

Despite the legal separation from the Duke, the Duchess kept the title of Arcos which she had added to that of Aveiro; the third title, that of Maqueda, came to her through her mother, the Marquesa de Maqueda.⁴⁴

The unjust and tragic destruction of the house of Aveiro by the Portuguese prime minister Pombal in 1759 kept the title from surviving to the present.⁴⁵

As we have seen, Gabriel, the younger son, became the seventh duke of Aveiro. Inasmuch as he did not marry and had no descendants, the title at his death on July 23, 1745, was again the object of prolonged litigation. It was not until September 30, 1755 that the Portuguese King, José, conferred the title on José Mascarenhas da Silva e Lencastre, marquis of Gouveia and count of Santa Cruz.⁴⁶ Jubilant in his victory, he could not dream what terrible tragedy was in store for him and all his dear ones. Above all, he could not have imagined to what length the ambitions of a Pombal could go.

José Mascarenhas had married into another powerful noble Portuguese house, that of Távora, by taking as wife on July 21, 1739, the daughter of the count of Alvor, Leonor Tomásia de Távora e Lorena. The couple was blessed with six children: two boys and four girls. No Greek tragedy could even remotely approach the terrible reality in store for the entire family and even their relatives.

On the night of September 3, 1758, an attempt was made on the life of the reigning sovereign, José, as he was returning from one of his nocturnal adventures. His prime minister, the notorious marquis de Pombal, grasped the splendid opportunity of breaking the might of the noble houses of Aveiro and Távora by accusing the head of the former of being one of the instigators of the attempt on the King's life, and utterly destroying morally and even physically his influential and illustrious lineage.⁴⁷

⁴⁴ Consult BOLTON, *loc. cit.*

⁴⁵ See especially the documents in BIVAR GUERRA, *Inventário e sequestro da Casa de Aveiro em 1759*.

⁴⁶ Cf. *op. cit.*, pp. 408-412.

⁴⁷ It also gave Pombal (Sebastião José de Carvalho e Mello) the chance to start the inhuman and unjust destruction of the Jesuits; consult among numerous authorities: ALMEIDA, *História da Igreja em Portugal*, vol. IV, parte I, pp. 280-326; CASTELLO BRANCO, *Perfil do Marquez de Pombal*, especially pp. 173-199; SILVA, *A execução dos Távoras*, especially p. 61 and following; the anonymous, *Processos célebres do Marquez de Pombal*, pp. 8-48.

The Duke of Aveiro was mercilessly tortured, his arms and legs being broken on the wheel in the presence of his oldest son Martinho, burned alive and his ashes thrown into the river.⁴⁸ Imprisonment was the lot of the rest of the family, even of the youngest, Francisca, nineteen months old. That Pombal's vengeance might have its fill, all the family's property including the baby's cradle was auctioned off publicly.⁴⁹

The ducal palace was razed along with all the other buildings on the estate; the ground was plowed and sown with salt, and a pillar erected with the prohibition of ever building on the property again.⁵⁰

Thus disappeared the Aveiro title.⁵¹ A benigner fate awaited the lineage in Spain through the marriages of Isabel into the house of Alba, and of Joaquín who perpetuated the title of Arcos.

IV. Letters and Documents from and to the Duchess

These will be listed under the following three headings: (1) Letters and Documents of the Duchess and Replies; (2) Letters and Documents from Father Anthony Thomas S. J.; (3) All Other

⁴⁸ See SILVANO, *O Marquez de Pombal*, pp. 230-231; DUHR, *Pombal*, p. 86. A graphic representation of the torture and violent death of the Duke of Aveiro and of other nobles is given in CASTELLO BRANCO, *op. cit.*, between pp. 122-123; a partial list of Pombal's victims is attempted in SILVANO, *op. cit.*, pp. 221-270.

⁴⁹ J. M. Cordeiro de Sousa writes in his preface to BIVAR GUERRA, *op. cit.*, pp. 7-8: «Se até a uma criancinha de 19 meses bárbaramente separada da pobre mãe — uma levada para o mosteiro das Albertas, outra encerrada no das trinas do Rato — se demorava a entrega do pequenino berço onde dormia! Quanto rancor, meu Deus! E quem sabe se o crime desse altivo Duque [de Aveiro] foi apenas o de ter defendido uma filha de certos galanteios perigosos». Probably, no tyrant in modern times amassed so vast a fortune at the price of so much suffering and blood of his victims as did Pombal; cf. *op. cit.*, pp. 357-397; SILVANO, *O Marquez de Pombal*, pp. 237-281 (Como Pombal ajuntou sua fortuna colossal). Later Pombal was condemned and his victims declared innocent, although the Aveiros, as we have noted, were never restored to their state; cf. *op. cit.*, pp. 282-295.

⁵⁰ The name of the city of Aveiro was changed for a time to Nova Bragança. When Maria ascended the throne in 1777, she restored its original name (cf. PINHO LEAL, *Portugal antigo e moderno I*, p. 287).

⁵¹ Cf. *op. cit.* I, p. 269: «Desde então [i. e. 1759] deixou de existir o ducado de Aveiro».

Writers. Documents marked with an asterisk are published in the present volume.

(1) Letters and Documents of the Duchess
and Replies

The earliest pertinent document is dated from Madrid, 1679. It is a « Memorandum taken from two documents referring to the Marianas and Philippines, which the Duchess de Aveiro handed to the Duke, together with notes issued by the Office of the Council of the Indies ». English summary in BA⁵² III, p. 120; outline in BM V, pp. 301-302, no. 914.

The following series has to do with Portuguese royalty and nobility and regard the securing of the Portuguese title for the Duchess's son:

D. to Prince Pedro, Md., April 30, 1680; original in Ms. Portugais of BN, Paris, vol. 26, f. 61.⁵³ Duchess assures the Prince that she did not wish to decide the status of her son without the Prince's approval; confidence in royal support.

D. to Duke de Cadaval,⁵⁴ Md., Nov. 12, 1680; *ibid.*, vol. 31, f. 296. She expresses her desire to come to Portugal in order to attend to important business.

⁵² See our list of abbreviations.

⁵³ The documents in the Bibliothèque Nationale have the following provenance: vol. 26 (formerly designated vol. 22) came from the collection of manuscripts belonging to Cardinal Mazarin; vol. 28 (formerly designated vol. 24) and vol. 31 (formerly vol. 27) are from the papers of the Dukes of Cadaval and came to the Library from Geoffroy Saint-Hilaire, Sr. See MOREL-FATIO, *Catalogue*, p. XXV (Introduction). The letters which we calendar from the BN are listed in *op. cit.*, pp. 276, 289, 302. The dates we assign are derived from a study of the documents themselves, and disagree considerably from those found in MOREL-FATIO, *loc cit.*; nor did the learned compiler realize that a peculiar flourish of the Duchess's pen was an abbreviation of Madrid, where she resided. From Kino's letters to her we know that this was the « Monasterio Real », presumably of the Descalzas, so well known to every tourist in Madrid who does the round of famous museums.

⁵⁴ The first Duque de Cadaval, Nuno Alvares Pereira de Melo (1638-1727); cf. *Grande enciclopédia portuguesa e brasileira V*, pp. 365-366, with contemporary engraving of the Duke on p. 366; SOUSA, *História Genealógica, Índice Geral*, p. 143, with references given there; RAU-GOMES, *Os manuscritos do arquivo da Casa de Cadaval respeitantes ao Brasil*, 2 vols.

D. to same, Md., Nov. 21, 1680; *ibid.*, vol. 31, f. 296. She expresses her gratitude to nephew for his assistance.

D. to same, Md., Nov. 30, 1680; *ibid.*, vol. 31, f. 298. Carrier of letter⁵⁵ will personally convey her gratitude.

D. to the same, Md., January 14, 1683; *ibid.*, vol. 31, f. 293. She informs her nephew about the plans of Padre Frei Antonio for the conversion of the natives of Africa under Portuguese influence; she asks assistance in the apostolate.

The Duke de Cadaval to the D., Lisbon, August 19, 1683: *ibid.*, vol. 28, f. 279. He tells her that he hopes with the help of the Spanish ambassador, a good friend of his, for a favorable outcome of the title dispute.

The D. replies to preceding, Md. Sept. 5, 1686; *ibid.*, vol. 28, f. 280. She complains of ill health; hopes for successful outcome of litigation.

The following are letters and other documents written by the Duchess to Father Tirso González S. J.:⁵⁶

May 1, 1687, *Tolet. 41*, ff. 243-243v. She answers his letter written from Toulouse, France, en route to Rome to be General of the Society of Jesus.

June 11, 1687, *ibid.*, ff. 244-244v. She acknowledges two more letters from Toulouse, expressing hope that he has arrived safely in Rome; she has none to turn to for advice.

July 10, 1687, *ibid.*, ff. 245-245v. She rejoices over his safe arrival in Rome, good state of his health and report of his visit in Loretto: she expresses concern for future of her children.

August 7, 1687, *ibid.*, ff. 250-251v. She implores of Saint Ignatius, to whom she says that she is related, to inspire the new General with his spirit; she has presentiment of never again seeing González.

⁵⁵ Consult SOUSA, *História Genealógica, Índice Geral*, p. 255 « D. Maria de Guadalupe de Lencastre, Duqueza de Aveiro... manda a D. João Carlos Bazan por seu Procurador a Portugal a tratar da successão da Casa de Aveiro » [= *op. cit.* XI, p. 161].

⁵⁶ From the General's replies it is evident that the extant correspondence represents only a small fraction of the total.

January 22, 1688, *ibid.*, ff. 255-256v. She expresses her gratitude for sending missionaries; confidence in God despite all-encompassing troubles.

April 1, 1688, *ibid.*, ff. 259-260v. She discusses mission problems; the sending of French missionaries.

June 20, 1688, *ibid.*, ff. 257-258v. She hopes to go to Alba, from where she will write.

August 16, 1691, *ibid.*, ff. 270-271v. She has received a letter about death of Father Verbiest, whom she knew well. She is concerned about her son Gabriel.

In the extant registers of the letters of González we have succeeded in finding only three letters written to the Duchess and another written about her and her family

(1) Rome, Jan. 15, 1695 to the D. in Madrid; letter copied into the register, ARSJ, *Epp. NN.* 42, ff. 42-44v. General expresses gratitude for her benefactions to the Order; he sends her a copy of the Chinese Emperor's decree⁵⁷ giving freedom of Religion to the Christians, a copy of the letter which the Visitor of the Chinese missions wrote to the Pope, and finally a copy of Father A. Thomas's letter written at the end of Oct. of 1692⁵⁸ but which did not reach González until December 30, 1694. González asks that the D. have copies made for Brother José Marcos, S. J., in Madrid, so that they be forwarded to the newly appointed Provincial of Castile. Greetings to the youngest son Gabriel and to all the family.

⁵⁷ Father Francis Rouleau, S. J., generously indicates the following pertinent bibliography on the Edict of the K'ang-hsi emperor, March 22, 1692, in favor of Christianity and permitting freedom of worship. Thomas Pereira, S. J., vice-provincial, sends from Peking on June 26, 1692, to T. González, the Jesuit General in Rome, the original Portuguese text (preserved in JS 165, ff. 257-260). Francisco Nogueira, S. J., visitor, sends from Macao, on December 5, 1692, to Pope Innocent XII, the original Latin text (preserved in JS 165, ff. 293-294). The whole history of this edict — the events and negotiations leading up to it, as well as the results for the Church — drawn from reports of the missionaries, was composed by GOBIEN, *Histoire de l'Edit de la Chine en faveur de la Religion Chrestienne* (Paris, 1698); cf. STREIT, BM V, p. 921, paragraph 2689.

⁵⁸ The letter is still extant; Thomas's original is preserved in JS, ff. 185-188v; a summary of his letter is given on folio 189.

(2) Rome, Aug. 5, 1697 to the D. in Madrid; letter copied into the register, *ibid.*, f. 127. Tomás de Zárata who is taking the cardinal's biretta to Alonso de Aguilar, is bringing personally the General's greetings to the Duchess and her children. He devotes most of the message to detailing the good accomplished by his book against probabilism and the dangers it averted and harm it prevented.

(3) Rome, June 29, 1698 to the D. in Madrid; message copied into the register, *ibid.*, f. 179v. He acknowledges receipt of her message of May 31, 1698, which reached him on June 22nd. Expresses distress over her poor health, and gratitude for her help and zeal. He advises her to arrange marriage for youngest son Gabriel; he is not enthusiastic about Gabriel joining the Spanish army. He devotes most of the letter to discussing the recent legacy of the Duchess by which she transferred title of a Portuguese estate to the missions of the Orient.

(4) The General wrote to Father A. Thomas S. J., missionary in China, from Rome, Nov. 6, 1694; message copied into the margin of p. 369 of vol. 41 in the same collection. The General informs Thomas of the death of the Duke of Arcos, husband of the Duchess of Aveiro.⁵⁹

The following letters are to and from Father
João da Costa S. J.:

She writes to Costa that she intends to present the Malabar Mission with the Portuguese estate of San Sebastian das Pedreyas. She inquires whether it is possible to secure Father A. Thomas's observations of the great comet of 1680. Madrid, Oct. 22, 1700; 2 pp., original Portuguese; extracts in BAS II, p. 5, no. 1226.

She writes to the same Fr. Costa giving him the final decision regarding the previously mentioned estate. She asks for news regarding the House of Aveiro. Madrid, January 12, 1701; 2 pp original Portuguese; extracts in BAS II, p. 5, no. 1227.

⁵⁹ He died on November 28, 1693; see above, note 42.

