

The world of St. Francis Xavier

A view of the XVI century through
the life of St. Francis Xavier

V centenary of the birth of
St. Francis Xavier
2006

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the life of St. Francis Xavier



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On the 3rd of December, Navarre annually celebrates the day of its patron saint, St. Francis Xavier, a universal Navarre, whose memory, in the fifth centenary of his birth, continues to live on, not only among his countrymen, but also among peoples in the Far East, the main setting for his religious work, and all over the rest of the world.

Francis Xavier (1506-1552) lived in a historically fascinating period; the XVI century. In Europe, nations and the notion of a State become established and this brings with it, the concept of absolute monarchy. The nobility abandon their pretensions to power and gather round the King at court. The recent geographical discoveries permit the establishment of commercial networks with Asia and America and two great colonial empires arise; Spain and Portugal. The Spanish and Portuguese missionaries, among them St. Francis Xavier, use these commercial routes to expand the Christian faith around the world.

Equally, at the beginning of the XVI century a profound religious crisis takes root in Germany which will bring about a lasting separation of the new Protestant movement from obedience to Rome. A reform of the Catholic Church is initiated which will become known as the Counter-Reformation and the Company of Jesus takes a leading role in this new reformation of the Church, characterized in their "fourth vote" of obedience to the Pope.

Francis Xavier's world is also one of constant cultural evolution. He has seen some of the great Gothic cathedrals of Europe and he lives through the transformation of large urban centres such as Paris, still the cultural heart of Europe. On his trip to Italy Xavier discovers the city of Rome, birthplace and centre of the Renaissance. This contemporary movement rediscovers the ancient classical age and spreads its influence widely across Europe. He reads and studies the great humanist philosophers and writers of his age, who place Man at the centre of the universe as distinct from the theocratic outlook of the Middle Ages. He is also a witness to the great expansion in printing, a fundamental instrument in the spread of culture and ideas.

In his native Navarre he lives through the annexation of that ancient realm to the Spanish Kingdom and the subsequent changes this brings to the country of his birth.

Francis Xavier was also a pioneering missionary in the Far East. He discovered a world which was very different to that of Western Europe and he came into contact with the cultures and outlooks of the Far East; Hinduism, Buddhism, Shintoism, Confucianism, etc. where these religions had a profound influence on the lifestyle and customs of the inhabitants over large areas of India, Indonesia, Japan and China. Xavier recorded all these things in his letters which he sent back to Europe and which were widely read with great interest.

In this book which we have brought out, *The World of Francis Xavier*, this enthralling period is examined through the different stages in the life of Xavier. We follow his travels from his departure from the family castle of Javier all the way to distant Japan. The information is organized at two levels: **The life of Francis Xavier**, where we follow his steps in Europe and Asia and **The world of Francis Xavier** which examines the most important aspects of his age and of the places he visits.

The initiative for this publication comes from The St. Francis Xavier Foundation, to whom we are grateful for the elaboration of the original material and for their editorial help in the realization of the book.

We hope that the content will provide students with a clearer vision of the world of the XVI century and help them to know more about one of the most important figures in the history of Navarre.

Luis Campoy Zueco
Local Minister for Education

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The world of Francis Xavier

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1 . The castle at Javier and its history

The family castle

The history of the castle

The domain

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The family castle

The family castle

Geographical characteristics

The Castle of Javier is situated on the eastern side of the central region of The Province of Navarre, near the frontier with Aragon and close to the river of the same name. Its location encloses some strategic and geographical characteristics which makes it an important transit route:

The landscape viewed from the castle's keep is varied and extensive:

- To the north, the imposing Leyre ridge, with its sheer rock face, home for different types of birds of prey. On the lower slopes of the northern face there are woods of gall-oak and pine trees, and even beech trees are to be found growing on the shadier parts of the slopes. The Leyre mountain range forms a natural barrier that separates the northern mountain region from the central zone. That is to say, the Pyrenees valleys of The Salazar and Roncal are closed off from the fertile plains around Sangüesa and southwards.
- Towards the South, extensive crop lands can be seen stretching gently to the Aragon, a river fed by the melted snow from the Pyrenees valleys of Canfranc, Hecho, Anso and The Roncal.
- Towards the West, the Izco mountain range and, in the distance, the peaks of the Higa de Monreal and the Izaga Pinnacle. Here, oak trees and holm-oak trees alternate with fields of cereals and other dry crops. These lands are swept by the *matacabras* and *cierzo* winds and it is not uncommon to find them covered by frost or a heavy fog, familiarly known as *las boiras*.
- To the East, close to the castle, lies the frontier with the province of Aragon. This frontier area of Undues, Lerda, Uncastillo, and Navardún has been the scene of many frontier skirmishes and battles in the past.





Strategic features

The castle at Javier, for diverse reasons, has always been a strategic location:

- It connects the Pyrenees valleys with the central and lower regions of Navarre.
- It has long been a thoroughfare for the flocks of sheep from The Roncal as they come down in winter to feed on the pastures of Las Bardenas.
- Since 1223, it has formed part of the frontier area between the kingdoms of Aragon and Navarre.
- The Aragón river, which flows past the castle, served as a route for transporting wood which was brought down by raft from the Pyrenees.
- It is located on the Road to Santiago.
- Close by lies an ancient paved roman road.
- It serves as a route for many migratory birds.



Source: *Ciencias Sociales, Geografía 3, ESO*, Anaya, Madrid, 2002

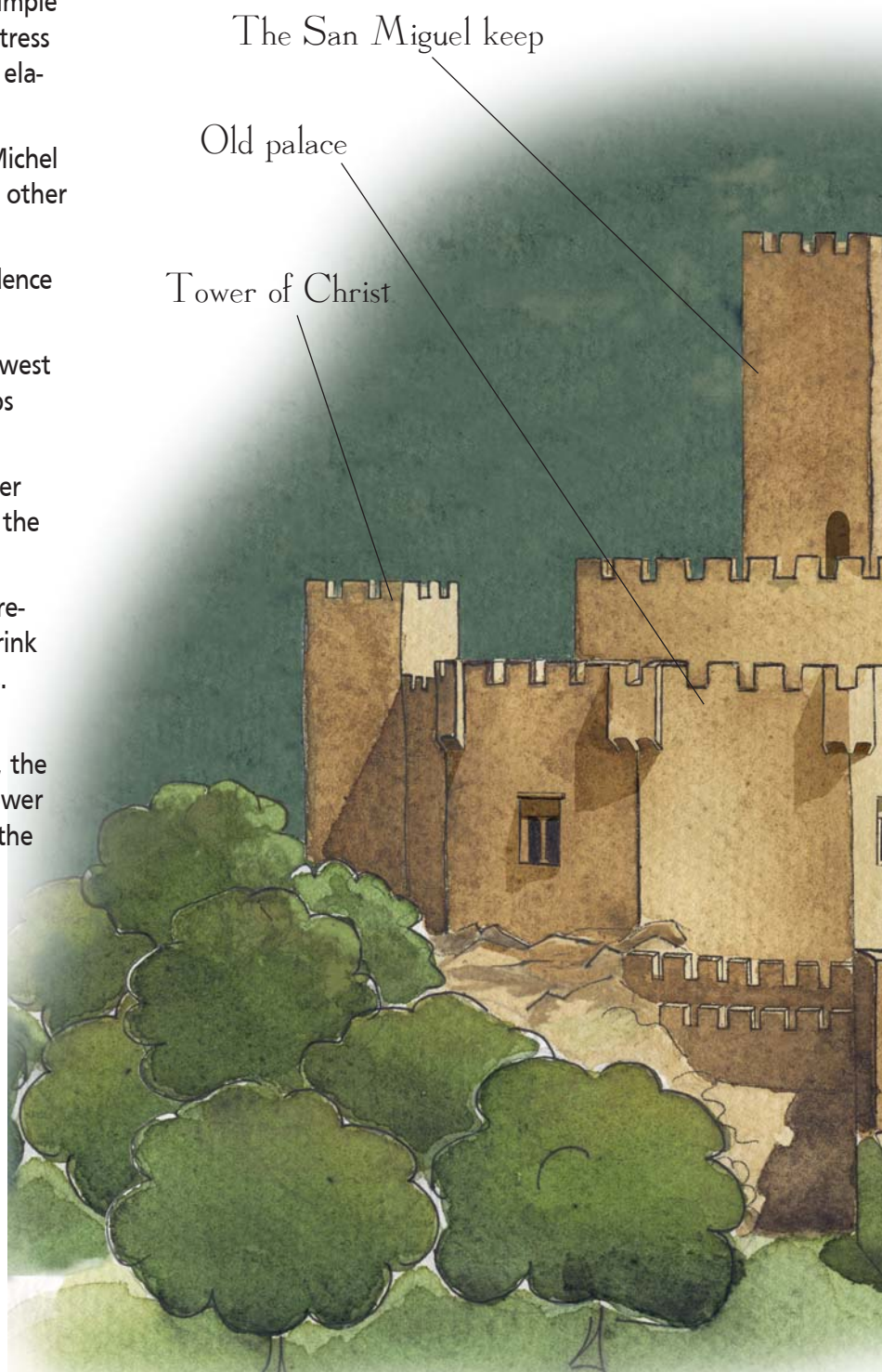
The history of the castle

The first mention of the castle dates from a document from the year 1217, although the construction of the castle is likely to date from the end of the X or early XI century.

In the beginning it was probably just a simple watchtower and only later became a fortress in the proper sense of the word with an elaborate defence system.

Around this primitive tower, called St. Michel Tower, the lords of Javier gradually built other buildings and structures:

- The Old Palace: This became the residence of the lords.
- The Undues Tower: situated on the west wing and protected with arrow-loops and machicolations.
- On the opposite side the Christ Tower served a similar purpose. It contains the old castle chapel in its interior.
- Enclosing the north side, a large warehouse structure to keep food and drink and also some barns for the animals.
- At the end of the XV century, when Juan de Jaso was lord of the manor, the New Palace was built next to the Tower of Christ. Here, in one of its rooms, the Saint was born.



