may order what seems best to him about it.

25. He will have a small book in which he will write the things that the Rector orders him to do, plus what occurs to him that should be done. 117

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26. Each bedroom chest will be secured with 3 keys, and what is outside should not be left lying around.

27. As the superiors of the residences often have no convenient way to obtain necessary supplies for their houses, care should be taken by offering some convenient way to provide themselves with shirts and other such things like socks, stockings, Portuguese paper, Japanese paper, and similar things which they may lack, and each year request.

28. Inasmuch as the cargo and other things which come from China are to be given to the superior of the residential houses for the same price as in China, including the duties and taxes which are paid for them, each year an account will be made of what amounts to the duties and taxes of the said things to distribute among them in such a way that it is known how much to add to each account accordingly; in this there will be no impediment later in the accounts, because without this, great errors could be made by giving less, or for a worse price some control of them. Because some have burdened their receipts, it should be checked for errors in the accounts.

29. And because trade of its nature is prohibited to religious men, and others give notice, we constitute it much more particularly in this respect that is permitted to us in Japan by its Lord through the Father Provincial in the Society, more so than to supply the necessity of the Society and the charity of these parts which for now have no other remedy, it is fitting that it be greatly guarded that nothing more is done in this than is permitted by its Lord and what our need in Japan demands.

30. For this reason all ostentation and extravagance should be avoided and if it can be obtained from others among the Portuguese both in Japan and in Macao, let it appear that we involve ourselves in this trade as little as is fitting, observing the following rules.

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31. In order to be able to serve organs without consuming the capital in items [Tompá?], if it is not better provided with income, it will be possible to send in this career, ordinarily, up to one thousand employed in this way, besides what is sent from the capital for preachers, and the clergy, so that also in this employment there is no disorder, besides the exchange, ask [Email? Contal?] what has to be bought for all the houses [ryrcial? presenterete?]. Apart from the fifty piculs of silk that, according to the contract, have to come every year to our account, all the rest [drº.?] to which this [Contia?] amounts, together with what is sent from the capital [groppões? Igreier? nivaa?] employed in gold because it will not be [ndtune?]. Item, it will appear if [luende?] is bought without [cohondo?]. Instead of employing other merchandise, except detailing it to His Lordship, diminishing the capital that there is [vulgar?], his consultants? and agree to increase this [hato?] sending it employed and other things, telling the person in charge, currently confidential, he should measure amiability with willingness and profit [Sad 2u.s. 5de Ede Offº.?] this [hato?].

32. Besides this, the contract that was made with the city of Macao concerning our silk will be infallibly observed. Second, the procura- tor [a bestão autentico = an authentic copy?] here, and it will not be altered either in China or here in its manner, notifying early that if it departs from it it must not leave us nor give us any more than the account of forty piculs, which is in His Lordship's hand to believe in this part of our contract, but there not as in the sale of the said silk, and in all other conditions, the said contract will be perfectly observed, and it will be observed if the procurator wants to [prensar algum ganso = catch some geese?], more will not be [fandalise? reportingueres? Se dee ocasiões = If there are opportunities] to have disturbances [Im- murações = walls/immurement?] in Macao, and so that the sale of our merchandise may continue it will be contracted.

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37. Also, the matter of sending for and having made the Esprandos for the Portuguese merchants here in Nagasaki to be kept for sale after the departure of the ship to see if some large [amount] of such promptness is offered without scandal to the judgement of the superior, it seems if it could be increased a good piece of capital, rather than be exhausting ant-like gains which irritate and cause scandal with little profit.

37. [There] should be a strong diligence to preserve and protect this capital from reaching below the level of up to fifty thousand Taeis, because considering, in the 257 Register, the lack of a better body, the visitor saw the danger that Japan still has, even little in it, for one notable college already has more; hoping that, being able (which God forbid) lost at sea, there would be no capital in China for it to be employed in the work and thus Japan remain with those accustomed without being able to be of remedy, the procurator will try to have such a quantity of capital so that assuming this, it makes the rector of Japan remember to have a deposit in Macao of at least two thousand fruit of this money, sending every year some part to stay there which will not be spent nor will it come for another thing than the service of the same Nagasaki according to the order that their Reverences have given. And thus there is not a procurator where this is not.

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Cases in which absolution is reserved to the Superior of his house in the College and unless I have his express permission to absolve, I cannot absolve those matters which were by the Reverend Father James Lainez of pious memory most recently before Reverend Father Praepositus General Everard Mercurian reconsidered by commission of the 2nd and 3rd General Congregations and sent to the provincial fathers on the sixth day before the calends of February 1575.

1. Theft or usurpation and appropriation of anything. 2. Lapse of the flesh. 3. Express disobedience in which one refuses to obey. 4. Murmuring, sedition, harming a superior, harming the Society. 5. Departure from one's vocation after vows, even simple vows, or persuading another to do so. 6. Receiving or sending letters without express permission when the receiving or sending concerns a matter of moral sin. 7. Concealing impediments to entering the Society during examination, or where there is an impediment from which some great inconvenience could arise. 8. Not confessing to one's own confessor. 9. Absolving reserved cases without the Superior's permission.

These and other such external sins, which at least appear mortal, are reserved to the Superior of the house or College.

Although internal sins are not reserved, if someone frequently falls into them or some grave danger or scandal might arise from them, the penitent should be urged to sincerely disclose them to the Superior, and this should be observed in serious and diurnal temptations, for example, when the penitent through gross negligence of his soul is in danger of falling into sin.

Everard Mercurian

Obedientias of the Father General of Rome taken from Chapter 4

Summary of certain things which pertain to the Province of India to be observed in the houses & residences of Japan.

1. The cases which in the Society are reserved to Superiors, that not knowing all, it is not understood to be reserved except when they are clearly mortal sins. This being an external act, which are reserved so that it may be the first Superior of the house or college such as primarily the Rector of the college, superior of the house, in his absence whoever is Vice-Rector, or vice-superior. And the Provincial can hear the Provincial reserve it to himself. And in that case the absolution ministered by another remains commanded to the college or house. In the absence of the Rector, he cannot absolve reserved cases, being under the same obligation to return it to his confessor with his Rector.~

2. The manner in which the superior must proceed in granting this faculty to the confessors so that they may request it from the subjects when they want to reveal themselves to the superiors, is that this faculty should not be granted except when it involves two conditions - the first, that the case be primarily personal, and not of confession, nor such that it passes to the second party. The 2nd, that the penitent be such that the difficulty can be reduced, that is, correction & absolution without his superior. Seeing these two conditions there is no reason without the superior. It will be very difficult to grant it, especially without the confessor who requests it being virtuous & prudent. Much less should it be given if, even though purely personal, it is repeated many times, & after giving him various remedies, he mixes, he cautions, and without permitting him to have recourse to the superior. To do it for him equally seems wrong. Nothing should be absolved without giving him spirit and faculty to remove him from the danger of so falling into

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what seems necessary. In these he has wanted to give [absolution?] where one ought to absolve. Consequently, after having tried all remedies, [if?] he saw nothing improved, also where one ought to absolve, let him choose which course he wishes, Referring finally to superiors -

3. Regarding the roads & routes, or sea voyages, through the necessity of the journey falling (which God forbid) into some case that may be reserved, however they remain obliged under penalty of mortal sin to immediately repeat and add these cases, as soon as [they know?] that having collected what remained of said faculty, the one who sent him commanded him to return it wherever he may be. And in not being able to return it he must confess it with the one to whom he was sent; taking said route until, how [unclear] And in being in a house with a reserved case he may not be absolved without referring it unless in some house guests stay their circuit see orders from the house, or to corrupt it. [unclear] the ordinary superior of said house, or other constituent, but in one and in the other without obligation, that wishing to be absolved of it, he must return to go over said case with the superior he was sent by; & when another superior himself hears the case whether reserved or not, if he gives him the faculty to absolve the reserved cases only the most pertinent that he must return to confess with his superior next morning as stated. 4 - The things that pertain to the governance of the Company, and the private matters of it, one should not write to assistants nor to others who will ask something to be dealt with in Rome unless through the procurator quinquennial, however little it might be, so it can be more clearly explained, if one cannot avoid negotiating it. - 5 - All superiors must keep in their houses the Index of forbidden [books] that has been ordered concerning it, and the Replies to certain letters, and they ought all to have, along with this, the books about singing and of the apostolic letters, advising that they not be shared with outsiders and especially with those who from it could bring about problems, and it will be necessary to request new books about the 3 things above; and those read first in our Company should not anywhere be given or distributed for use, principally by the superiors and the consultors, [these] should always remain in these houses and colleges and nothing should be taken to other parts and colleges unless the provincial can lend to our [people] and be returned promptly to other parts; much less those [books] of outsiders.

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6- The relics that are in these churches, or some of them, should not be distributed to private individuals, nor to any company, except to bring them in suitable containers. It is forbidden to distribute anything to other churches or chapels of ours from the property of the province, but if there are particular objects or some of them, they can be communicated to others with leave from the superior.

7- The Fathers sent by the provincial visitor to other parts or places, will be ordered to return to the provincial to give a frank account if he is in the colleges and houses which they are sent to visit, even if it is on arrival from where they returned; the expected embarkation after completing their visit should last 10 days if possible, but that without a letter they should arrange with their superior, and that on their way wherever they are sent to live after finishing the visit, it will also be 10 days without receiving any other order from the superior visitor.

8- If the superiors are warned by their higher superiors about something that is happening, in no way should they give any indication of feeling it badly, and suspect or know well that they are sent for those reasons by their higher superiors, and this would be a cause of many disorders.

9- The letters that individuals write to the provincial or visitor can be given not only to the admonisher or procurator, but also to the consultants to send with those they know to the immediate superiors of the houses.

10- It is forbidden to perform comedies and tragedies without very rare permission and it is also forbidden to perform dialogues with some representations and jokes in the native language even if it is in the church or some days appointed in some sermon or on similar occasions, but the more noble representations can be performed without express leave from the provincial and examination of what is suitable by him.

11- The regulations of the provincial visitor in case of the death of the individual superiors of the houses or colleges, will remain in force and be executed even if he is dead or his term of office has ended, by the provincial or visitor.

12- The superiors and all others are advised that the legacies of something in

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Jesus' wills, pious bequests, left to their distribution to ours & The hand to donkeys or, even if we make someone apply it in [illegible] deliver to ours & restitution of uncertain goods, this in ours is understood [as] limited & serious pious works, but also that one gives pious works freely, & in Portuguese one says for restitution of uncertain goods. In rigour it can be applied to ours, as to the poor, however one should maintain the purity of the Company, being this a brief form or convenient. In applying the same thing someone of similar restitutions & single life, of clear accounts, or application of some smiles, because in this po- tentially there could easily be abuses, and also scandal, knowing that cloths are used and being that we can take them, it follows [that] to build up much temporal damage to the Company, because it is not [illegible] that wanting [illegible] of those applied to them, we cannot be certain. Also to ours who are confessors or with offices of such restorers, freedom is left to them & the necessity & have their house, college or princ- ipality & to be in such grave matter, without fail keep especially [illegible] also that they are so persuaded of nothing from their Christians, before such ours who have poor - 13 - because in the rule of priests, it is forbidden to assist [illegible] at the houses of the testators. However & [illegible] reasons [illegible] appeared to be necessary to attend sometimes in these parts, and also these testators were [illegible] & [illegible] to attend, for which our eyes should not write & take care to deter this abuse of ours writing wills, given the difficulties that must be offered, and if in any case charity and necessity obliges some of ours to write some will, in this do not accept nor receive any legacy nor other thing that is left to the Company. Being such a legacy written not by ours, but by the testator and written if his [illegible] bad legacy in the said will should [illegible] then it can be received - 14 - among them without giving any part or being in any residence even if there were not more than two, there should always be a superior - 15 - [illegible] of the Company we send them to the places and where they [illegible] now

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between us it is not appropriate to have curious things such as scents like eaglewood, nor any other precious thing, especially since you religious should completely avoid this in particular. With superiors you should not ask nor send these things. If a superior gives it in this land & can send to other superiors for the service of his house or college some pleasant and curious things, especially useful and medicinal such as can be asked for, the greatest gratitude lies in the common good and not applied to one's own.

26- The visitors appointed by our Father General should take care from Sardinia, even before the said ordinances are made public by the Father General, likewise the Rectors in every province can change the said ordinances, even if it is in the opinion of the said visitors, & these should have a general opinion.

27- Ours who are sent from one place to another, so that during the journey they may be subject to the superiors of the colleges or houses where they pass shall convey things and take counsel with the superior, or tell him. If he leaves without taking anything from him, and if something is forcefully given to him by the demons of company to send, or in self-denial, they may also allow him to carry it, but in the places no similar things of the superiors and the fathers of the houses for them.

28- In no way should it be permitted to ours to ask alms from any parents and friends for their own comfort, such as clothes, shoes and similar things & thus introduce some kind of particular affection and trust in parents and friends, from which one must be very free, with all these. When some are sent from the company to another part for their service (but not being able to be diligent), as is necessary, and forced to ask for some alms to support themselves, the superior can grant it to them to also ask some parent and friend, like the others, as long as he makes it difficult and does not readily give alms.

29- The superiors should see to it that ours' expenses are reduced to make the spiritual exercises in no way & for a few days, he should remove himself well from work and see to it that ours withdraw to make them, these temptations or necessities, since it is also very important and useful for the company. Therefore the superiors and others, if the said exercises are more important and serious, they should take them out 122

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less & times of one week, or what may be possible. Page ahead with this example.

20- Those residing in Residences where there are more than two of us shall sleep in our cells. They shall answer the bell to the summoned examinations etc. Always be humble, serve above others, read mystical letters & write in accordance with the regulations. When accompanied, they shall not go out without licence, & one of the companions may admonish that this appears so to the Superior.

21- If any of ours is seen anywhere using haughty words or having a haughty bearing, let him be rebuked & not permitted to be so arrogant, because it is against the modesty of our religion, almost commanded to all superiors in the Constitutions.

22- The examination that is customary to make plainly, shall be discontinued on Sundays & feast days where there are sermons in our days in the houses, or colleges. They shall not stop that, but having sermons on Sundays, they shall discontinue the usual examination on Sundays & feast days.

23- The praises or accusations & anything similar shall be given to some particular one of ours. They shall all be made secretly without revealing who says such. Let salvation be in the hand of the superior who hears such things which our general has provided for some.

24- Even though by the ninth rule of the Summary of the Constitutions it was clear that there should be no secret that one ought to hide from the superior other than what he knows by reason of the seal of confession, notwithstanding, when consulting whether one should dismiss from the company any subject, let there be no letter on these matters, that the same party who should be dismissed might himself have disclosed to the superior or superiors these spiritual matters, or his case, or in the day outside of confession, nor should the superiors reveal to the confessors or priests the spiritual matters, of the things that have been discussed in this manner. However, let them not treat in the matter of dismissal, but only inform the Provincial or Rector to direct these matters or inform him.

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confessor tell the subjects that if some matter referred entrusted were of such a kind that it should be told outside confession with a book giving account of their conscience. And although most things thus the confessor can licitly tell to the superior so that he can well govern. But in matters the subjects as a condition have understood are extra confession, the damage has to be great caution. And not treat of them. And the And the superiors have to keep secret as if said only to them making themselves otherwise. But may hateful communication regarding those of ours with the said R. Father.

25 – Not with levity nor brevity to write letters without the rule 37. of common matters but none nor sort of gifts, exchanges &c. Histories except those necessary but also ours among them.

26 – In our houses to serve as domestic and temporal assistants such as they are. As necessary. And to be of very particular diligence to know the details of their behaviour to guard them and of justice necessary to which also incur in the doctrine and bad customs damage. In which it behoves that they do in our houses.

27. And not to be given any alms or money to the superiors to be able to dispense according to their will. But to understand that not able to dispose of them except in the same manner as they can dispose of the other money of the college.

Chapter 6. Of the things that pertain to this province of Japan.

1 – The regulations and further orders that the Father Visitor has delivered thus as well for the superiors as for the good governance of the seminaries & Residences other resolutions that the same Father has declared not only of Japan be intimated to all of our Fathers clearly with declaration of the same Father Visitor able to change and increase and of what seems convenient according to the changes of times and circumstances of Japan declaring also that not being necessary enterprises their application since by the faculty

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as visited by the same visitor, the things he orders are to be observed immediately. Remember this.

2 - He orders in the second [point] that great care be taken with the giving of relics. And thus, in their distribution, as in the giving of Agnus Dei and beads, there are serious resolutions from the Japan consultation.

3 - Pius V and Gregory XIII commanded that the alms which the Christians are accustomed to give for our priests to say masses and [for] their deceased or for other necessities, not only should they not be accepted, but they should not even be distributed to the poor or to other pious works by order of ours, nor commanded that they give them to any particular person. The same affirms our Father Claudius. However, the same Father General, understanding that the custom of Japan is such that without taking the said alms which they give for masses to be said for the souls of their deceased, it is said that the confessions, on the other hand, even in no way be accepted for our uses, and to be consistent with the sincerity of our institute, but only permitted to avoid the said scandals that the Christians have already become accustomed to in their own matters, creating for themselves from now on freely, and so he receives these alms with the forementioned conditions, not as an offering for the fathers and that he distributes them for pious necessities, without our and the Christians interfering, except little by little, instructing in the way of yielding from the common good and for the health generally, saying further in this, so that for this new church this habit disappears. Similarly, the use of the services our [priests] are able to receive what is offered in the churches and finished distributing all to the poor and catechumens [UNCLEAR: mq?] but not in these parishes, and for the priests to enjoy the said offerings when necessary for the needs of the churches and hermitages, and that in no way a collection box for masses be placed [UNCLEAR: decinetter] any of them.

4 - Having in this, Father Claudius, respect for the obligations, in order to eliminate the habit, I agree with the opinion in the [UNCLEAR: spe] instigator that he discharge them from the obligations of the said masses, and not repugnantly to our constitutions, rules and customs, he is able to discharge from the obligations of saying mass

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Greatest care should be given to the northern parts and the order given by the general. And that every week plainchant be said by the same, and those obliged to say it for the deceased of India and from now on, as long as it is not repugnant to our Constitutions or canons.

Item. That in our convents and in all our houses there always be some of our brothers available for any urgent matter or journey to China or to other parts, and any business of necessity, whether in the churches or elsewhere. And that only superiors write, directly or indirectly, about current matters pertaining to the state of the lords in whose lands they reside, and do not involve brothers in these confidential matters, as many inconveniences and conflicts follow.

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Obediences given by Alexander Valignano, Visitor, From the resolutions which were given by him concerning the first general Consultation of Japan, which took place in the year '80, and concerning the 2nd which took place in the year '90 in Kazusa, and concerning the 3rd which took place in Naga- saki in the year '92, together with the 1st Congregation which took place after it, from all of these matters and from the other ordinances which he had previously left, after being well exam- ined and reviewed, the following obe- diences were drawn up, which all rectors must observe and ensure are strictly kept In Japan ~

Of the Rules Chapter 1

1 – Concerning the rules, of which mention is made in the 2nd aforementioned consultation of Ka- zusa, & in the 2nd article of the 1st Congregation of Japan, the following rules will be observed by the rector, as well as by the fathers of the residences, and the other officials of the house in the manner which they were given for use in Japan, both by the visitor, & by the deputies of the same Consultation, and the rules both of the summary as well as the common rules of the Society will all be observed, & what can be observed in all parts, can also be observed in Japan, only the following being taken from the common rules, in which dispensation is made, in the manner which will be stated here ~

Item. Concerning the 4th rule, dispensation is made with respect to the fathers who manage with outside help, who may have some money for making alms to the poor & repairing the church- es, & may receive from some who give to them for this purpose, provided that they tell them they can dispose of it as they wish; they cannot use the said money for their own use without permission from the superior, but having what is given to them will be for the poor and churches in the same manner that the money and countries are used by the vice-provincial, & they must always give to the rectors an account of the money given to them in detail and clearly; but the Brothers are not permitted to have any money, not even for alms: & as for the other matters, both the fathers as well as the Brothers may only have what is granted to them below in the heading "after the rules"

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3. Item. Concerning the 11th rule in the houses & residences, regarding spare keys for the chests, rooms, and cubicles, it is dispensed with if there are enough, with each one outside the places where we live. Leave, I suppose, to the Japanese the keys to the cubicles & in diverse cases it can happen. But in the college & novitiate, those who are in charge will have the keys, it seems.
4. Item. Concerning the 12th rule, it is dispensed with in the same manner as in India, that one should not sleep with the window open and without covers, but with shirt and trousers as is the custom.
5. Item. Concerning the 16th, that when entering a house, the thing to do when sitting in some house is to give something to eat and drink, according to the custom, if it is a matter of courtesy, it is dispensed with universally in this rule.
6. Item. Concerning the 26th rule, it is dispensed that the silence in these houses and residences is less important provided that the others are not spent idly, but in the college & novitiate the rule is observed.
7. Item. Concerning rule 29. in the houses and residences they may invite theirs without particular leave but in the college and novitiate the rule is observed.
8. Item. Concerning rule 32. As in the houses and residences our brothers are appointed for the offices it is fitting that our persons [UNCLEAR: ct] as with the others it is dispensed, but in the college and novitiate the rule is observed.
9. Item. Concerning rule 33. in the houses & residences that they leave also thus it is dispensed with, not to break the rule, but in the college & novitiate they observe all already.
10. Item. Concerning rule 36. for the same reason regarding those outside the houses & residences all were occupied because [UNCLEAR: py] that being so frequent is given in general this licence to speak with them, but in the College & novitiate the rule is observed.

Concerning the things of war. Chapter 2-

1. Concerning the matters which will be treated. 3rd question of the consultation cause No. 3rd article of the Congregations 1st part. It is expressly prohibited that no religious, nor anyone of the Company, in any case presume to remove anyone by threats or by any kind of violence, direct or indirect (as for example, saying that he will remove them from his land, or abandon them, etc.) until the lord Christ removes war, or makes peace with another. Nor should one rise up against anyone with whom he is confederated, or take the side of another. Now be it against a gentile, and that in no case can we compel them with force and violence.
2. In the same manner, it is prohibited that no one take charge for the Company of any fortress, nor artillery, nor other equipment of arquebuses, munitions, other weapons and things of war, neither for the use of the same Company nor to be lent to others.
3. In the same manner, it is prohibited that no one take charge of any soldiers, placing them at his command in any place, nor oblige anyone by oath, unless he himself is making him agree to the side of those with whom he aligns, or to align himself with the other side.
4. In the same manner, it is prohibited that in no way by counsel, nor by his giving it to any of the vassals and native or foreign servants or immediate (subjects) of any lord, should he rise up against him, make him align with another, indeed if it were supposed or known to be the will of the same lord, nor that in any way enter against him, or make any other sort of treachery under any pretext whatever, the three superiors are obligated to suffer punishment for it, considering the great scandals and harms that may follow from this, as they understand.
5. Christ notwithstanding, if some Christian should ask in confession or declared sin what he is obliged to do in his conscience, one may not cause him to do what he understands he is obliged to do, especially in doubts and dangers in which they can clarify their doubts.
6. In the same manner, it is prohibited that no priest nor religious send to any place where they might have some war, indeed if it were against gentiles, those who are against Christians by any message nor letters, nor that he send a message to anyone to

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concerning things that are practised and ordained in this country pertaining to war

7. It seems fitting and for the good and salvation of experience in this matter, to give some advice on these matters to some superior or other person of the Society, but it must be done with absolute secrecy, writing such things in cipher, or at least in Latin, and not making discoveries from our brothers in a matter of such great danger as may follow from this, and this especially after the war is over.