Covering letter in Portuguese from Costa to her, Lisbon, Nov. 2, 1700. The deed conferring the estate alluded to above is transcribed in Spanish, dated from Madrid, March of 1698; 7 pp., extracts of letter and deed in BAS II, p. 12, no. 1234.

Costa writes her from Lisbon, February 22, 1701 to thank her for estate so vital to the missions of the Orient; 3 pp., extracts in BAS II, p. 13, no. 1235.

He writes to her from Lisbon, March 8, 1701, to again thank her; he gives an account of Father A. Thomas's apostolate; relates difficulties with Propaganda Fide; 4 pp., extracts in BAS II, p. 14, no. 1236.

He writes her on eve of departure for Malabar missions, renewing his profound gratitude; he will also answer questions of the Duke of Escalona to whom he is so indebted; 2 pp., extracts in BAS II, p. 15, no. 1237.

Pertinent miscellaneous documents
are the following:

Mr. and Mrs. R. C. Van Houten donated in 1963 two manuscripts in the Duchess's hand to the Richard A. Gleeson Library of the University of San Francisco (San Francisco, California): (a) The first, undated but presumably written in Madrid about 1680, is the rough draft of two letters suggesting means of fortifying the Spanish positions in and about the Straits of Magellan, Tierra del Fuego, coast of Chile and the Island of Chiloé; (b) The second can be dated from the accompanying royal decree of March 25, 1685 drawn up in Madrid. The Duchess has secured authorization for a minimum of ten Capuchin missionaries to instruct the negro slaves in Africa before taken by the Dutch to the Spanish American colonies. In the Appendix to the Spanish edition we reproduce in full the above important documents. In the Bolton Papers of the Bancroft Library (Berkeley, California), there is a photostatic copy of the first of the two documents mentioned above; I have in my possession photographs of both manuscripts.

*A Memorandum on California in the writing of the Duchess; this is reproduced as Document XXXVII of the present volume. It was written about 1687.

The Duchess writes to the General of the Society of Jesus about 1685 to explain the copy of Father A. Thomas's letter of October 31, 1683.⁶⁰

Prior to her marriage in 1665 with Manuel Ponce de León, sixth Duke of Arcos, she drew up in Madrid on August 17th of that year, the marriage contract guaranteeing her Portuguese title and regulating the respective titles of the sons to be born of the marriage. The complete text of the contract is reproduced in the Appendix of the Spanish edition.

SOUSA, *História Genealógica* XI, p. 165, reproduces the text of the Duchess's statement making her second son Gabriel the successor to her Portuguese title. We merely note here that the date assigned to it, May 14, 1692, is undoubtedly wrong; from the whole tenor of the document it is evident that her husband had died some time previously, but since the date of his decease is November 28, 1693, the above date of 1692 is obviously too early; inasmuch as « 2 » and « 4 » are easily mistaken for each other in the script of the period under consideration, most likely the document should be dated May 14, 1694.

(2) Letters and documents from Father Anthony Thomas, S. J.⁶¹

This eminent Belgian Jesuit had been sent to Coimbra, Portugal, to teach mathematics. He reached the city on March 25, 1678; three days later he writes her the first extant letter. Thomas hoped to reach Japan and reopen the missions there through her influence. Some twenty messages were sent by him to her from Coimbra.

March 28, 1678; 2 pp., extracts in BAS p. 64, no. 1278. He has reached Coimbra; he sends her his manuscript of an Introduction to Mathematical Sciences.⁶²

⁶⁰ He wrote partly in cipher, the key of which he had left with the Duchess; later he changed part of the code without informing the Duchess, with the result that part of the letter is undecipherable.

⁶¹ For a bio-bibliography of Thomas (1644-1709), see PFISTER, *Notices*, especially pp. 403-410, and the articles concerning him written by Henri Bosmans, S. J. (listed in our Bibliography). The best biography of Thomas is that by LEFEBVRE in *Biographie Nationale* XXV, col. 42-86.

⁶² The work was published under the title of *Synopsis Mathematica*; BOSMANS analyses this work in his *L'œuvre scientifique*, XLIV, pp. 170-179, and adds corrections in *Sur les lettres manuscrites*, pp. 16-17. Thomas dedicated the work to the Duchess.

July 4, 1678; 2 pp., extracts in BAS II, p. 64, no. 1279. He has composed a mathematical treatise which he hopes to have published at Coimbra.⁶³

December 18, 1678; 3 pp., extracts in BAS II, p. 65, no. 1280. He sends to the Duchess five tracts, which constitute the first part of his *Synopsis of Mathematics*.⁶⁴ He has composed the work for missionaries going to the Orient, where mathematics and the natural sciences are so important. He expects to leave for Goa in March of 1679.

April 17, 1679; 6 pp., extracts in BAS II, pp. 66-67, no. 1281. He acknowledges the Duchess's letter of March 16th, in which she encourages Thomas to finish his *Synopsis of Mathematics*. He expresses his determination to reopen Japanese missions.⁶⁵ He encloses document of Propaganda Fide claiming right to control Oriental missions and the opposition of the Portuguese Court to it.

July 10, 1679; 3 pp., extracts in BAS II, p. 67, no. 1282. He discusses reports of Oriental missions and claim of Propaganda to exercise control; he encloses report on missions which he translated from French into Latin.

August 21, 1679; 3 pp., extracts in BAS II, p. 68, no. 1283. He acknowledges her letter of July 27th, and discusses possibility of entering Japan to undertake missionary work there. He has learned that the Dutch are settled in four Japanese ports; discusses missionary possibilities in Korea.

September 18, 1679; 4 pp., extracts in BAS II, p. 69, no. 1284. He acknowledges her letter of August 24th. Discusses developments of events regarding reopening of Japanese missions. By beginning of November he expects to send her the second part of his *Synopsis of Mathematics*.

October 30, 1679; 4 pp., extracts in BAS II, p. 70, no. 1285. He acknowledges her letter of October 5th. He discusses the recent steps taken to secure realization of favorite project, namely the

⁶³ Another part of the *Synopsis Mathematica*; see the preceding note. Thomas wrote this letter in Portuguese; all his other messages to her are in Latin.

⁶⁴ See notes 62-63; Thomas refers to parts of this same work in several of his subsequent messages to the Duchess.

⁶⁵ This will be the theme of many of his letters to the Duchess and to the Jesuit Generals; see JS 148 and 149; also BOSMANS, *Sur les lettres manuscrites*, pp. 16-18.

establishment of the Japanese missions, for which he relies on the generosity of others.

November 13, 1679; 4 pp., extracts in BAS II, p. 71, no. 1286. Recent letter of D. reaches him; he wants the letter forwarded to Rome to help promote re-entry into Japan. He sent today second part of his *Synopsis of Mathematics*. He stresses the necessity of knowing Dutch in order to be able to enter Japan.

December 4, 1679; 2 pp., extracts in BAS II, p. 71, no. 1287. He has received no answer from Rome concerning projected Japanese entry; he delayed sending the second part of the mathematical treatise; he is now working on the third part.

December 11, 1679; 2 pp., extracts in BAS II, p. 72, no. 1288. He has received news from Rome to the effect that the plan for re-entering Japan has been approved. He has sent the second part of the *Synopsis of Mathematics*.

December 25, 1679; 4 pp., extracts in BAS II, p. 72 no. 1289. He quotes the answer of the German Assistant to his two letters (August 21 and 29) about the Japanese mission. He reports that the expedition of the missionaries to China is being readied; he complains of the great scarcity of such workers.

Unspecified date [1679], 2 pp., extracts in BAS II, p. 73, no. 1290. Draft of a petition to the pope about the Oriental missions; he insists on careful selection of bishops (he fears Jansenism of the French) and priests; natives to be treated with kindness.⁶⁶ Thomas sends copy to the Duchess.

Unspecified date [1679], 3 pp., extracts in BAS II, p. 74, no. 1291. Later and fuller draft than preceding, insisting that in order to obviate numerous difficulties, the Oriental missions should be divided geographically.

Unspecified date [1679-1680], 12 pp., extracts in BAS II, pp. 74-77, no. 1292. Treatise giving Father General principal reason for the expedition to Japan.

Unspecified date [1679], 3 pp., extracts in BAS II, p. 78, no. 1293. Draft of a proposal to the General for the foundation of two centers in the Mariana Islands where missionaries and catechists could be formed for the Marianas themselves and for the proposed Japanese

⁶⁶ There is a striking resemblance between Thomas's ideas on how to convert the natives and those expressed by Kino on the same subject; see *Saeta*, bk. VIII, pp. 159-183. On competent interpreters, see Index.

missions; specific suggestions for founding schools, hospitals, seminaries, etc.

Unspecified date [1680], 1 p., opening lines translated in BAS II, p. 78, no. 1294. A poem of eleven hexameters on Thomas's confidence that he has been chosen by providence to reopen the Japanese missions.

Unspecified date [1680], 1 p. and copy; first half translated in BAS II, p. 79, no. 1295; another copy in JS, f. 496.

Salamanca, Spain, Jan. 31, 1680, 4 pp., extracts in BAS II, p. 79, no. 1296. He left Coimbra on 22nd and arrived in Salamanca on Jan. 30th. He reports on the progress of negotiations in Rome in behalf of the mission to Japan.

Beja (Alemtejo, Portugal), March 8, 1680; 2 pp., extracts in BAS II, p. 80, no. 1298. He gives an account of his trip to Beja; gratitude for help promised to his missions.

Seville, Spain, July 16, 1680; 2 pp., extracts in BA III, p. 133; summary in BM V, p. 907. An account of the departure of 23 missionaries to the Philippines, Marianas, Paraguay and Mexico.⁸⁷

Goa, October 1, 1680; 2 pp., summary in BM V, p. 907. An account of his voyage from Portugal; a report on the missions in Bengal, Malabar, Siam and Japan.

Goa [circa 1681]; 1 p., summary in BM V p. 907. Request for religious objects for Christians in Siam and China.

Malacca, July 23, 1681; 2 pp., extracts of original in BAS II, p. 81, no. 1299; copy sent by D. to General in JS, f. 25v. Unsuccessful attempts to reach Batavia Nova and continue from there to Japan; next stop will be Siam.

Siam, Oct. 5, 1681; copy made by the D. sent to the General in JS, f. 479-482v; the first part of the letter is identical with that listed and extracted in BAS II, p. 82, no. 1301; the Roman copy contains a personal postscript to the D. and family. The letter contains an account of his voyage from Goa to Siam; mathematical observations made; description of Ayuthia.

Siam, Oct. 29, 1681; 4 pp., extracts in BAS II, pp. 83-84, no. 1302; copy sent by D. to General in JS, ff. 25v-26v; other copies in JS, ff.

⁸⁷ They sailed in the fleet of which Kino's ill-starred *Nazareno* formed part; see Index of this volume under *Nazareno*. The date of the next letter is certainly wrong, inasmuch as Thomas could not have reached the Orient in such a short time.

24v-25v, 78-78v; two letters to the General (JS, ff. 475-476v, 477-478v), both dated from Siam on Oct. 1, 1681 and written personally by Thomas contain much the same data: expresses satisfaction with doctrine of French missionaries; he warned them against calumnies against Jesuits; recounts his dealings with the King of Siam.

Siam (Ayuthia), December 1, 1681, 4 pp., extracts in BAS II, p. 85, no. 1303; two copies sent by the D. to the General in JS, ff. 483-484v, 485-486v. He repeats much of previous message (Oct. 29th) and continues with a discussion of Buddhism and an account of Siam.

Macao, Jan. 6, 1683; 3 pp., extracts in BAS II, p. 89, no. 1306; copy made by D. in JS, ff. 73-74v. Information on Japan; conversions in Siam; wants books in Portuguese or English for converts; Jesuits are forced to take Propaganda oath forbidden by Portuguese King. May get to Japan by way of Manila.

Macao, February 2, 1683; 3 pp., extracts in BAS II, pp. 90-91, no. 1307; copy by Duchess in JS, ff. 79-79v. Report on Chinese missions; need for 30 missionaries for China; opposition to Manila route to Japan; plans for entry into Japan.

Macao, Oct. 31, 1683; 3 pp., extracts in BAS II, p. 92, no. 1308; copy by D. with explanation of contents in JS, ff. 81-82v. Viceroy of Goa writes to Japanese Emperor to inquire whether an embassy would be favorably received; Manchus take Formosa; Constantinus supports all Christians in Siam;⁸⁸ requests books in English, Portuguese or Spanish; Verbiest departs with Emperor for Manchuria; he prints books on astronomy; European science wins out over Chinese.

Macao, Dec. 3, 1683; 4 pp., extracts in BAS II, p. 98, no. 1313. News of Portuguese diplomatic mission to Japan and of Catholic missions in the Orient.

Macao, Dec. 8, 1683; 4 pp., extracts in BAS II, pp. 100-101, no. 1315. Praise of Constantinus who works for Christian cause in Siam; Thomas wants books for him; opportunities to found Jesuit mis-

⁸⁸ Constantinus Faulcon, a Greek who had become a Roman Catholic, was a high official in the kingdom of Siam and a personal friend of the King. Thomas frequently writes about him to the Duchess and the Jesuit Generals. Shortly before penning the present message, Thomas wrote from Macao, October 22, 1683 to an unnamed recipient; part of the letter was copied by the recipient and sent by him to the Duchess; see below, note 141.

sions in Timor and Solor, also in unknown regions in the south which is hardly eight days away.

Macao, Dec. 18, 1684; 2 pp., extracts in BAS II, p. 102, no. 1316. He sends letters via Dutch ships;⁶⁹ he will soon see Japanese delegates in Peking who are to be sent to the Japanese Emperor next year; in the future these delegates will go every three years.