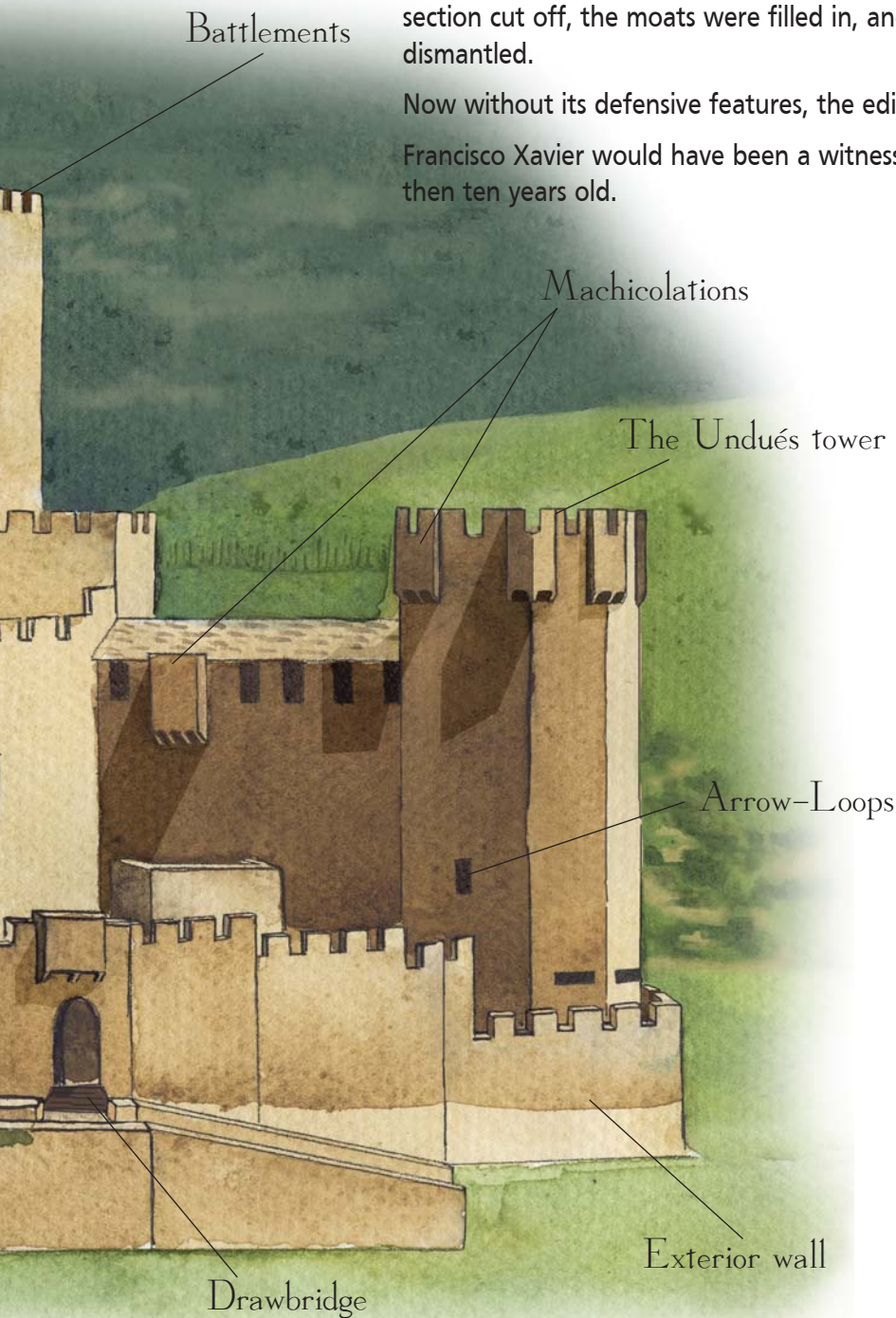
Castle at Javier

Following the annexation of Navarre by the crown of Castile in 1512, Francis Xavier's brothers, Juan and Miguel, took part in an uprising to restore the Navarre monarchy in 1516. When the rebellion was put down, Cardinal Cisneros, regent of Castile, ordered that all the fortresses of the rebels be pulled down. Among these was the castle at Javier.

The exterior walls which protected the fortress were destroyed, the towers had their top section cut off, the moats were filled in, and the arrow loops and machicolations were dismantled.

Now without its defensive features, the edifice gradually turned into a manor house.

Francisco Xavier would have been a witness to the demolition of the fortress. He was then ten years old.



The castle defences

At the end of the Middle Ages, the castle possessed an intricate defence system. Its principal features were:

- Towers, battlements, machicolations and arrow-loops .
- An exterior wall which surrounded the buildings.
- A second exterior wall which was protected by a moat, between the Old Palace and the Undues Tower.
- Four gateways: the main gate had a drawgridge in the exterior wall, a second gate was built into the interior wall and this also had a drawbridge. The third gate opened to the main square of the castle and the fourth gate lead to the Old Palace.

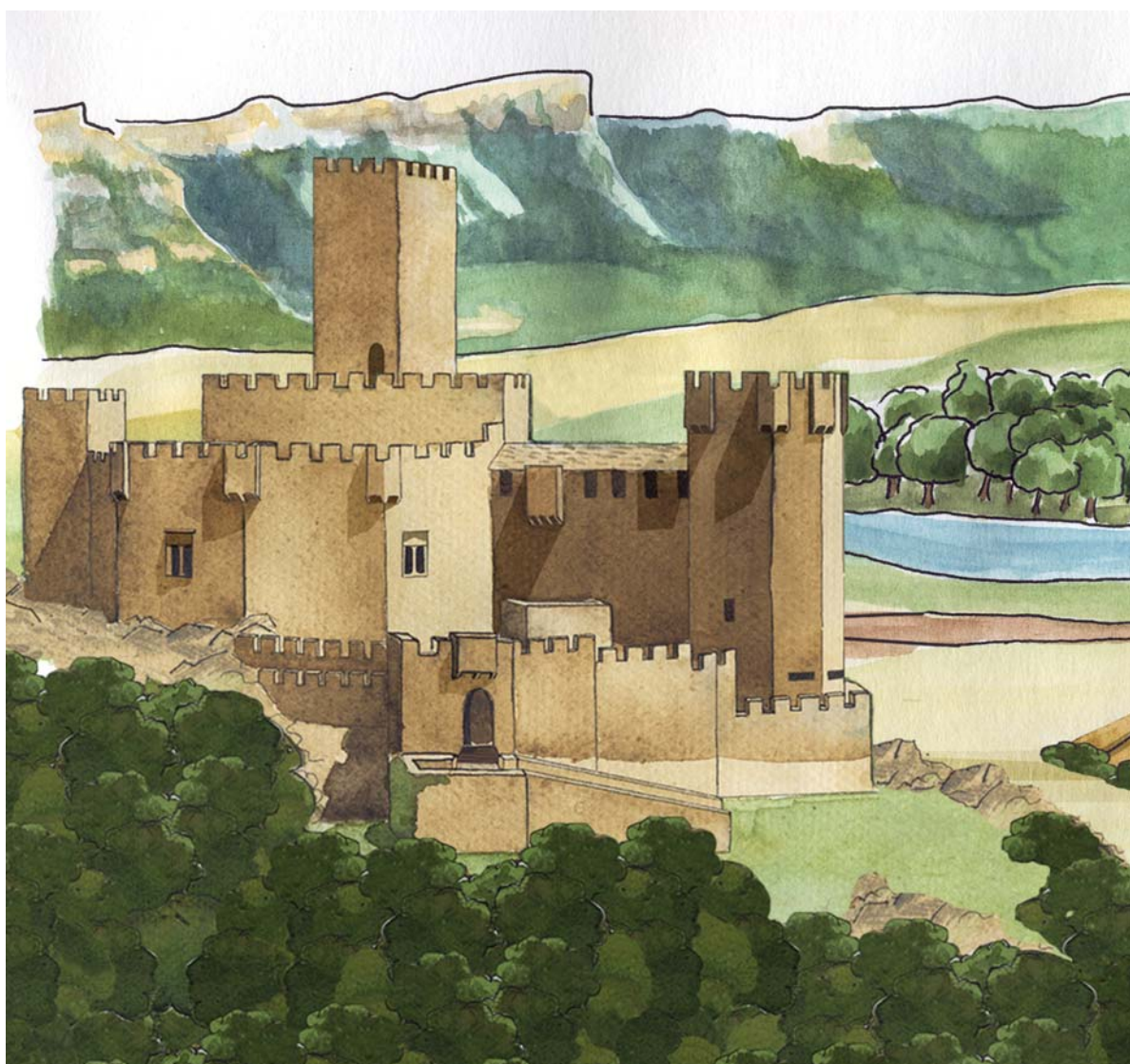
The domain

The lands around Javier belonged to the maternal line of the saint. Here, his mother, Maria de Azpilicueta, had been born in 1464. She would inherit the lineage. After her marriage to Juan de Jaso, it was he who assumed the title of Lord of Javier, Azpilicueta and Idocin.

The domain included:

- The castle
- The village
- Land of some 10 square kilometres in extension.

Further inheritances and acquisitions made by the lords of the castle meant that more possessions came into the hands of the family, which made them one of the most eminent members of the nobility in Navarre.



The domain

As lords of the domain the family enjoyed certain privileges and rights such as:

- They could obtain labour and taxes from the peasants who cultivated their lands.
- They were landlords and patrons of the local parish church.
- They charged a toll on the sheep flocks from the Roncal that crossed their lands on the way to the Bardenas pasturelands.
- They also charged a toll on the raftsmen who carried wood down the Aragon river.
- They administered local justice.
- They were owners of the mill and a salt bed.

After the death of Juan de Jaso and the participation of the saint's brothers in the rebellion against the crown of Castile, the family heritage stood in serious peril. However, when the rebellion resulted in failure, Francisco Xavier's brothers accepted the pardon offered by Charles I of Spain. They recognized him as legitimate king of Navarre, and thus recovered their lands and properties.



The flocks of sheep at Javier

The flocks of sheep, their wool and cheese, were all an important part of the economy.

The migratory flocks crossed the estates of the castle at Javier and a fee was paid to the castle for the use of the pasturelands. This consisted of a lamb and five "sueldos". In cases where sheep were being smuggled across the territory, the flocks were known as "quinteados". In this case, one sheep from each five animals was paid to the castle.

Artistic interest

In 1892 the restoration of the castle was begun under the sponsorship of the fifteenth duchess of Villahermosa. The architect, Angel Goicoechea, was charged with the task of restoring the castle to its original shape and splendour.

In 1952 a second restoration took place under the direction of Father Recondo, who unearthed the moats and exterior walls.