P. It could be that in this matter there are not those present who yesterday had too much response nor too much confidence to communicate their Society matters. And it cannot follow without scandal for them to give their opinion when asked, and it may also happen that charity and conscience oblige the priests to enlighten them about this, even if they do not ask for it, such is the harm that could follow, both to them and to Christianity. Let no priest nor Brother give about this a reply, nor counsel without first discussing it with his Rector, may it be neither counsel without first discussing it with his Rector, may it be Seeing what he says, and not going elsewhere to be able to take counsel from the Rector, he could considerably and accommodately give his opinion: but in this case, as in others, he will present the reasons that occur to him singularly, referring back to those, the cases of his counsel, as the more experienced in the land see fit, without pressing them, nor wanting to mix them with obligations and which require his counsel. And the Rectors in the same way, having spoken and treated with the V.P. [likely *Visita Provincial*, or Provincial Visitor], let them leave in the same way the novices with their liberty after having given them their counsel.

9. Ultimately if someone is asked in detail and learning something mischievous not doing it similarly and someone else etc.! There is a danger of them being offended or the loss of these lands, and in similar cases, both as charity obliges, as well as so that Christians are not scandalised if they deny their aid at such a time, the Rectors should consult on what is to be done about this with the diagl. [possibly *dialogo* - dialogue/discussion] and the V.P. with his advisors so that he may use the fear that he must give them, as well as the love showing great regard for part of the opinion of the consultation, and it seeming that if it is still given to him, he does it with

greater secrets & if possible, suffering rather than evil.

10. With this, the Jesuits are not forbidden the key of siege. In any place, they should not fear death so much as to fail to attend to the necessities of the poor. But the Vice-provincial should always keep them out of siege if possible. And being in any place, or fortress, which is expected to be under siege, those who have the key to the siege should offer some help, or at least try, without causing scandal, to appear in public to encourage those who are suffering, for in Japan a little honour can do a lot of good. But he should take care to be in a safe place to avoid harm to Christians.

11. Being in a civil war, where some Japanese lords fight amongst themselves, or one part rebels against another, as much the superiors as the more junior members should firmly show themselves to be more than mere men who can defend themselves by murmuring and speaking ill of others! But by boldly putting themselves forward as common fathers of Christians, they should try to prevent any Japanese lord or gentile from going to an unjust and reckless war. And they should take care in no way to tell them which of their paths are wrong, nor who they can follow, because this will not accomplish anything, and can cause many scandals and harms. It is better to leave them in their ignorance in this.

From Açaquañiqui. Chapter 3

The port of Nçigueraqui [discussed in] the 4th question of the consultation of Kazuca in the 4th article of the first congregation, ordered that at some time the Japanese should petition the Vice-provincial, according to the 2nd opinion of the 4th point of the 4th question, to give such an order that all siege from which harm could come to us be lifted, and the priests whom we have from the said port remain to preserve the house.

Regarding Servants and Young Men-

1- Concerning the young men and servants, these matters should be addressed. The second consultation and in the articles of the past congregation, thus houses with the fathers, we see them outside surrounding the places of the villages, and these and their ministers must be followed by servants and necessary ministers. The service must not be for show, or for the sake of grandeur, but it must be possible to do without it and fulfil one's obligations and have means to remedy their needs and labours. This opinion the Vice-Provincial, like all the others of the company, will ensure that all forms of grand accompaniment are avoided and that it appears modest or unassuming.

2- And what difference in the quality of the houses is there to be? Everyone will have the same number of servants, and the number will be fixed in the college. But in the more principal houses, reserving the very large ones for the large residences, which are totally separate from the said houses, there is also beneath them and in a single residence one for very common and ordinary needs. That is, one young man. He will help those embarking. Another will take care of calling and so on, enough young men for the other services of the house.

3- As for buying young men, it will not be just, and the wrongdoers will be punished, with their counsel. For some determined time from now, if it seems just, even if it applies to the residences. Having finished, they will remain free, writing in a book the name of the young man and the length of his service. He who wishes to hire him must agree to the term written. Payment will be always made, and with the coming of other rectors, they will maintain what they find written and determined in the said book.

4- Because the company will belong to the fathers, when it is not just to increase further the needs of the same mission? It will be discussed commonly concerning this, the Rectors, as well as the other fathers when they are present. It will be made known to its ministers. And to the brothers when they are sent always to any place, they will always be given the necessary young men.

5- The Vice-Provincial will give the same number as is assigned to the others, since in this especially he must employ the virtue of humility and modesty, fleeing from all manner and kind of ostentation or pomp, sporting neither gold nor other signs. Those who have it need not refrain from taking with them more people, but not exceeding in any way the number which is assigned to them in the resolutions of this question, eating ordinarily in the same way as all people and having no personal or separate house.

Capital Expenses and Gifts. Chapter 4--

1. The accumulated capital, expenses, and gifts, which are dealt with in the 6th question of the 2nd consultation, and in articles 5, 6 & 8 of the first congregation, are commended to the vice-provincial, that the capital not be diminished, and now in Japan it should be twenty-three thousand taels at the end of the year '92. It is expected in future, but requested with all diligence and desire, believing that as far as possible it should reach twenty-five thousand taels, and considering the condition of the houses, and great expenses that exist in Japan, with the great dangers that occur every year of various losses, besides the continuous wars of Japan, how by these dangers it might be lost or cease to come to Japan, these always increasing the expenses of Japan, it is necessary to have this amount of capital.

2. For this purpose, firstly, there should be fewer expenses, trying to always spend less than the total income and means of the same China each year. Thus it will be kept in any case in the order that is around it, and it has been stated in the other part concerning the spiritual matters in the resolutions of this 6th question. So that excluding the ordinary expenses of all the residences and houses, do not spend in each year on gifts, buildings and other extraordinary things, more than the sum of one thousand taels, and if other necessities should arise to make greater expenses, do not make them without consulting with their consultors and giving them an account of this order, and of the necessities. And if more extraordinary expenses should be made, and it should be necessary to spend more than the thousand taels, they will be obliged to follow the greater part of the votes with their consultors according to the opinion of the consultation, so it does not remain in the hands of one man to squander all the capital of Japan. Besides 3. It is also requested to have, if possible, always deposited in the port of Macao capital of at least another fifteen thousand taels assigned

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If they buy the aforementioned things cheaply, with the loss of the ships it doesn't matter who has this capital in China to send employed the following year, and nothing is completely destroyed by spending what was left with Japan, without it seeing any employment from China the following year.

9. Take into account with very great care the elimination of gifts, which although stressed in many places cannot be avoided but should be restricted as much as possible, as recommended by the consultation and we again emphasised. So the fathers should refrain from giving presents except with permission and recommended necessity and, apart from that, the fathers and also these residences will not give except these small things, such as inks, needles, awls, paper, shoemakers' lasts and awls, some cage coverings for the poor, small mirrors for cords, perfume, medicines, and other similar small things. The Rectors will follow the same but may be accustomed to give something of greater value that does not exceed two taels, unless some accidental case occurs that, as they couldn't wait for a reply from the Bishop, in some case, they were obliged to comply with some gentile person giving him some gift of greater value, up to the sum that does not exceed two or three, according to b. pl., though never exceeding these limits, and be careful to avoid it as much as possible. Understanding that the gifts are also within the limits of the mentioned two taels, and they have the authority to spend exceptionally each year...

Of the Preservation of Union. Chapter 5. To move the lay brothers.

1. The true union between our Europeans and the Japanese as the principal foundation of our preservation was discussed at length in the previous meeting of question 11. And later in the 2nd, in the 7th question, and finally in the congregation in article 7. By which the Rectors will effectively keep the following remedies. Therefore the Rectors shall keep the rules of the offices adapted to Japan, especially however, to comply...

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Jesuit rules 28, 30, 31, & 32. And rules 40 & 56. To teach the Japanese what is said in rule 41. The 2nd remedy will be raising the youth from childhood in the houses & seminaries. With more free conversation and interaction. As if by their nature, with ours taught to communicate, to give account of their souls to the fathers who have care of them. And observing rule -43- of the visitor to the fathers of the residences. The 3rd [remedy] is almost in receiving Brothers. How to instruct them in the novitiate. Observe the rule of the house of Japan, as the visitor commands more fully and broadly. The 4th, if any colleague or members of these houses is the origin or cause of scandal or disobedience, proceed rigorously against him, removing him from the house or from the company, according to what he deserves. The same says rule 42. The following is not only for those who are in the college, but also for those who are spread throughout the residences and houses: the following things should be enforced. 1. That none of the brothers should play, neither the game of chess, nor of dice, neither in the house, nor outside with any outsider. 2. That they avoid writing letters without leave, especially to mothers, nor receive them except with leave and without showing them first to the superior. 3. That neither in the house nor outside is the use of tobacco, unless for health or some illness, and for that the cleanliness and health of the house is enough, either a washbasin or a chamber pot. 4. That in giving the brothers leave to eat outside the house, if it is with someone or they are invited by some gentleman, and if he grants them what is suitable on such invitations, especially at night. 5. That if some illness and by doctor's orders there is need to take the baths that are so frequent in Japan, as common remedies in that land, neither without order of the vice-provincial who gives leave twice a year at his own times. Except those whom the doctors order to take these baths. Or at most together, in charge of someone sensible in a suitable place, the aforementioned baths to be taken honestly and discreetly, being very careful that they are not abused. 6. That it cannot be without practical effect for the brothers who are not in company and away from a large town that is possible for them to excuse themselves from running errands outside after nightfall, or in the middle. The remedy that

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because in these houses & residences there are so many distractions, with the little they gather, & little the superiors effectively, & the forms that are established for the residences are reviewed each year & one out of two months they are to spend in the Novitiate or College to take some respite, breaking through the difficult ties that are presented against this.

Of the Rectors and Bishops of the residences- Chapter 6

1- Following the resolution of the 3rd question of the 1st Consultation, it seemed fitting to remove some small residences in the north. In the question of the 2nd Consultation, Section 11, article 1, supra, Congregation it seemed the opposite. And thus, being the residences that will be made in the future, little op. Let vigilance be used to place them under the jurisdiction of some rector, as in this consultation it is said Understanding that, According to the decree of the 4th general congregation corresponding by his R.C. p. in the congregation indicates the rectors who draw j. from the company under their Jurisdiction, & now together Enkurcasa now in diverse scattered t note in the congregation Severed me js powers Gurdi.cas q. in the comp.^a the rectors, & where African se will be residences multiplicado seiras multipri.cands the Reit.ges also in some part that their acts of their residences to the comodadeguar keeping the rules that are Deu.ges for the said Reit. as well as those of the residences will keep the rules that were ordained for them—

Of the Sustenance of the houses & Residences- Chapter 7

1- Following the resolution of the 2nd point of the 7th question of the 1st consultation, it seemed to give order to injure pa sustenance of the houses & residences, however according to what is said in the 9th question of the 2nd consultation it seemed that

1. It being ordained a certain amount, and in the 2nd question of the 2nd consultation, various difficulties and inconveniences being found, the opposite seems [to be the case], and in the consultation referred to before the Ennegainqui congregation. If the determination of this 2nd consultation is followed, that each house be given what is necessary for its sustenance, and not a certain fixed amount; however, since the accounts were finalised, it being seen that in this manner great excess was made in expenses, and in a short time the funds would be consumed, and in another consultation which we later returned to make with the same congregation in other parts called, it seems that in any case some limitation and a certain fixed sum should be given, in order that the inconveniences which are expressed might be avoided.

2. This seems [to be what] should be followed from now on. Firstly, for the small residences, those only for Christians, and those as has been said, not needing more than eight for their service, shall be given up to eighty raeis each year of fixed amount, of which will be deducted what is necessary for each one, such as clothing, and other things and what is necessary for their houses, taking away seven canadas of what is taken from each for some Portuguese olive oil when there is opportunity to give it.

3. For the colleges and other principal houses, which as has been said are not all equal in the number of people, this method shall be followed, limiting it to 28 people, each one will have to supply the offices and ministries of the house. And for each father in formation of the company a sum of twenty taeis each year for his support. And for each boy, six taeis each, and for each young man, forty taeis annually. And with this which shall be given with the fixed amount they shall buy all their necessities for their houses, without expecting more from the procurator than the numerous thousands, and some Portuguese olive oil. And this will be the measure for the others.

4. With this fixed amount for sustenance, if it be enough and sufficient, let all have decency, both in dress as in food, they will be like Japanese people, as those of a clean house usually are, and not imitating the unkempt poor, so that the accustomed charity is shown.

5. For this, then, God willing, each one will take charge of his provisions and other things which he may want from the procurator for the use of his houses, it all being taken from the same fixed amount. Also instructing the rectors of the houses that they do not select those they do not need for the company, as for the service of the house, so that according to that they may send the money and remain owing.

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+ but it is possible they were poor, these alms similar to these they must confer these things in person, commonly with more

Also you shall take care to make its provision of rice, miso, wines of Japan & sake, sesame oil, vinegar, condiments, Soyu, dried tuna, bread or biscuit all similar things for the residences subject, keeping everything stored in the principal houses, and giving regularly [UNCLEAR: nmen], or the most time, that is of these things necessary for the said residences, in such a way that the fathers of them do not feel any lack. And stay discharged of them according to the same, offering to the said fathers also of these things, it can with more ease and better be had the same in their areas, let them give what part is according to what they request, without haggling with them, since neither in their houses, nor for the residences will it be taxed against. And the fathers who reside in their house when in the other villages where there is sufficient convenience, so that likewise when they are not out –

But what follows is necessary: And let there be no disorder, besides thus the Rectors as well as the fathers of the residences must make their book of receipts and expenses

On poverty Chapter 8

1. We should follow our poverty according to what is determined in the 10th question of the 2nd Consultation and article 14 of the Congregation. With regard to beds and regarding the following matters: permission in the 97th year touches upon guests, they can take clothing with them from one residence to another; permission to carry everything that belongs to their bed to the workshop. Understood in these matters as for living...
2. Also, one will be able to carry every ornament of the church such as chalice, salt, surplice, vestment, and frontal, with everything else that belongs to the ornamentation and service of the altar, with a cloth for the deceased, book of baptisms, corporals, stole, etc., according to the Role. I refer the procurators, according to what is stated in the resolutions of this question. It seems to me that this...

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6. And among the superiors and inferiors there will be no complaints, it seeming to their superiors best for their part. And those of Japan and many others similarly behave themselves, which serves as a remedy, almost a German custom. And those of Japan and many others, as they universally observe uniformity, those of Europe all dressing in the same type of cassock, and those of Japan and many others in the same manner are given to all the same clothing at their expense. If there is any difference among them, they don't choose among the cassocks, those that are best, but take them randomly, and in this way they are distributed to them. And it is ordered to prevent troubles and anyone being able to criticise those of the house.

7. Besides this, the procurator will give the rector from the capital and alms each year the sum of 77777, and to those who live with him in the same house, five, seven, or ten without any office or daily obligations. Likewise, to those who are in the residences, six, of which none can be used for any personal service, nor for the house, but only for giving alms to the poor.

8. If it is necessary to spend extraordinarily to repair houses and churches, and for their ornamentation, there will be many where the bishop provides well, and the bishop intervenes in these matters, as he does something in the large houses, such as the residences.

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It was possible to choose, yet we find from experience frequent disorders just as those who have frequently changed places always decline, when on continuous missions and pilgrimages, [they] cannot administer their ministry. Thus each one can carry with him those books of the order of the Viceprovincial, together with his writings, the reasons that are given in this matter, but they will not take any books which belong to the residences.

3. They may also carry with them other things of their own that they can give as presents such as paints, needles, soap, paper, belts, cheap little pictures for cords, incense for the churches, medicines that they are accustomed to apply to the poor, and other similar trifles, especially some other things of these which they give to the Christians. And similarly, moreover, the rectors can carry with them whatever they leave without using or change from one place to another.

4. They may also carry with them a bento, a tansujinku (medicine box), a small clock, or an alarm clock from those that there are in each place, in case of needing the same things; also a candlestick.

5. As for what pertains to alms, whether now it be money in bags or other things either acquired here, or given by the fathers of the same residence, it is certain that they must leave it all in the treasury without taking anything, even if it is money given by the Viceprovincial or Rector for the said alms; but if it is money given by some brother, or other person to distribute as alms, they will consult the Viceprovincial whether they should distribute it, taking half with them, or leaving it here in the treasury. Or rather you shall leave all you have collected, or received from the Rector to build churches.

6. The Brothers also who change location, taking with them their bed and clothes of their use, and their little books. And if he is one of those who deals with the priests, and has [letters?] to the Father General, or in particular, they may carry these small trifles which they are accustomed to give to them. For all the rest the Rectors, as in other residences, we leave each one with their own, when they succeed them, even if they are things that they brought from China or were given them.

7. The viceprovincial of Japan will take an inventory of the things which are necessary.

And until they are sent to the place where they are to reside, no rector nor superior shall take anything from them, but they shall take everything with them. Except if the viceprovincial orders otherwise; but departing from here, these things not being among the aforementioned, they will all be applied to the house or residence where he was sent to live, unless they have another order from the viceprovincial.

As for what concerns giving alms, even if it goes against our rules, this is dispensed with in this country. It also follows that those in authority can also give us permission to give alms at their discretion when they please, according to all the things we have said above, and which they can keep with them. You can also give among yourselves, following the norms and being with them; some of these things that seem fit to you, though modest. They can also take alms if offered to them, without their asking for them.

Also, in the appropriate places, those in charge can also take from them some alms, both in rice and money, to distribute to the poor of the same places, or to build churches, doing this in such a way that they understand that they are not used for their own purposes in any way, but they shall not ask for them, neither here in Japan, nor in China, nor from the Portuguese, nor from any other alms without permission of their rector. The rectors also may not send to ask for any alms in China, nor in other parts of it without permission of their provincial. Neither these nor other priests should engage in any kind of trading, nor give alms for churches or for the poor, except with permission of the viceprovincial. A designated person may be chosen to oversee church construction, and a procurator may be employed for other needs, and nothing else.

9. The brothers will keep the rule of not giving or receiving anything without permission of their superior, except for those who come from among the priests, as established by the general, or in particular those who can have certain things to give to each other, and they may give these to the priests as well. They may also receive small gifts that they bring them, be they works of art or skill in Japan, but they shall hand them over to their superior to be used as the superior sees fit, unless it is something they wish to leave them. But they shall not be permitted to have money, not even for the poor, nor anything else.

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10. You may also give to Christians rosaries, Veronicas, crosses, registers & holy cards, but you will not give blessed beads without permission from Japan & relics you shall not give in any way. & these relics you must give but they shall remain reserved for the superiors in such a way & we have commanded you –

11. None of ours shall wear, nor shall you give in any way silk, or fine girdles, nor linings for caps, or hats, nor any other thing made of silk. Also, you shall not give shirts, breeches, & cloaks of Portuguese cloth & they are in these parts very costly & precious, except if there is a waterproof cape which is given on the journeys to defend against rain & cold. Also we do not use surplices excessively embroidered, nor stoles nor rich baptismal cloths outside the established & modest form of our visit. Since you may have these things in common in the main houses for baptisms, great & lesser festivals-

12. Also it will be forbidden to have Zaziquis in the houses with gilded beams, except if in some place & with respect to having great lords it is conceded to be of these some which are given to our houses, but you may well give them where there will be ornamentation of the churches, in which you may also use the ornaments which are there, thuribles and navettes of silver, but one may perhaps further expand to make other rich ornaments of gilded silk which customarily and easily are damaged, & also they may escape punishment easily among the gentiles. In sum, in a detailed manner, cleanliness & suitability shall be procured in Japan as in our houses in our countries so that nothing in them appears ostentatious nor useless & they give honour and not poverty-

13. The dachina or other portion shall be sent to our lords so that it be invested towards your house, they are put in common according to the grace of the letter of the visit, except if it seems to the superior to give it as it appears to him: The same shall be done with the money for Masses sent for them, if you are in the residences, it shall be sent faithfully through the Rectors.

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Of the Novitiate College & Seminary. Chapter 9-

1- Concerning these houses, it was discussed in the first Consultation in the 8th question, but afterwards, notably in Bungo, they were discussed in the 11th question of the 2nd consultation. In article 12, 2nd, of the first congregation, the time to understand where to locate the aforementioned college and the Novitiate. But the experience we have of understanding that frequent and poorly made changes waste all things, leaving us equally unprepared. What is to be done in times of such great cost and labour? The V.P. of Japan will certainly be much bothered by ordering large and diverse works to be made. And for my part, in new houses, new churches. But so that sufficient and capable remedies can be found to help avoid this, and so that they are made with little cost and some profit, prudence compels us to undertake some major building in some suitable place. Now then, nothing should be done unless when there is a danger in not doing it, and we fall into disfavour by doing nothing, as was also concluded in article 2 of the same congregation.

Of the study of Japanese and Latin. Chapter 10-

1- Conforming to what was discussed about this (page 2, question 2 of the 2nd consultation, as in article 12 of the first congregation, first part) it must be understood that the years roll by irrevocably, and all those formed by us ought to study much to learn the language, and, in some part, the customs of Japan, overcoming all difficulties, and many will be able to learn and understand. Each one who may come to preach should be designated in the written itinerary, so that having a comfortable place, at the same time he learns the customs and governance of Japan. The advice we have on this should be considered and jointly the reason that requires the language should always be added, so that those who show aptitude are noted there, without the Rector being impeded. And so, concerning the study of the Japanese, they will attend as at their usual study. In all study, the Visitor's order will be observed.

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In the rules of the seminary, Item 18 of the congregation

Of the Dojuku. Chapter 11

1. The Dojuku were discussed in the first Consultation, section 16 and repeated section 13. And in the first Congregation, article 19, concerning which the following is ordained: Firstly, the Dojuku will be like those in other residences of the Vicar, in the main houses where the cook also has the table, two or more times, they offer the same food to the Dojuku. And in the same manner, the younger ones and stewards will dine according to what is available in the house as the superior decides. They may also be punished if they are deserving of it by the Rector, but they must obey the elder Dojuku. No one should chastise them without order of the Rector, but they shall not cease to heed their requests. One must also take care to keep account with the law of the Dojuku. And if the Fathers are ever absent, a practice should also be made for the Dojuku and some Fathers, or if someone falls ill, or if there is some urgent matter to instruct them about, Father Joseph has to explain.

2. Among the Dojuku there should also be a difference in rank, and if the three are preachers, or men of importance, and of respect besides the Rector, they should eat separately from the other Dojuku, and at their table, and they should also sometimes eat what the others leave, and grant them other similar privileges, with minor contentment, and preside in the church in the form that the Fathers have ordained.

3. Admitting candidates as Dojuku, and also dismissing those already admitted, pertains properly to the Father Provincial, unless he gives general authority to some Rector, or if he is absent, and there is danger in awaiting a response from the Father Provincial. Especially, care should be taken to maintain this in use and take account of those who have been there a long time and finished well, even if already old, and who could already serve as an example, and care should also be taken to cure them in their illnesses.

4. The Rectors can dismiss and also change the residences of the Dojuku who are preachers, and also the others to Father's service in other [places].

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Minister [UNCLEAR: auédo] rezas [UNCLEAR: paisso], but these offices of necessity upon the others who usually administer them without [UNCLEAR: vpl.] or without other urgent cause, unless it be with a petition or appear as such even for

5. When the Fathers go from one residence to another the Rectors will leave with them the office of [UNCLEAR: dofugu], and also that of two boys [UNCLEAR: oforuiab], and whatever they need, and it shall also be up to them to concede and [UNCLEAR: levemais] what seems most convenient.

6. The Rectors must ensure that the Fathers and the [UNCLEAR: dofucus] are spurred on in spirit as well as in the study of Japanese, and keep their rules; the Rectors will keep about them rule 43. of the offices per rule 5. of the residences, and after having served in Lox[sic] those offices will be inhabited; appear those who deserve it may cooperate [UNCLEAR: pl.] and further and continue their study of Japanese, in seminary for a position to leave and without, their nature will be examined; in other ministries in Christian areas, with the parecer of the Fathers they will be able to leave, nor be preachers, nor brothers who have parishes, so as not to grow tired in the residences; they will be able to in the houses or principal colleges, and some offices amongst the more serious and contained.