Macao, Jan. 20, 1685; 4 pp., extracts in BAS II, p. 103, no. 1317. He sends letters by Dutch ships; gives news of Chinese missions mainly from Verbiest's letters.

Macao, May 18, 1685; 4 pp., extracts in BAS II, pp. 104-105, no. 1318; copy made by D. in JS, ff. 504-505v. High hopes are raised by the presence of twelve ship-wrecked Japanese through whom he looks forward to being assisted in getting into Japan; Thomas has been appointed assistant to Verbiest, the Imperial astronomer at the Chinese court.

Macao, July 10, 1685; 1 p., extracts in BAS II, p. 105, no. 1319; copy made by D. in JS, ff. 95-95v. Thomas forwards to the D. a copy of the letter he wrote to Verbiest asking him to translate it into Manchu; it expresses his gratitude to the Emperor for the honor of being invited to the court to act as astronomer.

Macao-Canton, Aug. 15-25, 1685; 4 pp., extracts in BAS II, p. 106, no. 1320; copy made by D. in JS, ff. 506-507v. More about the ship-wrecked Japanese sailors; account of Christianity in Japan.

Nanking, Sept. 7, 1685; 3 pp., summarized in BM V, p. 909. An account of his trip through China; prospects for the missions in the Orient; need of more churches in China.

Nanking, Oct. 7, 1685; copy made by D. in JS, ff. 96-97v. He promises to send a separate account of his trip; he reports on the Jesuit college in Nanking, remarking on character and intelligence of students; need of more Jesuits for work; favor shown by Em-

⁶⁹ Thomas and other missionaries of the Orient sent the same letter by three main routes and often duplicated and triplicated the message by one or even all routes: Portuguese (Goa to Portugal), Dutch (New Batavia to Holland) and Spanish (from Manila to Spain via Mexico). There were other travelling routes to and from the Orient: English, French, Italian (via Turkey, Persia, etc.) Shorter would have been the Muscovite route; the countless attempts to open it up to the Orient from Europe were without success. Numerous details on the various routes used are given by the Franciscan Giovanni Francesco Nicolai to Cardinal Tournon, Rome, Feb. 3, 1702 (SF, VI, pp. 262-289).

peror to Jesuits; wants good painting for Jesuit house in Peking; inquires about Portuguese ship from Nagasaki.

Peking, Nov. 14, 1685; copy made by D. in JS, ff. 98-99v; 4 pp. summary in BM V, p. 909. Account of trip to Peking; influence of Verbiest at court; meets legates who came from Japan; report on Japan; account of Korean peninsula; chances for missions there; study of languages; Chinese Emperor learns about Thomas's mathematical treatises.

Peking, Oct. 1, 1687; 2 pp., extracts in BAS II, p. 107, no. 1321. He reports on quiet and fruitful year for Chinese missions; Verbiest's illness; French Jesuits sent by French King; letters sent to Europe by Dutch and Manila routes.

Peking, Sept. 15, 1688; copy made by D. in JS, ff. 508-509v. The letter is addressed to the D. in Lisbon. Thomas received two letters from her on Oct. 28, 1687; they had been written in 1685 and 1686 respectively. He reports the death of Verbiest which occurred on Jan. 28, 1688; details honors paid to him by the Emperor, who is a father to the Jesuits at the court; he will send her an accurate map of the country; little news about Japan; peace treaty between China and Russia.

Peking, Sept. 11, 1689; copy made by the D. in JS, ff. 510-511v. He reports that the Chinese Emperor honors the missionaries on his expedition; gives additional details of the peace treaty between China and Russia.⁷⁰

Peking, Oct. 31, 1689; copy made by D. in JS, ff. 516-517v. He acknowledges receipt of her letters of 1687 and 1688; her sufferings avail the missions more than if entire Aveiro Duchy were given to them; sent letter last month to her via Dutch mail; cult of St. Francis Xavier on Sancian Island.

Peking, Aug. 22, 1690; copy made by D. in JS, ff. 519-523. He reports bright prospects for conversion of China; more details on peace treaty between China and Russia; he hopes that the General will send more Jesuits to China and that if the D. gets her Portuguese estates she will assist the missions generously; he has sent the promised map; he wonders whether the merchants who come

⁷⁰ See the recent monograph on this treaty: SEBES, *The Jesuits and the Sino-Russian Treaty of Nerchinsk (1689)*.

are from Yesso;⁷¹ greetings to Duke and children, who are remembered daily at Mass.

[Peking, 1690]; biographical account of Father Ferdinand Verbiest S. J., who died in Peking, Jan. 28, 1688.⁷²

Peking, Oct. 1, 1694; 1 p., extracts in BAS II, p. 107, no. 1322. For several years he has had no direct word from the D.; he has heard about her through the General's letters; he gives news of the Chinese missions; results of the decree of religious liberty (March 22, 1692);⁷³ he hopes for more missionaries; the Emperor's expedition to Mongolia.

The following letters and documents were written by Thomas for other recipients; either the originals or copies were forwarded to the Duchess:

Madrid, February 8, 1680; a letter of 1 p. to Father Adrian Petrus S. J., procurator in Rome of the Chinese missions; extracts in BAS II, p. 80, no. 1297. Thomas came to Madrid on the 6th, where he had an interview with the D. and discussed the problems of the Oriental missions with her.

Siam, Oct. 2, 1681; a letter of 1 p. to Father Francisco García S. J. in Madrid; extracts in BAS II, p. 81, no. 1300.

China Sea, June 29, 1682; a treatise sent to Father Alexander Bourmont S. J., professor at Douai; 32 pp., extracts in BAS II, p. 86, no. 1304.⁷⁴ An extensive report on astronomical observations in the Orient: lunar eclipse at Ayuthia on Feb. 22, 1682; elevation of pole at Ayuthia.

[China, 1682]; continuation of the above treatise; 15 pp., extracts in BAS II, pp. 87-88, no. 1305. A geographical description of Malabar, Malacca, Siam and Laos.

⁷¹ Another geographical element that «wandered about» for several centuries on the maps of the Orient from Japan to Alaska. Kino would later dream of linking California with China via Yesso; see my *Kino Reports*, p. 120 n. 28.

⁷² Consult above, note 12, and Letters IV-VI of the present volume.

⁷³ See above, note 57.

⁷⁴ This and the next item were published as one work: *Observations physiques et Mathématiques* (Paris, 1692), also in the form a series of articles in the *Mémoires de l'Académie Royale des Sciences de Paris*; cf. BOSMANS, *L'œuvre scientifique*, pp. 179-208; *Sur les lettres manuscrites*, p. 18. BAS II, p. 86 reads «Bonnon».

Macao, Dec. 4, 1682; a letter to Father Petrei S. J.,⁷⁵ professor of mathematics at the Imperial Jesuit College in Madrid; a copy in the hand of the D. in JS, f. 495; a contemporary copy in JS, ff. 77-78. He gives an account of his trip from Siam to Macao, discusses oath demanded by Propaganda of missionaries and its disastrous consequences.

Goa, May 1, 1683; 2 pp., extracts in BAS II, pp. 1-2, no. 1220. Letter of the Conde de Alvor,⁷⁶ Viceroy of India, to the Emperor of Japan; it is written in the hand of Thomas and was forwarded to the D., expressing the desire of the new King of Portugal, Dom Pedro, to renew the old friendship between his country and Japan, and asking the Emperor's authorization to preach the gospel in Japan.

Macao, Nov. 23, 1683; Thomas's letter is quoted at length in a message of a Jesuit at Louvain to the D., Oct. 16, 1684; 2 pp., extracts in BAS II, p. 93, no. 1309. Thomas sends news on the missions in China, Macao and Siam.

Macao, Dec. 1, 1683; 2 pp., extracts in BAS II, p. 94, no. 1310. Thomas writes to Father Ferdinando de Queiros S. J. in Goa, requesting him to use his influence with the Viceroy⁷⁷ at Goa to support the plan of sending an embassy to Japan.

Macao, Dec. 3, 1683; 8 pp., extracts in BAS II, pp. 95-96, no. 1311; similar or identical treatise in JS, ff. 100-108v. The BAS manuscript is addressed to Francisco de Távora, Count of Alvor, Viceroy of India,⁷⁸ at Goa, urging the advisability of the Portuguese attempting to enter Japan by sending an embassy to the Emperor to re-establish trade with Japan; the Japanese dislike the Dutch, the Portuguese would be favored; Thomas has prepared nautical charts and received the necessary information in order to reach Nagasaki.

Macao, Dec. 3, 1683; 1 p., extracts in BAS II, p. 97, no. 1312. Letter to Sebastiano d'Almeida S. J., at Goa. This is a message ac-

⁷⁵ Francisco Petrey, S. J., born in Burgundy, France, on Feb. 15, 1641, entered the Society of Jesus on Sept. 28, 1657. He taught for many years in the Colegio Imperial of Madrid. See SIMÓN-DÍAZ, *Historia del Colegio Imperial de Madrid I*, p. 567.

⁷⁶ Don Francisco de Távora; cf. *Grande Enciclopédia Portuguesa e Brasileira II*, pp. 245-246; contemporary painting of the Viceroy on p. 245. BAS II and Streit write his name Alvoz and Alvos respectively.

⁷⁷ See the preceding note.

⁷⁸ Cf. notes 76-77.

companying the preceding item, thanking d'Almeida for his support of the plan to re-enter Japan.

Macao, Dec. 6, 1683; 2 pp., extracts in BAS II, p. 99, no. 1314. Letter to Ignacio Sarmiento S. J., at Goa, thanking him for supporting the plan to re-enter Japan, and giving him latest development in project of sending delegation to Japan.

Macao, October, 1685; 8 pp., excerpts in BAS II, pp. 40-42. A treatise on the reopening of the Japanese missions addressed to the Jesuit General.⁷⁹

(3) All other writers

This list will indicate in alphabetical order all other writers whose messages to the Duchess I have succeeded in finding. As has been mentioned earlier, letters and documents marked with asterisk are reproduced in full in the present volume.

Alamos, Father José María: autograph letter, signed, to the D.: Seville, July 7, 1684; 3 pp.; summarized in *Dolphin Catalogue* no. 35, p. 1: «Father Alamo (*sic*) asks the Duquesa de Aveyro to exert her influence so that some Missionaries can be sent to the Islands of Mocha and Santa María, opposite Arauco and Concepción respectively. In order to strengthen his plea for the need to convert the natives, he invokes the strategical position of the islands and their great potential usefulness (if the Missionaries were there) in warning Chile and Peru of any unfriendly ships in the neighborhood. He suggests that the messages would be sent by canoe». Another autograph letter by Father Alamos, dated from Seville, September 12, 1684, is in the Van Houten Collection of the Gleeson Library of the University of San Francisco. It consists of two pages. Because of the long delay in reaching Cadiz from Genoa, he was unable to go to Madrid to see the Duchess before embarking. He asks that if she sees the new Viceroy (of Peru), directives for the missions in South America can be communicated to him. The Berkeley Library has a photostatic copy of this letter among the

⁷⁹ BAS II, p. 40 no. 1255 attributes this letter to François Noël, S. J. BOSMANS, *Sur les lettres manuscrites*, p. 18, shows that this is a copy made for the Duchess from the original which had been sent to the Jesuit General and is still preserved in the Central Jesuit Archives.

Bolton Papers; a similar copy, made directly from the original, is in my possession.

Altamirano, Diego Francisco, S. J.: a letter to the D., Cartagena [Colombia], Oct. 15, 1688; 2 pp. The original manuscript is in the Van Houten Collection in the Gleeson Library of the University of San Francisco; photostatic copies in the Bancroft Library and in my possession. Altamirano reports on his voyage from Spain in company of over 400; he praises the exemplary conduct of the ship's captain, Alonso de Córdoba y Toledo. Altamirano will continue his trip to Santa Fe de Bogotá. He charges unjust treatment of a Jesuit priest by the local Inquisition. He expresses heartfelt gratitude to the D. for her generous benefactions to the missions.

Arizas, Esteban de, S. J.: Letter to the D., Seville, Aug. 16, 1683; 1 p., summarized in BM V, p. 329. He bids farewell as he sets out for the Philippines and asks that she continue to assist him.⁸⁰

Arnedo, Juan Antonio de, S. J.:⁸¹ three letters to the D.: (1) Lisbon, March 28, 1684; 2 pp., extracts in BAS II, p. 3, no. 1223. He acknowledges her encouraging letter regarding the Japanese mission; her patronage is needed more than ever now that Propaganda is causing so many difficulties for the Jesuits who want to re-open the mission. (2) Goa, January 20, 1685; 1 p., extracts in BAS II, p. 4, no. 1224. Inasmuch as Fathers Selosse and Noël have reported at length on the missions in the Orient, he will merely express his gratitude to her. (3) Macao, December 1, 1686; 1 p., extracts in BAS II, p. 4, no. 1225. He recalls earlier messages to her; he has written a report on the Orient; Father A. Thomas will write to her a fuller account; Father Grimaldi's visit to Europe at the Emperor's request — the future of the Chinese missions depends on its outcome.

Augustinian Friars of San Pablo, Manila, send a plea to the D. to secure her help for their missions among the natives, May 28, 1686; 2 pp., outlined in BM V. p. 361.

⁸⁰ Streit following the Hiersemann catalog, lists this missionary as a Jesuit; he is not mentioned either by the sources of his time nor by COSTA, *The Jesuits in the Philippines, 1581-1768*. «Ariza» seems to be identical with the Jesuit Missionary named elsewhere (BM V, pp. 138, 156, 158, 1016) Ares, Arési, Azezi, etc.