The castle is a characteristic example of a medieval castle. Two gateways with raised bridges provide access to the main entrance of the castle with its fourteenth century pointed arch. On the upper section there are three coat-of-arms: in the centre that of Javier and on each side the two family crests of Jaso and Azpilicueta.

Across the courtyard we gain access to the circular stairway which leads to the Chapel of Christ, perhaps the most remarkable part of the castle. Here, the walls contain fifteenth century paintings whose main theme is The Dance of Death.

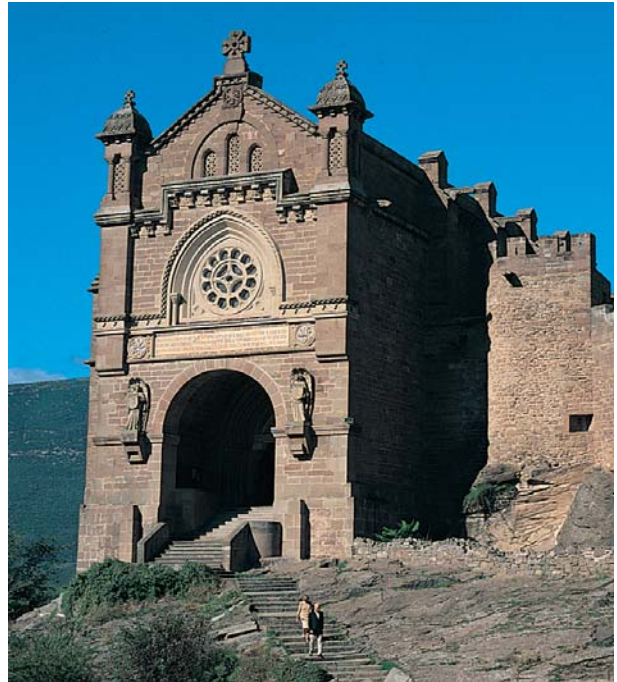
The crucified Christ which looks down over the chapel is Gothic in style, from the same period as the murals. According to legend, this Christ sweated blood on the day of the saint's death.

The so-called Grand Hall, once part of the old family quarters is noteworthy, as is The Hall of the Chaplains, which today serves as a museum. There is also a large room which tradition maintains was once the saint's own personal room.

The different quarters of the castle now serve as exhibition rooms for artistic objects. Some personal documents with the saint's own signature are of note here.

Next to the castle a basilica was built by the architect, Angel Goicoechea, and opened in 1901. Its arches and vaults were recreated in the medieval architectural style.

The parish church of the Annunciation lies a short distance away from the castle, and this dates from the early seventeenth century when it was built over an earlier medieval church. It holds a medieval carving of The Virgin and Child and also the baptismal font where St. Francis Xavier was baptized.



Exterior view of the St.Francis Xavier basilica



Interior view of the St.Francis Xavier basilica

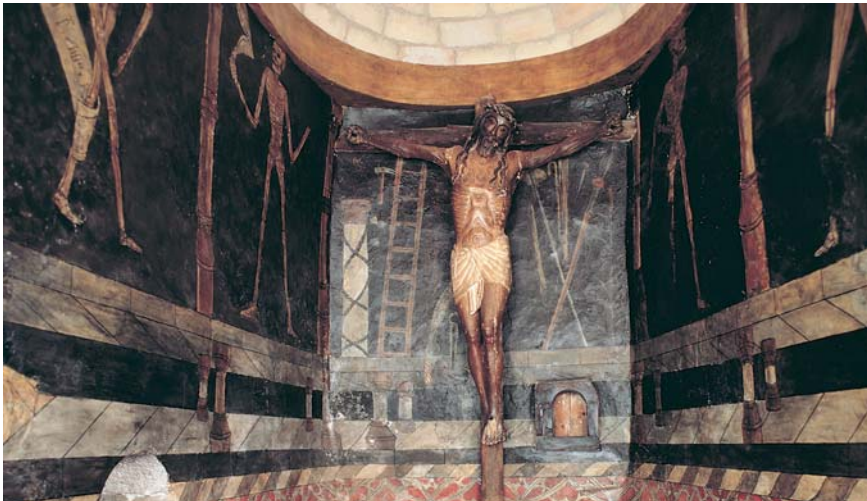


The medieval castle

During the middle ages, the castle was the focal point of the surrounding territory and served as a place of refuge for the serfs and villagers in times of danger. It was always built on either a high rock or at one of the most important strategic points of the surrounding countryside.

Life was often boring for the nobles in the castle. In times of peace they would go out hunting and in times of war go off to fight. Their profession was that of warring knights. The Lord would fight for his king or against neighbouring lords or in campaigns alongside other lords. He also governed his own lands and directed the economic activities of his people. In return he was given a portion of the crops and a share of the offspring of the flocks and herds. When not engaged in wars the King and his nobles would organize tournaments.

The women dedicated their time to looking after the home and to doing lacework.



A gothic Christ in the chapel at Javier

The raftsmen

Each year the raftsmen travelled down the Aragon river transporting the timber which they had cut from their woods. From the Aragon they passed into the river Ebro, continued as far as Zaragoza, and sometimes even went as far as the Mediterranean sea. This mode of transport dates from time immemorial and was common practise up until recently in this region. In the time of St. Francis Xavier the raftsmen had to pay a toll to the saint's family in order to pass along the stretch of river which lay within the castle's territories. One trunk of wood from each raft load was the toll charge to cover any possible damage that might be made to the dam construction when crossing it.





Medieval religious art

The main artistic and cultural movements of the medieval world passed along the length of the Road to Santiago. All types of church building, from the most austere rural church to the large cathedrals of the cities, shared a common European heritage.

The monuments and works of art which Francis Xavier would have known from his childhood and youth in Navarre and in Europe were either from the Romanesque or from the more recent Gothic form, but in any case, medieval art forms.

If the Romanesque was the art form of the feudal society and the monastery its most notable manifestation, Gothic art was the maximum expression of the late medieval period and the cathedral its maximum expression.

The round arch and the barrel vault of the Romanesque style gave way to the more complex arch and ribbed vault of the Gothic style.

The heavy Romanesque wall would give way to the Gothic window thanks to the use of the exterior buttress. Francis Xavier would come to know the majesty of the cathedrals of Paris and delight in the colours of the stained glass windows and rosettes.

The Gothic would also bring about novelties to church interiors; the awesome image of the Pantocrator gave way to a more humanized Christ on the cross and the impassive face of the Virgin from the Romanesque turns into the smiling figure of Gothic art.



Virgin and Child. The parish church of the Annunciation

EXERCISES

1. Situate the geographical elements on a map of Navarre which appear in the section entitled Geographical characteristics.
2. Draw the route of the Javier walk from your town or city to the castle and mark down the towns you pass along the way.
3. Compare the figure of Christ in the castle with a Romanesque Christ and point out the main differences between them.
4. In the church of the Annunciation there is a Romanesque sculpture of The Virgin and Child. Can you point out the characteristics of a Romanesque virgin?
5. Investigate and describe the architectural elements which remind you of the Romanesque and Gothic styles found in the photos of the interior and exterior of the basilica of St. Francis Xavier.

2. The castle's inhabitants

Francis Xavier's family
His childhood in the castle

The Jaso family and the incorporation of Navarre to the Kingdom of Castile.

Social organization in Navarre during the late Middle Ages

Medieval Institutions in the Kingdom of Navarre

Absolute monarchy and the end of feudalism

Francis Xavier's family

Francis Xavier was born into an aristocratic Navarre family on the 7th of April, in the year 1506. His family tree contains the direct lineage of four important Navarrese families who had played important social and political roles within the kingdom of Navarre during the second half of the fifteenth century

Maternal Grandparents

The maternal grandparents of Francisco Xavier, the **Azpilcueta** and the **Aznarez de Sada**, belonged to the Navarre military nobility.

- The **Azpilcueta** were a titled family who possessed a tower palace in Azpilcueta (in the Baztan valley) and its corresponding lands. They belonged to the minor nobility and they had extended their roots to areas of Middle Navarre. Martin de Azpilcueta, the heir to this lineage, became lord of Javier through marriage.
- The **Aznarez de Sada** belonged to the high nobility. They had been lords of the castle and the lands around Javier since the middle of the 13th century. The inheritance fell to two sisters, Maria and Juana, both of whom in turn, were married to Martin de Azpilcueta in the middle of the fifteenth century.



Martin

Juana

Paternal Grandparents

The paternal grandparents of Francis Xavier, the **Jaso** and the **Atondo**, belonged to the nobility in service to the crown.

The Jaso were a family that came from Lower Navarra on the other side of the Pyrenees (now part of France). They were a titled family who had entered into administrative service with the crown and belonged to the minor nobility. Arnaldo Perez de Jaso settled with his wife, Guillermina de Atondo, in Pamplona, where, thanks to the influence of his father-in-law, he obtained a high post in the *Camara de Comptos* (The Treasury) where he soon amassed money and gained admittance to the High Nobility.



Arnaldo

Guillermina



Juan

Maria

Parents

Francisco Xavier's parents, Juan de Jaso and Maria de Azpilcueta, descended from these noble families.

Juan de Jaso studied in the University of Bologna (Italy) where he took a doctorate in law. On his return to Navarre he took up important positions within the royal administration: The Treasury, The Court and The Advisory Council. He was a faithful servant to Juan the Third and Catalina de Foix, the last king and queen of Navarre. He held a seat in the assembly council as a representative of the nobility.

In 1483 he married Maria de Azpilcueta, the heir to her family line, and she thus bequeathed the castle and lands of Javier to her husband.

Brothers and sisters

Five children were born to Juan de Jaso and Maria de Azpilcueta: Magdalena, Ana, Miguel, Juan and Francisco.

Magdalena became a lady-in-waiting to Isabel la Catolica, Queen of Castile. Two years before Francisco was born, she entered the convent as a novice of the Clarisas Nuns in Gandia, in the province of Valencia. Here, she would later become abbess of the convent.

Ana, the second oldest, left her castle home to marry Diego de Ezpeleta, lord of Beire, when Francisco was just six years old. One of her grandchildren, Jeronimo, would eventually become a missionary to India.

His brother Miguel, eleven years older than Francisco, would be the future lord of Javier. He played a significant part in the rebel uprisings against the Crown of Castile after the occupation of Navarre.