7. The [UNCLEAR: dofucus] and servants will be received into seminary from the age of twelve, and these men of the class of [UNCLEAR: tonobara] private or rather of excellent and honourable young men, as is the custom in the residences with the Fathers; however, if less than sixteen years old so as to be able to aid in whatever is intended of them, it is possible to receive even those of lesser quality, provided it can be put in place and thus be honourable; in these principal houses of the Rectors it is permitted to receive them even younger, such as will be past twelve years selecting the older ones but also some particular ones in certain cases may the [UNCLEAR: p^e Dipl.] dispense with all the said cases.

8. The [UNCLEAR: dojuces] as well as the [UNCLEAR: tonobaras] and companions conform to the rules so in all treated parts in the same manner, as to clothing, form, and order concerning this; this has been given; the same will be done as to the beginning of the taken [UNCLEAR: agtes Jojucus], or shaved [UNCLEAR: garsup^r]. appear or carry themselves in one manner.

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When someone Japanese leaves our house, let the folds of his kataginu be pressed and the sleeves equally adjusted, being the shortest in the middle and the longest at the ends, clearly differentiated from the daimyō. Thus with meekness, prudence, and charity teaching, they will have deserved to be dismissed in peace. And in cases of grave matters, let them seek our advice, and let us give it to them, for these are lacking in prudence.

The folds of Portuguese clothing should not be worn except in certain reserved cases, about which the Rectors will inform the confessors, having been carefully selected by them, finding that any of these involves a contagious situation with great risk of damage, being obliged to avoid the occasions, or [a. G] remove them before absolving them, also taking care that as far as possible those involved are without accomplices.

Clothing of Ours and of the Japanese - Chapter 12

1. Regarding the clothing of ours, it was discussed in the 19th preaching by Fr. Coello, and in article 31 of the 1st Congregation. And it is recommended that the Rectors note and in the resolutions of said preaching it is stated that neither in the cut, nor in the colour of the clothing will they wear anything in the manner of daimyō, nor wide sleeves, nor cords, nor felt hats, or sombreros.

2. All our members, while on foot, will wear shirts, breeches, open cassocks and a cloak, carrying images and books. In short journeys outside the city, for less than three days, priests can use a doublet over the shirt. They will use this only on short journeys and to large or important cities. If they visit anyone who is sick, or they are sick themselves, but outside the main cities, and while travelling by boat or during rain, they will wear the same doublet. These can be blue or Japanese style. However, they will be black, but the lining can be blue or brown, with buttons and ties. These doublets will be covered with

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Sleeves to the wrists or closed, or they will be one with the Japanese girdles commonly used & round caps; now they will be according to the Portuguese style, now to avoid more covering of the ears, nor will they be of any other fashion than what is used in Portugal, and from now on no other fashion of dress will be introduced but the established ones, and underneath they may wear doublets, or jackets however they wish.

3. As for the trousers, they will be of open or closed cloth as they wish, and likewise socks or shoes however one likes. Except for processions or other solemn acts the priests should have and wear slippers, at other times all as the brothers may also wear sandals, but the priests who go to confessions, or visits, or through the towns not always shod, and not barefoot, but going outside the towns, or to the villages as they wish, and the two who help at mass, or similar solemn acts, not barefoot, but with their socks, or slippers as they can have. And it is understood on purpose that these are kept in the Christian houses, and for processions they use straw sandals, nor slippers, the others and processions following the infirmity in which the respective Rector lives.

4. The two who help seem to be differentiated from the Brothers, who wear short over-garments, and their shirts, and their trousers and shirts will be blue and the black ones, the two helpers will also be able to be black; they will be shorter at the ends; but the priests will commonly wear a kind of over-garment in their houses, following the case of cold in winter if it is conceded to some and all wear footwear, and in winter.

Of the conversation and instruction of the Christians. Chapter 13.

1. This was treated in our fourth question and the council in article 9 and 29 of the first congregation with its preceding consultation, since according to the occasions that may offer themselves, it must always be put forward in the conversion;

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Item 9°. of the Congregation of Japan states, if this is to be pursued with prudence and in such a manner that it does not spill over and encompass more than is fitting externally, thus harming the fabric of the houses and colleges which suffer detriment and cause great damage in the hope of what has already been done. And although determining whether or not to accept new enterprises depends on various circumstances, the superior of Japan will always have great care in conferring with the college about them. And from it, drawing the necessary workers. Also, the principal houses that are being restored, endeavour, if possible, that among them their income always remains common, in addition to the Rectors carefully avoiding undertaking costly expenses. Also, the residences, following the same imperatives.

2. Where something new is begun or where trade occurs, proceed with maturity and prudence. And although the same should be done in principle, with a large portion of their nobles, they should not be hindered from making their displays, and publicly burning their idols, or cutting off their noses, or doing other similar affronts to them. And thus the more that are converted, but secretly, little by little they will do the same things that are done with secret temples and hidden churches or other similar matters, in such a way that it is preserved. And do not fear their arrogance, saying that where we enter, we tear down and destroy everything.

3. When something has been initiated and with prudence, one should try to ensure that their relatives are also converted. However, one should not, with excessive fervour, attempt to achieve things by force nor with indiscretion, given the damage that can result from this, but everything should be done with calm and quiet.

4. Where the principal Lord is still a pagan, one should not do any of these things, even with some of his nobles, and if some things are done, they should not be carried out publicly. Neither processions in the streets, nor should they be made pompous and solemn without having prior consent for this. Nor processions or public festivals outside the church, nor funerals of the same pagan lords, and that, as they and their people are accustomed.

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Thomas, this is badly done without his consent. It seems Jesus is despised in this. And if they have little respect, it's scandalous.

5. Also, among other and diverse inconveniences, it is not appropriate to erect so many Crosses on the public roads. And from now on, no one should raise a Cross without informing their Rector, who, considering everything, may give or deny the request.

6. Whoever wishes to be Christian should be well catechised, being capable of understanding. If they are preached to commonly all the sermons of the catechism, preaching it only once or twice a day, they can be baptised. Let them be given other sermons on unions in particular, but with those who are rude and of little wit, let ordinary sermons be given with holy things briefly and repeatedly; sometimes, pages of the sermons are given so that all can learn by rote the prayers of the Our Father, Hail Mary, and Creed before being baptised. Wherever possible, give authority to baptise to some lay people, since commonly most of them learn them.

7. For the instruction and cultivation of those already made Christians, let the rules of Chapter 4 of their office be practised and kept. And also let the fathers keep those of the residences, especially rule 16, along with the following ones.

8. Spiritual doctrine should only be taught once during the day, commonly on Sundays. And at the end, let the litanies of Our Lady be recited, and this shall be obligatory commonly for the boys. And even though some are already attending in this first year, from ten years of age and above, let their parents also teach them in their homes; and let it also be taught in schools before they go to sleep; let the children there also be taught. On feast days, let chapters, the acts of the saints, lives of the saints, whatever can be beneficial, be taught, if there is opportunity or time to do it.

9. Also ensure that in these villages there are some boys who take care of the churches and teach in them the true, pure doctrine. And also let there be some blind people who are taught this doctrine. And from now on, now...

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Prayers, now doctrine of depths [unable to translate 'nable ensine sutes of as' with certainty within context] of this doctrine which is printed.

Cleanliness which must be maintained in the houses in eating [unable to translate 'Inotueftidos' with certainty within context]. Chapter 14.

1. This was discussed at length in paragraph 17, 18, & 19 of the first consultation of Japan. In its resolutions, one 3. consultation between Nagasaki [unable to translate 'fra e Nagasaquian' with certainty within context]. In this same Congregation in articles 25, 31, 33, & 34. This entire matter is summarised, and some primary points. All the buildings from now on must be planned before commencing. With respect to the comfort and customs of Japan, everything should be sufficient. The entire site on which it is to be built must be measured in Portuguese units, which they must do then [unable to translate 'mais ghua pe gna parte' with certainty within context]. Before [unable to translate 'mas naobra fena'rde atraca aop. vicepl. dema na ofe posen bem entender paf elle cófua cófulta có algué official & dito saikto over examiner fe come be ordenar' with certainty within context], it should be considered how to arrange it, with particular attention being given to the main houses, to make in the front part places and rooms suitable for the guests with their kitchen, pantry, [unable to translate 'chanogu' with certainty within context], latrines, etc. in such a way that it is useful and comfortable for the house. And [unable to translate 'deusce o interior dos foresty aonde farão os cubiculos a comodados ze os pu Efrnabs k mana & fige recolhidos Ebé acomodados' with certainty within context].

2. The houses are commonly made with little expense, unless some wish to make them at their own cost. The same should be observed in the construction of the churches, which, [unable to translate 'pouré corode dilige g'or xpire & f miles facaõ afue curra' with certainty within context], are made at their own expense. And in some places, [unable to translate 'foré os spars taõ pobres q nas posão fazer todo egaro fer elles of pode fe podera aindar coa tje dr. pa ogares dos carpinteiros pregaria' with certainty within context]. But if they do not agree to help, it may be sufficient to erect a few churches at very little expense, [unable to translate 'atregon vergonhades femonas' with certainty within context], and to decide to do them better still [unable to translate 'dardo' with certainty within context] what they can, and in making the said buildings [unable to translate 'mais fchade' with certainty within context] and [unable to translate 'cumar' with certainty within context].

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1. [illegible] be fitting, decent, and both honest and sumptuous. The workshops should be enclosed within the walls of our dwelling along with [illegible].

2.

3. Within the enclosure of our houses, no goats or pigs are to be raised, nor are chickens or ducks to be slaughtered there, nor any breeding of these things to be undertaken on the lands of our gentile neighbours, especially where the expansion of our faith is taking place anew, but in the places of our Christians where we are not strangers, some of these things may be raised provided it is outside the enclosure of the house as has been stated, but within the enclosure hens may be raised, provided that they are enclosed in a separate place away from where the house is.

4. Both pantries and cellars should be kept very clean and tidy, and in the inner kitchen of the lay brothers there should be separate fireplaces, separate pans and pots for cooking, and separate areas for preparing and consuming Japanese and European style meals. And in [illegible] with others.

5. No bathhouses are to be constructed within our houses, but in each of the main houses there should be one or two well-furnished washrooms where sick and infirm guests can be washed, with a separate area for the sick, which should be provided with hot water and other necessities for their bodies, especially when any sick guests with symptoms and ailments arrive at the beginning of any season in said main houses; for this to be satisfied, let cleanliness and health be observed afterwards.

6. Likewise, in these same houses another designated place for washing and ironing bedsheets, mattresses, blankets, and other clothes of the fathers, brothers, and the sick, and there should be one or two designated places for soaking in sea water. And everyone may send their laundry to be washed when they wish, provided that someone outside has responsibility for washing and mending clothes, and if it cannot be washed in the house let there be cleanliness in all so as not to offend the Japanese both inside and outside the house.

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7. All the brothers, Edo-shuku included, shall have a new suit of clothes to serve them for feasts, visits, and outings, with two sets of fine second-hand leggings; likewise, ordinary leggings and straw sandals, tabi socks, handkerchiefs, towels, and all other undergarments, according to the list made by the deputies of the congregation, who will have all the items and the fixed yearly allowance that can be supplied for this purpose.

8. In all the residences and houses, for meals there should be ordinary rice and well-made and seasoned soup with two kinds of salty dishes, namely Japanese-style salt-pickled fish, or salty Japanese tea with its post-meal serving, some pickles; serving thus, pickled vegetables, and for the Edo-shuku usually white rice gruel with its soup, salt-pickled vegetables with some pickles, adding fruit to it on feast days, according to custom.

9. Among the dishes from where unusual smells arise, always having regard to the nature and necessity of those from Europe, and also for eating meat and pork, two cooked dishes in the morning and evening must be well prepared, such that they are placed on the table separately and with separate serving; the Japanese tea placed in large cups; and to be done so that they do not appear misshapen and unlike those of the Japanese. And the meat dishes, or others they may give to the Japanese, should be served in Japanese-style bowls, namely small bowls, in separate dishes; and in larger bowls of rice to be placed on small individual tables, and soup to be served according to Japanese style, not from rice bowls on plates, but from the bowls in individual dishes. Those who wish may eat thus.

10. The customs of Japanese etiquette shall also be observed in our houses, according to the requirements which are set out and were finally reviewed and examined by the Visitor, which he may give to all.

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Of how we are to use the alms in the oblations And alms which Christians give for their deceased. Chapter 15

1. This is discussed in article 26 of the aforementioned congregation of the fathers, concerning which it was decided to determine the following matters. First, all the oblations and alms which Christians give, as well in kind as in other goods, and for saying masses; what is done regarding burials, such as clothing and other things of their deceased, such as swords, armour, horses, etc., and legacies of their deceased sent to the church, as well oblations and legacies, as declared by the General, cannot in any way be received for our use. Nor in any way should any of these alms be set aside for the use of our houses, but for the established church or custom of the place; it being the custom to make similar alms for the common good from time to time. These alms are to be received by the designated priests to distribute to the poor, or for the fabric and repair of the churches. And they should in no way be used for the expenses of our own houses, but for those same [purposes], this being done generally so that all may understand and know that they are received for Our Lord. And this, having the assistance of some faithful Christian persons, being better able to distribute these alms, they shall be entrusted to them, and they will have them distributed for us. N.P. or another thing to ordain.

2. The same will be done with rice, barley, and other things to eat, as is customary to give them, so that they may arrange for them to make offerings, to say Masses, now offered before, now after, but when they are things of little value, which are offered more to show gratitude and good creation in the manner of the Japanese, and for recompense of masses, as when they are of some wine, fruits, silk cloth, and other similar things, you may well receive them for yourselves.

Of the confessions of the sick, and Masses to be said where Our Church is. Chapter 16

1. This is discussed in articles 27 and 28 of the same congregation, where the following matters were ordained. First, when, due to the lack of workers and the multitude of places and the sick, each priest has an infinite amount of work in his charge, they should not give themselves to such infinite work, nor go to hear all the confessions of the sick

and are called but it is impossible. And because of this disruption to the governance and quiet of their own flock, they cease to hear confession from the majority. Seven, because in the aforementioned places of war, the majority of the sick lack health, strength, and the means to go to the confessions of the sick, which are two, three, or four or more leagues away, hindering the confessions of the healthy. And oftentimes, the place where the sick are found is a tavern, or other unsuitable location, or a place that is so small that confession is hardly possible. And during a life-threatening illness, more than ten days of this disruption and great labour will pass before some remedy seems to appear in the congregation, to inform the fathers that they are neither obliged nor required to attend all confessions of the sick when they are called by the sick. But it is understood that it would be advisable to leave to them the confessions of the healthy people of their confessed locations, provided that this is done with prudence and understanding, attending only to those who are very close by and can return quickly, or if they know for certain that they are gravely ill and in great danger, such that if no one attends their confession and nothing is known of this except in such a case, then only are they obliged to leave the confessions and the instruction of their own flock to confess the sick. And should death occur for some who have not confessed, they should not be troubled by scruples since nothing more could be done. And it was said that it was appropriate to go at times, but that if they were not confessing in their own locations, then they should attend as best they could.

2. After this, the same fathers discussed this matter, together with some others, considering certain additional remarks, to order that in those locations, where it is possible, there should be some prudent and experienced people, who will attend the sick before calling for the fathers. For which purpose, they should be well-instructed, both to induce the sick to contrition, as well as to inform the fathers that they are in great danger. – Second, that what the sick must do should be printed on a sheet, and how those who are with them should assist them to attain contrition and perfect love and also what is lacking if the father cannot confess. – Third, that it now seems customary that none of those who die without being anointed are buried without a father being called for confession, but it will suffice to tell them to resort to the said appointed persons who are the ones mentioned in the aforementioned sheet so they may prepare them to die.

3. Regarding the place of Mass, where there is no church, which often happens especially to the fathers on Sundays and principal feast days traveling in areas where there are no sick who descend to receive communion, it was resolved in a part of the indicated compendium that our altar does not grant us the use of the portable altar to say Mass, except in a place that is decent.

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Honest. If it pertains to much poverty, in the places as in the houses of married people, where it is doubted if such places can be called pure and honest, it seems that the congregations, in which decency and honesty must be used in Japan according to the custom of that land, and in those of Europe could be called decent. This place, where, after confessing there or hearing with his surplice, will appear to be a clean place. Having confessed and been absolved, honest can be called that which serves neither for the offices, nor is of men and women, for the roof of married people, or married. These N. pr. declare other things concerning this honesty and decency. And the places being yours before and during the impediment of the inquiry, only the days of fasts.

The manner in which you must conduct yourself in writing to the Superiors and sending annual letters. Chapter 17.

1. This was discussed in the consultation which was held before the congregation in Nagasaki, and in the same congregation, according to the chapter, the following things are ordained for the Rectors and consultors: keeping well the formula **Scribendi**, they will write in the manner in which they write to the V. Provincial. And the Visitor being in Japan, you will write to the Rectors each one once, and the consultors twice in the year; and you will write twice a year to all those who have charge of the residences, keeping moreover the said formula. The visitor being in India, they will write once each year. And having a visitor, you will write in the same manner to the Provincial of India.

2. Likewise all the priests who have charge of the residences will point out to Your Excellency every year the matters of building, which are done in their residences, and in September they will send them to their Rectors, who, from all of them and the other things concerning building in their own houses, will make a summary and points; and they will send all of this in the month of September to the V. Provincial or to the secretaries who make the annuals, writing everything in detail, in such a manner that it can be read publicly without giving offence to any house or place, where the said things have happened, with all the other parts, but the formula **notitia de literis annuis** must be kept. Especially, care must be taken in dealing with particular cases and be remedied in the confessions because of the danger that this has.

Of some things that commonly it appears that in our houses are not done. Chapter 18

1- These things being treated in the consultation held in Nagasaki, before the congregation, firstly, that our members should not busy themselves especially those from the residence of [dhaco Senre?], with all curiosity and custom of seeking to accumulate things to present to the same. As if obliged to give everyone something, in this such time is wasted, besides that which is taken away in accordance with the custom of the company, and all the places that they are in cannot give some small thing thus, and therefore we think.

2- Likewise, neither the superiors nor anyone else should send to the preachers any temporal thing, especially when they themselves have something, but in this business, with the advice of the superiors, some things of these should sometimes be sent, such as to show gratitude, but not to provide them with temporal things. And to our members not especially curious or precious things, which are not appropriate for religious who are thus ordained by Christ our Lord.

3- Neither shall we give relics of the Saints to any Christian, nor shall we give Agnus Dei, blessed beads, and other devotional objects. The determination of this point shall be observed as per previous consultation of [hapes?].

4- Likewise, when the superiors visit or pass through the houses and residences of ours, they shall not be made any manner of banquets, but rather in accordance with the custom and charity of the company, and for one or two days that they arrive, as if a feast and reception of guests, they can be offered two extra dishes with some fruit, and no more than the ordinary fare. And the same can be done on the day they depart, and for the rest the ordinary should be observed. And accordingly there should also be for other guests who stay for some time in our residences.

5- Likewise, the Brothers are not permitted to visit, nor to be visited, by any women unless they are sisters, or mothers, or aunts, or similar. Nor shall they be allowed much freedom if they are granted visits since they could damage themselves in some way. But we can indeed take their messages if this is appropriate, when they come to visit and converse with us.

6- Likewise, concerning some Japanese who attach themselves to our houses under the pretext of being catechumens, or for other reasons, and their lords come looking for them, now it is decided...

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Lords Christians, now gentiles, many scandals may follow, which are such & can be quietly overlooked. For years the fathers have accommodated them, but beware of irritating and aggravating their lords by yielding to the said youths. And before sending anyone away, hoping there is any obligation to correct them, let him inform his Rector, asking him what he should do. The same precaution must be taken with those who take refuge in our houses and understand that their lords intend to kill them, and all must remain in their residences. And all those who experience it shall receive the privilege of the immunity of the churches, and it must be fearlessly published, so that it being known, some may flee to the church. Neither they nor their officials should be taken by force by those who wish to kill them near our churches and houses, and if the lords are gentiles, let them be quickly informed with all secrecy and promptness, according to what charity dictates.

7. Likewise, the fathers should refrain from interceding with the lords so that they do not inflict or increase punishments on their servants, nor so that they pardon the crimes of those who constantly speak with their Rectors; except in minor cases, or if they understand that the lords themselves will be pleased and interceded with by them, and that otherwise they are accustomed to take it very badly when ours meddle in such matters.

8. Item, no coxoxus [translator's note: likely a type of servant/page] with long, elaborate hairstyles should be kept in our houses, nor accompany the fathers.

9. Item. No delicate horses should be kept for the sake of the respect we have for those we rely upon, but strong and useful ones that can endure labour.

10. Item. No hunting dogs should be kept in our houses, and if there is any that seems necessary at night for guarding, let it be only for a two or three-day period.

11. Item. No gambling should take place with church or residence funds, but everything should be sold to the merchants as is the custom of the Japanese.

12. When the Christians perform in our houses, or vigils, some representations, as they are accustomed to do to celebrate the saints, neither the brothers nor lay people should participate in them. And before the said performances are done, let the fathers examine them to ensure they are decent and honest. No pagan songs or anything less than decent and honest should be rehearsed, as is sometimes done by those who perform interludes, which they call quitogues.

1- Item, our married servants in our houses, wishing to separate before [their marriage is] concluded, and in order to pray better, [should we] deny [them] the opportunity? Let them discuss with their Rectors what should be done with them. Being free to leave, if some agree with others, let the superiors not dispense [them].

On Music & song which should be amongst us. Chap. 19.

1- This was discussed in the same Consultation of Nagasaki after the Congregation had finished. In this [consultation] it was concluded that this carries little application, and the Japanese have time to preach. As there are various of our instruments, our musicians, also including organs, choir & organist, which [are] sought with so much effort without fruit, and [are] contrary to the universal custom of the Company. Without there being reason to dispense with this [practice] as there is in India, from now on in the Seminaries they will not be taught to learn organ singing, nor to play the viola, harp, rebec, nor other musical instruments, except those with keyboards, but only Gregorian chant will be taught, and to play the organ. These are keyboard instruments and can serve for the church, and in the church before [Mass]. In the same way, in our churches there should not be organ music, but rather the chants they call Gregorian, where the song is simple and easy to sing, except in Nagasaki out of respect for the Portuguese who come there.

On the proper form which should be observed in the celebrations of divine worship. Chap. no.

1- On Sundays the water will be blessed before the Mass of the day, and a white tablecloth covered with a cloth in the middle of the chapel. If there is a High Mass it will be blessed at the altar, but [otherwise] on a small bench. The Priest who blesses will have a surplice, and on the most important feasts of the year they may also have a cope for the asperges. After sprinkling, they will return, likewise, simply, with missal and asperges, ornaments and candles. Then they will sprinkle the sides, the vestments besides the chasubles that are there. If the choir is in the nave of the church after sprinkling the vestments, they will sprinkle the sides, and then the ordained [members] will go through the church sprinkling the holy water, throwing some drops of holy water.

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1. Leftovers from dinner and what is left in the chapel should not be wasted. Wash the bowl in the same place where you bless the water, take the dog there too, and I will say the Mass of the day.

2. Endeavour, if at all possible, to always preach on Sundays and holy days. If the Mass is sung, the sermon will be after the Gospel. If it is a low Mass, it will be after the Mass. It should not last more than an hour and three-quarters. If the one who says Mass is also the preacher, he will remove the chasuble and preach with a stole and alb. If another person preaches, he will preach with a surplice and stole without a biretta. On weekdays, they will preach with surplice and biretta; with deacons, with a surplice without a biretta. And everyone, before preaching, will take a blessing from the priest who says the Mass, even if he is the preacher himself, kissing the hand from which he receives it. In the pulpit, all are to give thanks, as is customary. Returning from the pulpit, the religious preacher, if he is one of the ministers who assists at Mass, will wear a surplice, as he was serving. If he is another, he will go to his place without a surplice.