⁸¹ PFISTER, *Notices*, p. 412, gives a brief bio-bibliographical account of this Aragonese Jesuit Missionary to the Orient.

Benaventé, Alvaro de, O.E.S.A.:⁸² letter written from Chaoking, Jan. 25, 1683, to his provincial, Fray Diego de Jesús, and forwarded to the D.; 4 pp., extracts in BAS II, p. 111, no. 1326. He reports on missions in the Orient, and stresses differences that have arisen between Propaganda and the Portuguese.

Bon, Francisco, S. J.: a letter to the D. written on board the ship San Telmo, July 8, 1681, en route from Acapulco, Mexico, to the Philippines. As he relates his stopover in the Mariana Islands, it is obvious the San Telmo was nearing the Philippines at the time of the writing. Inasmuch as the Philippine catalogs of the Jesuit missionaries do not list Bon or anyone with a similar name, it is quite likely that he continued on to a more distant mission. The full Spanish text of Bon's letter is edited by BOXER, *Three Unpublished Jesuit Letters*, pp. 436-438.

Bouwens, Gerard, S. J.:⁸³ autographed letter in Spanish to the D. giving detailed information as head of the Mariana missions with regard to the turbulent events there; an account of the governorships of Esplana, Quiroga and Sarabia; 14 pp., extracts in AUS, pp. 47-49, no. 53. The letter is dated from Guam, May 30, 1685.

Cannoy, Michel, S. J.: letter to the D., Lille, Sept. 17, 1688, accompanying a letter of A. Thomas; 2 pp., extracts in BAS II, p. 6, no. 1228. He asks D. to send him copies of letters received from missionaries so that he can share them with entire Province.⁸⁴

Cardona, Joseph, S. J.: two letters to the D.: (1) Lisbon, Oct. 1, 1686; 3 pp., extracts in BAS II, p. 6, no. 1229. He reports on

⁸² Abundant bio-bibliographical information about this Augustinian missionary is furnished by BM V, pp. 319, 330-331, 879 (biographical account), 880; SF VI, pp. 1378-1379 (Index).

⁸³ A biographical account of this eminent missionary and superior of the Marianas is given in BM XXI, p. 44; his writings are listed on pp. 44, 47, 53, 58-59.

⁸⁴ This letter is summarized in BM V, p. 903. The editors of BAS II state in their Introduction: « Her Grace does not appear to have complied with the request [of Father Cannoy], at least there is no evidence to be found that any letter, addressed to her personally, became known outside Madrid ». Many if not most of the letters she received from the missionaries were copied by her and forwarded to the Jesuit Generals; they in turn sent copies to her of the messages they received from the missionaries. Hence, there are copies in the Central Jesuit Archives of the originals sent to the D., and in the Aveiro archives (sold by Maggs Brothers) there were copies of the originals in Rome. Recently, 88 of the 120 letters listed in BAS II were offered for sale by the heirs of the late M. Pelliot, the well-known sinologist.

Thomas's arrival at the Peking court; Portuguese sailors' experience in Nagasaki; the Japanese Emperor's refusal to admit Christians into his country; news of the Chinese missions. (2) Lisbon, Sept. 16, 1687; 4 pp., extracts in BAS II, p. 7, no. 1230. He reports on the arrival of missionaries in India; he encloses Thomas's account of China and Japan.⁸⁵

Caspe, Fray Félix de: a letter to the D. written in Tunba, Sierra Leone, Africa, January 1, 1679. He reports conditions of his missions, the attitude of the natives to Christianity, the building of churches. The letter is forwarded in copy by Fray Miguel de Goila, who adds a personal note with more news about the missions and best wishes to the D., the Duque and their three children. Both the letter and postscript are in the hand of Fray Miguel. The originals (three pages in all) are in the Van Houten Collection of the Gleeson Library of the University of San Francisco. A brief summary of the documents is given in *Alta California, Catalogue 19*, p.1. I have in my possession a photostatic copy of the originals.

Castelnovo, Giovanni Battista: see Morelli, Giovanni Battista.

Cayuna, Marqués de la: see Laguna, Marqués de la.

Couplet, Philippe, S. J.:⁸⁶ three letters to the D.: (1) Lisbon, March 4, 1692; 2 pp., extracts in BAS II, p. 16, no. 1238. He is sending some medicine to the D.; discourses on his colleagues with whom he is to depart soon for China (second voyage). (2) Lisbon, March 18, 1692; 2 pp., extracts in BAS II, p. 17, no. 1239. He is writing a week before scheduled departure for China; gratitude; asks for continued favor of D. towards the missions. (3) Lisbon, March 24, 1692; 1 p., extracts in BAS II, p. 17, no. 1240. He bids farewell; expresses gratitude; he sends as a parting gift the manuscript of « our holy and amiable François de Rougement by which your soul will be comforted and lightened amidst so many irksome things, and — if I may say so — in your long exile from Portugal; until, shortly, the long wished for day will rise ».

Cruz, Manuel de la, O.S.A.: an account of the Philippines and Marianas, written in 1682 for and given personally to the D. by

⁸⁵ These letters are listed with a brief summary in BM V, pp. 194, 893.

⁸⁶ See PFISTER, *Notices*, especially pp. 307-314, for a bio-bibliographical account of Couplet (1624-1692); cf. SERRURE, *Het Leven von Pater Petrus-Thomas Van Hamme*, pp. VII-XI, 7-34.

the author; 27 pp.; original ms. is preserved in the BN of Madrid, no. 4349.⁸⁷

Curuzeláegui y Arriola, Gabriel, governor of the Philippines, writes two letters to the D.: (a) Santa Rosa, July 10, 1684; 8 pp., brief outline in BM XXI, p. 52. The Governor describes the Marianas and gives an account of the inhabitants and of his voyage to the Islands. (b) Manila, June 9, 1685; 3 pp., summary in BM XXI, p. 53. He reports on the precarious situation of the Jesuit missions in the Marianas, the rebellious character of the natives. He recommends anew these important missions to the D.⁸⁸

D'Arelo, Daniele, O.F.M.:⁸⁹ two letters to the D.: Rome, Jan. 4, 1688; 1 p., extracts in BAS II, p. 2, no. 1221. He encloses memorial in defence of the Jesuit missions. (2) a brief account of the missions in Cochin China, Egypt and the Holy Land for the D., 1 p., extracts in BAS II, p. 3, no. 1222. The second letter is dated from Rome, May 21, 1688.

D'Iliceto, Giovanni Battista:⁹⁰ an account of the Chinese missions by an apostolic missionary of Propaganda, Rome, 1705; 4 pp., extracts in BAS II, p. 33, no. 1248.

Donvidas, Tomás, S.J.:⁹¹ two letters to the D.: (a) Seville, July 16, 1680; 2 pp. The original manuscript is in the Van Houten

⁸⁷ It forms part of a volume on the history of the Augustinians. The codex is listed by PAZ, *Catálogo*, p. 211, no. 380, without identifying the author of the *Descripción*. SANTIAGO VELA, *Ensayo II*, pp. 180-181, shows that Cruz is the author. ENNIS, *Fray Alonso de la Vera Cruz*, pp. 4-5, also discusses the volume of manuscripts. Fray Manuel de la Cruz addresses his account: «A la Exc.ma Señora Duquesa de Habeiroy». In his introduction he says that the present work is a substitution for the brief description which the Duchess had asked him to secure for her. He writes that he has just returned from the Orient «this present year of 1682». He had visited the Marianas in 1669 and 1680. He describes the islands and their inhabitants of which he says the Duchess is their «Protectora». He then gives an account of the Philippines with emphasis on the Augustinian missions — «los religiosos de nuestro Padre San Agustín». He signs himself «Su más humilde Capellán».

⁸⁸ For bio-bibliographical information on this governor of the Philippines see COSTA, *op. cit.*, pp. 498-502; MURILLO VELARDE, *Historia de la Provincia de Philipinas*, paragraph 774; BM XXI, pp. 52-53.

⁸⁹ It is STREIT, BM V, p. 903, who informs us that D'Arelo was a Franciscan; from the title of the letter to the D. from Rome, Jan. 4, 1688, it is obvious that he was the Procurator General of the Franciscan foreign missions.

⁹⁰ He was a Franciscan friar and apostolic missionary of Propaganda Fide in China, where he arrived in 1699; consult SF VI, p. 1410 (Index) for a bio-bibliographical account of him.

⁹¹ He was Procurator General of the Jesuit Paraguay missions.

Collection in the Gleeson Library of the University of San Francisco. Photostatic copies are among the Bolton Papers (Bancroft Library) and in my possession. Donvidas acknowledges receipt of a recent letter of the D., in which she said that she was suffering from a most bothersome form of erysipelas. He then reports at length on the various groups of Jesuit missionaries sailing from Cadiz to their respective destinations. He discusses two books which he recently sent to the D.: *Elogia Societatis* and *La Historia del Paraguay*. (b) Cadiz, Sept. 22, 1680; 2 pp., brief summary in BM XXI, p. 45. He expresses his gratitude for her benefactions and pleads for her continued assistance; he writes that he is about to leave for the missions. In AGI, *Contratación 5540A*, ff. 322v-324, Donvidas is designated «Procurador General del Paraguay», on the list of 56 Jesuits sailing on the «Navíos de Buenos Aires».

Filippucci, Francesco Saverio, S. J.:⁹² letter to the D., Macao, Nov. 12, 1689; 2 pp., extracts in BAS II, p. 18, no. 1241. At the end of July, he received Duchess's letter of March 12, 1688 in reply to his of 1685; comforted by General González's advancing cause of foreign missions; procurator at Rome promises more helpers; chance to open up new missions in Tartary and Korea; favor of Chinese Emperor shown to Jesuit missionaries.

*Florencia, Francisco de, S.J.: a letter to the D. about Kino's entry in California, from Mexico City, Nov. 1, 1684; text reproduced in no. XXV of this volume.⁹³

Fonseca, Francisco, S. J.: text of letter to D. reproduced in *Sinica Franciscana VI*, I, pp. 344-345, from Lisbon, March 11, 1714. News about India and China; new missionaries arrive in Peking, cordially received by Emperor; solemn blessing of church in Peking on May 5, 1711; Emperor painted there inscription for it; members of mathematical board attend in a body and bring fine inscription (text given).⁹⁴

Freyre, Joseph, S. J.: historical account of the mission in the empire of the Great Mogul from 1670 to 1678; ms., dated from Goa, Dec. 27, 1678, sent to D.; 52 pp., extracts in BAS II, p. 19, no.

⁹² See PFISTER, *Notices*, especially pp. 378-381; SF VI, p. 1397 (Index). The name is often written «Philippucci», «Philippucci», etc.

⁹³ Cf. below, Letter XXV, note 9 for a biographical account of Florencia.

⁹⁴ The complete Italian translation of Fonseca's letter to the Duchess is found in the Vatican Archives, *Albani 261*, folios 196-199v.

1242.⁹⁵ From the copy in the British Museum, it is evident that the original account was sent to Father General.⁹⁶

García, Francisco, S. J.:⁹⁷ a letter to the D. from Manila, Dec. 20, 1678; two copies: 5 pp. and 4 pp., outline of contents in BM XXI, p. 44. He pleads for assistance for the needy Jesuit missions in the Marianas and Palawan Islands; he sends news of these islands and their natives.

García, Jacinto, S. J.: letter to the D. from Manila, May 25, 1685; 3 pp., outlined in BM V, p. 342. He reports on the progress of the missions in the Philippines, Marianas and China.⁹⁸

Gayosso, Francisco, S. J.:⁹⁹ letter written to Father Provincial Francisco Messina, S. J.,¹⁰⁰ from Hsi-an, July 29, 1682; 17 pp. extracts in BAS II, pp. 20-22, no. 1243. He reports at length on Eastern missions, refuting calumnies against Jesuits and detailing new missionary work in Hangchow, where he found many books on Christianity in Chinese left there by earlier Jesuit missionaries.

Goila, Fray Miguel de: see Caspe, Fray Félix de.

*Gregorio, Brother José, S. J.,¹⁰¹ letter to the D. concerning Kino's expedition to California, from Mexico City, Oct. 9, 1681; text reproduced in full in this volume, Letter XII.

Grelon, Adrien, S. J.¹⁰² sent the following six documents to

⁹⁵ BM V, p. 220 gives a brief summary of this letter.

⁹⁶ The British Museum copy is designated: *Marsden IV, 9855, ff. 83-103* (cf. BM V, *loc. cit.*).

⁹⁷ This missionary to the Orient is not to be confused with the Jesuit of like name, professor at the Colegio Imperial de Madrid and author of works on the Orient which we list elsewhere (see below, note 148). Both Francisco Garcías are mentioned in BM XXI, p. 44.

⁹⁸ Born in Castellar (diocese of Toledo, Spain) on Nov. 6, 1654, he entered the Order on May 29, 1675. He made his religious profession on Aug. 15, 1690. He worked among both Spaniards and natives through many years. In 1696 he was treasurer of the Manila college (*Philipp.* 2, ff. 422v, 490, etc.).

⁹⁹ Bio-bibliographical accounts are given in BM V, pp. 969-970; SF VI, p. 1401 (Index).

¹⁰⁰ Usually written «Messina» (see our index); COSTA, *op. cit.* p. 614, gives a biographical account of him.

¹⁰¹ He accompanied Kino to Mexico in 1681, where he waited for the Manila Galleon to put into the Acapulco harbor; from here he sailed to the Philippines where he finished his studies, was ordained a priest and spent his life in apostolic work among Spaniards and natives. Born in the diocese of Valencia, Spain (Bomarjo) on May 27, 1659, he entered the Order on Dec. 13, 1673 and made his religious profession on Feb. 2, 1693 (*Philipp.* 2, f. 468v). See Letters IX, X, XII.