Juan, who received his mother's surname, Azpilcueta, became a warrior knight and, like his brother, he actively opposed the Castilian annexation of Navarre.

Francisco



Magdalena

Ana

Miguel

Juan

His childhood in the castle

Francisco, the youngest of the five children of Juan de Jaso and Maria de Azpilcueta, was born on the 7th of April 1506 in one of the rooms on the west wing of the Castle of Javier within the New Palace.

The baby was baptized in the small parish church of Santa Maria, close to the castle, by the abbot Don Miguel de Azpilcueta, who was a cousin of his mother's.

In line with the customs of the time he was brought up by a wet nurse.

His father was often absent from the castle. His responsibilities to the crown meant that he was almost always in Pamplona or travelling on diplomatic missions to Castile or to France. As a result, it was his mother who was largely responsible for his upbringing.

It would seem that he received his early education within the walls of the castle and not until he definitively left behind his native land at the age of nineteen, did he move out of the castle.

Without a doubt, the major event in his childhood was the invasion of Navarre by Fernando el Catolico, King of Castile, in 1512. This event would have grave consequences for the family of Francisco Xavier.

Although his father, Juan de Jaso, initially collaborated with the new monarchy, upon his death his two elder sons, Miguel and Juan, took up arms in defence of the legitimate Navarre dynasty, in both the rebellion of 1516 and that of 1521. After the uprising in 1516 was crushed, the Regent of Castile, Cardinal Cisneros decreed that all the castles which belonged to rebel forces should have their defences pulled down. In May, 1516 Francisco would have looked on as the fortifications, towers and battlements of the castle were all pulled down.

Finally, in 1524, Francis's two brothers accepted the pardon offered by Charles the First of Spain, and they returned to their castle home. The following year Francisco, now nineteen years old, decided to follow in his father's footsteps, and go abroad to study in the University of Paris.



Francisco



The Jaso family and the incorporation of Navarre to the kingdom of Castile

King Fernando El Catolico, on the excuse that Navarre had failed to help the Pope in his war against France, sent an army into Navarre under the leadership of the Duke of Alba.

This invading army was largely made up of Basque soldiers (among them, Ignatius Loyola) and they occupied the Kingdom without meeting much resistance. Many Navarrese, supporters of the "Beaumonteses" faction, helped the invading army. On 25th of July, 1512, Pamplona capitulated with the condition that their traditional laws "*Los Fueros*" would be respected by the King of Castile and Aragon.

The family of Francisco de Xavier belonged to the "*Agramontes*" the political faction that opposed the invasion and stood by the legitimate dynasty of Foix-Albret in Navarre.

Juan de Jaso, Francis's father, was one of the most important men in the service of the Kings of Navarre. He had earlier been an advocate for a Castilian candidate to be husband to Catherine de Foix, as he felt that Navarre's future would be best served through a marriage into the Castilian-Aragon Kingdom. However, he accepted the marriage between Catherine de Foix and the House of Juan de Albret and he continued to serve them in important posts within the royal administration.

He negotiated several treaties between Castile and Navarre and, when the King of Navarre feared an imminent invasion from Castile, he was one of the ambassadors sent to Castile to seek to avoid the invasion.

When the invasion took place and Navarre was conquered (1512) Juan de Jaso continued to occupy his position on the Royal Council in the service of the new Castilian authorities. It would seem that he accepted the new situation and that he even swore fidelity to the new King, Fernando el Catolico. He died on 16th of October, 1515 when Francis was just nine year's old.

The political stance taken by Juan de Jaso was not shared by his two older sons, Miguel and Juan. They took up arms and formed part of the leadership in the fight against the Castile occupation.

They took part in the Agramontes conspiracy to recover the crown for the Foix-Albreit lineage in 1516. The failure of this attempt brought about the consequent demolition of the defences of the Castle of Javier, including the battlements, exterior walls, bridges, towers, turrets, etc.

This chastisement did not prevent Francisco's brothers from continuing their rebellion. They rose up against the Castilian crown once more in 1521. They were brought under siege within the fortress of Fuenterrabia and honourably surrendered in 1524. They agreed to the pardon offered by Charles the First, the successor to Fernando el Catolico, and they recognized him as king of Navarre. All the rebels were given back their lands and positions. Miguel recovered his family rights. Juan was promised a post in the Treasury and he received the corresponding salary for the rest of his life although he was never officially named in that post.



Social organization in Navarre during the Late Middle Ages

■ The nobles

These were the ruling class in society, the owners of the land and a warrior-class, closely attached to their king through bonds of fidelity.

Some of them were given responsibilities at court and in the defence of the realm. They belonged to the **higher nobility** and they had the right to representation on the Royal Council.

Below these great lords were the **knights**. They had the rights of nobles but did not possess great land tenures. They made up **the lower ranks of nobility**.

There were two main classes of nobles, depending on the service they gave to the king; military service or administration service.

The **warrior nobility** was formed by families with a tradition in fighting and they were responsible for the defence of the realm. Martin de Azpilcueta, the maternal grandfather of Francis was such a case.

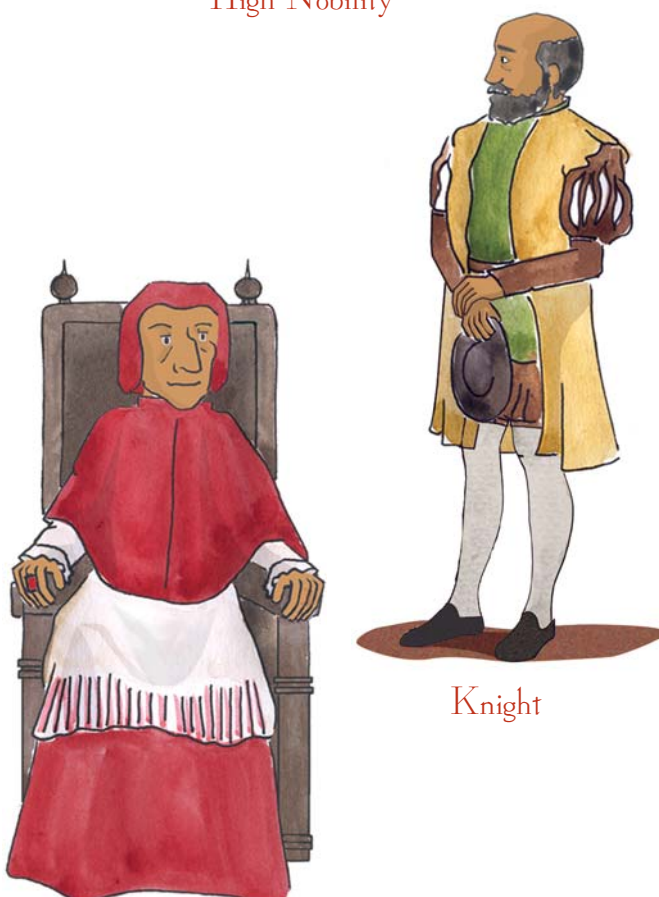
The **service nobility**, on the other hand, held administrative posts under the King. This was the case of Arnaldo Perez de Jaso and his son Juan de Jaso, the grandfather and father of Francis, respectively.

■ The clergy

This was the dominant social group along with the nobility. The high clergy (bishops, abbots, etc) came from the nobility and they controlled the extensive properties belonging to the church. The lower clergy had no property rights and came from the poorer classes.



High Nobility



Bishop

Knight



■ The middle class

The urban population, resident in cities and towns, dedicated themselves to commerce, trade and crafts. They also worked in administrative posts as lawyers, scribes, notaries etc. On occasions, these positions permitted them to ascend the social ladder, and even sometimes to attain noble titles

The great middle-class families held control of the most important towns and they also had the right to be represented at the parliament.

■ The peasants

Most of the population of Navarre at this time was made up of peasants who continued to live in serfdom as they had in earlier centuries. They had to pay various rents to the lord of their lands.

Throughout the XV century quite a few towns and valleys were granted noble titles. Thus, their populations became gentlemen or freemen, from the legal point of view. But neither their way of life nor their economic condition was much changed by this right.