3. In all places, announce on Sunday mornings the feasts that are observed in Europe, namely the four Ember Days, the Rogation Days, and the three following feasts, and the tridiums. They are observed according to the reckoning of Europe, but as Japan follows a different reckoning, many poor people will not observe these feasts, except for some principal ones, nor their vigils. But whoever wants to observe them, or is able to, can do so according to his devotion. The feasts that are to be observed or announced during the year are the following.

4. For greater effect, ensure that everyone observes Sundays, Christmas Day, Easter Day, Ascension Day, Pentecost, Corpus Christi, the Assumption of Our Lady, and the Nativity of the Blessed Virgin. These common feasts will be publicly announced as obligatory. The others listed will be announced, but without obliging observance. Those that are advisable to announce are the following.

In January: Circumcision of the Lord. In March: Annunciation of the Blessed Virgin. In April: The Epiphany of Our Lord.

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November. On the 2nd. Purification of the Blessed Virgin Mary. On the 24th. St. Matthias the Apostle. With its vigil.

March. On the 25th. Annunciation of the Blessed Virgin Mary.

May. On the 1st. St. Philip & St. James the Apostles. On the 3rd. Invention of the Holy Cross.

June. On the 24th. Nativity of St. John the Baptist. With its vigil. On the 29th. St. Peter & St. Paul the Apostles. With its vigil.

July. On the 25th. St. James the Greater with its vigil.

August. On the 10th. St. Lawrence the Martyr with its vigil. On the 15th. Assumption of the Blessed Virgin Mary with its vigil. On the 24th. St. Bartholomew the Apostle with its vigil.

September. On the 8th. Nativity of the Blessed Virgin Mary. On the 21st. St. Matthew the Apostle. With its vigil. On the 29th. St. Michael the Archangel.

October. On the 28th. St. Simon & St. Jude the Apostles. With its vigil.

On the 1st. Feast of All Saints with its vigil. On the 30th. St. Andrew the Apostle with its vigil.

December. On the 21st. St. Thomas the Apostle. with its vigil. On the 25th. Nativity of Our Lord Jesus Christ With its vigil. On the 26th. St. Stephen the Martyr. On the 27th. St. John the Apostle & Evangelist.

Moveable feasts - Thursday before Ash Wednesday until the following Friday a week after.

Easter with two octaves. Ascension of Our Lord Jesus Christ. Pentecost with two octaves, one vigil. Corpus Christi.

The moveable fast days. The four Ember Days of the year. Lent.

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5. All the aforementioned feasts & vigils of obligation shall be published by the preacher after the sermon when there is one. And when there isn't one, they shall be published with surplice or chasuble after the Mass, briefly explaining the feast or saint that is being published.

6. On Sundays, at the end of Mass, absolution shall be given to those stung by sins. The priest shall do this, having the lay ministers and others who know how to hear confessions say the general confession in Latin in a loud and deliberate voice, making them aware that it asks Our Lord for pardon for their sins. After which, the priest will say **Misereatur vestri** etc., giving them the blessing. And after the sermon, if there is one, after Mass, and having published the feasts, the three **pinostres** and three **avedtarias** will be given, according to custom, etc.

7. Let it be ensured that Mass with sermons be said as early as possible in the day. If Mass is given late, people wait and become restless. Therefore, before Mass begins, the ten points of the summary of doctrine, as they are printed, shall be recited to all the people together. Once these are finished, Mass shall begin immediately. In Masses where there are no decent candles, if they can be used, cheaper candles should be used.

8. At the end of the last prayer of the Mass, all priests shall add these customary words: **Sancte et famulos tuos Papam et regem nostrum una cum prole regina, atque propositum nostrum, nos et congregationem nostram cunctumque populum christianum ab omni adversitate custodi, et pacem tuam nobis concede temporibus**. Without naming any person.

9. After the communion of the saints, a torch (**tsuche oxondea chu zochiizo depec**) should be kept lit, according to the rules of the sacristan of the same house, which will tell us how it is done when communion is given to someone. This shall especially be done in the principal houses, and in others as they find it convenient and possible. And in the daytime Mass, this should be done whenever possible; the lay people should assist in this, and if it can be done well with lay people, it shall be so. Otherwise, let others carry the candlesticks and thurible. They will carry two candlesticks, if available, and those carrying the candlesticks shall not be in chasubles.

10. Let everyone endeavor to maintain the good old custom of the boys answering the Mass, and saying aloud and in Latin three times **Domine, non sum dignus** etc. And also that when they receive communion, they should say it all aloud...

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fixed in Latin & will be the old one used and amended.

11. Each priest will have his own surplice for the use of the Masses and other priestly functions, such as processions, internments of the deceased, and other solemn acts. It should be kept clean and well-maintained. Be careful not to throw it on the ground after taking it off, but rather fold it and keep it in a clean place. The same should be done with the ornaments and other things used for divine service, taking great care of them and treating them with due reverence and decency. Be careful not to make noise with the beads of the rosary during Mass, especially placing them on the missal or desk or in a pocket. At the end of Mass, they should be placed modestly.

12. Take great care to be diligent and respond with the greatest fervour at Mass, being modest and attentive to what is being done, according to the rites and not with haste. Clean and suitable purificators for the chalice and paten should be used, which you will always carry from the altar where you celebrate, unless it is during visits and sick calls and other times you must wait until you can wash them at the credence.

13. The server at Mass will be sometimes a brother, sometimes a young boy, and he should also assist the one who serves. And meanwhile, the sacristan will hear the sound to light the candles and do other necessary things in the church, being always ready and waiting.

14. When the priest is not celebrating Mass or hearing confessions, he may assist in the service at the altar without a surplice, nor celebrate without an alb or cassock, sometimes with shoes, sometimes without.

15. When there is communion, the key will not be given to the lay people, nor to those of the community, nor to outsiders, but only to the priests.

16. On Saturday afternoons, the Salve Regina will be said in the church with the usual verses, as it appears in the breviary. And Vespers will be said publicly after Compline and the hymns. And afterwards, immediately, the customary Litanies and prayers of Our Lady, with the Hail Holy Queen, etc. will be said. At the end, the three Hail Marys and the usual prayers will be said, where there is space and convenience.

17. The offering of candles and branches with their processions should be done as in the missal. And after taking these things, the priest shall give them to other priests, who will take the said things two by two with their surplices, making a reverence to the altar first, and then kneeling before the priest.

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Besides those who carry the candles and the Ramos, let there be men of the same rank.

Let the men of Edchuce enter with their surplices, then position themselves in order in the appointed place on one side of the chapel, Souto and others. And in the same way let two of the excused enter, with the defucus going in front and then the Somass. And finally the padres.

18. In our churches, especially in the most important ones, where the fathers are permanently stationed, let there be a sedate and proper demeanour in the men and women present. And let them sit or kneel in rows and columns so that, being arranged thus at the times of divine offices, they may give little occasion for the disturbances that can occur if they wish.

19. In all the parts where the fathers are, the bell should be rung solemnly at daybreak, and also with five strokes at night for the recommended repose. And at noon, let all the fathers get up well beforehand to perform their prayers, because the people are then sleeping and are not subject to external distractions.

20. Likewise, the bell should be rung to announce prayer in the morning before daybreak, and afterwards the bell should be rung solemnly a little before Prime, to summon those who are to serve at Mass for Our Lady, and three [strokes] to summon them to Terce, etc. a little before the time for the aforementioned repose, so that they know which Mass it is, according to the prescribed rule for sacristans.

21. The bells at Mass will be rung in our churches only on the feasts of Christmas, Easter, Ascension, Pentecost, Corpus Christi, Assumption of the Blessed Virgin.

On the feasts of the saints, no ringing is done: reason being that the Japanese are not pleased with this way of ringing. On other days without communion, it is customary to always ring.

22. At noon, the litanies of the saints will be said within our house, and in the church with the usual prayers and psalms. And the usual prayers, *_pro societate_*, *_pro Navigantibus_*, *_et pro ecclesia contra hereticos et paganos_*, and for the pontiff and king without naming the name. And in these litanies, nor in any other of the aforementioned things, will anything be treated or made customary without the permission of the father provincial.

23. The fathers and brothers who are renewing their vows will do so for six months according to the custom of the Company, but those who make solemn vows...

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of the two years they will do it with surplices and with some manner of festivity among private [individuals?], priests & they will remain & they will be or accustomed formed [individuals?] will have surplices, also stoles those who are by making solemn public festival conforming to the custom of the Society.

Of the uniformity that should be in the offices of Lent and Holy Week. Chapter 21-

1. Ashes will be given diluted with holy water conforming to the custom of Portugal, but if it is in a place where they can be scattered, it will be given diluted as among ourselves. It will be given carried in time, giving sound at the appropriate opportune moment, or some other way that is there for it. Nothing will be given to the feet to lighten the shoes with [them?] making [them?] remain in them making a bath, but tell them that they should come the next day to take it, unless sent for some sick person someone for them denoted and known.

2. The Fridays of Lent, everywhere apart from where they are going to be preached, preach of fish in the afternoon with discipline and solemn public confession, or private in the same church, with the priests' sermons that they have taken, not taken at the church, but or in the sacristy, or in a chapel, or another place where they are enclosed with some screen, or another thing so as not to be seen, and where it is not possible to have preaching they will hear the feet [confessions?] and something of fish and some lines [prayers?], or they will pray the litanies. In short, taking their discipline.

3. The offices of Holy Week will be done no less in the principal houses and their Rectorates, with due solemnity, and however the residences of new Christians lacking a church as part of giving and solemnity of these days will follow the following order. First, all the priests in their residences will endeavor in the week before Palm Sunday to confess or reconcile all those who will receive communion in their parishes. On Sunday they will do their office and blessing of Palms concisely conforming to the missal with the greatest solemnity and they are able, and in the mission houses in these same Sundays they will give communion to the Japanese, and if they are to give it on Thursday. And past Sunday, on Monday, they will all have to go to their Mother Churches—principal houses and their Rectorates—and there they will have to be until holy Saturday, helping to confess and to perform the other offices and there they will be with all solemnity, but that the Japanese tired with complete official duties will be short

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SO SO the psalms of the office, of Matins and Lauds, such that each psalm in the responsory of eight verses has ten verses, & after finishing the office, the usual discipline is observed.

4 Of the Masses that are celebrated, they should extinguish the candles, except if it is still dark and light is needed by someone, e.g., to remove vestments. They will cover their head with the amice, placing the stole over the vestment and around the neck according to the regal custom. And having finished extinguishing, they will return to take the chasuble to say the prayer and remain in place of the Gospel. And continue their Mass.

5 The Masses of Thursday, Friday and Saturday will be sung solemnly and loudly in these principal houses with plainchant, following the order of Matins, in which chapters are assigned. First. On Thursday, homilies will be preached if they are about illnesses; they will be given by Superiors, or by someone else. But if they are able, the office, including all the persons, whatever it may be, should be done without brothers edifying the laity. Lay people will not preach. The homilies will also take place before Mass, if it is more convenient and suitable for the people, and they are found to be profitable on these three days. No more than one public Mass will be said. After Thursday, some private Masses within the house may also be said if necessary, especially for friends and those interested.

6 Both the entombment and the procession of sleep on this Holy Week will be done with solemnity, including the washing of the feet, in which the holy fathers wash the feet dressed in surplices or albs and stoles. And when washing many feet, they will be assisted by the assistants with their surplices. Lay people will also help when there is a lack of fathers and brothers to assist, particularly in carrying things. In the processions the Blessed Sacrament shall not be carried, but a reliquary or image; among the carriers, the most noble shall carry it, and there they will remain composed without showing reverence, upright, with uncovered hair, without carrying candles.

7 At the time of the adoration of the crosses on Good Friday, the Gospels will be covered. They will be careful that there may be always someone stationed at the altar to adore, and to avoid crowding they will approach to adore and kiss the feet of the crucifix, including the fathers and lay persons, and thus determine, keeping more people at the altar and immediately after.

8. Having finished the office of Friday, the fathers will immediately return to their residences to perform in them the office of Holy Saturday and of Easter with the solemnity of the public, performing the second day of Holy Saturday publicly in the church, and also performing the font there. And at Easter they will celebrate their resurrection with solemn love and public remembrance.

9. When in some principal houses there should be such a number of fathers together that they are not sufficient to perform the offices with solemnity, they may well lend some to perform in the same manner in other residences, like the more ordinary ones. Where there is a seminary or college, the Rectors of the said houses will give orders how also it may be done, now in one, now in another of the more principal residences, saying sung mass with six voices. If not possible with six, with three.

Of the uniformity that should be observed in giving the Sacraments. Chapter 22.

1. Baptism, until a new ceremonial is printed, should be given before the arch of the chapel, where there will be a small bench covered with a white cloth, a lit candle in a candlestick, a salt cellar placed on a plate, a small ewer with its basin, a clean towel to pass over the head of the baptized.

2. The priests who perform ordinary baptisms will have surplices and stoles, and in solemn baptisms, or when baptizing some great person, they will have a cope. And they will be standing and meanwhile performing the exorcisms, with the solemnities required for baptism, being both at the right of the small bench. Only when reciting the creed and the promises they will be turned towards the altar. And similarly for the renunciation of the creed and the promises, they will be turned towards the altar. And in baptisms that take place inside a chapel, and the nuns or those inside observe, if it is a solemn baptism, he will have a surplice, and in the rest, it will be enough to be with the habit on.

3. The order of baptism will be observed, removing some things that are asked for according to the Japanese rites, which should be done in another way for them to seem more convenient, which are the following: First, the making of the sign of the cross on the forehead and chest of those who are to be baptized will be done on them by having someone make the sign of the cross with both hands on the head and on the chest. Now the ones to be baptized will be adults, now children. And in the same

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4. 2nd. When truly giving salt, it should not be placed in the mouths of those being baptised, if they are adults, but given with a small spoon only; from the same [salt] that is used to baptise them. If they are adults, they can take it themselves. And if they are children, it should be given to the godmother so that she can place it in [their] mouth. This being a forced brevity of customs, the ministers may still administer the salt, washing their hands.

5. 3rd. And that the giving of spittle is very strange to the Japanese and they fear it simulates [UNCLEAR: x]spittle. When saying "epheta" etc., it will be stopped even to the small children, but the said words, according to the baptism, will be said.

6. 4th. At least, when pouring the water, if the words of baptism are said, make a cross with the water, saying "Ego te baptizo in Nomine Patris et Filii et Spiritus Sancti". With what is said "Accipe vestem candidam", place upon the head a white cloth like a small band. And in its absence, wool or white cloth.

7. 5th. And for now, here there are no oils nor means to have them until a bishop comes here. He refrains from anointing in baptism, but with a clean feather suitable for [this], he prays the same prayers as for the oil. And this being done, if, having finished the baptism, another should appear for further baptism, as sometimes happens, because knowing that those who are baptised, so that it is repeated almost at the same act, it will not be necessary nor seemly to do the exorcisms again, but it will suffice to baptise [them] with the short form of baptism, [the] first having been performed.

8. Concerning the sacrament of confirmation: given there is no Japanese bishop or authority who can administer this sacrament, the rules of the Roman Pontifical will be observed. And concerning the sacrament of confession, all will use the same form in giving absolution, saying "Misereatur tui, indulgentiam etc.". And afterwards "Dominus noster Jesus Christus qui est summus pontifex te absolvat, et ego auctoritate mihi in indignissimo concessa absolvo te ab omni censura ecclesiastica si quam forte incurristi in quantum possum, et tui indignus, deinde Ego te absolvo ab omnibus peccatis tuis in nomine Patris et Filii et Spiritus Sancti, passio Domini nostri Jesu Christi, et merita Beatae Mariae semper virginis".

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Feast of All Saints, whatever good you have done, and evil you have endured, may it be for you for the remission of sins, for the increase of grace, and the reward of eternal life. Amen.

9. And as for giving the Sacrament of the altar, follow the order of the missal, and as for giving the Holy Viaticum & the Sacrament of Extreme Unction, follow [the] true path, and you will observe what is noted in baptism.

10. The Sacrament of Matrimony should also be administered before the arch of the chapel, having on a surplice, stole, or cope when those who enter into matrimony are important persons, or other persons of great esteem, & he who ministers has a surplice or chasuble with a holy water sprinkler and a hyssop. On the altar there should be two candles. Knowing the degree, in the arch itself ask the bride(?) & ask for her consent. Make her say the words "sponsalia" etc. & great care should be taken in saying them, and if the ordinand errs in saying them so others laugh, but enough, so ask if they wish to marry? & they will be asked the following words by the mother saying: "N. Dino gouoquiteto Romano St.a igretanové Sadameno gorogu N. no sonatans bo Hori bosadamearucal" which means "Do you intend to take N. as your husband? truly? according to the holy law from the Church of Rome?" And another way, for example, a gentler way of speaking the very honourable words would be thus: "N. Dino gouoquikto Romano St.a igreians voxsademengoroge N. us voste nj sadame saxeraruruca?" & after the mother has said "yes", or any other word, having explained her consent, you will ask the man the following words: "N. Dino gouoquiteto Romano St.a igre ino bosadame no gorogu N. us sonatans coumani vosadame arucad" which means "Do you intend to take N. as your wife? truly? according to the holy law from the Church of Rome?" If the man must be spoken to in very honourable words, you will say thus: "N. Dino gozogniteto Romano St.a igreians visa damenogo toge N. us bon ceumani sadame saxerarurucal" When the man has answered "yes", & whatever words they are, having placed their hands, one over the other, with a surplice according to custom, being under the hand of the mother, and the man's hand above, it is to be done before...

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to say the aforementioned words, and remain still with hands outstretched. Being as at least two witnesses are present, as the custom dictates, say "Ego vos coniungo in Matrimonium in Nomine Patris et Filii et Spiritus Sancti, amen." Those said, to rise is the opportunity, making the customary prostration there before the crucifix; say, "Oremus. Benedic Domine res," plus other prayers according to the prescribed rites of the Archbishopric of these realms. Asperges with holy water.

11. As regards the sermons, [if] already introduced as in Nagasaki they can continue, but as for the Japanese sermons which besides being of the Gospel now, experience shows they are of very little use because few come to listen nowadays, and besides the Japanese have notice of the cases that require it, if it should not have been published, nor they being yet capable countries, let it not be introduced without thinking, and licence from the superior.

Of Burials of the Deceased. Chapter 23.

1. Because the Japanese attach great importance to the burials of their dead, it is necessary in this to satisfy all, doing it according to the appropriate manner with suitable solemnity as far as it may be possible.
2. When they request the deceased from their house, ordinarily two priests or other available ministers who are to perform the burial will go in surplice to the house of the deceased, and there they will vest. But when the burial is solemn and involves several religious brothers, they may also go vested, walking two by two from the church to the house of the deceased, but they will go without a cross, nor should they carry in their arms the vessel with the holy water, but rather one will carry to the burial a cross without adornment, placed inside a cloth sheath and within a covered box, which afterwards will be uncovered in the house of the deceased, with the candles and other things required for the solemnity of the burial.
3. When the burials are solemn and of some great and important persons, according to what the superiors judge, they may wear copes or some, or all may also wear copes at the burial. And according to the standing of the person,

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Solemnity & at their burial, it will be customary to have one of the torches, or candles. One of the banners with the company's coat of arms will accompany the deceased. One of them, even if a Jacata, shall not exceed twelve, which in that form and until now & in carrying the coffin, the same form as when the Congregation sits, but the candles or torches may be as many as they wish. Comes in fine, one of the banners is to have two candles, or torches, and for the poor, two or four more will be added according to the quality of the deceased. Up to twelve banners.

4. Arrived & being at the house of the deceased, they will vest in surplices, should there be some, and with the said stoles. And they will lift the coffin and carry the candles and banners there. As soon as the deceased has been carried, they will pray over the deceased the prayers **pro baptizatis** and the burial rites will be printed anew.

5. Thus both in death & dying, as well as when they bury them, it will be done in the accustomed way of the departed, tolling the bells, and especially when the burial will be in this manner. First, they will go from one side ringing the bells accompanied in front of the cross by the principal participants: the company with two torches, and proceeding to the place where they are to take the deceased, the brethren and the order with their banner will go in front, and then the cross will follow with the said torches behind it, then the banners will follow. And after them the candles, or torches, after which the clergy will go, keeping their order, the members of the Society going first with uncovered heads. The friars afterwards covered with their hats and cloaks, and behind will follow the coffin of the deceased, & behind it some people according to the custom of Japan, and if it happens to be a noble, or another principal person, & according to the custom of Japan perhaps the relatives will make some more solemnity. They can take the banner with the church's cross in front and one or more of the deceased's horses according to the custom, with the standards, arms, and caparison that they used.

6. Arriving at the churchyard and the cross there, it will be placed before the cross fixed in the churchyard, until his name is called, with the banners and candles for half a paternoster, and repeated the other half in the same fashion. And then the clergy, remaining the one who was officiating with two other fathers behind the coffin, who will come from the churchyard to the ... 146

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Goes conform as said pro. baptiste? de gos, adding to it the prayers imperiously do not carry it with the body, Ex-bancas of the same matter according to adg cimenobey tiste of coimbre, And put the deceased on the bier & say the customary prayers & if they say an inch of this. Over the deceased.

7. The heirs of the deceased should also carry the banners according to their means, carry the banners with more solemnity during the burial when they can, & those who are poor will carry the banners separately to the tomb or house

8. When they go to make the burial they should know how to read three prayers three prayers, And three Ave Marias with all the people, And our brothers and pupils who know how to keep the form of burial brief & clear are instructed

9. If the burial is of a child, follow the form of the baptist methodically.

10. The day of the commemoration of the dead is celebrated with all the solemnity of a mass where it can be, especially in the principal churches. And in the smaller residences with a recited mass, having something to do in the morning & all of them preach on that day, in which is declared that which pertains to the suffrages of... of the dead, And in the principal churches also with sung office, saying the night office, And in all the other residences after the mass a procession is made towards the cemetery, going praying on one side and on the other, responding *orate pro eis*, And arriving at the cemetery the priest says the responses of baptist of gos, viz. those which are prayed in the cemetery adding the dead load here, And then with the thurible, finally they make a procession to the church and there in a high voice are prayed the principals And three Ave Marias and other prayers for the souls of the dead.

Concerning the Burial of Ours. Chapter 24.

1. The Rectors should strive in all parts and those in charge of the residences, as much as possible, to be taken care of, and consequently well to answer those who die in the main and principal houses, however as sometimes things are accidental and sudden, between Baja and crab the residences are so far apart, and this cannot be, I ordered some to attend to the dying in the said residences without being able to take them to be buried in the said

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Main points, from now on, regarding the death of our priests & brothers in any residence or land under the Rector within whose jurisdiction it falls to conduct that residence: if buried, let it be done according to the customary office, in the manner of the Society, where possible, after the death in the same principal house, singing their nocturnes; and also a sung mass in honour of the said office; all the others of the residences which comprise it making the visits to the said office as far as possible, and all the priests and brothers of that jurisdiction will say three masses, one crown of the rosary, since all are as one same house and restoring the deceased, each one will say one rosary of one hundred and fifty Hail Marys.

2. For the deceased brothers, at the moment of death the priests of that jurisdiction will say one mass, and all the brothers one crown and for his soul, knowing the state and service of the Church of ten years, they will also sing one nocturne with its lauds solemnly, and the particular privilege may be made with some worthy merit, and those not invested in that state for all ten years.
3. When the burials of our lords take place, if priests, they will always kiss the feet at the tube, and if they are brothers the brothers will carry them, being deceased, the deacons will carry them, and having as many of each grade as possible to carry, they will be further helped by the brothers of the deacons confirming the superiors ordering it.
4. Because in Japan it is not excusable to make for our deceased any solemnity more than those we are accustomed to in Europe being necessary to conform ourselves to the rest of the Japanese: and yet it is necessary that this has an end, so that no excess is made, thus the priests as well as the brothers and deacons will be buried in boxes, and the boxes of the priests will be lined inside and out with black cloth and the brothers' will be of black cloth and the deacons' outside of blue cloth and inside of black.
5. The priests will be buried vested with their customary vestments according to the custom of the Society, and the brothers with their habits and black cloaks, the deacons with their annexes or black cassocks with the black biretta caps.
6. In the procession, if the deceased are still boys, four banners, and if they are older, six, if lay brothers, eight, and if they are priests, ten, superiors, twelve. If the burial is performed outside the house.
7. In the places where the principal houses are, and not restoring them from where the community has done the said burials, thus, in a separate place for ours.