¹⁰² Often written «Greslon», he signs his letters «Grelon». For bio-bibliographical account see PFISTER, *Notices*, especially pp. 295-299; cf. BM V, pp. 840, 846 (biographical account), 863.

the D.: (1) a letter written to the Provincial Juan Andrés Palavicino, S. J., from Father Francisco Javier Filippucci, S. J., Canton, March 14, 1680; 2 pp., extracts in BAS II, pp. 24-25, no. 1245; Filippucci reports on various Chinese Jesuit missions; the Manchu conquests; he sends a copy of Fray Domingo Navarrete's attack on the Order. (2) Extracts from Father Philip Grimaldi's letter from the Chinese Emperor's court at Peking; 1 p., summarized in BAS II, pp. 25-26, no. 1245. The Emperor is instructed by Father Thomas Pereira, S. J. in European music. (3) A series of reports on the 1679 Peking earthquake; summarized in BAS II, p. 26, no. 1245. (4) A Spanish translation of the Emperor's discourse insisting on the need to govern according to justice; 1 p., extracts in BAS II, p. 27. (5) A Spanish translation of the Emperor's decree containing six clauses for the just and orderly government of the empire; addressed to the mandarins; 2 pp., extracts in BAS II, pp. 27-28, no. 1245. (6) A refutation by Grelon of Navarrete's¹⁰³ calumnies; 4 pp., extracts in BAS II, p. 28, no. 1245.

Grimaldi, Philip, S. J.:¹⁰⁴ besides the letter forwarded to the D., the following two by him were sent to her: (1) a letter to Father Francisco Messina, S. J., from Peking, Jan. 24, 1681; 6 pp., extracts in BAS II, pp. 29-30. He speaks about the influence of Verbiest and other Jesuits at the imperial court; the Emperor's favor to the Jesuits; peace in the empire. (2) Excerpts from Grimaldi's annual report of 1686, describing life of the Jesuits at the court of Peking and detailing the numerous marks of honor and kindness of the Emperor towards the Jesuits; 4 pp., summarized in BAS II, pp. 31-32.

Irigoyen (Yrigoyen), Juan de, S. J.:¹⁰⁵ four of his letters are

¹⁰³ Domingo Fernández Navarrete, O. P., when imprisoned in China, broke his parole and escaped; to save the responsible mandarins from punishment, the Jesuit Philip Grimaldi heroically volunteered to take his place. Navarrete returned to Europe and was made bishop of Santo Domingo. Here he called in the Jesuits to teach moral theology in his seminary (*HAY, Failure in the Far East*, pp. 102, 104, 107-109; *FG 841*, Letter of Navarrete to the King of Spain, Santo Domingo, Nov. 20, 1683). CUMMINS, *The Travels*, I, p. LXXXII, in his usual anti-Jesuit animus, strives hard to interpret this phase of his hero's life in a favorable light, and to brand all who disagree with him (Cummins) as evidencing a «disingenuousness [which] could hardly go farther.»

¹⁰⁴ A bio-bibliographical account of this prominent missionary to China in PFISTER, *Notices*, especially pp. 372-376.

¹⁰⁵ This Spanish Jesuit (b. Pamplona, April 11, 1646; d. Monaco, Oct. 13, 1699) was a member of the Philippine Province but spent several years in the Chinese missions, from which he brought to the Philippines

forwarded to the D.; the last of these messages contains copies of three additional letters: (1) a letter from Changshu, Sept. 14, 1679, to Father Juan Andrés Palavicino, S. J.; 2 pp., excerpts in BAS II, p. 124, no. 1336. He gives an account of his trip into the interior of China; ministry among the children; sodality of Chinese intellectuals who discuss Catholic doctrine. (2) another message to the same Jesuit, Changchow-fu, Sept. 19, 1679; 3 pp., extracts in BAS II, p. 125, no. 1337. He sends the latest news about the Chinese missions; the struggle for Quemoy and Formosa; reports on Verbiest, Schall and other Jesuit missionaries. (3) A letter to Father Francisco Messina, S. J.,¹⁰⁶ from Changchow-fu, Aug. 3, 1680; 2 pp., extracts in BAS II, p. 126, no. 1338. He sends a general report on the Chinese Empire and the Jesuits at the imperial court for 1679 and 1680. (4) Irigoyen writes to the D. from Changchow-fu, Aug. 3, 1680; 3 pp., excerpts in BAS II, pp. 127-128. He recounts his visit to a mandarin and other officials; their attitude towards Christianity. Irigoyen forwards three letters which he received from fellow Jesuit missionaries: (a) Fathers Francisco Javier Filippucci,¹⁰⁷ Domingo Gabiani,¹⁰⁸ Carlo Turcotti,¹⁰⁹ these letters, excerpted in BAS II, p. 128, no. 1339, cover a wide range of mission interests: China, the Philippines and Marianas, Siam; the Franciscans and Augustinians as well as Jesuits.

Jaramillo (Xaramillo), Antonio, S. J.: a letter to the D., from Manila, June 17, 1682, in which he criticizes the governor of the Mariana Islands, José de Quiroga y Losada. This letter is cited by BOXER, *Three Unpublished Jesuit Letters*, p. 441, note 10, from Maggs Bros., *Catalogue No. 442* (1923), p. 150, item no. 1876. Jaramillo wrote a second letter to the D., this time on board ship the *Santa María de Guadalupe*, en route to Spain, Dec. 4, 1689. The entire text of this second letter is reproduced by BOXER, *op. cit.*, pp. 440-442. Jaramillo recalls a letter received from the D. about

the mestizo (Chinese father and Philippine mother), Julián Cruz who became a Jesuit laybrother. In 1696 Irigoyen was chosen by his Province as representative to Rome and Madrid (COSTA, *op. cit.*, pp. 436, 441, 613; PFISTER, *Notices*, pp. 389-390; his name was often spelt «Yrigoyen»).

¹⁰⁶ See above, note 100.

¹⁰⁷ Cf. above, note 92.

¹⁰⁸ PFISTER, *Notices*, pp. 315-320, gives a bio-bibliographical account of this missionary.

¹⁰⁹ A bio-bibliographical account is given in PFISTER, *op. cit.*, pp. 394-395. See below, note 136.

1685, in which she expressed the hope of seeing him in Spain; his present voyage is the fulfillment of that hope. Most of the letter is given to a pessimistic account of the dissension and troubles in the Marianas. He concludes with personal greetings to the D., the Duque and the children. COSTA, *The Jesuits in the Philippines*, p. 612, gives a brief biographical notice of Jaramillo (b. in Zafra, Spain, Feb. 26, 1648; d. in Ocaña, Spain, Dec. 30, 1707).

*Jiménez, Francisco:¹¹⁰ a letter to the D. about Kino's expedition to California, Mexico City, Dec. 12, 1682, reproduced in full in this volume, Document XVI.

*Kino, Eusebio Francisco, S. J.:¹¹¹ twenty letters written directly to the D. have survived (from Cadiz, Aug. 18, 1680 to Los Frailes, Feb. 15, 1687); six others were written about Kino to the Duchess; an important report on California was forwarded to her and another was written in part by Kino and almost certainly sent to her either by Kino or some other Jesuit in Mexico. All the letters and the report referred to here are reproduced in full in this volume; a very brief summary of each is given in this Introduction (II) and a more complete outline of the contents of the respective messages is prefixed to the text of each letter.

*Klein, Paul, S. J.:¹¹² a letter to the Jesuit superior in Prague, from Mexico City, February 16, 1682, reproduced in full in this volume, Document XIII.

Laguna, Marqués de la [=Tomás Antonio de la Cerda y Aragón, Conde de Paredes]: Mexico City, Dec. 8, 1682; a letter to the Duchess reporting on the political and ecclesiastical events in the Marianas and Philippines; 4 pp., outlined very briefly in BM XXI, p. 49, where the writer of the report is called «Marqués de la Cayuna».¹¹³ He forwards to the D. a letter written to him by Joseph de Murneta Otalora, who writes the message from Veracruz, Mexico, October 22, 1687; 2 pp. The document is a covering letter of reports (not enclosed) on French settlements along the shores of the Gulf of Mexico. The original manuscript is in the Van Houten

¹¹⁰ Chaplain of the Viceregal family; see Letter XVI.

¹¹¹ See the Index of the present volume.

¹¹² Letter II, note 4, gives a bio-bibliographical account of this eminent missionary to the Philippines.

¹¹³ Viceroy of Mexico from 1680 to 1686, he returned to Spain in 1688; see Index of the present volume under Cerda y Aragón, Tomás Antonio de la.

Collection of the Gleeson Library of the University of San Francisco; photostat copies are in the Bancroft Library (Bolton Papers) and in my possession.

Le Roux, Basilio S. J.: a letter to the D. from Agaña, Marianas, May 18, 1685; 4 pp., brief summary in BM XXI, p. 55. He sends an account of the natives' revolt in the Marianas, resulting in the assassination of several missionaries and interruption of the apostolate among the islanders.¹¹⁴

Lubelli, André, S. J.: a letter written from Macao, April 6, 1684 to Father Philip Couplet, S. J. forwarded to the D; 3 pp., extracts in BAS II, p. 36, no. 1250. He sends news of Far Eastern missions and reports opposition of missionaries to taking of Propaganda oath.¹¹⁵

*Mansilla, Baltasar, S. J.: four letters to the Duchess concerning Kino and two from Kino to him forwarded to the D., all are reproduced in full in this volume (Documents XXI, XXIX-XXX, XXXIII and XXXV-XXXVI, respectively).¹¹⁶

Marquina, Ignacio de, O.S.A.: a letter written from Cadiz, Dec. 29, 1678, to the D. on the publication of the lives of martyrs in Japan, promoted by the Duchess and her husband; 2 pp., partial translations in BAS II, p. 37, no. 1251.¹¹⁷

Metellope, Louis Eves de: a letter from Siam (1681) to Father A. Thomas, S. J., forwarded to the D. The Vicar General of the mission of Siam authorizes Thomas's apostolate.¹¹⁸

Moers, Johann, S. J.: two letters to the D. The first is from the Imperial College, Lisbon, Nov. 19, 1690: 8 pp., summarized in BAS II, p. 38, no. 1253. He extols the D.'s zeal for the missions, and

¹¹⁴ Born in Saint Omer, France, on June 24, 1643, he entered the Order on Sept. 29, 1662 and made his religious profession on Feb. 2, 1678. Shortly after his profession he set out for the Marianas, where he worked as missionary and superior (vice-provincial) until his death on April 5, 1703. The most complete biographical account is in MURILLO VELARDE, *Historia*, paragraph 882; cf. GOBIEN, *Histoire*, p. 392; *Philipp.* 2, f. 423.

¹¹⁵ A bio-bibliographical account of this missionary is furnished by PFISTER, *Notices*, especially pp. 328-332.

¹¹⁶ See above, note 26, and the Index of this volume under his name.

¹¹⁷ Inasmuch as he speaks of the martyrs as « sons of our Father Saint Augustine », one would conclude that the writer was an Augustinian; SANTIAGO VELA, *Ensayo* (vol. V) does not record him.

¹¹⁸ « Metellope » indicates not his name as BAS II, p. 37, would have one believe, but rather that of the diocese of which he was titular bishop. His name was Laneau. See SF III, p. 178 n. 3 for a biographical account of him; for numerous references to his activity in the Orient consult SF VI, p. 1418 (Index).

reports that he has had a most edifying conversation with her son Gabriel. (2) The second letter to the D. discusses the missions of the Orient. It is written from Lisbon, March 22, 1691; 4 pp., excerpts in BAS II, p. 39, no. 1254.¹¹⁹

Morales, Luis de, S. J.: a letter to the D. from Mexico City, April 8, 1691, en route to Madrid to be the procurator there of the Philippine Province; 3 pp. He recalls that he wrote to the D. on Jan. 30th of this same year. Congratulates D. on her being grandmother a second time (second child of daughter Isabel). Discusses conditions in the Philippines and Marianas (in both groups of islands he had been missionary), and the French deprivations on the Island of Santo Domingo and along the Gulf of Mexico coast. Speaks about Fathers Jaramillo and Mansilla, both prominent Jesuits of the Philippines and acquaintances of the D. The original manuscript is in the Van Houten Collection in the Gleeson Library of the University of San Francisco; photostatic copies are in the Bancroft Library (Bolton Papers) and in my possession.

Morelli, Giovanni Battista: a letter to the D. from Canton, March 24, 1696; 4 pp., extracts in BAS II, p. 8, no. 1231. He reports on flourishing mission in Canton; he has returned to the Orient via Spain, Leghorn, Rome, Aleppo, Bagdad, Ispahan (Capital of Persia); when he reached the Malabar coast and thought he was safe, he was robbed. He was often called « Castro Novo » from the Italian town where he was born; see SF VI, p. 1410 (Index).

Noël, François, S. J.:¹²⁰ of this eminent missionary's correspondence we shall list fifteen letters written directly to the Duchess and a sixteenth sent to a fellow-Jesuit but forwarded to her:

(1) Macao, Nov. 4, 1685;¹²¹ 2 pp., excerpts in BAS II, p. 43, no. 1256. He sends letter by the Dutch mail; tells of Portuguese

¹¹⁹ A German Jesuit of the Lower Rhine Province, born in Cologne in 1658, entered the Order in 1674, and died in Mozambique enroute to China; best account in HUONDER, *Deutsche Jesuitenmissionäre*, p. 191; PFISTER, *Notices*, p. 472, found very little information about him; FRANCO, *Synopsis*, p. 387, records his voyage to the Orient.