Merchant



Monk



Peasant



Medieval institutions in the kingdom of Navarre

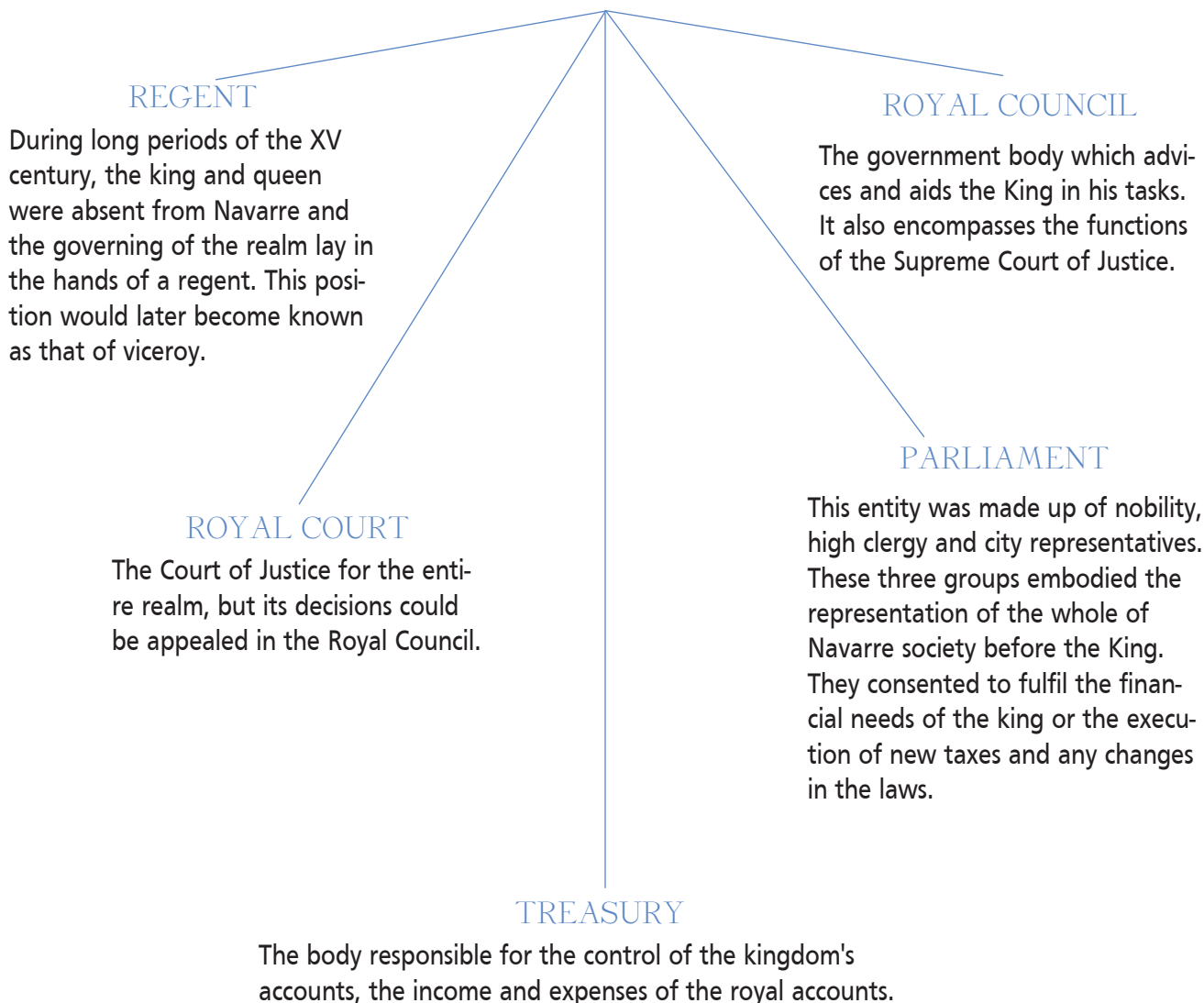


THE KING

Maximum power was in his hands and he took decisions in all kinds of matters.

All the institutions in the realm were at his service and through these his ruling presence was felt at all levels of society.

Among these institutions the following stand out:





Absolute monarchy and the end of feudalism

From the XV century on, the concept of the modern state takes shape in Europe, characterized by the concentration of all power in the hands of the king. This is what is called absolute power. Faced with the political and economical disintegration of the Middle Ages, a new type of state organization appears in western Europe which is characterized by a concentration of power, by the unification of geographical territories and areas with common interests. This development also took place in the case of the Spanish monarchy.

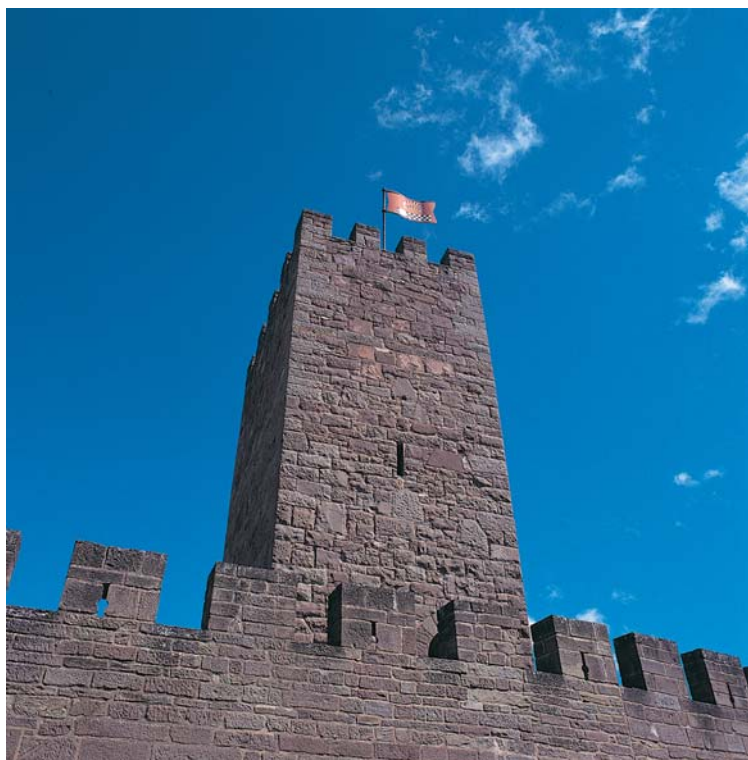
The Spanish monarchy did not come about by chance but was rather the logical consequence of the new economic, social and political circumstances.

Thus, the new economic system called capitalism which developed in Europe needed a strong central power to deal with the joint industrial and economic organization of the country to compete with foreign countries. This protection could only come from a monarch, in the same way that only the State would be capable of dominating the social instability of the period.

The authoritarian monarchy became firmly established in France, England, and Portugal and in Spain where the kingdoms of Castile and Aragon became united under the same monarchy. Neither Germany nor Italy would manage to attain this kind of territorial and political unification until the XIX century.



Europe in the XV century



The San Miguel keep

EXERCISES

1. Outline the political, social and economic changes which came about in the XV century and which brought the feudal system to an end and gave rise to Absolute Monarchy.
2. Look for information in the library about the events in Navarre in 1512 and evaluate their importance.
3. Insert the missing words in the following text:

Absolute Monarchy is the political, social and economic system which takes in the period from the fall of the until the.....revolutions of the XVIII.

In the political aspect it is characterized by the.....in the social, by the division in and in the economical aspect by.....

3. A student in Paris

Travelling to Paris

At the university

At the college of Sainte-Barbe

Francis Xavier and the Protestant
Reformation

Ignatius Loyola

The universities

The Cathedrals

The cathedral of Pamplona

The religious crisis of the XVI century

The Catholic Reformation. The Company of Jesus

Travelling to Paris

At the beginning of September 1525, Francis Xavier, at the age of nineteen, sets off from The Castle of Javier. He goes to Pamplona to receive the clerical tonsure from the bishop. Francis Xavier, like many a younger son from a noble family, was ready to take up an ecclesiastical career and become a canon in the cathedral of Pamplona.

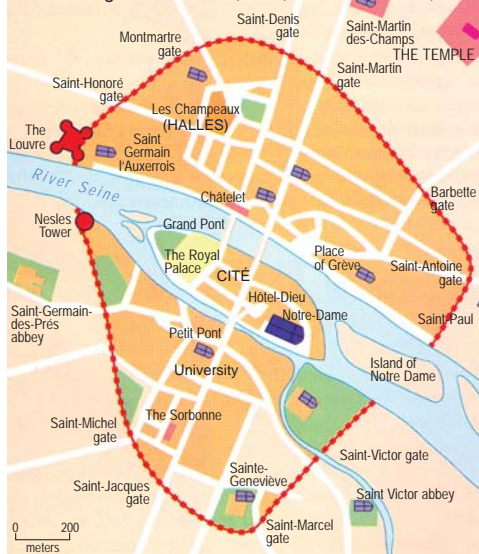
In Pamplona he joins a small group of students from Navarre who are about to set off on the long journey to Paris. They enter France by way of Fuenterrabia and pass through Bordeaux, Poitiers, Tours, Orleans and finally enter the capital city on the Seine.

The Gothic cathedral, Notre Dame, with its imposing naves, captivated the Navarre travellers, as did the luminosity of Sainte Chapelle, where the walls have been removed and replaced by large stain-glass windows.

The Paris of the XVI century, where Francis Xavier would reside, was still a fortress city at that time, but already in the process of transformation. It had three main districts: La Cité, on the island of the Seine, the oldest part of the city, containing Notre Dame, Sainte Chapelle and the Royal Palace. The Latin Quarter contained the university and its dependencies as well as colleges and prosperous abbeys. The district of La Ville housed the hotels, commercial centres and grand residences as well as having the principal marketplace, Les Halles.

Francis Xavier lived in the Latin Quarter during his stay in Paris. The quarter got its name from the fact that Latin was the official language of the students who came here from all over Europe. They were some 4,000 students from 39 different countries.

Source: *Geografía e historia 2*, ESO, Santillana, Madrid, 1997



Map of Paris in the XIII



At the university

The University of Paris was the most prestigious in Europe as it was one of the oldest ones in existence and it was famed for the quality of its professors and its cosmopolitan character. The best professors from most of the European universities had studied there. Paris was at the centre of the religious, social-economic and cultural tensions that were troubling western Christianity at this time.

The university was a conglomeration of some fifty colleges under a common discipline, but autonomous in their activities. Each had its own rector, its cloister of professors, its exams and its own degrees. The general rector lived in the Sorbonne College and had authority over all the other colleges.

There were four main faculties: Theology, Canon Law, Medicine and Philosophy or Arts. In order to matriculate in a college it was necessary to first complete a course in Humanities. Theology courses were given at Sorbonne College, in the Navarre College (sponsored by the French Monarchy) and in the Colleges of The Dominicans and The Franciscans.

Of the 4,000 students where attended the University of Paris at that time, 38 came from Navarre.



Paris in the XVI
The Cité Isle

At the college of Saint Barbe

The young Navarre student entered a relatively new college called Sainte-Barbe. He became a residential student along with about half of the total number of five hundred students who attended this college. During five years he studied Humanities and Arts and in 1530 he obtained his degree in Master of Arts, a title he would later often use. "Maestro Francisco" he would often be later called. Afterwards, he began his Doctorate in Theology, and at the same time, he took up a post in the college of Beauvais, as a professor of Philosophy.

The students were of three classes: The "cameristes" who paid for their board and maintenance; the scholarship students who received assistance from the College and finally, the "famuli", or servants, who, to help pay for their studies, worked as servants to professors and wealthy students. Francis Xavier, in accordance with his status as a noble, took on a Navarre student, Miguel de Landivar, a native of Pamplona, as his servant.

Nowadays it is hard to imagine the discipline, the austerity and the almost monastic penury which existed in those Colleges. The classrooms had neither chairs nor stools. The students sat on the floor, over a layer of hay which helped relieve the cold in winter and which helped cool the room in summer.

The student's garb consisted of a thin doublet, a smock, loose pantaloons which reached to the knee, socks, a gown or soutane, with a cap or biretta for the head.

Classes would last for some nine hours each day with lessons, intonations, debates and so on. The teaching, according to Luis Vives, who studied in Paris shortly before the arrival of Xavier, excessively persisted in rote memory and formalism, among other shortcomings.

Life in Paris was boisterous and noisy and even at times, violent. This was especially true of the Latin Quarter where the fifty colleges that constituted the university crowded together within a tight space.

The rivalries among colleges often led to brawls and fights, which could even terminate in deaths. The Royal Court in Paris even threatened the Higher Colleges, especially those of Navarre and Sainte-Barbe, with severe chastisement if the gaming and scandalous incidents were not stopped.