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Geskia limpo Econsertadi, in which common [people] are not buried among seculars, except for some by the grace and mercy of God with the consent of the universal superiors. Concerning the burial of the fathers, around the burial site a wall of earth is to be cut, or rather a wall of earth like a raised bed is to be made with its top levelled. In the same way, above the burial [place] of the brothers, walls of earth are to be made, but those of the brothers are not to be raised more than a palm from the ground, the burial [places] of the brothers being almost equal to each other. And the deceased universal superiors and their officials may have added a small sign of stone or wood. But other [fathers?] in one of the other burial [places].

8. In the nocturnal prayers etc. the method of the baptist is to be followed, according to the decision of the year '83, until there are new baptists in the places where our burials take place. And also, our confraternity may go to the burials where there are some who wish to accompany the deceased.

5. Declaration of the Masses that each of the fathers who are in Japan is obliged to say each year, each month, each week. And aside from the stipulated ones by order of X. fathers together, with the said fathers through Father Alexo Veligo, visitor. And [in] the [year] of '92.

Each year.

4. All the fathers must say at the beginning of the year a Mass for the Company, and another for the founders of the houses, colleges, and seminaries such as the Pope, the King of Portugal. And for other benefactors, living and deceased.

5. And in the Constitutions it is ordered that in the houses and colleges Mass should be said by the fathers each week, one for the same Company, each father for this account five Masses each year, and for the same Royal [person?].

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Five masses for the said founders. For the living and deceased benefactors.

Each month.

All priests, at the beginning of each month, a mass for the Society. Another for the said founders and likewise for living and deceased benefactors, and another for the conversion of the infidels and reduction of the heretics.

Each week.

All priests, each week, one mass for the deceased of the Society. Adding all these masses together, among all, each one must say two masses per week. One for the deceased of the Society. Another, divided as stated: partly for the Society, partly for the living and deceased founders and benefactors, and partly for the conversion of the infidels and reduction of the heretics.

Extraordinary masses.

Besides the above-mentioned and ordinary masses, they must say many extraordinary masses. Whenever someone dies in this province of Japan, having heard the same, two masses. And for those who die within a mile, for those who die in the same house, or Restorado, three.

Each priest must say three masses for any living founder of any house or college of the Society; another three when the said founder is deceased, according to the notices given from Rome.

They must say the additional extraordinary masses that their superiors entrust to them.

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+ Instructions for promoting Japanese Brothers to Priests

1. It is supposed that the Japanese Brothers, according to the order which is currently observed, after being in the Seminary for so many years that they finish their Latin, the study of Japanese, the Catholic Compendium, are sent to found [missions] in the principal territories of our Holy Faith, and to learn well the method of catechizing the gentiles. For all these studies they need at least another eight years; this and everything finished, they stay in the Residences for periods of two, or four years, more or less, in which time they exercise themselves in preaching, and learning Christian doctrine. At the same time the Society sees their work with people, they make petitions for Brothers, or certain Holy Fathers, to be received by the Society. They are received, and finishing the Novitiate, they return to serve in the Residences.

2. It is supposed that for now the Japanese Brothers are not proving any better than they have proven so far. So all should not be ordained even though they have studied their Latin in the manner that is done with the Europeans, but rather few should be ordained, even very few, and these chosen ones. But so that everyone may be encouraged to study, and to serve, thinking that they too will reach the Priesthood, and so that they may know by whom they might leave their positions, and why Bishops ordain theirs. But to establish a native foundation that they can give to Christianity by way of the Sacrament, these following 26 Bulls, many times have been written, and that therefore, it is necessary that Your Lordship understands. And now God is writing to Your Lordship in your particular Bull.

3. Because this point of ordaining very few, notwithstanding the exact opinions with which this was consulted, is outside the opinion that remains reserved for Your Lordship. So then how is it of benefit and further grace for the Society? So that when the Superior judges that there are some Brothers who deserve, and it is convenient that they be ordained, it is to be taken from it in the form according to the points indicated below in the manner and form pertaining to the grace of the Society. In what form this will be taken from those who were Superiors of these Brothers, or whether indirect notice is taken from it, whether they are Consultors of the Vice-Provincial or not.

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General formulas will be communicated to the Consultors, & if it is judged that a Brother should be proposed to Your Paternity for Holy Orders, if they approve, each of the Superior Consultors will write separately to Your Paternity their opinion concerning the Brother about whom it is a matter of giving orders, and if Your Paternity judges that he should be given Orders, they will be given the study of cases of Conscience here in Japan.

4th. No Brother should proceed to the Priesthood who has not completed 40 years, because this age in Japan is very mature and what among us corresponds to fifty, [UNCLEAR: 11] natural weakness of comprehension, liveliness, and efficacy of the passions. The reasons that are given for 40 years are the following. 1st that being less, arriving at the age of 40, no Brother should be ordained unless very well proven. 2nd because in Japan they do not mature as early as Europeans, and before 40 they are still very young. 3rd because they will serve longer in the ministries of Catechising, and others, besides these, seeing as these ministries cease in great part with the Priesthood because they do not feel so inclined, nor do they have time for them, because of their needs to hear confessions, say Mass and for the confessions themselves. 4th because delaying the Priesthood so long makes it easier to have more in not admitting a multitude, for some die, others with illnesses become useless or unfit for the Priesthood, others leave or go out.

5th. The interdicts of the Church must be observed in the orders of the Japanese as Le Valois ordered, well understood, so that they esteem them more and so that with this one goes slower.

6th. The qualities that the Brothers who are to be ordained should have, concerning which will be given in form, are the following: that they have proceeded well in virtue, and principally in chastity, so that one may trust in them that, being Priests, they will not dishonour the Society. 2nd that they be suitable and educated. 3rd affectionate to the Society and zealous for its things. 4th that they not be adverse to the Europeans, nor to their customs out of respect for fraternal union. 5th they have talents, qualities, good presence, and good dealings with their neighbours, both with Christians and Gentiles. 6th [UNCLEAR: n] they have health and bodily strength to exercise the ministries of the Priesthood. 7th Finally that they be loyal, that the Priesthood be well employed in them, and that they be universally held to be deserving of such grace.

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Treatise In Macao by order of the Visiting Father Francisco Dias concerning some doubts of the Fathers about a case, the information of which he sent from Japan and the Father General more extensively.

It is asked if the Fathers could have in Japan silver to send from their parts, and this to be embarked on the ship of Andre Pessoa, sending their procurator residing in Macao, and arriving there to receive from this other so much in the said parts, and losing it there it would also be lost & without owners, just as they would lose it if it were actually embarked. It is not asked if it was good to abstain from sending silver there, because this is already proven at length in the treatise, being there more without being hidden farewell to say the said exchange of the silver having it in Japan to give part, & there in Macao they give him another amount.

The responses given in the other notebook are not repeated here, because it is supposed that in these matters they will be heard again, and if any of the others were more acceptable, and on them other demonstrations are based.

It is proven that the Fathers could make the said exchange, because in it they in no way exceeded the order, and allowances of the customs, which are ordered to be sent to them in the early shipping for this purpose, and when it was sent to them on the ship. This being considered the Fathers because they didn't have a ship early, sent it on the ship, with instructions to the procurator that upon arrival, he receive from this another amount, which even as if the same silver were embarked would be left to us, and because upon arrival he was to give another amount, in which for us there could be no shortage, because if there are payments with the surroundings, this is the price of Macao, or with selling, and giving bread over the price of the silver, he could pay with what they give him on the ship, which because the goods that by designation on the ship were worth more, that amounts to sending silver really, as to send virtually in the said manner. It is the opinion of doctors read in schools, as seen by the portfolio which as a letter was current in India, expressed by the rotation of portfolios. Someone said that we did not value that it would be presented. It is a current thing not to present oneself in contracts of correspondence, which is different word of the considered Fathers, and it is valid to argue from one contract to its subject. Response that points out that the voting determined not about contracts, since the assumed correspondence, it is clear to be licit, i.e., in law about the Legum if well on the silver to correspond having i.e., in one ship that breaks for Macao, stopped sending silver, and with it bought in Goa a palm grove

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Without informing the owner of the silver how he wasn't sending it on the ship, he lost it. He went to Japan in amber pineapples called "greys", which are where the borrowed silver supposedly was on the ship, and with it palm-wood was bought. He requested borrowed silver – it was said – on the ship, and with it he bought palm-wood. He requested the silver on the ship, supposedly he said he was aware, and took a discount but the value remained. It was demanded in Patacas, at equivalent risk to the person to whom it was entrusted, and both parties having agreed on the amounts and risks in this matter, it appears certain that it was on the same ship, and how it was there, because there was a possibility, since if he hadn't agreed to the shipment of it, being his own, it was as though the silver had been bought, and consequently by losing the ship, the silver is lost since with it, just as if the silver had been embarked, in a way I believe the authority determined. It was thus a matter of sending the silver, as if by land, running the same risk for its owner. It is an honourable case, without being nor in any way breaking the agreement of the correspondence.

Item, one must consider whether this case is common in India, as has been said it is found of those holding mandates and fulfilling them with their mandators, whether they send so much silver to the place where the mandator orders, running their risk. It is a custom not approved, but it ought not to be condemned: I pray that what is ordered regarding the gold, or matters similar to this, may be given, and if it has been said of those, wanting to say of the men from Macao coming here, employing it in gemstones, paying so much in Macao to the owners of it, relying on proof and according to the following law: **De receptis qui arbitrium est**, he should suffer that which he has predicted, and in this matter it is fitting. And this is received, as seen in the case of the brokers and of Molina, as judge, 523. Where V, a man who was coming to Lisbon in a ship which carried many of his brokers and goods, his cargo below deck, some of the goods on deck, arriving at a certain island, and ascertaining that if he were to sell some of his cargo there, and send the money by land to Lisbon for fear of pirates, and because he couldn't stay without it being at the bottom, losing all parts and selling, giving the part to the one to whom the bottom belonged or was equal. Supposing the ship to be taken by pirates, his brokers complaining as he had meanwhile sold his cargo, requesting the silver, stating how he proceeded with his cargo in their presence, but he sent it. However the judge Molina resolved the case in favour of the mandator, stating that since he trusted the brokers, they should equally trust the owner of his cargo, the mandators, and the mandators being his, he could make such a trust, since what he gave of it was owing to the mandators, and if they had been present, &

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2 were asked, if they were content with the exchange, since no loss came to them, for if the goods were lost by the agents, even if they knew it, the owners of the goods would suffer no loss, since even if this exchange hadn't been made, the goods might have caused a similar loss for the owners, for as we have said, the fathers could make this exchange of the silver for gold with those in Macao, because it is said it followed from the said parties, rather promised, as stated thus, "I will make this exchange," even if they still lacked the silver, since it would have to be embarked on the same ships.

This is also proven by a decision of Gama de Celini. 267. which passed by two jurisdictions. i.e. by judges of the civil and spiritual law. The case was that someone was entrusted with one hundred crusados by a friend to go to the Island of Madeira to buy goods and then sell them in La Rochelle and there to buy certain cloths from him. Being in La Rochelle, he saw that buying leather and paper would yield more profit than the cloths, and did so. Arriving back, he gave the owner of the silver the cloths that he should have bought in La Rochelle, which happened to be in his house, and the leather and paper remained there for the owner of the silver from where they were sent, but he didn't want to accept the cloths, saying that since the paper and the leather were bought with his silver, they belonged to him. However, in the two judgements the opposite was decided, the exchange with the owner of the silver being considered valid, since no loss followed for the principal. And similar exchanges may be made by agents, when they are made without loss to the principals. But here someone might say if this exchange is considered good, because the owner of the silver requested cloths, and the agent brought him none, we respond that the agent was not a principal cloth buyer in La Rochelle, only an agent, but he did have other similar ones that the principal had in his house. And therefore this exchange is considered good, and the agent owed nothing to the principal, because in essence, buying him the cloths in La Rochelle, was like giving him those he already had in his house, because in essence the principal had so ordered him without any loss to him; therefore the fathers could also exchange the silver belonging to the owners of the silk in Japan, and give them other silk in Macao, because in essence they did what the owners of the silver had asked of them, without any loss arising for them from this exchange.

This is also proven by the law *Si remunerandi*. *S. Si pastus*, and following. *Si pro te*. *S. mandet* and *S. Sigird* in *Inst. Jesu Christi* one. and L. 12. H. 12. par.5.

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Where it says, that if he sees something being done among them, in practice, he judges it should be changed, and therefore he does not command it, unless in that command he directs the practice, and to the men, the interpretation, see Mol. disp. 54 & 59. Support Let them request and be given an order to other men. And in October the Father Procurator of the Company gives them as a principle, pay them from the beginning of the voyage from their share, since the gold is still to be sold, but here it was delivered to the Castilians. And seeing this, they will be silent, rather they will agree. Therefore ex leg. Cit. judging from this similar exchange, if the province has not expressly commanded it, that indeed and by law they have no power to command the exchange. Because of this the Father, as those mandated, does not exceed the limits of the command, in making this payment, commanding that each year another similar share be sent if it does not arrive.

Item, to give in confession, if in guarding it they will observe the form of the command, says Mol. Am. 2. 2. 552. If orders were given on one example and without any mandate he should judge those, which do not require any mandate in themselves, but posit the convenience unless the mandate is observed, and he should do this. Those who execute the command should read the law diligently. S. Ultime. On the 20th December they ordered the silver to be sent to Macao at sea to the agents without any of the ship owners providing provisions to deposit the two percent of the insured freight charges, because it did not proceed from this item but came in the ship. Be sure to load the silver on the ships, since in December loading the crates in Serra would be very dangerous, and they could not because the Japanese frequently do not observe turns and the ship would not want to go, and thus delivering to the Japanese without knowing anything, nor taking any record of it, with a delay in its departure happens to them, from which risk the order of the ship-owners regarding the gold frees them, here it will be ordered to be paid in Macao, so although these ship owners do not make a profit they observe the command given.

It is proven, moreover, that the Fathers outside this place licitly take care of the business of the world and someone who says by law "executor" or "procurator" of the silver and has it in his possession, but never understands it to mean a specific amount, unless they have some deposit assigned, but understand it with an obligation, so also the owners of the aforementioned silver must make up for the lack of this security, as if it were lacking they must pay: The bankers guard the silver deposit, and the executors, and the accountants, the property must also conform to the number that guards the silver in each place, but all together, understanding, paying in the same manner, without giving their consent, but rather that it is not the same amount. Therefore the agents in this place should do what is customary in the business world. So the mandated persons and the depositaries consequently also do not exceed the command, because the commanders do not expect it.

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of the giver never keep the silver of each one separately, but all together improving the assets, paying the same with written notes, it will suffice to satisfy even if it is not the same number. Therefore the Ly Fiesta fresh premium soft of Cushima to carry out all the mandates, all the Mandatories, and Depositaries and subsequently to obey the mandate they will not deliver the three mados without its equal number, of those specified, then the Property owner must send the same thing, in such vessels it must be sent, because when we bring or sell it and receive the silver of the company & mine in the curators in Macao or sell and receive the silver.

Confirmed October clits op Mot to ist. where it says when the mandate in Fort script certain form. If the Mandatary in good faith gives account of the execution of the mandate action by him if Septemat know of the giving of mandate action by him if mandate: know how it was done, thus says Law. B. And Law. If anyone for him f. mandate. The assumptions we make because the donor of more determined and specified to his mandataries to send so much silver specified number proceeded the gold, they delivered to them when they sent it Then and when he mandated there were Ps dreamer to send the same silver n. But he sought to order them to give him other such.

This is further confirmed by the same Molena. Below. Fol-194-1. Jeui. f. mandate his B. Leg. If procurator. D. mandate et. S. sender. J. hitherto it is costly for the mandator against the mandatary another mandate's fulfilment of mandate some interest ceases to nothing General mandatary for his negligence & fault denied the business his- own that it is said, and I am not persuaded that the padres through their fault and negligence should fully cover the mandate, the denial of which for some will bring profit as well as loss and losing so much gold it will be lost and sent on board seized by the padres because of their foolishness they suffered loss, then it follows that the padres owe nothing to the markets And more through fault, and negligence there is no execution of the mandate. Let it be said, & I am not persuaded that the padres exceeded in anything the limits of the Mandatary. We say the Mandatary the business the business free without payment for the great mandate I have the mandate clear is, and here such was not, therefore the Mandate has no action and Serious fault is proven by Law. against the padres & not having shipped the silver zealously but slowly. Who being Mandatary shipped, and Serious fault is proven by Law. General Mandatary being in charge. Law. to the use of the mandate. Without- procurator. S. deceit, Law. If by rules it is ordered, tell me if it is not more grief - particular. Law. deceit law loan and consequently. just as in loan given is the mandate of loan and consequently. we distinguish in whose great deed it was, to give or define from how much

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holds the blame? If it's slight negligence, he shouldn't have to pay the mandate, as Glosa Leg. in re mandata, at the end of Mand. strictness of eternal law & thus he will be bound by the mandate — free from blame, and from deceit, when he has given the mandate, then he will be obligated, Sir, if no damage whatsoever was given, a fortiori less blame, or slight negligence, for he gave no damage, none whatsoever to his man- dates as the most evident proof, nor did he commit deceit, nor slight negligence nor did he act with malice. He entrusted the silver to Macao, let him pay to the mandate holder the excess if all of it arrived safely in Macao. The excess silver, let him pay the judgment or the excess received then let the procurators seek from the owners of the silver release, thus he is released, since he made the mandate on behalf of the owners. Therefore the priests could say this, share the silver, share the gold "You who received this or part of this, now that you have returned the silver to the owners of the gold, be satisfied without anything else." Most sufficient proof of the Why search further, since as the mandatary you could do this with our consent, and as mandataries you could receive this debt from us, paid from somewhere, of that gold and salary? Not only managers of affairs, but as mandataries you could do it; however, without prejudice, of those mandataries, managing the debt is the difference, the mandatary of constituted imposition, and acceptance of the mandate: L. formal, L. virtual, and the manager of affairs is constituted without a mandate expressed nor tacit, All law states that you manage the business of another usefully. Without its being known the stated business. L. Siquis ff. de negot. gest. Lex. Si remunerati. ff. mandati the lawyer has no right and to be paid the learned doctors the already constituted can licitly. I suppose, as the mandatary, now yours, there is no need. Of everything the judge Later reform the mandate of the mandate holder without this being possible, which is convenient for the other that he executes the businesses of the other to be usefully managed since the other has an obligation to at least do everything, and he can be helped freely to manage the business: Then they can freely do this

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Also. We have also called it managing other people's affairs, sometimes. Someone carries out the business of another, sometimes someone else's business transactions; then the business manager can make use of the business for the benefit and good of the business itself. D. **Si quis de negotiis gest.** L. **Si pupilli.** This same [principle] applies for many. L. **Si servorum.** The same is found clearly in all the ones. I. **Lege* *gest.** This difference exists between the Mandatary, Commissioner and Manager. The mandate is not to deviate, nor to depart from the form and mode of the M. This means he must. But the business manager is not bound to any thing, and is freer to manage the business he undertakes: so he is even more free than the Mandatary.

3. It can happen that what for someone acting as business manager seemed sufficient turns out to be inadequate to manage the business. And therefore, if without his fault, the business does not succeed as it should, nor in the proper way, as is defined and explained in the ex- amples, I. c. §. **is autem &* f. *de leg. gest.** I support this by saying that what is exchanged with another according to what was said in the laws, he will use those benefits profitably for the others He could act as business manager. They have great support in this, and it greatly expands their virtues. With mandates, the risks belong to their owners. Then while managing a useful business. The risk of profit can be assumed through this same thing, since it increases with it, and the risk decreases in the other [scenario] because of coming and going by sea, and if it happens to be lost, it was not the fault of the ones who negotiated it, as is clear from the first. Then. Someone will say, Ina. L, **si pupilli.** Et **de neg. gest.** §. **Sed et si**, it says that **quis negotia mea gessit non mei, contemplatione**. **Sed sui lucri causa* *negotia mea gessisse**, **Sed et si eff.** **Justo scribit suum potius, quam meum negotium gessisse**, **Sed et si eff.** Then he will pursue his own profit because of my gratitude. Then it does not have the support of **de neg. gest.** Ina. L, **nam et malef**. If someone does this, on both sides, it would not be managing other's business; and this is a dangerous case, because if that business is profitable for them, it also involves the love of money, therefore **dati quibus** are managing other's business, because, as we say further, this law seems to mean that the business manager should not meddle or take on business. He should also leave it to its own freedom

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I know, as is clearly seen in the text, in the examples given, and its bulk, and the example, and outcry of what happens to a mind plundered by intent in the principle and perfection of all business managed: but it doesn't live if some useful charity manages another's business and doesn't progress. If some occasions of this profit are offered, it seems to be in a form damaging to the owner of the business, if one cannot demonstrate improvement by trading outside of established equity. And of this I made note in this matter on various occasions per that which did not begin to be agreed upon without Macao. Except in selling the crude goods, as in the sending, as in the truth of this sending contained in certain accounts, which were received in Macao, and in Japan they were given to many procurators showing themselves willing to repent, which all separated from them made certain obligated to embark it. And the Fathers did not feel this benefit except much later. This also burdened Macao: Therefore this cannot harm me, since it is being declared how these businesses are managed.

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Yes. Treatise by Master Macas, around [the time of] Visitor Francisco Lapo, conferred with some learned Fathers concerning a case, whose information was sent by Lapo to the Very General more extensively.

Question: if Dr. Godião should remain in Japan to take for investment, the gold of his parts, & was about to embark on a ship for [with?] André, intermediary person, or the Procurator resident in Macao, arriving at those same parts from this other exchange in the said parts. Fearing the monsoon would arrive, also [fearing] loss, and the owners as well as the officials ordered him to quickly embark.

It is not asked if it was well done to insure and request silver there for Ma, but a doubt is submitted [regarding] it, to make a direct exchange of the silver received there in Japan for it, in Macao to give him another exchange.

Therefore the reasons that were given in the other notebook are repeated here (it is supposed). But others are added anew, and some of the others are recalled for greater approval. Upon them will be based others anew.

Granted that Dr. [Godião] could make the said exchange, was there anything excessive in it? The order and commission of the officials, who had ordered that it not be sent now, and I say of the officials who had ordered that it not be sent in this instance, having in previous cases permitted such sending, even though not now. The Fathers were obliged, due to not having a ship soon, not to send it, but to send it to the Procurator. And upon his arrival, they valued this other exchange as much as if it had embarked on the same ship, in the ports, and upon arrival he would have to give another exchange, in which payment there could be no shortage, because care is taken not to have silver around to pay. Based on the saying of the fathers who are in the house, or by repaying the creditors for the price of this, or by selling it for profit, because if the fathers intervene with more fairness, but are delayed in good works. Gold: That it's as important to send the actual silver as to send it virtually in the said manner. It is the opinion of Lourenço Mexia in schools as is seen in letters patent and presented. It is common practice in India and approved by its courts as they themselves say in letters patent. Someone said that it is not valid. Since the note said it was determined in a council whose response is contrary given by P. Ferreira, its valid argument is not suitable for others.