¹²⁰ A bio-bibliographical account of Noël is given in PFISTER, *Notices*, pp. 414-420.

¹²¹ As mentioned above in note 79, BAS II, p. 40 no. 1255, attributes to Noël a treatise written by A. Thomas in October of 1685 for and sent to the Jesuit General, of which a copy was forwarded to the Duchess.

ship that took back to Nagasaki twelve ship-wrecked Japanese sailors; discouraging reaction; hostile attitude of Propaganda; sends maps of Siam to D.

(2) Macao, Dec. 23, 1685; 2 pp., extracts in BAS II, p. 45, no. 1258. He repeats much of previous letter; in Cochin China and Tonkin not a Jesuit left in consequence of the controversies with Propaganda missionaries, who are now quarrelling among themselves.

(3) Macao, Nov. 16, 1686; 2 pp., excerpts in BAS II, p. 46, no. 1259. He recapitulates his two earlier letters to the D., and comments on the rigid policy of the Portuguese government of allowing no missionaries to enter China unless brought there in Portuguese ships; he describes the numerous and arduous difficulties of missionary work in China and gives news of missions.

(4) Macao, Dec. 3, 1686; 1 p., extracts in BAS II, p. 47, no. 1260. He gives news of the Chinese and Mariana missions, reporting on the rebellion in the islands.

(5) Macao, Sept. 27, 1687; 2 pp., summarized in BAS II, p. 48, no. 1261. As there is no prospect of his entering Japan, he will be leaving for China; the Christians in Shanghai number from fifty to eighty thousand; obstacles placed by Propaganda; there seems to be no one in Europe to defend the Jesuits.

(6) Shanghai, June 2, 1688; 2 pp., excerpts in BAS II, p. 49, no. 1262. He has been in Shanghai since Feb. 6th; five French Jesuits have come via Macao; the Chinese Emperor, though in Tartary at the time, on hearing that they were Jesuits, allowed them to enter; he reports the death of Verbiest; there is hope of missions in Korea and Manchuria.

(7) Hwaiian, China, Aug. 27, 1689; 3 pp., translated in part in BAS II, p. 50, no. 1263. He acknowledges the receipt of her letter sent the previous year; with a Portuguese Jesuit, he converted some three thousand Chinese on an island near the coast; rumors about possibility of re-entering Japan; favorable attitude of Chinese Emperor towards Christianity.

(8) Hwaiian, China, Aug. 18, 1690; 2 pp., excerpts in BAS II, p. 51, no. 1264. He has received another letter from the D.;

congratulates Isabel on her marriage; best regards to Joaquín and Gabriel; discusses peace treaty with Muscovites; the Chinese Emperor is learning geometry from Fathers Pereira and A. Thomas; reports on Chinese missions and rumors regarding Japan.

(9) Nanking, Sept. 17, 1691; 2 pp., translated in part in BAS II, p. 52, no. 1265. He reports on the Chinese missions; the Jesuits work in the mathematical tribunal; Grimaldi is to return to China from Europe.

(10) Kanchow, Oct. 6, 1692; 2 pp., extracts in BAS II, p. 53, no. 1266. He has received no letter from the D. for several years; he gives an account of the Chinese missions and discusses the significant imperial decree allowing the preaching of the Gospel.

(11) Macao, 1693; 2 pp., outlined in BM V, p. 888. He reports on the apostolate in China, Formosa, Tonkin, Cochin China and India.

(12) Macao, Nov. 15, 1695; 3 pp., excerpts in BAS II, p. 54, no. 1267. He has had no news from the D. for several years; an account of Oriental life; war between the Chinese and Manchus; earthquake and comet; the Viceroy of India's gift to the Chinese Emperor.

(13) Paris, Nov. 5, 1702; 2 pp., partial translation in BAS II, p. 55, no. 1268. He has come to Europe because of the Chinese rites controversy; he left China on Jan. 14, 1702, sailed on an English ship and reached London on Oct. 4th and Paris at the end of the same month; he gives an account of his voyage and the state of the Chinese missions; he is sending this letter by Gabriel, whom he met in Paris.

(14) Rome, Aug. 29, 1703; 3 pp., extracts in BAS II, p. 56, no. 1269. He discusses the rites controversy; he has brought with him a statement of the Emperor, nobles and learned scholars who have signed a memorial explaining the stand of the Jesuits on the Chinese rites; he begs the D. to use her influence to help save the missions.

(15) Rome, Oct. 2, 1709; 2 pp., excerpts in BAS II, p. 56, no. 1270. He reports that despite promises, the Pope has not yet issued any statement in favor of the Jesuit missions in China; Noël sends greetings to the three children and all the family.

(16) Macao, Dec. 7, 1685: 1 p., translated in great part in BAS II, p. 44, no. 1257. Noël writes to Father Francisco García in Madrid, who forwards the letter to the D. Noël thanks García for kindness shown him while in Madrid, and reports on the Portuguese ship that took back to Japan twelve ship-wrecked Japanese sailors; unfavorable reaction of Japanese authorities severe blow to hopes of re-entering the country.

Ortiz de Zárate (Çárate), Munguía: a letter to the D., from Zumaya, June 6, 1685; 2 pp. Autograph original in the Van Houten Collection of the Gleeson Library (San Francisco, California); photostatic copies in the Bancroft Library (Berkeley, California) and in my possession. Ortiz informs the D. of his serious illness the past six months. From Father Altamirano he has learned of the death of Father Diego Pedro Ortiz de Zárate, S. J., whom he calls «muy amado»; he does not indicate his relationship to himself, but states that Father Diego had been martyred in the missions of South America. The main purpose of the letter, however, is to have the D. intercede in his behalf with the Spanish King and the Council of the Indies to secure the governorship of the province of Tucumán. Ortiz mentions as mutual friends other Jesuits other than his martyred relative and Diego Francisco Altamirano: Fathers Juan Antonio de Solinas, Tomás Donvidas, rector of the colegio de Córdoba (Tucumán), etc.

Pallu, François:¹²² a letter written from Rome, Feb. 15, 1678, to the D. on distribution of alms to the missions of Tonkin and Chochin China; 3 pp., excerpts in BA III, p. 113; summary in BM V, p. 639.

Paredes, Conde de: see Laguna, Marqués de la.

Quiroga y Lozada, José de:¹²³ two letters to the D. from Anparo, May 30, 1682 and Guam, May 20, 1696; 3 pp. and 4 pp., brief summary in BM XXI, p. 49. He sends a detailed account of events in the Marianas and treacherous character of the natives; precarious situation of the Spaniards and missionaries; genuine piety and loyalty of many natives.

¹²² Titular bishop of Heliopolis; biographical account in SF III, p. 97 n. 1; for his activity in the China mission see HAY, *Failure in the Far East*, p. 200 (Index).

¹²³ Governor of the Marianas; cf. GOBIEN, *Histoire*, p. 386.

Ramo, Gregorio, S. J.:¹²⁴ in a letter from Goa, Jan. 20, 1686, to the D. he reports on his voyage to the Orient and on the apostolate at Goa; 1 p., partial translation in BAS II, p. 58, no. 1273a.

Raymundo, José, S. J.: a letter to the D., from Goa, India, January 20, 1685; 2 pp. The autograph original is in the Van Houten Collection in the Gleeson Library of the University of San Francisco; photostatic copies in the Bancroft Library and in my possession. He expresses his gratitude and that of his fellow-missionaries for the unparalleled generosity of the D. He has prayed at the tomb of St. Francis Xavier in Goa for the D. He gives an account of his voyage, during which his companion (not further identified than «Padre Antonio») and he preached a series of much needed sermons aboard ship; the beneficial results are recounted.

Rivera, Nicolás de, O.E.S.A.:¹²⁵ in a letter from Hsiangshan, China, Jan. 29, 1683, to the Provincial, and forwarded to the D., he reports at length on the Chinese missions; he had been at Manila and Canton (1681-1682); 4 pp., extracts in BAS II, p. 59, no. 1274.

Rodríguez, Antonio, S.J.:¹²⁶ three letters to the D.: (1) Manila, June 4, 1682; 2 pp., excerpts in BA III, p. 156; summary in BM V, p. 354. He reports on the Philippine and Chinese missions. (2) Mindanao, Jan. 1, 1684; extracts in BA III, p. 156; outline in BM V, p. 354. He gives an account of his own apostolate in Mindanao. (3) Mindanao, Jan. 13, 1685; excerpts in BA III, p. 156; summary in BM V, p. 354. He reports on mission work in Mindanao. This last letter was published in its entirety by BOXER, *Three Unpublished Jesuit Letters*, pp. 438-440. Rodríguez acknowledges receipt of the D.'s letter written in 1682, and expresses the hope that she has received several of his written in the meantime.

Sacchi, Luis:¹²⁷ a letter to the D. from Lisbon, April 6, 1683; 3 pp., brief extracts in BAS II, p. 60, no. 1275. He reports on

¹²⁴ FRANCO, *Synopsis*, does not list Father Ramo among the missionaries to the Orient.

¹²⁵ Bio-bibliographical accounts of this Augustinian missionary in BM V, pp. 642-643; SF V, p. 87 n. 119; SANTIAGO VELA, *Ensayo VI*, pp. 513-515.

¹²⁶ Born in Madrid, Spain, on Oct. 23, 1652, he entered the Society of Jesus on Feb. 24, 1674, and made his religious profession on Feb. 2, 1693. He worked for many years as a missionary among the native Filipinos. See *Philipp.* 2, ff. 442v, 489v.

¹²⁷ I find no indication of the religious Order to which he belonged; the context of his letter shows that he was he not a Dominican; FRANCO, *Synopsis*, does not list him among the Jesuit missionaries sailing from Portugal.

Father Antonio Ventimiglia's departure with twenty Dominicans for India.

Salgado, Francisco, S. J.:¹²⁸ nine letters to the D.; one was forwarded to her from its recipient, Father Francisco García, S. J., of Madrid, and the rest were sent directly to her. (1) A letter to García from Seville, June 24, 1678; 2 pp., outlined in BM XXI, p. 45. Salgado writes about the support of the Mariana missions through the Duchess. The rest are written directly to her: (2) Seville, June 7, 1678; 2 pp., excerpts in BA III, p. 118; summary in BM V, p. 355. Report on the missionaries who sailed to the Philippines and Marianas. (3) Seville, June 14, 1678; 2 pp., excerpts in BA III, p. 117; listed in BM V, p. 355. An account of the Marianas. (4) Seville, June 29, 1678; 4 pp., summary in BM XXI, p. 45. He bids the D., his benefactress, farewell and thanks her; mentions his companions and indicates the route to Mexico and the Marianas; bright hopes for the future. (5) Taytay,¹²⁹ Philippines, June 20, 1680; 3 pp., extracts in BA III, p. 127; summary in BM V, p. 355. Arrival in the Philippines via the Marianas. (6) Manila, June 8, 1682; 4 pp., listed in BM V, p. 355. Status of the missions in the Philippines. (7) Manila, June 29, 1683; 4 pp., excerpts in BA III, p. 169; outline in BM V, p. 355. Conditions in the Philippines and Marianas. (8) Manila, June 24, 1684; 2 pp., partially translated in BA III, p. 177; outlined in BM V, p. 355. The Philippine and Mariana missions. (9) San Pedro, Philippines, June 20, 1687; 1 p., extracts in BA III, p. 266. A report on the Mariana missions and the assassination of some of the missionaries.

San Miguel, Fray Juan de, of the Bethlehemite Congregation: an autograph letter to the D., from Oaxaca, Mexico, December 15, 1685; 1 p. He reports on his successful voyage from Spain to Mexico. As soon as he reached Mexico City, he went to the Jesuit College of San Pedro y San Pablo to extend to Father Mansilla greetings from the D. and to hand him the watch, a gift from her. He did not find Mansilla at home, and learned that he had gone to Puebla, Mexico. Most of the letter is devoted to reporting on the apostolate of his Congregation. He sends personal greetings to the D., the Duke and their children. The original of this message is in the Van

¹²⁸ COSTA, *op. cit.*, p. 616, gives a biographical account of Salgado.

¹²⁹ The sources indicated print «Faytay»; on Taytay see COSTA, *op. cit.*, p. 699 (Index).

Houten Collection; photostatic copies are at the Bancroft Library (Bolton Papers) and in my possession.

Sandín, Father (Fray) Alonso: two autograph letters to the D.: (a) On the Philippine and Tonkin missions, from Puerto de Santa María, Cadiz, Sept. 27, 1682; 1 p.; summarized in *Dolphin Catalogue* no. 35, p. 27, no. 76: «He reports to the Duchess on the news he has received from Manila declaring that the French are becoming too influential in the East, and that they will end by gaining control of the Islands. He reports also on news received from Tonkin, where there is now only one Missionary left. He draws comfort, however, from another letter received from Manila in which the writer declares that the doors are now open for truth to spread in those Islands». The *Dolphin Catalogue*, *loc. cit.*, calls the writer «Santeris»; this, I think, is a clear mis-reading for «Sandin», which is the obvious reading of the second letter to be recorded and seen by me. On the Dominican Fray Alonso Sandín, see COSTA, *op. cit.*, pp. 477, 479-480. (b) From Mexico City, en route to the Philippines, August 2, 1683; 3 pp. He tells of the tragic pirate raid on Veracruz in May of 1683; Sandín was on board one of the ships of the fleet that let the pirates escape. He expresses the hope that he can soon continue from Acapulco to Manila. The original of this letter is in the Van Houten Collection in the Gleeson Library of the University of San Francisco; photostatic copies are in the Bolton Papers (Bancroft Library) and in my possession. For additional details of the raid recounted by Sandín, see ABZ IV, pp. 44-54.