The young Navarre student settled in well to the Parisian life. "Here everyone makes friends with me," he wrote to his brother, Juan. In fact, in the early days of his stay in Paris, his passions were not precisely spiritual ones and he gave himself over to all the fun and diversion that the city had to offer to someone of his age and standing.



A general view of Sainte Chapelle and the Palace of Justice, built over the old royal palace

Francis Xavier and the Protestant Reformation



Doorway of Sainte Barbe college

While Francis Xavier was studying in Paris, Lutheranism had already made its presence felt in France. Margarita, queen of Navarre, and sister to Francis the First, King of France, had already become a protestant. Within the university the protestant movement was supported by the Rector, Nicholas Cop and his friend, John Calvin. The time would come when they would have to make an escape to avoid prison or even the hangman. And they were not the only ones. Among those who had to flee was a relative of Francis Xavier himself.

Ignatius Loyola

In 1529 Xavier met Ignatius Loyola in Paris. This student from Gipuzkoa was sixteen years older than Xavier. He was lame as a result of an injury sustained in the assault on Pamplona, where he had fought on the side of the invading Castilian army. He had fought on the opposing side against Xavier's two older brothers. Neither his age nor his physical features would have made him outwardly attractive to Xavier. Nor would his conversation and his political outlook have made much appeal to the young Navarrese student. All these aspects would only have made him repugnant to someone like Francis Xavier.

Yet Ignatius knew how to get Xavier's attention. He helped him out economically, but above all, he kept him away from "bad company" and prevented him from mixing with heretics, as Xavier acknowledges in one of his letters.

Ignatius made Xavier see that the most important thing a person could do was to devote his life to God rather than look for professional success, fame, power or glory. The essence of his outlook was: "What does it profit a man if he shall gain the whole world, and lose his own soul?" (Matthew, 16: 26).

In 1533, Xavier decided to consecrate his life to God and he became a disciple of Ignatius, along with Peter Faber, from Saboya, the Portuguese, Simon Rodriguez along with three men from Castile, Diego Lainez, Nicolas Salmeron and Nicolas Bobadilla. They took their vows in the chapel of Montmartre on 15th of August, 1534. This act proved to be the germ of the Jesuit order, a new religious order, which would be recognized by Pope Paul III in 1540.



The universities

From the medieval city arose a new institution which has come down to our own days; the university. It began when professors and students came together in search of more independence and to get away from the intransigence of the Episcopal schools, where the bishop dictated his own criteria.

In general, each university had four fundamental faculties: Arts, Law, Medicine and, the most important of all, Theology.

Each faculty elected its own dean; he normally came from The Arts faculty which usually housed the greatest number of students. He took the title of Rector and represented the university.

From the XIV century onwards, the universities began to incorporate colleges which began as residences for the students. They gradually became less ecclesiastical and more secular. Latin was the language of the universities.

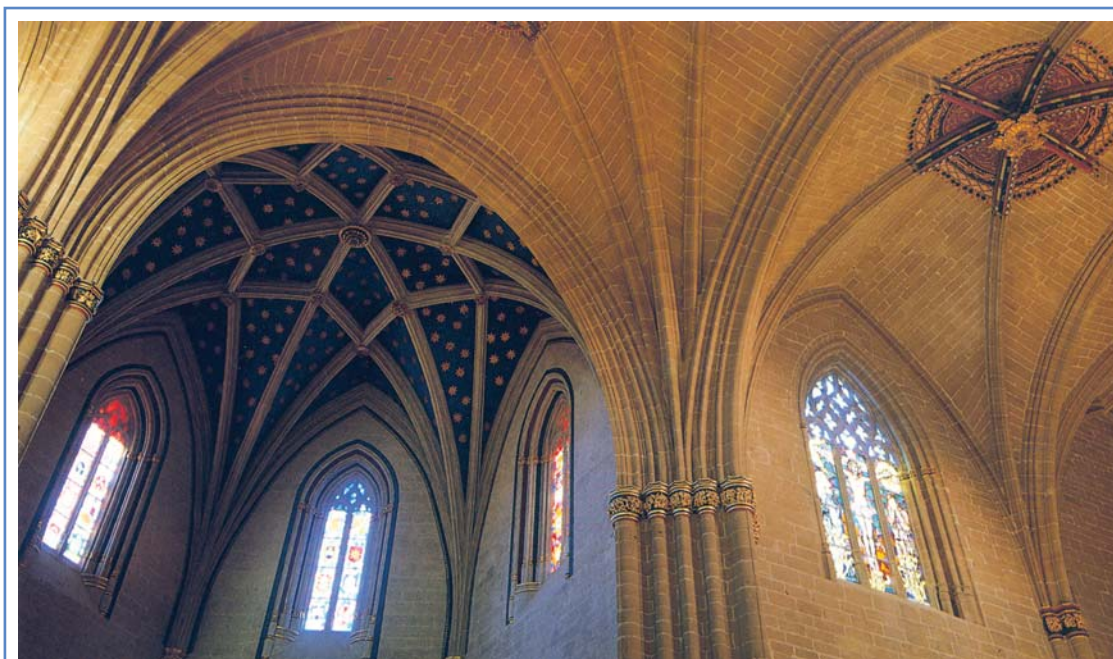
Soon the different universities began to specialize in some careers: Bologna had a name for law studies, Montpellier and Salerno were famed for their medical schools. The Sorbonne was famous for theology studies.

Other important universities were Salamanca in Castile, Lleida and Perpignan in The Kingdom of Aragon, Oxford in England, etc.

Source: Ciencias Sociales, Geografía e Historia 2, ESO, Vicens Vives, La Rioja, 2003.



University of Salamanca





The cathedrals

The cathedral was the geographical and spiritual centre of the medieval city. Not only were they used for liturgical acts but also for political events.

The construction of such places meant a high cost in time and money. The citizens contributed to the costs and many cities vied with each other to build the most majestic edifices.

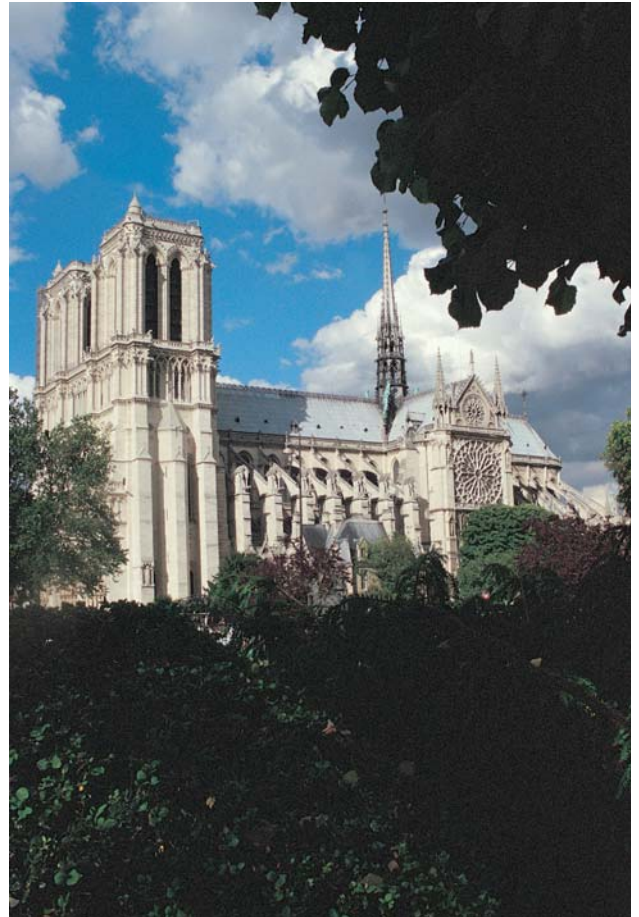
Many Gothic cathedrals began to be constructed as early as the XII century and would only be finished in the XIV or even the XV century. For that reason they often embody architectural elements from different periods, from Romanesque to Gothic.

The Gothic cathedrals are more luminous than the Romanesque thanks to the later technique of supporting cross-ribbed vaults, formed by pointed arches. The interior weight is borne by the pilasters and the exterior by the flying buttresses and are rounded off by the pinnacles and the buttresses. This system meant that the wall could be ignored as a support and it was now possible to insert rose windows in them.

The cathedral of Pamplona

The Cathedral, as Xavier knew it, still had its Romanesque façade with two openings, two towers and a rose window with coloured stained-glass windows.

In 1390 the interior of the Romanesque church collapsed and soon after, work began on its reconstruction in the Gothic style. Work finished some five years before Xavier was born.



Cathedral of Nôtre Dame in Paris



The religious crisis of the sixteenth century

During the XIV and XV centuries the Papal court had been preoccupied with worldly matters more than with spiritual ones. The Popes acted more like heads of state than spiritual leaders and they often failed to look after the spiritual needs of their flock.

There were three basic negative aspects within the church of this period:

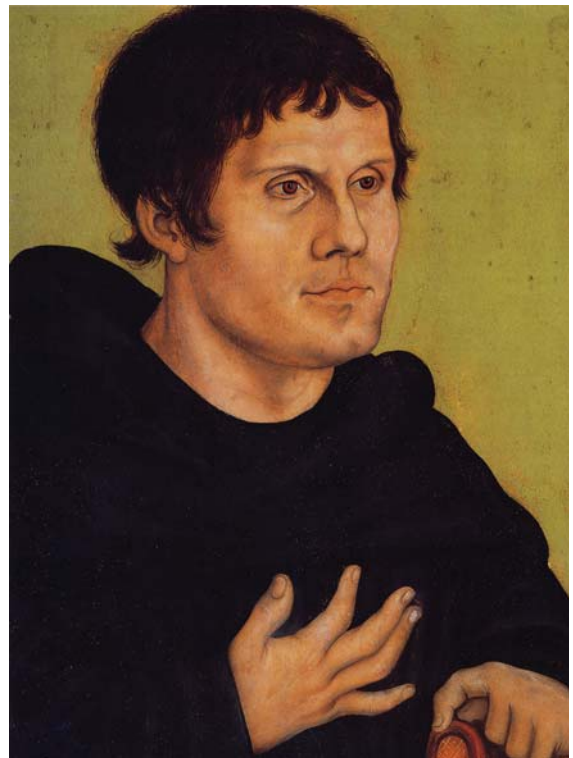
- The ostentation and wealth of the Papal court which contradicted the Christian spirit of poverty.
- The gap between the high clergy and the low clergy. The latter lacked proper training and were deficient in instruction.
- The lack of a true vocation among many clergy who occupied high positions. While the eldest son of the nobility inherited the title and lands, many of the younger sons occupied ecclesiastical posts which afforded them the social and economic status to allow them to keep up their wealthy lifestyle. They lacked a true vocation and did not comply with their obligations.