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Respondeo the Dep^ote da Volacaz determined past fri about the contract by the council of the respondencia, clear this being Certain and Just if not about the following, they dared to respond. Comande said, pushed by mandates, "silver, and of it he bought in Choa a junk that for Malacca left without making it known to the owner of the silver how he would send it to us, lost at sea in Jambs, had taken the risk, and took the silver expressed," he said. Doza de Secuie, for the messenger, the owner of the silver, was on the same water, but not in the ship if it had run aground at Palmas. He demanded the silver saying, "Since it was not on the ship without him having been informed, and you took the risk," etc. It was given to the demand to Volacad. The judge judged: "Everyone in Jambor or the insurers took risks on the seas. It was Plants' intention to send it in the same silver as it was said, by them virtually, since if it was their silver, as he speaks in his own correspondence as well as will follow his own. And what he fears in Macao, silver lost, is not his or theirs, as if the silver had embarked. Therefore the Deputy of the Volacad determined: it was Plant's intention to send silver really, as it was in essence, running the risk for its owner, and if therefore. And in the judgment of others since there is no doubt, the object of Respondeo.

Item, it must be accepted, Mr. Her, this case proceeds in India as she says, calling the supreme Mandatories, these mandates, mandates to give silver in the place where the sender orders, running their risks. The custom of those approved should not be condemned; otherwise free remains the Governor of one not intervening in this. Such is in the spirit of the offerings or of the men of Macao. Of such importance, if orders compel its owner or the receiver stopping to take on supplies in Malacca, subject to our laws. In the gloss to the law, it follows ff. de rebus, which arbitrates. It must suffer that which is not presided over and causes harm. This is decided as it is shown in the case of the sugar of Dist. 523. where it says, "a man coming to Lisbon in a ship carried his sugar, and to depart, he went below in all parts. Arriving at a place, fearing the privateers, he wanted to sell some sugar and send it by letter to Lisbon. Fearing the pirates, and because he could not send it thus, he took up the risk and sold all parts offering the parts remaining whole. This being so, taken by pirates. When the Mandates were known, as he himself had sold his sugar. Claiming the silver, saying as in 80

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requested of his rents pertaining to them, In the Mandatario, or Doctor Molana Estates, the Attorney, bringing then that proof about the notary remained working the office in the mandates. And thus the Mandator was left being the mandates. And Croca therefore no harm or security from it will have Macao regents And therefore to surrender itself was fitting Labroca, or to give the no harm you wish to recover with Mandates, because very well archived by the same donor The sugar loss I do not understand was yet Here does not appear to finish until sugar With Hard honey therefore you could make sugar to give in Matas and in Roca Leprata of Gold Code Drinkas. Securely give the parties, their portions as said the Archestra Each mouth very well frankly to digest the silver therefore if it had to be embarked neither to be embarked In the same factories I ask also etc. by ox of this of Gama of ciftione. & 67. that knows by two tribunals & & four judges of the Cruel. And The Das O calo bi of a man he borrowed one hundred cruzados from a friend to in the Island of Madeira with the silver you wish to sell the Po Theta And in it buy certain cloths etc. Arriving in La Rochelle I bought leather, and paper, would give more profit and in the cloths etc. arriving there he gave to the owner of the silver the cloths he had to have received in La Rochelle the which turned out to be that he was at home With leather and paper with much loss, and the owner of the silver knew the loss but wanted to accept the cloths saying C. & what leather, and the leathers were. And the owner with these to him pertaining: with everything in the two saying was given To the mouth or the mandatory for it no harm if sells to keep secure the Mandate. Then we can from Goa send the mandatory to be But here someone could Say & If the law judged it good for the owner I asked for cloths The Mandatario did not give from harm but gave Mandate cloths the buyer in La Rochelle paid the Mandat but gave other what at home, The judge was right This is true, the mandatory gave nothing to the Mandate silver because he should not give the which because at home could gain would give the Mandate had ordered. And should not give loss to the other, therefore thus are the Gentlemen ordered to bring goods and sugar to the owner of the gold, And to give him other silver in Macao silver until the ordered is in silver 155

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It will be necessary to speak to the two Japanese lords to request what has been requested without anything in return.

However, so that they may be well disposed to rewarding: 1. If you possess it legally, if it benefits you, then let it be offered, etc. 2. If anything results from the remission of debt, etc. 12. 13 part; 3. Where it says, he who sees something happening among them which is badly done, must have it corrected, and therefore if he does not command it, or by virtue of the command of another for the same reason... Mol. Ms. Disp. 548. Which supposing let us speak. Regarding the [UNCLEAR: Klonos] of the gold, they will come without the Procurator Father of the Company paying anything in October. This was given as payment in kind of their silver, & the gold still being for sale, perhaps they will still want it. [UNCLEAR: velfembr] seeing this, they will hasten, rather than rejoice. Therefore this being established, they will hasten similar [UNCLEAR: promutigend acgreind]. 2. Explain the command, by virtue of and sworn in their name they commanded a similar exchange. Therefore they, as Mandatories, did not exceed the limits of the mandate in doing this good [UNCLEAR: Landtre] each year another [UNCLEAR: esta]grata. Macao arrived.

Item, what is forgotten if the form of the command is not entirely kept. Doiz and M. L. tom. 2. 532. The omitted form being kept in its entirety [UNCLEAR: ex omni] and without loss or inconvenience, thus making it more secure for the sender, since it is rather advantageous and less [UNCLEAR: Late feruan[UNCLEAR: d]], thus says D. He who executes says, the command, and studies the law diligently. 3. Moreover, [UNCLEAR: eddern to] December, since the commander... Macao name... [UNCLEAR: Jorp. fuieras nephws]

Give the wine to the owners of the beach, according to the proverb to spare the two. Just in case they hear these things. Item, to ensure the embarking of the silver in our ships. Being the old ones in them. Item, to ensure the embarking of the silver in our ships, since many ships [UNCLEAR: hi]rias go in pairs without [UNCLEAR: Bert Sperigo Acor- riad nelle]. They will be prevented by the Japanese, however much others might wish it. And join the Japanese without their knowledge. Item, nothing is given as what is owed to God etc. Which results in this. The owners of the silver and gold, which he was to pay in Macao, and those, however many Japanese owners of the silver did not benefit, but [UNCLEAR: cunfied med ate feruand]

We believe that the Portuguese have this intention.

About him who must be the assistant or procurator of the silver. And in our opinion there is a certain amount of [UNCLEAR: mubrado] but he is content with the same sum, therefore the owners of this silver must also be content with this exchange, as it would have been if it had arrived in Macao. The bankers & guards of the silver etc., the factors & female factors in the estate.

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Concerning the first question asked, specifically number [unclear], I did not specify, read what Pet[rus] said.

He should have given in the same coin in which he had received it, concerning which we will speak further on.

The procurator did not hold this silver for the benefit of the Company and thus when he lost it, through the price of Macao or selling it, it should be applied [unclear].

Above, it is said when the mandate was written [unclear]. If the mandatory acted in good faith and executed the mandate, he cannot then return to the higher mandates. And as the mandate had been rationally given, it has another power. And as the mandate should be executed, that is law 3. See the remarks preceding this mandate. [Unclear] Euclides.

It appears thus, that for any or some amounts, he should not determine nor specify.

This being the case, the mandatory carried out his mandate according to its own numbered procedure with gold.

[Unclear] when he is ordered [unclear]. As by the force of the mandate he was not obligated nor was it prescribed to send the same silver, it is enough to send its equivalent value according to common usage. The above states it is enough that the said value is given according to common [unclear]. And mandates. And [unclear] 9. below Fol. 194. J.J. [unclear] If by the procurator. Mandate. Thus we consider it to pertain to the mandatory against the mandatory of another mandate; insofar as by the force of the superfluous mandate some interest ceases, while others hold nothing against the mandatory.

By his negligence and fault, he did not execute the undertaken business, therefore according to what was conceded, the fathers, by their fault and negligence broke the mandate and the business, however because this silver could not be attached nor could it reach the hands of the donor, but rather lost, as mentioned, by losing as much as was ordered to be sent, they loaded some silver, through the price of [unclear] by reason of this exchange, it is not their loss, therefore it follows, the fathers should not pay anything of the entrusted amount. [Unclear] And in the concession, the fathers excused themselves [unclear] the mandate. [Unclear] and in the concession, by negligence and error in the execution of the mandate and businesses [unclear] gratis within the limits of the mandate; they gave [unclear] without stipend in the mandate [unclear] mission costs and gross negligence. Thus, it is clear that here the fault is theirs. Read: the mandators have no action against the fathers for nothing since the silver was actually loaded on the ship. Which is not lacking to the mandatory, but from deceit and gross fault, proceeds from law. If by the procurator 5. [unclear] law. The same in the preceding law. Soluch ff. Mandate. And in particular law. [Unclear].

[Unclear] and thus he is placed in the role of mandate [unclear] [Unclear] and thus he is placed in the role of mandate [unclear] and consequently, just as in commodatum, we distinguish [unclear] great fault, in order to then define the extent of the fault. [Unclear] thus considers the law and is able to distinguish in mandates, and thus finally distinguishes [unclear] in re mandate [unclear]. [Unclear] thus intend [unclear] other [unclear].

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dollars from [his/their] fault, and deceit when it was given to the principal, then the said lesser [amount/value] will be binding if it was not given with deceit, or [his/their] fault, because as stated, nothing was given nor is anything owed to the principal, as [is] seen above, provided there was no deceit, nor [his/their] fault, but [it was done] in good faith. It is also proven by the said agent that the property of the principal is readily available to subscribe, to secure, or spend; if the principal should happen to confess this, the confessor cannot compel [him/them] more than what was/is needed to reach Macao. It is already understood in part as ordered at the end [so] that [he/they] rule or spend poorly. It is already understood in part, pay the principal, so the procurators may do so. And so nothing is lost through negligence, because having informed the principal thus, with this, if something is lost then with good title take the value of the gold and dollars that are lacking in this other account, if it does not reach the sum, make it up with gold coins if there is more owing for something.

It is further argued that, just as we have sufficiently proven that they as agents could not perform any part of this act, equally therefore they were not agents, but only business managers.

It is responded that also as business managers they could act, for which purpose people employ agents and business managers. What is the difference between agent and business manager? An agent is constituted by appointment, he performs the task of the mandate; he binds formally, & legally, but a business manager proceeds only from another's diligent affairs, without an express mandate, nor indeed without the principal's knowing of the business. Thus the declarant, but the laws with Al. **Siquis.* f. *de negot. gest.** law **Si remunerati** ff. **under mand.** Ex law. **Triburi.* C. *de negot. gest.** which course is clearly not directed, I leave [it] to the learned doctors.

2. Suppose that, just as an appointed agent can lawfully make something without the need for a promise and covenant to buy in the manner of the principal without thereby being required [to do so] by the principal, so also a business manager, already engaged in the business, can lawfully do everything which is of promise and help to validly manage the business already undertaken. Proof, because both are said to validly manage the business: therefore, they can lawfully do everything that belongs to validly [managing the business] also clearly according to the laws, because they rule that concerning those things which someone validly manages the business of another, he always acquires [it] for another. Business manager, therefore, so the business manager can perform what is of promise as well concerning the business being validly managed. l. **Siquis de negot. gest.** l. **Si pupilli.** According to Master Baldus, l. ff. **de negot. gest.** Combined, it is found clearly explained

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In matters of **negotiorum gestio**. Because of this difference there is between the agent, **Zone, gokōru gessor** & the agent cannot choose, prefer, nor hate anything. Indeed **Goma Dante Reden**. Consequently, he may be tied to it, but **onego hiru gessor** is not tied to anything unless **gerere negohore sweetti**: hence is free, even more so than the agent.

3rd **Soponkog** for someone to have the advantage **deregohörn gessor abahing, negoking gerere**. And for this to happen without his fault **onegocio nad tiver vhlifer ceperit** nothing would be due to him as is defined, exemplified in paragraph 8 **ff. de neg. gest.**

Based on this they said, & seeing how difficult it is to handle the silver, and to conduct the business of its owners promptly, let us place ourselves as **fretes, oprdiadhaher, Coms nees horum gessores**. We remove the silver from danger. **Emg eshāna naha Lagunhas nanas virtualiter**. And we send it to Macao to its owners; thus **Em hudo gesserut vhlifer negohum**. Or if the silver is lost, it is not our fault, nor can it harm us, because it was silver that had to come to Macao by sea. If it happens to be lost, it was not the fault of the Fathers, nor can it harm them, as is clear from the first **Jepos**.

Someone might say that in **L. Si. pupilli. If de neg. gest. S. Scd** it is said. Following **reps he men gestit no mei contemplahire, had sei luere mache Calez haribif nego meu gekipe**. But if it is in order **estras esse, regohum gesiße Juum pokuch que perafen proveiß, pola necesidade De negot gest.** but this has no other value.

And in the same law **S. Signihila**. It says when the business is of both parties, **home nasciter altis negotioru gessorih**, we don't care in this case, because if that exchange was profitable for the Fathers, it was also for the owners of the silver, therefore **dalur Chioul altis negohiru gessoris**, because how could it be otherwise.

We mean further that **onggokoru gester** should not involve himself in taking on business solely for his own interest & profit, as is clearly seen in the text, and in the examples that exist, and their meaning. The example **fraf, de agui al has, auedit animo depreedardi**, therefore in this **ne orikur gerselte altis negoherum gestorih**: but only if someone **vhilter experit gerere negoku alberich**, & in the process. If any business for his own profit arises in the same negotiation, he should not and cannot take advantage of it, because the commerce for Macao of the Fathers in no way meant sending the silver to Macao only if this were to happen.

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To sell and buy, weigh, collect closely, and command, as in truth. To give or cause harm with the aforementioned silver, which you receive in Macao, and in Japan hand over to the aforementioned procurators at the appointed place to receive it, before you depart in the ship, and you are obligated to embark it, with the same registered weights, unless loss occurs on the voyage, without other demands made in Macao: because this nothing can prejudice, since in everything you will have acted like true religious men.

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Most True Penalty of the Father General.

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1612 Whether it is fitting to admit Japanese to the Society

Among the Brothers of the Society currently present in Japan, seven are Japanese.

Of these, all seven are on equal footing with the other Brothers: And of these, one is a Subdeacon. Many senior Fathers in this land doubt whether it is fitting for the Society to receive these people: or whether it would better serve us to employ Dojumus [lay assistants] in the ministries we exercise in this corner of the world.

Those who, for their part, disagree offer some reasons, which have their force, as I will presently point out: However, it seems that it would be more conducive to the building of our Society in this Province to admit Japanese to our Society.

The Spirit of our Society in this land does not admit Japanese to our Society for not yet having the capacity for such a high state. I will prove this opinion with some reasons.

1. Firstly, if we attend to the customs of this Nation, it seems that they do not have that vigour, strength, and zeal that is required for our Institution: not for the exercise of the virtues to which our rules oblige us; but nor for the work we have in the cultivation of souls, which must all proceed in the same cultivation with zeal, and with diligent care. Of not being satisfied with one's own perfection, but rather desiring it, according to the obligation of the religious state. And that the Japanese of this region are of this constitution, is proven in the foods they are used to, which are lighter than we are used to among the nations we know. Whence it arises that they do not ordinarily possess those virtues that we desire in ourselves.

[Regarding] illnesses that we Europeans have, every little ailment softens them, for this reason they are very given to taking medicines, even when healthy. And as in our Europe, it makes a man's stomach churn to see strong medicine: to them it causes more harm than not if something doesn't stimulate their appetite. If they are told it is medicine, Your Paternity will see how far this inclination in them goes. I will give a brief example. The Japanese hold the Gilora [possibly a type of plant] to be a great remedy for certain poisons. One day while going to see the Bleating of the Children of the Seminary [possibly a play or activity] at their recreation hour, some of them found and killed a goat; And immediately they skinned it, hastily cut it into pieces and ate it, it still palpitating between their teeth. And in the same way, they eat any other filth because they think it has medicinal virtue.

This belief that God has given the Japanese, because they are weak of comprehension, not to be able to equal Europeans in the observance of our Institute, is not only universally held by us foreigners who are here; but even they themselves confess it. And with this they excuse themselves when the Superiors press them. Saying that they should not expect of them the things expected of Europeans, since we are so different in comprehension. I remember that one of them, who is now a Priest, told me that if the Superiors expected the Japanese Brothers to proceed in the observance of our Institution like those of Europe, that it was better not to receive Japanese into the Society because they didn't have the comprehension, nor the strength for this. I therefore argue that since one of the parts that our Holy Society requires in those who enter the Society is **bona valetus ac vires, quibus ferre possint instituti nostri labores** [good health and strength,

with which they may bear the labours of our institute]: And since the Japanese lack this, already for this reason they are not so apt to be admitted to the Society.

2. There is no doubt but that the good upbringing one has from childhood is a great foundation for the exercise of Virtues, and for the ministries that benefit and elevate the Republic. It is manifest that the Japanese raise their children in the greatest freedom and looseness that we know of any nation in the Orient. Therefore, they leave them free to follow the desires and appetites of nature, neither instructing them in moral virtues, nor reprimanding them for their vices with due firmness. 159

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Concerns them; nor do the Laws allow them to punish their children. The Masters are as badly behaved as the Disciples. In ordinary schools, even noble children are raised and learn their letters & political courtesies, and the Rods of Bonzos, where they commit grave abominations. Thus badly raised, and then later receiving the Christian Faith to reach the state of good Christians of Europe, there is much to prune and restrain: how will they prepare to profess such a high Institute, & of such perfection as that of the Society of Jesus?

§ 3. Besides the natural weakness of the constitution of these children, they have certain inherent vices born with them; which seem to be the uncomfortable aura and very evil inclination of nature, and our Holy Founder, so that such weak and sick people are not admitted to the Society. For each vice, there is a reason that supports this opinion that I am putting forth; I will briefly give some examples. The first natural fault we can observe in this nation is their great fickleness: which perhaps is another trait common to Islanders: however, here it seems to reign more than in other parts. Because even though the weather is so variable, & however clear & serene the morning may seem, we cannot promise ourselves such fair weather, so often in a moment the sky clouds over, & sudden storms follow. The same fickleness is seen in the minds of these people: though they may be doubly our friends today, and tomorrow we see revolts & wars that for so many hundreds of years run through Japan. They may have a liking for one thing, after trying it, they soon tire of it: and I believe if they continued they would grow tired of it. From this vice stems the continuous repudiation of women: which are here so common, & done by ordinary custom without being considered strange by the natives. The same Japanese go from sad to happy, and from happy to sad, at every turn, making servants live in continuous fear of whether their master is happy, and behaving accordingly with them. And with the same caution, they are warned when visiting to choose a time when they are happy. This same fickleness they show in receiving and abandoning our Holy Law: and I dare say, from the experience I have of nearly 22 years that I have been here, that if a hundred were made Christians today, more are those who would renounce it, & fewer those who would persevere in the Faith. Only in the kingdom of Bungo, of the eight thousand Christians that were there in the time of August Father Organtino, I judge there are now barely half, & so will it be. In places like these & others, which I have in my charge, going every year from here to visit the faithful there. This fickleness is accompanied by laziness, which is that they are ultimately idle and remiss in what they learn, giving up in the face of any difficulty that presents itself to them, immediately losing heart. And although sometimes out of strong impulses they act energetically, still this whole impulse is like a flash of powder that soon ends. They also behave this way in their wars, fighting furiously in the first encounters: but when they find resistance they lose heart, whence it comes that there is little strength in Japan and within two months everything surrenders. Beyond this weakness of spirit, they are given to gluttony, drinking, and vices, & enemies of anything that may cause discomfort, & disorderly and dangerous. Since laziness and weakness of spirit are so universal and general to the Japanese, it seems that it is a serious impediment to the Ordinaries & Novices, as Jank Pe points out in the Constitutions. Importantly, in the same paragraph “nolubilis etc.”

§ 4. Another natural vice of the Japanese, and which seems to be drawn from their bad Mothers' milk, is that they are extremely deceitful, cunning, and inclined to deceive, so that

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by [unclear word - possibly "Haber"] to lie at times, feigning what seems necessary, either by order from Goa or by request. Whence it arises, as lying among them is held as dishonourable, thus it is not also to say something untrue to their minds. Thus they are accustomed, without hating each other, some Japanese Brothers also say it as well to the European Fathers when they relate some things that they do not believe: although there are few who know our custom. Some of them say that the Japanese have three hearts and communicate with all: others reveal it only with intimate friends, being silent and keeping it to themselves, without any other creature knowing it. From this it comes that all are always suspicious of one another, even the Fathers are not safe from their sons, nor these from the Fathers. Much less the Brothers amongst themselves. We had very strong testimony of this Japanese Dissimulation two years ago, when Arimadono, whom we considered the principal lord of Japanese Christianity in Shimabara, intended with false pretences, and many lies, & false oaths to deceive the Lord Bishop, Father [unclear name - possibly "Disiportfire"] Visitor, and [unclear name] for the fortress of [unclear name - possibly "Fair"] of Nagasaki, plotted the murder of Father André Pettoa, & to come to our house, with the intention of there seizing him, or killing him, and taking Nagasaki itself, according to what [unclear word - possibly "Labera"] says. Now the eldest son of this same Arimadono has secretly united with [unclear name - possibly "Toun"], and the Gentile Governor of Nagasaki against the same Father: and went to the fortress with the blessing of [unclear word - possibly "exchur"] [unclear word - possibly "selber"] lands, and to keep them, and has almost achieved what he intended. Thus he externally converses with the Father with shows of suffering and love; and internally fears that he will give him punishment; and for this reason before leaving here he carried poison in his belt to counteract it, and take it immediately. Father [unclear name - possibly "Alere"], of good memory, with his cordial affection for this nation: however, in the [unclear word - possibly "pe lirers"] of his most impressive [unclear word - possibly "Conerone"], speaking of these deceits and pretences of the Japanese, says these formal words: "Se invicem decipiunt, et passim decipiunt: ubique doli, fraudes, et insidiae dominantur. Secure hero fidem non servat: hominum pacta et foedera violantur." Well, being so important for the good government of the Company, and for the very good of each religious of it, the fidelity and clarity with which we must describe our hearts to God: and as it is well amended [unclear word - possibly "fas emearūdas"] [unclear word - possibly "mense"] in the Constitutions by our Holy Father Ignatius. It being also verified, as we said, that the Japanese suckle pretence and dissimulation with their mother's milk, and being closed off with one another: it seems that for this reason also this nation remains less apt for our Institute.