Santiago, Bernardo de:¹³⁰ a letter to the D. from Spain (city not named), Thursday, March 9, 1683; 2 pp., partial translation in BAS II, p. 61, no. 1276. He acknowledges mission news (on Cochin China) sent by D.; discusses various books.

Saravia, Antonio de, gobernador de las Marianas:¹³¹ a letter to the D. from Guam (Marianas), June 14, 1681; 3 pp. excellent summary in BM XXI, p. 48. He gives an account of his 84 day voyage from Acapulco, Mexico, to Guam; reports on the tragic status of the Mariana missions.

¹³⁰ There is no indication of the religious Order to which he belonged.

¹³¹ On this governor of the islands see GOBIEN, *Histoire*, pp. 292-295. GARZÍA-ORTIZ, *Istoria*, pp. 557-569.

Solórzano, Manuel de, S. J.:¹³² four letters to the D. (1) Agaña, Guam, May 24, 1681; 6 pp., partial translation in AUS, pp. 35-36, no. 44; detailed outline in BM XXI, p. 46. As superior of the missions (he has succeeded Father Besco) he thanks the D., and reports on the situation in the Marianas during the past few years and their dependence on the Philippines. (2) Agaña, Guam, May 30, 1682; 7 pp., brief summary in BM XXI, p. 50. Detailed account of the precarious situation of the Mariana missions because of the repeated uprisings of the natives in recent years and the cruel assassination of missionaries. (3) Agaña, Guam, May 20, 1683; 6 pp., extracts in AUS, pp. 44-46, no. 51; summary in BM XXI, p. 51. He writes as superior of the Mariana missions, giving a detailed account of them from June 1682 to present message; he reports on two expeditions undertaken in the islands by Governor A. de Saravia. (4) Agaña, Guam, April 25, 1684; 4 pp., partial translation in AUS, p. 46, no. 52; summary in BM XXI, p. 52. He gives an account of the missions since his letter of 1683; death of Saravia; successor as governor is Damián de Esplana; projected expedition to the islands in the south.

Suárez, José, S. J.:¹³³ a report on the status of the missions in Japan, China, Goa, with a detailed account of the work of Father A. Thomas; 7 pp., partial translation in BAS II, pp. 62-63, no. 1277.

Torre y Faria, José:¹³⁴ a letter to the D. from Trujillo, Peru, 1685; 4 pp., excerpts in AUS, p. 50, no. 54. He informs her of English pirate raids near Lima; he discusses various geographical discoveries and includes personal news.

Trinidad, Theotonio da, O.M. Cap.:¹³⁵ a letter to the D. from Goa, Dec. 6, 1686; 3 pp., extracts in BAS II, p. 108, no. 1324; listed in BM V, p. 231. He expresses gratitude for her generous benefactions; sends news of Goa mission.

Turcotti, Carlo, S.J.:¹³⁶ a letter from Macao, Feb. 8, 1681, to Father Francisco García in Madrid, forwarded to the D.; 3 pp.,

¹³² COSTA, *op. cit.*, p. 617, gives a biographical account of this missionary.

¹³³ The context of the *Report* indicates that the author was a Jesuit.

¹³⁴ The Maggs Brothers' *Catalog* no. 491, p. 50, calls him «Padre», assuming that the author of the letter was a priest belonging to a religious Order.

¹³⁵ From the reference to himself, «Last year I was elected to this post by the Capuchin Chapter», it is obvious that he was a Capuchin. The position to which he had been elected was that of definator.

¹³⁶ See above, note 109.

excerpts in BAS II, pp. 109-110, no. 1325; summary of message with biographical notice of Turcotti in BM V, p. 877. He thanks García for hospitality in Jesuit Alcalá College; praises his life of St. Francis Xavier; gives an account of the voyage.

Vargas Hurtado, Luis: Manila, June 20, 1682: a letter to the D. on the political and ecclesiastical situation in the Philippines and Marianas; 2 pp.; a brief outline in BM V, p. 358. No information is available on the writer of the message; he does not seem to be a Jesuit — at least he is not listed in the catalogues of the Philippine and Mariana Jesuits.

Venavente; cf. Benavente.

Ventimiglia, Antonio O.C.R. Th.:¹³⁷ six letters; five were written directly to the D., and a sixth was forwarded to her: (1) Goa, Jan. 11, 1684; 7 pp., partial translation in BAS II, pp. 113-115, no. 1328. He gives an account of his voyage to Goa which took six months; report on Goa missions and general events; Jesuits in Cochin China. (2) Goa, Jan. 22, 1684; 4 pp., extracts in BAS II, p. 115, no. 1328. Current news in diary form. (3) Goa, Jan. 15, 1685; 4 pp., excerpts in BAS II, p. 116, no. 1329. He acknowledges letter of the D. written on March 6th and received on Oct. 26, 1684; he gives news of himself and the Portuguese colony at Goa. (4) Goa, Nov. 30, 1686; 4 pp., partial translation in BAS II, p. 117, no. 1330. Gives news of himself and of the Goa mission; Dutch overrun Portuguese territory; sympathizes with D. on death of Father Francisco García. (5) Goa, April 16, 1687; 3 pp., extracts in BAS II, p. 118. Gives news of Goa mission; projected journey to Java and Borneo. (6) His letter to Father Gerónimo Marratequi from Salamanca, 1683, is forwarded to the D.; 2 pp., excerpts in BAS II, p. 112, no. 1327. He writes about his projected voyage to the missions of India.

Verbiest, Ferdinand, S. J.:¹³⁸ three letters to the D.; two sent directly, and one copied by Father A. Thomas and forwarded to her. (1) Peking, Nov. 10, 1685; 1 p., reproduced in full in *Correspondance*, pp. 514-515; excerpts in BAS II, p. 123, no. 1334. He writes that he read her last letter to imperial court officials so that the Emperor would be informed of its contents. (2) Peking, Sept. 1, 1686; 1 p., text reproduced in *Correspondance*, pp. 522-523; extracts in BAS

¹³⁷ BM V, p. 197, gives a biographical account of this missionary; pp. 197-198, 200 list his writings.

¹³⁸ See above, note 12. The letter attributed by BAS II, p. 119, to Verbiest was written at least seven years after the death of Verbiest.

II, p. 123, no. 1335. Gives news about Chinese Emperor and his favorable attitude towards Jesuit missionaries; says that Father Thomas will send additional news. (3) Verbiest wrote a covering letter from Peking, Aug. 2, 1682, for his long account of the 1682 expedition into the province of Liao-tung and eastern Manchuria; both documents are preserved in ARSJ, JS, 145, ff. 51 ss. and are reproduced in full in *Correspondance*, pp. 380-403. Father Thomas's copy of the journey was forwarded to the D.; this document in 9 pp. is translated in part in BAS II, pp. 120-121.

Vidal, José de, S. J.: an autograph letter to the D., from Mexico City, May 3, 1685; 2 pp. He informs the D. that Father Luis de Morales, S. J., former missionary in the Marianas is en route to Spain; he will give a detailed account of her favorite missions. Vidal although no longer treasurer of the Mariana missions, continues to assist them to the best of his ability. He reports at length on the recently founded sodality in the College of San Pedro y San Pablo, of which he is the director; this is the famous Congregación de Nuestra Señora de los Dolores, which was among the first contributors to the Pious Fund of California. The original manuscript of this letter is in the Van Houten Collection of the Gleeson Library, University of San Francisco, and photostatic copies in the Bolton Papers (Bancroft Library) and in my possession.

Wit, Bernard de, S. J.: a letter to the D., from Coimbra, May 29, 1690; 1 p., outlined in BM V, p. 976. He bids the D. farewell before leaving for the Chinese missions and requests her continued benefactions.¹³⁹

Xaramillo; see above, Jaramillo.

Yrigoyen; cf. *supra*, Irigoyen.

The following writers of letters to the Duchess
have not been identified:

Missionary: a report on China and Japan (1663-1666), with emphasis on the war between the Manchus and Chinese and how they affected the missions; written in the Philippines c. 1666; 6 pp., partial translation in BAS II, pp. 9-10, no. 1232.

¹³⁹ The letter was offered for sale by Hiersemann of Leipzig (see BM V, p. 976).

Nephew of Father Francisco Pimentel, S. J.:¹⁴⁰ he sends three accounts about his uncle to the Duchess: (1) An account of the death on Sept. 5, 1675 of Pimentel in Tonkin; included is a biographical sketch of him by a fellow-missionary; 3 pp., extracts in BAS II, p. 57, no. 1271. (2) Tonkin, 1695; 2 pp., excerpts in BAS II, p. 58, no. 1272. He sends an account of reported wonders worked at the tomb of his uncle. (3) About 1700; 1 p., translated in considerable part in BAS II, p. 58, no. 1273. Same theme as previous message.

Jesuit missionary: a letter to the D., Goa, c. 1680; 4 pp., summary in BM V, p. 233. He reports on the status of the missions in India, on the war in the Orient between Holland and Portugal, on the departure of an embassy to Rome from Siam.

Decree of the Congregation of Propaganda Fide (Jan. 29, 1680) issued on June 8, 1680, enjoining obedience to its orders, to be enforced by oath; 4 pp., partial translation in BAS II, p. 11, no. 1233.

Missionary: report of the death of a Cantonese prince; an account of civil and religious conditions in Canton; written about 1680; 3 pp., excerpts in BAS II, p. 23, no. 1244.

Jesuit missionary: Goa, end of 1684; 3 pp., translated in considerable portion in BAS II, pp. 34-35, no. 1249. This is a transcript of a letter from an unnamed Jesuit to the D.; it gives an account of a voyage from Lisbon to Goa, and quotes at length a letter of Father A. Thomas from Macao, Oct. 22, 1683.¹⁴¹

Jesuit missionary: the second part of the manuscript of the previous document contains extracts of the annual letter (1684) of the Kanarese mission (India); 4 pp., excerpts in BAS II, p. 35, no. 1249.

Jesuit missionary: Marianas, about 1685; 1 folio (incomplete ms.); account of voyage from Acapulco, Mexico, to Marianas; status of Marianas; speaks of Kino. The letter is summarized in BM XXI, p. 62.

Jesuit missionary: Marianas, towards end of seventeenth century; 2 pp., outlined very briefly in BM XXI, p. 62. He reports on the status of the Mariana missions.

¹⁴⁰ BM V, p. 311, gives a biographical account of this Jesuit missionary.

¹⁴¹ See above, note 68.

Jesuit missionary: China, 1695 or later, not 1681 or by Verbiest, as claimed by BAS II, p. 119; see above notes 12, 138. The letter addressed to the Duchess, recounts the writer's travels through China and the impending expedition of the Chinese Emperor to Manchuria. Its mention of Father Vanderbeken (not Vanderbesz, as given by BAS II, p. 119), who arrived in China in 1695, shows that it could not have been written before that year. See BOSMANS, *Sur les lettres manuscrites*, pp. 18-19; BOSMANS, *op. cit.*, p. 19, is wrong in listing this letter as no. 1322 of the Maggs Brothers' *Catalog*; the number should be 1332 (p. 119).

An unsigned and undated letter of 3 pp., reporting to the D. on the administration and economic status of her properties in Yucatan; these are Indian settlements owned by her. Presumably, the document was sent to her from the region dealt with. The original is in the Van Houten Collection, Gleeson Library, University of San Francisco; photostatic copies are in the Bancroft Library (Bolton Papers) and in my possession.

Important references in contemporary sources to the Duchess and her family

Besides the very numerous and often lengthy commentaries by secretaries and archivists to the personal letters of the Duchess to the Jesuit General, Tirso González, and to the messages and documents which she sent copied to Rome, the following are some of the more significant references to her family which may be of interest to the general reader, historians and future biographers of the Duchess. These references are found for the most part in unpublished sources, as will be evident from the following incomplete list.

The Duque de Arcos, husband of the D., writes two letters to the Jesuit General and encloses a third, all dealing with the merits of the family:¹⁴² (1) He encloses the message of Father Francisco Martínez S. J. written to him from the Colegio Imperial of Madrid, Sept 11, 1681. (2) The Duke sends a covering letter, likewise dated from Madrid, Sept. 11, 1681. (3) On not receiving an answer,

¹⁴² These letters are preserved in *Tolet. 41*, ff. 234-238v.

the Duke wrote the General a second letter from Madrid, Nov. 21, 1681. Martínez had been the Duke's adviser; on complaints of a third party or parties, the General ordered Martínez to return to his own Province. The Duke pleads with the General to revoke his decision, reminding him that he and his family had always been most devoted to and dependent on the Jesuits. Yes, Martínez was more than his adviser, he was his confessor and spiritual director, whom he consulted in regard to the administration of his estates, the payment of the workers, and numerous other matters; Martínez had so devoted himself to the family for twenty-six years. On not receiving an immediate answer from the General, the Duke wrote a second time, summarizing the contents of the previous message and pleading for a favorable decision. The General answered the first letter of the Duke on Oct. 25, 1681 and the second on Jan. 10, 1682.

Listed by MOREL-FATIO, *Catalogue*, p. 101, no. 362, is: « Memorial que dio a S. M. el duque de Arcos [D. Joaquín Ponce de León] el día 22 de julio del año de 1701, sobre haver conferido S.M.C., por su decreto, el honor de grandes de España a los duques pares de Francia, y el Rey Christianissimo los que estos gozan en Francia a los grandes de España ». The Compiler observes: « Rédaction abrégée du mémoire publié dans le *Semanario erudito* de VALLADARES DE SOTOMAYOR, t. XXIV, pp. 131 à 192 », and on p. 144, no. 481, where he lists a copy of the above document, he notes that the editor of the published version attributes the authorship to Luis de Salazar y Castro. Still another copy is listed by MOREL-FATIO, *op. cit.*, pp. 144-145, no. 482.