The Protestant Reform

Martin Luther (1483-1546) was a German Augustinian monk and a professor of theology at the German University of Wittenberg. It was here that he proclaimed his 95 theses against the practise of indulgences. That is to say, he objected to the idea that the pains of purgatory could be absolved by the payment of a quantity of money, as was being preached by the Dominican order of monks at this time. Luther denounced the commercial nature of this undertaking which led to his prompt excommunication.

The basis of the Lutheran doctrine is to have faith in God. It believes that human will, contaminated by original sin, is unable to fight against evil and only a belief in Christ can help mankind to be saved. Thus, Luther eliminated one of the basic doctrines of the Catholic Church: the merit of doing good works.

The Lutheran doctrines were taken to a further extreme by John Calvin, a French intellectual who resided in Geneva. He based his doctrine on predestination. Since the beginning of time each individual is predestined to be saved or to be condemned. The only source of faith is the Bible, but this faith can only come to those predestined to it.



Martin Luther by Lucas Cranach



The middle class and the protestant reform

Although the protestant reform responded to religious questions there were other political and economic factors which influenced it, especially in Germany. In this land, the ruling peers wanted to highlight their differences with the Catholic empire of Charles V, and to appropriate the church properties within their states. In addition, the commercial and banking classes identified more readily with a religion that considered their business an honourable activity.

During this period, the banking world was a growing business run by an expanding middle class with its practise of lending and saving money. These activities, in line with the traditional usury of the Jews, were viewed as something detestable within the Catholic faith. This is one of the reasons for the tardiness in the rise of a strong middle class in Spain. Here, the middle classes which had become wealthy, abandoned their businesses and bought into lands and titles and became nobles.

The Catholic Reformation. The Company of Jesus

Within the Catholic Church a reform movement began in order to counter the abuses and put an end to them. A new religious sentiment would be instilled into the faithful. This movement received the name of the Counter-Reformation and its great stalwarts were the Company of Jesus, founded by Ignatius Loyola.

After leaving the army and spending many years in study, St. Ignatius founded a religious order which he put at the disposal of the Pope.

This new religious order was different from the other orders in that its members were all scrupulously chosen and trained. Its internal discipline was firm and they had a special fourth vow of obedience to the Pope written into their charter.

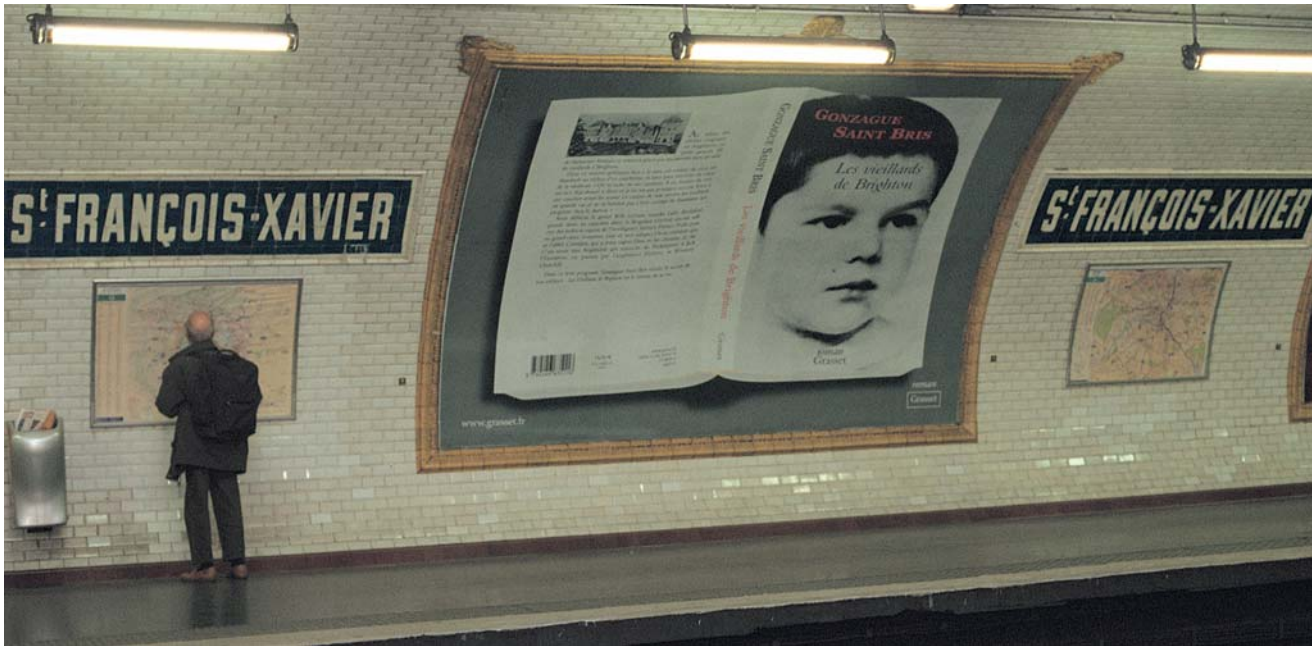
The Jesuits cantered their apostolic labours in the following actions:

- The formal practice of the "Spiritual Exercises" in order to find a religious significance to life.
- A dialectic fight against Protestantism.
- The education and training of the ruling classes.
- Missionary work on other continents. The missions to Brazil and Paraguay stand out as does the extraordinary missionary activity achieved by St. Francis Xavier in the Far East.

Several members of the Company of Jesus played an important part in the development of the Council of Trent, a key event in Catholic reform.

In 1540, Pope Paul III issued a bull that recognized the Company of Jesus. The new order expanded rapidly having more than a thousand members when St. Ignatius Loyola died in 1556.

Its motto was: "For the greater glory of God."



Subway station in Paris

EXERCISES

1. On a map of Paris locate the Seine, The Island, Nôtre Dame and the Latin Quarter.
2. Describe and Draw the Gothic architectural features which are shown in the photo of Nôtre Dame in Paris and which are mentioned in the text entitled **The Cathedrals**.
3. Describe the architectural features which appear in the photo of the cathedral of Pamplona.
4. Describe the reasons why Xavier became a disciple of Ignatius Loyola.
5. Summarize the problems of the Catholic Church during this period.
6. Explain the structure of a University and outline the studies taken by Xavier.

4. In Italy

Francis Xavier in Italy

The Renaissance

Humanism

Printing

The Inquisition

Italy in the XVI century

The City of Rome

Francis Xavier in Italy

In November 1536, Xavier set off on foot from Paris with his companions to meet up with Ignatius Loyola in Venice. From there it was planned to make a pilgrimage to the Holy Land. After a journey of two months they arrived in Venice and rejoined their master. The ships for the Holy Land only set off from Venice during the summer months. Meanwhile, Xavier decided to help the sick at the Hospital for Incurable Diseases.

They also availed of the interval to travel to Rome to receive a blessing from Pope Paul III. Once again back in Venice, Turkey declared war on the city-state, which prevented the small company from making their journey to Jerusalem. In June 1537 Xavier was ordained priest by the bishop of Venice.

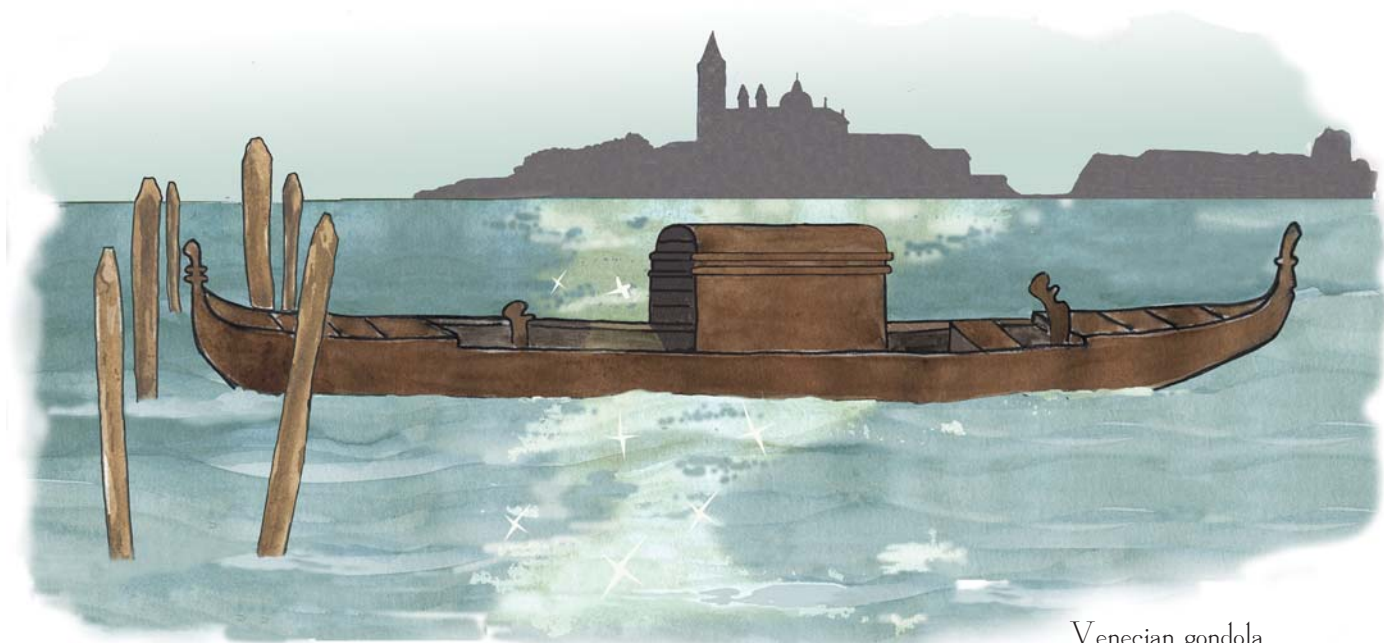
The Venice that Xavier found was already in decline, suffering from a crisis in its sea trade as a result of the Turkish hold over the traditional trade routes. In St. Mark's square, the new law trade offices had just recently been built, as had the clock tower and the library. These were all close to The Basilica, the Duke's Palace and the *Campanile*.