It is not inferior in this nation to the past Vice of Cruelty: which is so notable in the Japanese, that one can doubt if there are people who equal them: because with their mother's milk they [unclear word - possibly "enteonhovel"] appetite to shed human blood. One of the greatest recreations there is for them is to kill or see men killed. And for this reason, they are not scrupulous about being sons: rather, it is customary for even the Daimyos themselves, and the principal lords of Japan, to kill many with their own hand the delinquents, challenging them to duels to seek the bottom of the matter. I remember being in [unclear name - possibly "Frioseima"] of that [unclear name - possibly "Freuzimatons"], cousin of [unclear name - possibly "Tasco"], and lord of two kingdoms,

who then boasted of having killed a thousand men with his own hand: and intended on dying he hoped to kill another thousand. And as on the one hand everyone here, particularly soldiers, can kill their servants without any [unclear word] and without any shame or fear of killing people, so deaths are countless. Many times it happens in sugar mills, knowing that a soldier killed his servant, to send him a request for a piece of the body to make into [unclear word - possibly "portas"], showing off his cutlass. They are also accustomed to sending the delinquent to a friend, so that he may kill him in his house, trying the sword on him: and some are present and [unclear word - possibly "fanoeg"] with the friend. I saw with my own eyes in sugar mills some of these, who going along the road, finding bodies without burial 160

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The Beast in the litter (borne on the shoulders, as the Lords are here without burial) must go adorned with finery, at first with much merriment and joy, and later with great cries, failing to be silent out of respect, even while passing through churches, not heeding, as it is common custom. Also, some street urchins make little wax figurines of men, and then with dogs, for entertainment, cut off their heads, arms etc. This illustrates the strength of this inclination of which I speak. The fathers frequently order the children of tender age to have their teeth filed, so as not to fear seeing them damaged in their bodies, and as soon as they can walk with other little ones, they beat them, so as to make them lose their fear and the spirit of cruelty, which reigns in them, is the cause of their having no compassion, nor even pain when they see others suffer; and they even laugh at the injuries and wounds inflicted on them in their agony and pain. From this same vice is also born in them extreme fickleness, and they soon become disgruntled with joy: This is seen even between parents and children. And how easily the son kills the father, if the Lord so commands, as was the case with Dom Luis, nicknamed in the old annals. And fathers also kill their sons, even if they are very close to becoming heirs or are already heirs apparent. It is very common to kill female children at birth by putting a cord around their neck, or by crushing them. Not even among Christians can we eradicate this diabolical custom: a certain woman killed more than ten children, none being born, but aborting them with a certain herb and root. They themselves consider this bravery; and this they do frequently. Less than eight days ago, the wife of the magistrate of Satsuma killed herself, disembowelling herself, as is their custom, giving herself six servant girls, whose noble family would accompany her in the afterlife: So the Bonzes preach this not only for beauty, but for great virtue. This cruelty of the Japanese and that little compassion they have for others is also confirmed by Alex. de boa mem. in the same place and passage where immediately after the cited words, he immediately adds these. **Ita inter eos nulla pietas, misericordia nulla, nulle charitas esse videatur: Siquidem Japonese se ipsos interimunt, et alii alios impune trucidant: filios suos parentes impie necant**. I say, therefore, that as it is so important for Religious of the Company to have a gentle, loving, and compassionate nature towards the miseries of others: not only to foster union and fraternal charity among us: but also to respond to the needs of our neighbours, with which we certainly conquer and climb; this being absent in the Japanese, rather having in a high degree the opposite vice, it seems that this also proves that they are not suited to our Religion.

Another vice that generally contaminates this race is the abominable sin of Sodomy. More than seventy years ago, this infernal plague began to spread and take root in this land, the first author of it being a certain Bonzo named Cobé, founder of a sect called X vingonju, who, having gone to study in China, brought from there this diabolical plague: which is here so authorized by the Bonzes themselves, both by deed, since they are the main ones who practice it, and by word, and writings, that not only do they not consider it a vice, but they preach it as a virtue. I remember that in certain books composed by an ancient Bonzo, the same author says it was the seed with which the law of the idols was founded and adored in China, Japan. And he adds that this is a principal confirmation, esteemed even by the Theologians themselves. And a certain Theologian called Monfu, for being so versed in these abominations, they gave him the name of consummate sage. And to persuade how much they surrender to it, he said that those who have disgust and

aversion to it will be in internal war, lacking heart. These fables are born from this infernal doctrine, which they observe punctually in the opinion of their gentility, as this Bonzo referenced. So,

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q akao q fica menorcabado, And is for amorous pursuits that, persuaded by some honourable person, he does not yield. Some youths, before entering our house, having been afflicted with this plague, told me that they could naturally feel its snare, and feared that, so as not to be ashamed of guarding themselves and appearing effeminate, they would surrender. This evil is so general in this nation that it seems very rare for a secular man to be found who reaches twenty years of age free from its contagion, because from their mother's womb it seems that they are born notably inclined to it. And as they do not consider it dishonourable, rather the Bonkos consider it a virtue (as we would say), they themselves, without any shame, fraternise with young men and women, Wakashu, with their hair dyed, well-dressed, and attired as best they can. The foremost lords of these lands have someone, or some pages, or someone else who serves them in the same way, and the honourable ones boast of being named after others who are feared, particularly soldiers. That this abomination is as universal as I have said, and that they do not consider it dishonourable, is also affirmed by our brother De Frois in a letter from Kagoshima referencing our brothers in the same year of 1549, in which he arrived in Japan. The same is confirmed by Alex Valignano in the first book of his Catechism printed in Conceição 5th where, discussing this abominable practice, he adds: "Hinc fit ut iste puerorum usus in Japonia passim et ubique sit: et quod peius est, cie crimen et scelus post idololatriae cultum sit impudicissimum, et immundissimum, et maxime detestabile, suae tamen Bonzii ordines honestum, et sanctum censebunt." From this arises the constant care with which we always supervise their actions, and the youths and those we have at home; and with everything, there is still much misery due to the natural inclination of men to this evil. And what is worse, or perhaps worse still in Japan, the sight of a handsome young man is akin to the sight of a beautiful maiden. Therefore, being so abominable to foreigners, we do not engage in it, and the Japanese being raised from birth with this evil inclination towards it, it seems that even for this reason alone they are not so apt to be ordained (comp...). truly I say their habits make them unsuitable to be ordained although these are the principal vices that exist in the Japanese, which we can say are like second nature to them, leaving aside many other customs which are also linked to everything I have said: all of which makes these people less apt for our institute. Perhaps with time they can be denied and that is the impediment that our St. Ignatius puts in the constitutions. "Passiones, vel affectes qui dominantur, praesertim P.1.c.3.n.9. pertinaces vel peccatorum habitus de quibus non magna emendatio speretur." I well know that whoever is of the contrary opinion will say that by having such a poor natural foundation for cultivation in the years they are in the Seminary in our house those who enter the Society: and also after entering, the same teaching and religious life will increasingly improve them. I respond that the grace of the Lord is very powerful: however, until now we have not seen in any such notable change, and we would say equal to any lay brother of those who are raised in the Colleges of Europe: because truly those who follow Jesus are raised there, all of whom follow the customs and usages in which they themselves were born. The same recollection and practices that are in the Society are very different from what occurs, and what is used in our Europe: because of the innumerable social interactions in which they are engaged in their land, more so. The social customs and what they suckle with their mother's milk, despite the corrections that can be given to them, we see them practiced inside and outside the house; and finally,

many other things that I omit, have persuaded me that for now it is not possible to soften, bend, and perfect those of this nation so much. 161

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And they cannot profit as with our Institute: it would be like wanting to empower executioners with pears, something so unnatural. The same will be more clearly shown by what I will point out.

If the weakness and natural comprehension of this nation, the remuneration of its people, and the services they universally render here did not seem to make the Japanese less apt to be admitted to the Company of Jesus, the same experience which we have had so far concerning the reason why the Moors enter our house, from the house as then into the Religion, and the way in which they proceed within it, does not confirm this opinion any less.

As for the reason which moves the Japanese or the reason why the Moors enter our house, it is generally the lack of temporal sustenance. For a greater clarification of this, we can say that from Paico onwards, there is no more than one lord in Japan, and all of the Penca obeys the one who displeases some lord of the particular kingdoms, either Lhotera, or Omata however you want to put it, he and all his soldiers and servants being left without any income, and the majority in the same land usually become exiled to another kingdom, leaving there only the farmers, and those who do not have services, offices, or positions. If amongst the soldiers of the Tonomoro, or the exiled, there is someone famed in arms and bravery, they easily find other services and they are taken into their service, giving them the same income, or sometimes more or less. The others remain buried without income, without shelter, and without usually having anything to sustain themselves with, except by selling weapons, and ultimately the goods and possessions as well as those of their wives. Their grandchildren reach such poverty and misery that they lack guardians, as I have seen with my own eyes in some parts of Japan, arriving at this state, noble men, who through the death of their father are stripped of income. The same happens through the death of some great lord, the lord of the Tenca not wanting to give the house or lands which he possessed to his sons, or to some stranger. If I have understood this custom correctly, the lord of the Tenea, and the main lords, who are the immediate chiefs, each lord also keeps their lands for their vassals. It also happens that there are wars, some being defeated by others. Thus seeing these honorable men without any means of living, and that they are perishing from pure hunger, if they have sons, they will try to make some of them pages or apprentices, or so that they are raised and sustained in Zen Monasteries, and it is the noble ones: others give them to the Bonkos so that they raise their own, then they also make them Bonkos. The castaways who reach a similar state do the same with us. This custom is also followed by others who live by their trades, or by merchandise, who having sons, and not being able to sustain them, give some or one to the Bonzos, and the Christians to us, and now to the Friars. The Japanese whom we have in the Company and the degrees that there are, almost all enter by this route, and it is better for them, than having what to sustain themselves honorably, to leave it to be religious: it is better for them than to secretly conduct their business while being in our house, and some later, after having become Japanese, and others will learn very well to read and write, and other things: and others will study books of Medicine with the intention of becoming [doctors], and having with what to sustain themselves, as in effect some have done by this route. And finally those

who are there, having entered do not return to leave, unless a good opportunity is offered to them to be able to have with what to sustain themselves.

From this primary motive that the Japanese have for embarking in our house, one can partly understand the vocation, such as in the Company, in which no Japanese is admitted without having first been a Jesuit for some years. I have reached this conclusion during the time that has passed.

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in Japan. Both the serious and even those of lesser standing, and even the secular priests themselves, driven by a spiritual intent, move them to request to be admitted into the Company, desiring not only its perfection and zeal for souls, but also the honour and the desire for a good life. Regarding honour, Blessed Father Xavier himself conquered this humour in the first year since this is a thing that the Japanese most tend to and desire among all. From this arises the many diverse grades of dignity among them. And so, even the blind themselves, the changing of names, expulsions so frequent, the diverse modes of honour in use are, not to mention the speech and make this language very difficult. Seeing then our Brothers how those admitted to the Company are more esteemed by those within and, consequently, by those outside, by reason of the grade and dignity, religious and secular, and even the heathen themselves know of our mode and respect them for this reason, not only in the place that they give them but also in this they are very different from other religious, but in the mode of honour of words with which they speak. Seeing also how they, after becoming religious, by reason of their dignity treat their companions very differently. All being considered equal, according to the European style in Japan. And in the same way, they are more esteemed and venerated by those who were first. As the Japanese are naturally ambitious they quickly perceive and keenly desire the rank of Brother for this respect. The same is said of the desire for a good life. It is a verified thing in Japan that our Brothers eat much better than ordinary noble secular agents (I don't speak of great Lords) and our Brothers eat better than the Fathers. Beyond this, above the habits, we shall impose a perpetual fast because of the danger that there is of gravely offending God in this abominable vice in use. Which in such matters as banquets, conversations, promenades and even the clothes themselves being open, and slightly indecent, is how greatly [they] err. If any scandalous transgression is understood in this matter, they are certainly punished. Also the house servants accompany them through the villages and if they commit faults deserving punishment, ordinarily they receive it by another's hand. Finally they have many other things in which they feel pain and work and humiliation for not being different. After becoming Brothers, beyond the various grades of dignity, they have greater honour than the Fathers because they are not so anointed nor punished by another's hand: in eating, in dress, in esteem, and in fact in all manner of comforts. Whence it arises that, as in our Europe those who intend to serve God leaving the world, it is ordinarily reason to leave behind the good life with the luxuries and delights they had or could have had, and to sacrifice all to divine service; thus these people, even in this, go contrary to Europeans: because their intent is to have a better life here and be more comfortable after becoming religious than they were before becoming so. In proof of this I will cite a common saying amongst our Fathers here, of calling the Seminary "Hell," the Novitiate "Purgatory," Paradise that they attain after they have taken the last four vows. They call the Seminary "Hell" perhaps because of the narrowness of it and the various orders and are obliged to obey and the frequent punishment given to those careless. The Novitiate they call Purgatory, because they find themselves more free and less punished than in the Seminary, because they eat and dress better, and are free from the nightly vigils and punishments. Finally, the state after taking the four vows of the College they call Paradise, because they do not remain improved, and with greater freedom, going at will throughout the residences, and walking freely elsewhere with cloak and sword. I could

dilate further if I wished to particularize. Here briefly is the principal intent which moves these people in this Company according to

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PL.c.3. Opinion of Father Graves, by which it seems to be the second impediment from the Second [Part].

Our Holy Founder states in the Constitutions: **Intentio minus recta quam par est ad Religionem ingredi ut cum humanis aliquibus sit admista.** The vocation of the Japanese to the Society does not seem directly and without human aims; but they ordinarily demonstrate not having a mixture of any Supernatural end. This still can be attributed to the very ancient custom of this Nation, not to enter any Monastery for love of their vocation, but rather to enter into some of their Sects: not however to seek remedy for poverty and to sustain themselves.

Therefore, this being the motive that the candidates commonly have for entering the Society, how can we expect from them the other qualities which Our Holy Father Ignatius requests of those who enter our Institute? **Et univeris virtutis & perfectionis spiritualis studiosi sint, quieti, constantes, ac denique in Jesum & ad divini servitii aggrediuntur, quique zeli habeant animarum, et ex ea causa ad nostrum institutum sint admissi.** Furthermore, that resolution to leave everything and follow the counsels of Christ Our Lord, as our Holy Founder himself wants in those who enter the Society: **An omnino jureverit de seculi relinquere, et consilia Domini nostri Jesu Christi sequi.**

This is as far as Father Veiga goes, and so I will mention what appears to be the mode of proceeding in this matter, regarding their desire for perseverance and other rules. I will briefly state some useful matters regarding this topic. As for the evidence of perseverance, after they are admitted to the Society, it is so fragile that Superiors always proceed with them with great fear, and dissimulate the reproaches they should make and the punishments to give, which naturally happens in matters of preaching and those of our Institute and mode of proceeding, due to the ease and frequency of failing immediately, as already mentioned. Now, as their zeal is like a small candle in a place with draughts, it needs constant care, sometimes on one side, sometimes on the other, so that it does not go out; and this requires always dealing with them with much care, offering them things, and doing things so that that small flame of vocation, if it perhaps is real, does not extinguish in them.

To this purpose, Bishop Mesquita also spoke to me, when he was Vicar General of Nagasaki, and having long experience with these people, it seemed to him a great thing.

[PL].c.3. viz. They would not enter the Society with the intention of dying in it, unless it were a youth of twenty years named Gomez, who resided in Nagasaki. And so I say this, when they are asked to be admitted, **num deliberatum habeat animi propositum sequendi, et moriendi in Deo cum hac, et in hac Societate.** They always boldly respond, "Yes."

This same lack of firmness in their vocation is further demonstrated by what I will now say; for now something different can happen.

I will briefly explain the state of the Japanese boys who are in our house and, consequently, in the Society. Moved ordinarily by their own need, it seems that this same necessity can turn into suffering when they have the remedy for their life in the secular world, which will be a motive for them to turn away and not persevere in Religion.

Firstly, I respond that if their motive is not a Supernatural end, consequently their vocation and state in Religion are without foundation. Secondly, I say that the easier it is to find remedy for their life by leaving after entering the Society, throwing themselves into our care, as many have done.

The boys in the Seminary usually enter at a young age, as those who send them think it best, for the most part, boys of nine years old, and of this age they can hardly seek this remedy of living outside. After two years they don't learn their own letters, but are obedient and persist in their intentions; they learn the style of writing letters, courtesies, and etiquette, and finally they become quite educated. Thus, after leaving, with ease they find

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that he takes them as scribes. Others will become schoolmasters. Others, marrying, have us place them as church wardens in villages to encourage Christianity, and receiving a salary for it. And finally, as they are already men, they do not lack ways to live. It should be noted that even while still in my house I was not casting my lines towards this end, as I mentioned above.

§ 10. As for the satisfaction with which they proceed in the Company, it can well be understood from the way they observe good customs, these being the sinews of Religion. Speaking firstly of holy poverty, due to the natural inclination that Japan has towards it, with most of it being very poor, one does not see in these people a willingness to spend what is effectively for it; rather, it has occurred to them that it is the cause of the difficulty that some still have, being in those parts of the country where they leave behind silk clothes, unused in times of persecution. In giving & taking without permission they also have little scruple. The same has been shown in ownership. A little more than two years ago, in the City of Miyano, a Japanese Brother named Vicente died, who being over seventy years of age, and 3 years in the Company, as he was a good doctor, and surgeon to outsiders; with gifts and pieces that the lords would give him, because he was their friend, he would also trade, and behold, he amassed a good capital, amounting to two hundred cruzados. He fell gravely ill, & having scruples, he confessed to the Superior, & delivered some two thousand cruzados in silk & silver to the Company, then recovering somewhat from that illness, he hid much, which he did not want to hand over, & therefore he did not confess for some months, until finally he died as God knows. Another called Si- mon, who wanted to erect buildings years ago, fled the Company, taking all he could from the house where he was, down to the mats: This one, also while in the Company, was trading in silk. I could give other various examples of Brothers who began well, gradually slipping, marrying secretly, then leaving, having arguments with those who rebuked them. From this it is proven that there is no firm devotion to Religion in these people, but what I stated above, and this failing is a large part of per- severance; because, having means of life, they leave in great numbers, as we see those who are here do.

§ 11. In the way they observe the Second Vow I shall not go into detail, since the same is not dictated, & is not for a letter. The important thing is that this nation is extremely weak in this matter. Ordinary women, even the honourable ones (except for the great ladies) observe less restraint than in any other place I have seen, being in any place where they walk: Their very clothes are not so modest; they like to wear their arms uncovered to the elbow, and open at the front like nightclothes in our country, with one layer upon another, & the sleeves so wide that they almost fall to the knees; except for their faces, as for the rest, even if they expose themselves sometimes, it will be known their mistake, yet they lose neither honour nor blush for it: they are very easy to yield, & it is very rare that one resists for long. Besides this, the young men from 17 & 18 years old wear the hair of their forelocks loose on the forehead, & the rest tied back, like women: & because of the natural inclination that this nation has to the abominable sin against nature, this also moves them more than it does the women themselves. The opportuni- ties to offend God in this matter are so numerous, & perhaps more than in any other place, where we of the Company reside, it is necessary to always watch over oneself, asking continuously of the

Lord that He give his Divine grace to escape them. Seeing then, how this nation is so weak in the matter of Chastity, & the great and continuous opportunities they have 163.

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and going always among them, has power to help because of the Ministry of souls. We will do [this] among ourselves. Having seen also the various disasters that have happened; it has to be considered if it is God's will and our custom to put more than defects and weaknesses like these. Because if there is still someone here, or elsewhere, as he is not religious, he attracts less, and thus does not lose credit; [but] what happens here with Japanese Brothers, (and certainly it has happened to both groups) does not only cause loss of good reputation in this particular [area] and in every part, but even in the Most Holy Law of Jesus Christ that we preach it seems to bring some discredit: because the same preacher of it must act with integrity. Just as purity is the bright enamel of this most holy Law which can be shown to the gentiles who are [living] in the abominations and filth in which they live without God; so it is also certain that the disasters and failures that can happen to the preachers of it, give occasion to these same gentiles to believe that our doctrine and that of being Bonzos will be the same, if the life of those who promulgate it is not unlike that of the Bonzos, their own masters of Idolatry. Father Vice-Provincial Gaspar Coelho well feared this when he advised that there should not be a single religious alone in Japan: because it is not always possible to walk on the straight path, even being an executor of this, but rather many times they walk alone even through lands of gentiles.

§ 12. In obedience one must truly show oneself subject to the Superior, recognising in him the person of our Lord, but in a servile manner, as a servant obeys his master. The reason for this is because in Japan, apart from the Lord of Tenka (the whole country), we can say that all the others are servants of the others. The main lords are officials of the Tenka, maintaining at their own expense all the fortresses and garrisons they want to build, each one providing men and supplies according to the amount of income they have. And from time to time they are obliged even to offer other services that he [the Lord of Tenka] lacks. And the inferiors live in the same way with their Lords: so that the lords take the lands and estates from their subjects whenever they want, keeping, however, wives and children safe, and they suffer all this badly without remedy, and finally, they have over their subjects such absolute power, or even greater, than a man in Europe has over his slaves. From this is born that all Japanese act from childhood with a servile spirit, and full of fear because of the rigour with which they are treated by their lord, and by losing any possessions they have they are forced and led by fear, and not by love. And so when they want to express doing something out of obligation or by order of Justice, they say they do it out of *Cuya ca*; which is the word that signifies the obligatory or forced service that they do for the Lords. And thus with our Brothers, and among themselves, this servile attitude penetrates so deeply into the Company, that if they do observe the rules, they obey more motivated by fear of reprimand or penance, which the Superior will give, than out of zeal for their spiritual profit. And thus they can break them secretly, as long as the Superior doesn't know.

Good proof of this is a good order that the Visitor Father Pario gave several years ago, in which he prohibits everyone from drinking, without permission, the hot water of an herb called *Do Tabes*, or *Lorkegal*, Holy Herb, and which people commonly drink in Japan, so as not to waste time idly on that, as well as for being harmful and a great incentive to sensuality: and with this being prohibited with such rigour that it extends to

the virtue of Holy Obedience, he orders that whoever smokes (which is the same drinking by another instrument) without permission, be given, for the first time, a discipline in the Refectory, and for the second time, be denied communion; there is no remedy.

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We end up being like the Japanese Brothers: even with more reprimands & penances that we give them, they drink it in secret. And some, having dried *Spederneira*, get up late at night, and striking fire, light a candle, & drink at will the juice of that herb. Nor do they show any shame in drinking it in front of the Japanese Fathers & laymen, even though everyone knows that in our house it is forbidden; only because they say that that juice is medicinal against colds. A thing that leaves us Europeans poorly edified, & well motivated to the low opinion of these people. The gestures in the Pories, even with some of them, if it is seen & determined to be something that does not please them, when they themselves cannot avoid it, not infrequently they sometimes give voice to this to the pagans. And through them they do what the Father Visitor did not intend. Others avail themselves of the intercession of the laymen to achieve what they were denied by the Superior. One Japanese, dismissed a little more than two years ago, and having persistently requested from this Lord of Arima, to be adopted so that the Father Visitor would ordain him a priest, as the Lord of Arima himself told me. Another called Rafael, desiring to go to this College, because he was the one who explained the Catechism to his mother and the Lord when they became Christian, because he knew that the Father Visitor did not want him here, for certain reasons, in secret appealed to this same Lord, and his mother, as she herself told me, that in any case she would obtain from the Father himself that he be sent here: but by his order these requests were denied by the Lord in this matter. Another called Fiunga Fres, being in Miyaco, and desiring to go to Nagasaki to live there more freely, wrote to the Lord to press the Father Visitor to put him in that College: but in a way that we would believe that he didn't know that he was negotiating it for him: for his sake the Lord did it: but finding me present, the Lord himself told it to the Father Visitor. I leave out other examples.

§ 13. Another thing that greatly discourages us in these Brothers is the little devotion that is seen in them, and little desire for their spiritual improvement, & the little affection they show for the exercises of the virtues. Not even when they are in the divine services do they have that initial tenderness & inner softness that ordinarily it is customary to communicate there in Europe to those who begin to serve. I do not remember in nearly 22 years seeing any of them cry at Communion, nor speak of God with that gentleness with which those speak who love him. Nor do they ask permission to receive communion when they fall, within three weeks, into some great dinner, and it is years since I have taken care of that up until now. They are heavy in prayer, as less than a year ago was seen here in some of them: And this is the reason why the Father Visitor has ordered for some years now that they attend Masses where there is nothing more than the sermon, or if occasionally he is guarded during the time of prayer: because many would read the whole thing at a glance. In receiving the penances that are given to them, it seems they remain with a certain disgust which overwhelms them, without showing the usual sign that they want to improve. And the same happens in the exercise of the other religious virtues. In proof of this I will give a notable example, which happened over a year ago. As His Holiness ordered that Father Valignano should come to Japan; immediately the rumour spread that he was coming to be Superior of Japan. Being then resident in the College of Nagasaki a Brother Vicente Carruba, a turner, whom Your Reverence sent from Rome: who it seems with good zeal told the Japanese Brothers that if he became Superior of this Province, he would put them in order, and would train them in some things. This was

enough for some four of the principals who were there to unite, & seek with the satisfaction of the gentile Governor, and with the Lord to have the same ordained for Japan 164

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Concerning Valentin Carvalho, giving as a reason that he was owed due deference for observing the rules of the Society towards the other superiors, as appears to me from this letter which I received at the same time from the Father Visitor, which I have in my possession; and for hearing both sides concerning that College. However, this pretext had no effect: because it was also alleged how the Father had ceased to observe the rules, the Fathers began to have such friction with the Society, in which, on the other hand, they magnified the zeal of the same Father. Furthermore they confessed the allegation of not observing the rules, and now the business required it. It is apparent that only Father Valentin Carvalho's excuse was that he did not wish to observe [the rules].