Her son Joaquín, the seventh Duke of Arcos, writes to the Jesuit General Tamburini two letters: (1) Madrid, June 15, 1716;¹⁴³ he acknowledges the General's letter of May 12, 1716. In reply to the General's expression of gratitude, he assured him that he wished to continue the benefactions in his own name and that of his mother, now in heaven. (2) Madrid, July 20, 1716.¹⁴⁴ He pleads that Father Ignacio Muñoz, S. J., who had been the spiritual director of his sister-in-law, the Condesa de Cifuentes, be allowed to continue as such. Muñoz had been transferred recently to Murcia to teach philosophy. The Duke adduces as motive for securing the request made that the family of the Condesa had founded the Imperial

¹⁴³ In *Tolet. 42*, ff. 279-280v.

¹⁴⁴ In *Tolet. 41*, ff. 360-360av.

College in Madrid which had given so many vocations to the Society of Jesus.

The eminent Jesuit historian and mathematician who did so much to make known in Europe the work of Kino, Father Bartolomé Alcázar,¹⁴⁵ writes to the Jesuit General from Madrid, Sept. 30, 1688, to thank him for the authorization to publish a book the printing expenses of which the Duchess is taking care of.¹⁴⁶

Tirso González, later General of the Jesuits (1687-1705), gives us in his diaries¹⁴⁷ considerable information about the Duchess and her family. In the summer of 1674, he preached a mission at the Villa de Riaza, in the duchy of Maqueda, at the request of the Duchess, to whom he felt deeply indebted. After conducting a long series of missions in Seville during the lent of 1679, when he came to know Kino, he returned to Madrid where he remained at the request of the Duchesses of Aveiro and Medinaceli. The Duchess generously assisted González in his work among the poor, as we learn from his diary of 1665. Sixteen years later, González writes in his diary for July of 1681, about the efforts made by the Duchess to secure for her second son, Gabriel, the Portuguese title of Aveiro, her determination to go to her native land in order to obtain it, and the violent opposition of her husband resulting in the separation of the couple.

It would be an almost endless task to list all the publications encouraged and paid for by the Duchess, which in turn were regu-

¹⁴⁵ See the bio-bibliographical account and references in my edition of *Piccolo*, p. 134 n. 44.

¹⁴⁶ His autograph letter is preserved in *Tolet*, 41, ff. 261-261v; it begins: «Quedo muy agradecido a la charidad que Vuestra Paternidad se ha dignado de hacerme concediéndome licencia de imprimir el libro que dixé, precediendo la aprobacion de los Revisores. Usaré della quando gustare mi Señora la Duquesa de Aveiro, que se ha preferido a hacerme la costa de la impresion. El reloxito estimo como debo». Alcázar dedicated two of his writings to the sons of the Duchess; one of which was printed and the other has remained in manuscript: (a) *El perfecto latino en prosa y verso*... [Dedicado] al Excelentísimo señor D. Ioachín Ponce de León Alencastre y Cárdenas, duque de Torres Novas, etc... (Madrid, 1683); (b) *Ortografia castellana*... [Dedicada] a D. Gabriel Ponce de León. See URIARTE-LECINA, *Biblioteca* I, pp. 87-88; SOMMERVOGEL, *Bibliothèque* I, col. 142-145.

¹⁴⁷ These are published in REYERO, *Misiones del M.R.P. Tirso González de Santalla*; the pertinent passages are reproduced on pp. 43, 48, 78, 304, 598-600. Cf. *op. cit.*, p. 599: «En este tiempo de tribulacion [separation from her husband] asisti yo a esta señora, por ser de grande virtud y de un extremado celo de la salvacion de las almas, protectora y factora de las misiones, como yo digo en la dedicatoria del primer tomo de mis *Selectas*, y por lo mucho que siempre le debí».

larly dedicated to her, usually in praise of her and her family. We have already referred to several; thus the mathematical treatises of Father A. Thomas, the first volume of Tirso González's *Selectas*, a book by the historian and mathematician, Bartolomé Alcázar, S. J. Two other important works dedicated to her are: (1) The life of the pioneer apostle of the Marianas, Diego Luis de Sanvitores, S. J.¹⁴⁸ (2) When this same Father García translated from the French original Father Pierre Le Moyne's *De l'Histoire* (Paris, 1670) and published it in Madrid in 1676, he dedicated it to the Duchess's husband.¹⁴⁹ (3) When García published his second edition (Madrid, 1676) of the *Vida y milagros de San Francisco Xavier*, he dedicated it to their eldest son, Joaquín; see complete title and pertinent data in BM V, pp. 176-177.

Charles Le Gobien, S. J., editor for many years of the *Lettres Edifiantes* which first published (in 1705) the Kino map that established the peninsularity of California and made known the discoveries and work of the same missionary and his companions, Pícolo and Salvatierra, published a monograph on the Mariana Islands, *Histoire des isles Marianes*... (Paris, 1700). He comes to speak several times about the Duchess and her family. We learn that the church built recently in the port town of Umagat, where the ships plying the route from New Spain to the Philippines are wont to cast anchor, has been dedicated to Saint Dionysius, special patron of the Duchess. Her generosity extends to well nigh all the missions, but particularly to the Marianas.¹⁵⁰

When the Franciscan, Giovanni Francesco Nicolai, wrote to Pope Clement XI from the Eternal City, June 2, 1714, he included,

¹⁴⁸ *Vida y martirio de el venerable Padre Diego Luis de Sanvitores*... Dedicado a la Excellentissima Señora Doña María de Guadalupe, Duquesa de Aveiro y Maqueda, Duquesa de Arcos (Madrid, 1683). This biography was considerably enlarged, and translated into Italian, by Ambrosio Ortiz S. J., who gave it the title of *Istoria della conversione alla nostra Santa Fede dell'Isola Mariane*... (Naples, 1686). This version omits the dedication to the Duchess, but preserves the high praise given her by García: «... nel porto d'Umagat... fabbricossi una buona chiesa, quale fu dedicata a San Dionigio Areopagita, per divotione dell'Eccell. Signora Duchessa d'Aveyro, al di cui zelo e sollicitudine devono in gran parte quell'Isole il loro mantenimento & accrescimento, si nel spirituale come nel temporale». In the secret code for deciphering Thomas's messages, the cipher for the Duchess was «Dionysia», likewise to honor her patron.

¹⁴⁹ On the French original see SOMMERVOGEL, *Bibliothèque* V, columns 1369-1370; the Spanish translation is listed in vol. III, column 1212.

¹⁵⁰ Gobien took the passage from García's Life of Sanvitores; see above, note 148.

as we indicated above,¹⁵¹ a copy of the letter of Father Francisco Fonseca, S. J. to the Duchess, from Lisbon, March 11, 1714. Nicolai asks the Pope to keep secret the name of the recipient (the Duchess), the manner and route by which the letter reached its destination, and also the persons who sent the letter; prudence demanded such secrecy, the violation of which might well cut off subsequent similar correspondence, and have even worse effects which Nicolai will personally explain to His Holiness.

In 1681, Fray Antonio of Trujillo, Peru, a Franciscan, dedicates to the Duchess his life of the eminent missionary of the Philippines, Fray Francisco de San Nicolás.¹⁵² As a final example of such dedications to the Duchess or her family, let us record Fray Gaspar de San Agustín's history of his Augustinian Order in the Philippines (the first part published in Madrid in 1698).¹⁵³

The Mexican Poetess, Sor Juana Inés de la Cruz (1651-1695), wrote at the insistence of the Condesa de Paredes, wife of the Mexican Viceroy (1680-1686), a poem of one hundred and twenty lines in honor of the Duchess. The briefest of outlines must suffice here. After extolling her beauty, learning, literary talents and high nobility, the Poetess reminds the Duchess that flattery and self-seeking are not the motives of her poetic effusion. In a delightful parenthesis Sor Juana dilates on the natural resources and bounty of the New World. She then returns to the motive for writing the poem in her honor. This she finds in the Duchess's generosity to the missionaries and her zeal in promoting the Faith; the Duchess's goodness merits the gratitude expressed through the lines of the Poetess. The Spanish edition of the present correspondence reproduces the entire poem of Sor Juana.

A work which we cite frequently in this volume and which we reproduce in its entirety in the Spanish edition is by an anonymous author: *Breve noticia de la enfermedad, muerte y entierro de la excelentissima señora Duquesa de Aveyro y Maqueda*. The complete title of the work is listed in the Bibliography.

Father José Butrón y Mújica S. J. (1657-1734) is the author of the *Romance heroico a la muerte de la exclençissima señora María de Lancáster y Cárdenas*, which we reproduce in the Spanish



3 — The Duchess.

¹⁵¹ Cf. above, note 94.

¹⁵² BM V, p. 303 paragraph 319, lists the work and gives pertinent data.

¹⁵³ The complete title and pertinent data in BM V, pp. 319-320.

edition. Father Butrón wrote two works dedicated to the family of the D.: a) *Harmónica Vida de Santa Teresa...* que consagra a la Esclarecida Sombra del Excelentísimo Señor Duque de Arcos (Madrid, 1722); b) *El gran Capitán de Dios, San Ignacio de Loyola*, Poema dedicado al Excelentísimo Señor Ponce de León, Prímogénito del Duque de Arcos.

DOMÍNGUEZ BORDONA, *Manuscritos de América*, pp. 72-73, lists the following manuscript preserved in the Biblioteca de Palacio (Madrid): *Juicio de los principales escritores antiguos y modernos de la Historia de España en que D. Gaspar Ibáñez de Segovia y Mendoza, Marqués de Mondéjar, persuade a... Doña María de Guadalupe Alencastre y Cárdenas, Duquesa de Arcos, los que deben leerse con mayor seguridad por menos fabulosos o más libres de los defectos generales que de ordinario resultan en esta clase de obras.*

J.S. Cummins in his edition of the polemical work, *The Travels and Controversies of Friar Domingo Navarrete*, II, p. 340, cites these words of Navarrete: « Talking on this Point [in Lisbon, 1672] with the Lady Duchess of Aveiro y Arcos, she got it out and read what I have writ ». The place and date in brackets are presumably an editorial addition based on conjecture; that the Duchess would have gone to Lisbon in 1672 is most unlikely. Tirso González in his diary states specifically that he approved the separation of the Duchess from her husband (Duque de Arcos) because of his unreasonableness in not letting her return to Portugal in order to save the house and title of Aveiro. In the Spanish edition (Document XI of the Appendix) we reproduce the pertinent passage from González's diary.

V. The Original Manuscripts of the Present Correspondence

With the exception of the *Relación Puntual*,¹⁵⁴ compiled from letters of Atondo and Kino, all the other thirty-six documents are from the Huntington Library, San Marino, California. In the notes to each document we have indicated the present respective manu-

¹⁵⁴ See above, notes 27-29.

script number. These documents once formed part of the family archives of the Aveiros. Somehow they came into the possession of Maggs Brothers in London, well-known antiquarians. The manuscripts were sold in two very unequal lots: (1) Thirty-three documents, designated HM 9966 to 9998. These had been originally designated 1690 to 1722 and were offered for sale by Maggs Brothers in their catalog, no. 432, *Bibliotheca Americana*, part II. *Father Kino*; «*The Apostle of California*»: *His discoveries and explorations in California in a series of Autograph Letters (1680-1687)*. (2) The second lot of only three letters was also sold by Maggs Brothers, and are now in the Huntington Library, marked HM 22488 to 22490.

Bolton tells the story of the acquisition of both lots of documents:¹⁵⁵ «Among the famous patrons of Jesuit missions in the 17th century was the Duchess of Aveiro, of Madrid. She corresponded with many Black Robes in various parts of the Western Hemisphere, among them being Kino. A few years ago her letters were acquired by Maggs Brothers, of London. At my request the Kino letters — eighty pages in all — were purchased by the Huntington Library at Los Angeles for \$18,750 or \$235 a page. Several years later I was surprised to find the rest of the collection in my own back yard. That is to say, one day the man from whom I purchased a strip of land to enlarge our home lot came into my office at the University and asked me what I thought of some old letters he had bought from Maggs. They proved to be another portion of the Duchess of Aveiro collection.»

A word of sincere gratitude to those who made this edition possible: the Huntington Library of San Marino, California, which most generously authorized the publication of thirty-six documents (HM 9966-HM 9998 and HM 22488-HM 22490); Mrs. Byron Ivanovich for her photograph of the model of the statue of Kino reproduced in this volume; Mrs. Suzanne Silvercruys Stevenson, sculptor of the Kino statue destined for the Statuary Hall in Washington, D. C., for signing the photograph and authorizing its publication; Mr. and Mrs. R. C. Van Houten and Father William Monihan, Librarian of the University of San Francisco, who authorized the use of the Van Houten Collection; Dr. Ronald L. Ives, who gave

¹⁵⁵ Cf. BOLTON, *The Jesuits in America: An Opportunity for Historians*, in *Mid-America*, vol. XVIII (new series, VII) (1936), p. 231.

permission for the reproduction in this volume of his map of the Atondo-Kino expedition across Baja California; my colleagues, Fathers Francis Rouleau and Norman F. Martin, who read the entire manuscript and offered helpful changes and corrections; Father Arthur Alvarez, archivist of the Royal Monastery of Guadalupe, who sent me photographs of the portrait of the Duchess and her children, and the originals of two rare imprints.