Later, [some] Bengali men did not want to observe [the rules] since they intended to cast off from Japan that partnership which made them observe [them]. They are also given to eating and drinking, some of them getting drunk. Now, currently, while I am writing this, one of those Bengali men in Japan, naked to the waist, presented himself to me, who came half drunk from the village where they were. And this one is accustomed to get drunk not infrequently. A few days ago at a certain Residence near this Rectorate having come here, he got drunk and vomited in the house of a certain gentleman, lord of this land; and from there, occasionally falling and stumbling, he came to this college: and I had him put in a small room to sleep off the wine, and all the trouble he had caused. And although we give them their permissions, nevertheless, none of the Bengali fathers or brothers, old or young, improve.

§ 145. From branches [of information] I affirm that the Japanese do not hesitate to lie out of shame, being embarrassed by small things of little importance: and concerning the same small and unimportant things they get angry and irritated: and the lower classes have no scruples about lying, nor are they ashamed to be caught in a lie: rather, many times being caught in it they respond with a laugh. Also, experience has shown us that ordinarily they communicate and open up more readily, and give [information] to the same superiors. And many of them have shown little fidelity to the Society. One called Gaspar, who even now to the Father Visitor was the first who discovered the Omuradono's intent at Nagasaki by order of Father Francisco Cabral. Father João Rodrigues, the interpreter, made a drawing of the same city to present it to the lord of the land, with the intention that it form part of the same city, which belonged to Omuradono; so being all his, he might govern it: which was the principal cause of the break of that lord with the same Father Francisco Cabral. And of the loss of that so old and good Christianity. Another Japanese by the name of Rafael, of whom I spoke earlier, less than nine months ago wrote from Mishima, where he resided, a letter to this Rector, in which he assured him that Father Martins, one of the four Japanese noblemen who went to Rome, together with the Sashō and Joan had done [something] with Lord Patence, that he did not give him certain payments which he had promised him, with which he remained greatly aggrieved: and because of this he had also written to a certain servant of his who resided at court: all of which, with the German's letter, was further confirmed: And perhaps inflamed with passion he ordered the servant to become a noble soldier and, seeking a good opportunity, kill Sashō himself: and he remained very angry with Father Martino, and consequently with all the Society. Later, by order of the Father Visitor, after investigations, the same Martino had no fault, and what had been told to him was

false: Which our Lord and Arimadono himself, his eldest son, were pleased to learn. And the same eldest son informed me in secret how brother Rafael had been the one who wrote this to his lord, affirming that he had read the letter himself. See, Your Reverence, what fidelity this is. This same Rafael, coming here a year and a half ago in great secrecy, disclosed to the same superiors that in this College there is one who

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[Paragraph 1] ... there were, as in the Court, threats, and a fleet being armed to destroy the ships of Macao, because the latter were Discoverers sending [information] to Europe. And all of them thus opposed it by letter, even for some months. And the matter having had no effect, someone discovered it by chance. We are also certain that many of these rumours, or some of them, are true, [as] ... was sending to Arimadono to kill the Japanese Brother Andre Pessoa, and the others of the crew. And had he understood it well at that time, there would have been temporal remedy for this Province; none of them revealed this secret to any European person. Rather, I was a good witness at the time when the Japanese were attacking us at sea, because here it began to be rumoured that the island would be lost to us; and inland, all these from the interior were looking forward to the prize. Adding prayer with tears, lest this sad fate escape [us]. And after they had gone to the bottom, in the same way...

[Paragraph 2] ... knows, all of them, Japanese as well as others, showed extraordinary [signs], seeing at the moment they were about to be lost, yet sustaining themselves almost all night, but the port of the harbour of Tuang was almost closing, breaking Japan with Hebrews from Spain. The same happened today; it was said in Nagasaki that everything lost at sea would feed our coffers. And here... of Arimadono. So it is said almost by all who know this matter, that the great Lords are the greatest enemies we have to contend with, [especially] secular ones. And nothing happens among us that isn't immediately known there. Because of this, it is necessary for us to always proceed with great caution, particularly in front of the Brothers because we see in them true enemies, as foreigners, [and] [they see] in us a way of behaving as strangers and as unwelcome guests. But these Brothers are worse than the Gentiles. They remind me of what ... said in running to that King... before the wars of the Governors...

[Paragraph 3] ... further confirm this opinion ... there is someone knowledgeable about these Lords, as is the case in Europe and other parts. So that, being more serious offences and commotion, the Superiors cannot punish them as deserved, nor can they get to dismiss them. And neither in this can they act freely, all because of the Lords, in whose lands they are and to whom they are entrusted. And also on the subject, how... in the same places, or near where they fled; as they are commended soon after to those who govern the land, [there is] neither any fear of us, nor can the Superior understand them. Many examples of this could be given; I will point out some. There was a trial in Osaka, me being in the same city at the time with the Father... and received from a layman who resides there, letters... in which he did not fear us at all. And now recently in Facata, threatened with that, he fled not far from our house. Another called André fled from Nagasaki, and there, arriving at night, no one... our house, for being commended to the Governors of that city. One António de Frisima fled and remained hidden two days' journey from that city without anyone being able to harm him. And again, when he had fled from Somy, he went to Trafai which is more than a league distant from Nagasaki. And being amongst many... good... and seeking to apprehend him, nothing could be achieved. So that the Superiors not only have no jurisdiction over these who flee, but also they are friendly and benevolent towards those who, with permission, are employed by them, for the benefit... of the Gentile Lords and the common Japanese subjects of... with

permission are well employed by them for the benefit... of the Gentile Lords and the common Japanese subjects of... about these rumours, [there are] two serious disadvantages... 165

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For understanding some tell us, we fear the harm that we think they can do us after leaving, with their liberties, and learning more things conforming to our institute, without their superiors in hand as with the Chinese: or that whatever agreement they make. Also to some it seems a custom of discourtesy with our superiors. This proposal reminds me that a little more than two years ago there was in this College a Korean, and he wanted to go to Japan. And by letter Pedro Lucas, the Visitor, said he did not want him to. And now this same one is a conductor, and goes to China, and is superior to all those who will be there: I considered him aggrieved because he was denied his wish, then he wanted to become similar and wished to unite the wisdom from there and from here in this kingdom. And you note: after much advice we calmed him, showing that it would be damaging to the Company. Then the venerable agent on one hand said they are inconstant in their desire to leave the Religion, on the other hand proceeding with much satisfaction, it seems to me we can only preach after we are dead and buried, more so than the sons of Loyola, it seems that it's better that the Company not receive them, but rather make use of them in some other way.

§ 16. In Japan there is such fantasy of alterations and changes, that it could happen that someone in high office exiles us, and throws us all out of these islands. And if this point were reached, it is certain that very few of ours could remain hidden. If this happens, I don't know how Japan would deal with Japanese Christians now without us, and then perhaps they would fare worse. Because on one hand it is morally certain that several would want to be seen leaving exiled with us. Leaving them here too, would put them in increasing danger of their perdition, and infamy of our Religion, especially now, with our superior leaving this place, and having so many spies watching them, there is only one safeguard: And for this reason the superiors have ordered at least not to allow them to make Residences. Leave them at home also perhaps, but take them with you, and when this cannot be, or the time they have to be left is up to eight days, that they send them to the Rectoral houses: what would happen if we left them alone amongst their countrymen for reasons of secrecy, or in remote places of Japan? Nor would it then be possible to leave them together under some Father's care because for that same reason they would be discovered: and in a similar persecution they would be hunted down one by one in Japan, as in several places we experienced in the time of Nobunaga. Considering this case, which is very contingent in Japan, with the great inconstancy of this land; it seems to me that either the universal Superior will have to decide to dismiss all the other Japanese who did not want to be exiled with us, or prudently avoid risk, leaving them here, otherwise they are lost with great damage to our Company and detriment to the law of God. This issue seems worthy of much consideration. And another reason for this thought is that it appears fitting not to admit more of this nation into the Religion, but to use native preachers: because given this case that I am still considering, they could remain with more ease, staying in this country with no hindrance, and would be more useful if they were Brothers: and moreover, without the appearance of dishonouring the Company.

§ 17. Another reason that confirms this opinion, which is not persuasive is, that with the expulsion of religious from Judaism, and having to come as many more as they want, since they have permission from the Supreme Pontiff, with no one of them being received, nor does it seem they will receive Japanese except as their subjects, seeing

without a doubt in them the unsuitability of those men who must profess religious life; and yet the Fathers of the Company admit them. So I say that now more than ever, it behoves us to go carefully, not only because it concerns us

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European brothers, because we are as many notorious heretics as the other religious orders that are here: but particularly in not admitting Japanese amongst us; which in what I most desire, seems to me certain will be the cause if in our own Company credit is lost, even in Europe: because these Religious, with ease can write there the misfortunes that they suffer here, or some of these same. And if there is fear of proceeding little in edification, being that those of the Company residing in Japan give either a bad example in this, or in those, without declaring as such or only the Japanese who are such, since in any case it seems they benefit from being believed already, without their doing it to us. Therefore, it seems better to us that we do not receive them into the Company of Jesus, since the blame being theirs, does not fall upon our Religion, because they are not religious of it.

§ 18. The children of the Portuguese who are born in the East Indies, or of the Castilians who are born in the West Indies seems that they are raised with better customs than the Japanese: because if they are children of Spaniards, being of our same nation, they suckle with the milk: they are not as dissembling and deceitful as the Japanese, nor so cruel; nor finally so contaminated by other vices. Besides this, the Company has over them all its coercive power that it has in Europe: only it seems more difficult for them to profess our institutions: And also necessary to endure those trials because those of Spain cannot provide a general guarantee if with certainty, being the Superiors aware from both Indies that those raised there have certain vices & habits as natural ones, of which not even after becoming religious do they ordinarily amend, wanting rather to suffer the lack of subjects, & admit people, because of whom is suffered, in those parts they relax our institutions, with mutual agreement and zeal for the good of our Religion they request from Your Paternity & prohibit that they not be admitted to the Company, particularly the Mestizos. Therefore, having the Japanese the aforementioned vices, being most of them born, raised amongst gentiles, suckling the milk with their customs that accompany it, it seems that for this reason they are less apt to be of our Company than the Mestizos. The same is confirmed by how they proceed after becoming Religious, according to what I pointed out above.

§ 19. Suffering here always with such a lack of temporal remedy, what each Brother spends on clothing is as much or almost as much as their superiors, when here and there they give the same that they would give being preachers, here if it were seen improved since they will be the same that they will be better if we do not admit Japanese to our Religion, but make use of them in the service of Jesus.

§ 20. Finally Fr. Alex Valignano, of blessed memory, put down the principal reasons that he formed about the wit of this nation: he doubted the case of the theft that he did not have so much. And if you see how much trouble the thread has shown in these two years, you will see that his opinion was born that they are not for the Company. Father Duarte de Sande, whom I heard say that they are not for six years having been Rector of that College, and he was superior in China, and has appeared neither in China nor Japan and nowhere else. Fr. Pascoal de Parem. The Company & will say the reason that he brought from the same Chinese, & capacity for being.

Having been Rector of some Japanese Seminar that there was in that College, & from where they were sent to study. Fr. Celso Confalonieri, who was Master of Novices of all those who have joined the Jesuits because for months he has told me, and understands that those from Japan are not for this part. He told me now for two years that they are not for the Company. The same Fr. Visitor Fr. Pasio told me that now he knows that they are not for six years he knows the Company. Less than a year ago a young man, & because of his slow progress he was not for the Company.

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The P. of Japan, having conferred among themselves, said that with him being Japanese, among his own nation, they were not fit material for Religious, but rather more suitable for secular life, because that state wasn't [subject to] holy obligations. Finally, he believes that this is the opinion of all, or almost all the three Grave Fathers of this Island. I will now respond to some arguments to the contrary.

Response to the arguments to the contrary

The first reason that could prove that the Japanese should be admitted to the Society is that this nation is so capable, as our Blessed Father Ignatius puts in a letter to the efficacy of “fargonima” to ours of the 11th of November 1549, he places it before all those that up to then had been discovered in those parts. R. I respond that it is true that the Japanese have good understanding, but it is certain that the Chinese and Koreans equal them in this, and that the Europeans are much superior to them, notwithstanding what some ancient Fathers have written there. With regard to civil policy and good customs, the mode of government of Japan is by many barbaric customs that we know to be among people who live separately - because besides not having determined laws by which to govern themselves, rather each Lord puts in his land those he wants, according to his intentions and will, without many customs as laws by writings and ancient usage, so ingrained that they are intrinsic to them, such as, among others, the very frequent repudiations of women without this being considered abandonment on the part of the husbands, however many children they have from them: the defence, or not: the killing of oneself, and this being considered bravery or strength: the having to infallibly die in a fight if one kills another or being killed in one's own house: killing mother and children for the husband being wounded, according to the laws. They also have all the vices that we have seen damage the soul. And regarding the other three vows: not only do these fail in their civil policy, but also this nation is no less apt for our Institute. The more so because civil policy is not sufficient for judging the ingenuity of a nation that is capable of professing its religion so perfectly, as is the Society of Jesus. Well-polished are the customs of Europe, governed by very good laws. And yet our Holy Founder requires so many conditions, as we know, for Europeans to be admitted to the Society.

The 2nd reason is the need we have for Japanese Brothers to preach the Gospel because given that to catechise the gentiles, [it would be] enough to have Brothers: however for the greater good and because of the great difficulty of this language, the European Fathers do not preach ordinarily, it is better and more decent that those who preach in the churches to the Christians be Japanese Priests, who will be able to attend to their spiritual matters. R. I respond that nothing [prevents us]; that to carry forward the enterprise of this conversion, we cannot fail to make use of the same natives for many and obvious reasons; though it is not necessary that they be Brothers, but only baptized Christians. Our Blessed Father Ignatius in the first year that he arrived in Japan converted more than 200 gentiles in the city of Kagoshima according to what is read in the letter written to ours in Goa, which I cited above. And in the same it says that in Yamaguchi in the space of two months fifteen hundred received Baptism, without having a Brother, nor knowing the language. The ancient Fathers who after the same Blessed Ignatius Xavier went to Japan, without having gone further, but commending themselves only to God. And some young boys, instructed well in the things of God, did excellently...

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In this good Christendom, as we see today by the loaves distributed, it seems there must have been more than twenty thousand at that time. I remember well the Rector of Japan speaking with the Fathers who were at Bungo, with me being the interpreter, about the reason why the former Friars, despite knowing less of the Japanese language than those now, did it for more time. The same Father Alexandro having said several times, having heard from Jorico, that in his opinion the reason was because the former Friars of Japan, as they did not dare to preach without all of them with the help or means of language practiced with the Christians. And they themselves, the things of the faith, and of the Law of God, with the spirit that the same Lord communicated to them; And that now, with better languages, the Friars would preach, before everything, unloading upon the others. It being certain, that the greatest comforts the Fathers receive from seeing those same Fathers speak to them and search for God in their own Brothers. This concept should be more cultivated. Since they do not speak as well as the natives, it is universal among all the Christians of better judgement. This Lord of Arima, seeing how little they have said, told us to let the Fathers preach, or at least perform publicly the altars in the Residences where they are, with this language so well, they will be less in need of Brothers. And it seems that whoever can confess in this language sufficiently can also make the practices, or keys to the Spaniards. Because if he knows the language to confess how many sins they put at his feet, and to counsel each one according to his state, why can he not give other counsel in public to all the people? And given that he makes some solecisms in the language, this same thing edifies the Christians, seeing the zeal and charity that runs through all Europe to help them. Since the Fathers of Europe are young, and the Superior General gives them few years for the study of the language without other occupation, I am of the opinion that for this they remain without achieving proficiency to be able later to preach with satisfaction, not only in the language, but in any other Japanese matter. Well, now the Friars know the language and through them, and yet almost all who confess in it also preach, and do not prevent preaching in their principal Churches. And as for what was said, that it is better that the Fathers preach than the Brothers, since they are seculars, I confess that it is more decent that the Brothers preach, because one must see if they have enough reason to admit Japanese to the Company without considering all the other inconveniences. Especially since the Brothers in Japan are not considered by seculars as laymen: rather, since he shaves his head and wears a robe and sash in the monastery of the Fathers, but not like a Father, he is immediately called Bonzo, which signifies Religious. As I certainly heard from our Brothers, and they say they are better received in the sermons than the Brothers themselves. Being in Fioxima, I asked the Christians if a Brother preacher who was there should preach to them first; they said no, because he was more talented and they found in him more life and spirit. As it also happens in other places. If the Brothers have sufficient status, as it happens with the Brothers, there is no reason why they should not preach like them. Rather fewer Brother preachers than Fathers, because they are more useful and available for everything. The Brother, since he is from the Residences, should be employed particularly and exactly with the Lords, and with other noble persons. And conforming to this, the Father of Japan cannot always immediately carry out this work; also well because now knowing a bit of the language, enough for that, it seems they should not engage too much, even to pursue business through them with the same Lords, who knowing the Father Brothers

have more respect for them than the Brothers: as also to catechize some more important people among those who are converted. 167

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Another Holy Faith, already in them, men of theirs send to preach Atheism through Ishrene.

Paragraph Responds that it was not [our] Brothers to dispute with Bonzes, but enough [are the] secular preachers to those who are the Bonze Bonzes, others secular [can] readily with respect knowing how to answer. Easin obelisit sent many of ours to visit through the principal orders, those who were mistreated with beatings and cutting. Also I say that it is not for catechising noble people [that our] Brothers of the Miyacos are necessary, as in other places of the commoners. And from the place where there is some Brother among the gentiles, he is taken from prayer to catechise by it [but] this is not ordinary, but customary. But when we have Brothers, those who cease from adorning the things of the earth, they ought to assist the preachers we have: who if they have sufficient help as we have [our] own Brothers, I don't see why they will not succeed as they [do] in the West Indies.

Paragraph The 2nd argues on the custom that now is heard spoken to admit Japanese as of now. From Blessed Father Xavier to receive [them] so young that on departing Blessed Saint Bernard at the same [time] continued to Rome, and on the return died in the College of Coimbra. Beyond them, the other Superiors who followed until Father Cassio received them: without particularly the greater number of them being admitted, and in formed Novitiate, it was by the law of Goa itself. Paragraph I respond firstly that in such a grave matter, it seems it is not enough to allege old usage and custom: but that it is necessary to ponder if it is good for our continual reception [of them]. We see that all Orders throughout the course of time have been and are reformed in many things, that were used in them, because new inconveniences are discovered. Secondly I say that maybe the first Europeans of Japan had greater scarcity of number than now: as through experience has been discovered since they started to receive Japanese into the Company: as for having those present, and knowing much better their quality. And the same Japanese received not being so numerous now, and having with them more mysteries, [there are] fewer loyal than many. There have also happened in these twenty years past diverse cases, some involving our own Brothers, as was the persecution of Taicos, and other particulars that I don't mention, so as not to be diffuse. Besides this, perhaps those ancients did not know this people well, because of an outward appearance that makes them very agreeable. Paul, of Father Francis, praised by Blessed Xavier, later a defender of the faith, and going later to the other side, there he died miserably, according to Father Luis Francisco told me. Chigina Miguel was one of those noblemen who was later our Brother of the Company, [and fell] into heresies, and I believe he is still an apostate, at least outwardly.

Paragraph The 5th says when the seculars whom we receive into the Company [give us] their children, they do so willingly, believing that later they will be Religious: 2nd, by saying that we do not admit Japanese into Religion, they will not see them: nor will these same youths apply themselves to enter into our house. And thus we will not do what is not in the ministry of souls with improvement of the soul: and for the propagation of the Law of Christ our Lord. Paragraph I respond that already we have said how ordinarily the principal cause that moves the Japanese to give their sons, or the same sons to enter into our house, is pure necessity, and lack of means of life. And thus if we save money to sustain them, we will have as many as we want, as the Friars of these [lands] have in

Japan, and not admitting Japanese into both Religions, and as we had before having formed Novitiates. As for those few who enter moved by the desire for Salvation: I say firstly that these are very rare: ordinarily it is hunger and [being] dispersed in Omura...

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men weary of the world, and more inclined to live quietly in our houses in the rank of shaved heads, & of Brothers, since they can no longer learn our letters and moreover & learn those who are raised to be Brothers. According to their inclination to serve God in our house, it will attract them as I said above, And those in our house, the same desire to be God's preachers will attract them, particularly if there are certain privileges, at the hour of death if some were admitted rarely into the Society, those men who perhaps had served in the office of preaching with true satisfaction. The more we add to closing this door, through which the relaxation of our internal state may enter in this Province, as is seen & almost entering, we must have confidence in the divine goodness which will also assist with its providence, so that we may never lack the natural-born, who with God & his zeal will help us to cultivate this his vineyard in which we labour.

The 6th reason finally says that the Japanese whom we now have in our houses who live in the Novitiate as before, and others who are not to be admitted along with those who live with this hope, it seems almost certain that there will be no small disturbance among them, And perhaps some will cool in Virtue And the state therein, seeing their countrymen excluded from the Society & Responds that more weight should be given to the universal good of the Society of this Province, and not to the disturbance, and the later loss of some. Secondly I say that it is not necessary to let them know that the door has been closed to their nation, so as not to enter the Society: but training the same preachers by this spur, giving God's privileges to the same preachers to live quietly: And if after they knew that there is no longer admission to the Society some will feel less bad than if our Religion in this Province were relaxed because of it. Finally I hold it to me that all they will do that there is no longer reception into the Society will serve to promise them some privileges in eating, dressing, & in other things, I believe they will live as quietly, and perhaps more so than they live now. Now the same emulation of seeing their companions so received as Brothers, here may be a spur to encourage the same desire: And others perhaps those who pretend, some desire do not go in this forum: with all these I will know that in truth they do not have purses, nor wallets to bear the labour that comes with observing the religious state. And if they live knowing that door is closed to some, there will be no complaints of some being admitted, and others excluded: And there will cease the privilege of emulation that now moves them to seek to be Brothers, so as not to remain inferior to those who are. On the other hand, they have the commodities that they desire, without correcting the floodgates of the rules of the Religion: And I believe that if it were not for their seeming to lose the honour, some Japanese Brothers, who now rather than observe the degree of their being privileged, are not Brothers. Now what has occurred to me to represent to Our Father about this important matter for the good of this Province I consider most important for the good of this Province 25th of February of 1612. to Our Father I most commend myself. From Arima today

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necessity can be seen in it. The reason is that Bungo having [a large] number, being as it is said, fitting, that it remains at the command of the Father of Japan very powerfully, from where thus more easily he may govern it well, as is manifest, and more readily can favour its missions, and spread to all the parts, having present the suspicions, even more for this being able to make other colleges in the parts of Meaco and Xino of the Tempo.

The opinion was that the colleges should be in the parts of Meaco for the following reasons. First because as the strength of Japan are the cities of Kodi and Mesta in those parts. It is fitting that the company imitate those strengths and assist principally there, and because of expansion it is thus fitting. From Bungo and those surrounding, if God favours us so much, [Bungo] is the better source for retreats & etc.

The 2nd reason is that in the parts of Meaco there are many cities very noble and more abounding and more rich than those of Japan, whereby more reputation can be given to the company. The expansion of Japan [will be] strengthened if the college is among the lords in Meaco, being in all the parts of Japan, hoping that more remedies can be expected than at another time. According to the governance of the Fathers being in all the strongest parts of it. The reason is because the expansion of those parts is very much greater than the expansion of Japan because there are more people there

Of this opinion were the Fathers Ramon, Freitas, Carrion Cespades and Miguel