With all hope gone of being able to make the pilgrimage to The Holy Land, The Pope convinced them to forget about their expedition and to stay in Italy to carry out apostolic work. Xavier celebrated his first mass in Vicenza and then spent some time doing apostolic work in Bologna, during the winter months of 1537-38.

In the spring of 1538 Ignatius and his followers set up in Rome with the aim of getting the Pope's approval for the establishment of the Company of Jesus. Xavier acted as secretary to Ignatius during this process.

Meanwhile, a bull from the Inquisition was spread about which accused Xavier and his companions of being heretics and it was necessary to go to the courts of justice to clear their name.

The austerity of their lifestyle and the intellectual abilities of these early Jesuits made them well known and respected all over Rome. For that reason, The King of Portugal, John III, and his ambassador requested the Pope that some of them be sent on missionary work to the Portuguese colonies in India.



Venetian gondola



The Renaissance

The artistic and cultural movement of the XV and XVI is known as The Renaissance because it was seen as a return to the ancient Greek and Roman model.

The Renaissance placed mankind at the centre of the universe. During the middle ages, culture had been theocratic, because God was at the centre of all things. For that reason the most important studies were in theology. In the Renaissance, culture became anthropocentric, where the centre of attention was now on man.

This movement began in Italy in the XV century and spread all over Europe in the XVI century. We can find many of the traits of present-day western civilization in this movement.

The artists in the Renaissance searched for beauty in proportion and equilibrium, in the skill of the outline and richness of colour, following the classic patterns of ancient Greece and Rome.

General characteristics of Renaissance art:

- The search for artistic beauty in all its aspects.
- In painting, the effect of profundity is achieved by applying the laws of perspective in the representation of landscape and buildings, in contrast to the flat outlines of mediaeval art.
- In sculpture, the beauty of the human form is discovered and the naked form is respected in line with classical Greek and Roman models, something almost non-existent in medieval art.
- In architecture, proportion, equilibrium and symmetry are developed. The classical styles of Doric, Ionic and Corinthian are revived.

Humanism

Humanism is the term given to the intellectual movement of the Renaissance which esteems the dignity of the human spirit, interlacing contemporary culture with the period of classical antiquity. Thus, humanism is the philosophical and literary aspect of the Renaissance.

The humanist is a writer, a thinker who does not limit himself to the study of theology, as in earlier centuries, but who gives prime importance to the study of human sciences, and especially to the classical languages of Greek and Latin. Many ancient works from antiquity, which had lain unread in the closets of libraries, were now brought to light and studied under new perspectives.



Principal cultural centres of the Renaissance and Humanism



The printing press

The ideas and writings of the humanists reached a widespread audience thanks to an invention from this period; the printing press. Before the invention of printing a similar system was already in existence: xylography, the art of printing from woodcuts. However, printing, as we know it may be said to have started with the use of portable letters made of metal, which allowed a page to be laid out and then by inking the letters it was possible to make copies from the printing.

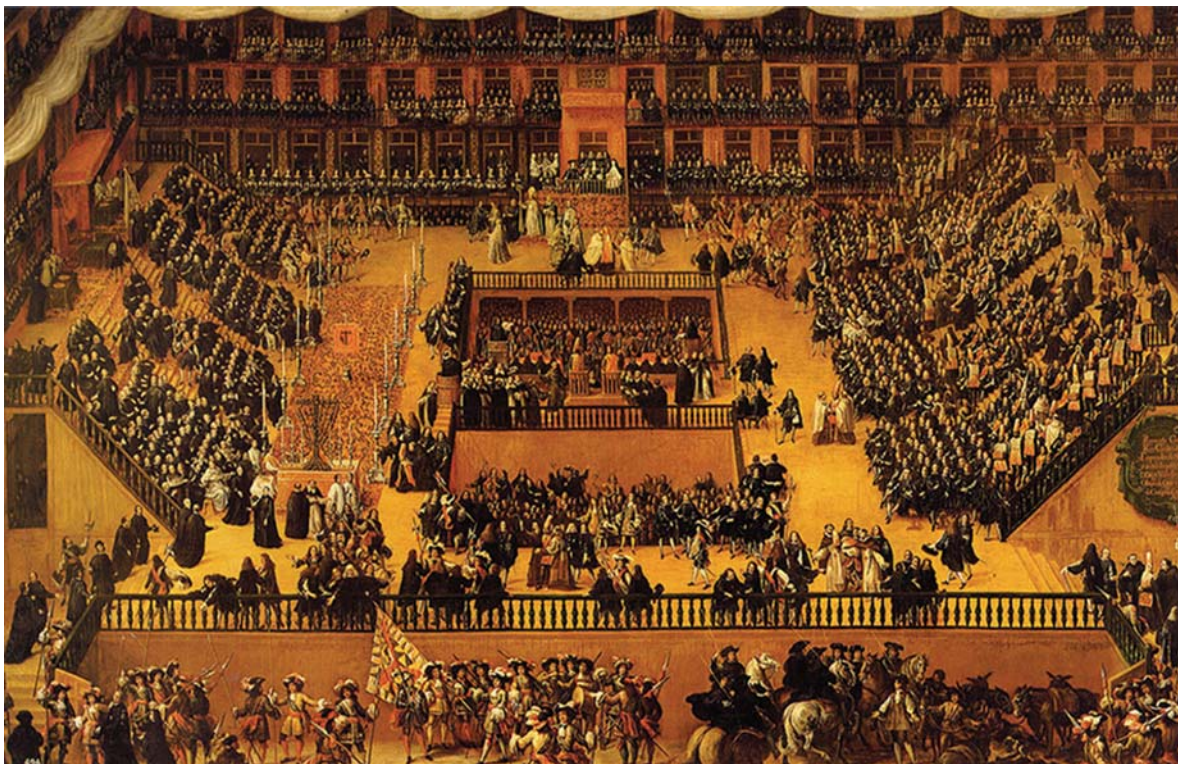
It is believed that a goldsmith from Maguncia called Gutenberg invented this system of printing around the year 1488.

The Inquisition

This was a medieval institution which was reorganized by Pope Sixtus IV for use in Spain as an ecclesiastical court. It had unlimited powers to put all those suspected of heresy on trial. The proclamation and execution of the punishments imposed by the Inquisition gave rise to the so-called autos de fe, public events which attracted large crowds.



A XVI century printing press



A representation of an *auto de fe*, Francisco Ricci



Italy in the XVI century

Humanism had its origins in Italy, where traces of the antique Romans remained more manifest than in other places and where the influence of the subsequent waves of European settlers had had less importance.

The influence of Latin merged with that of Greek when, at the end of the XIV century, Byzantine immigrants fleeing from the Turks, came to settle in Italy.

The prosperity of many city-states in Italy during the XIV and XV centuries meant that many nobles and merchants became wealthy and they began to use part of their money to sponsor literary and artistic works. They became patrons of the arts. The Medici from Florence were among the most important families in this respect. They were wealthy bankers who ruled over the city of Florence during various generations. They put Florence in the front line of the Renaissance with beautiful works such as the Dome of Florence cathedral or Botticelli's *Birth of Venus*.

The city of Rome

At the end of the XV century Florence gave place to Rome as the great artistic centre of Europe during the XVI century. The Popes became the great patrons of the arts, especially Julius II and Leo X.

Artists from all over Italy flocked to Rome to construct the new Basilica of St. Peter's. Michelangelo, Raphael and Leonardo Da Vinci were the three supreme artists of the XVI century.

The Jesuit Baroque

The Renaissance evolved into the Baroque, an artistic style of dense colour and intricate decoration, rich and sumptuous. This was the art of the Counter-Reformation. The Jesuits contributed with the construction of a model of church, which finds its best example in the "Gesù" in Rome, where the principal relic of St. Francis Xavier, his right arm, is conserved.



The Gesu church in Rome



Europe in the XVI century

EXERCISES

1. On a modern-day map of Europe draw the route taken outline the route of the journey taken by Francis Xavier (Paris, Meaux, Venice, Rome, Venice, Vicenza, Bologna and Rome).
2. List the Italian cities which Francis Xavier visited and say what he did in each of them.
3. Analyze the shape of the Map of Europe in the period of Carlos the Fifth, and write about the importance of the role of Spain during the period of Francis Xavier.
4. Find out all you can about the Autos de Fe and its relationship with the Inquisition.
5. What importance did the invention of printing have for culture?
6. Find out why the Renaissance originated in Italy.
7. Can you name a work each from Michelangelo, Leonardo and Raphael?
8. Prepare a short artistic report on the Gesu church in Rome.

5. First voyage: to India (1541)

Travelling to India
Xavier in India

The reasons for the great discoveries
Portuguese expansion in Asia
The monsoon climate
Asia today
Hinduism
Other religions

Travelling to India (1541)

The Portuguese ambassador, on the orders of King John III of Portugal, requested the Pope to give him some of the "Paris maestros" for missionary work in India. Ignatius Loyola selected two Portuguese, Simon Rodriguez and Nicolas Bobadilla, to be sent to India. However, as the latter fell ill, he was substituted by Francis Xavier. Two days later (15 March, 1540) Xavier left Rome bound for Lisbon. Here the saint remained for one year, retained by the Portuguese King. Finally, he was able to begin his long journey to India.

The departure of the fleet on their voyage to India was a momentous event. Due to the hardships of the long and unpredictable passage the sailors made their last will and testament and confessed before setting off. Many people would gather to see off the fleet of ships.

Five galleons from the royal fleet set sail from Lisbon: *Espiritu Santo*, *Santa Fe*, *San Pedro*, *Flor de la mar* and the commanding ship, *Santiago* in which Xavier travelled. They had to cover some 26,000 km., the distance that separated Lisbon from the Indian city of Goa. The journey started on the 7th of April, 1541 the same day that Xavier celebrated his 35th birthday.

The voyage entailed the customary hardships and Xavier was seasick for the first two months. In the Gulf of Guinea, a long interval of still weather meant that the vessels had to stay anchored for several weeks. Under the hot sun and intense heat of summer, the victuals became rotten and infested with worms. The water became rancid and the sick lay suffering in cramped conditions below deck. Scurvy broke out among the crew and passengers followed by an epidemic of plague. Here they remained some forty days. Finally, the winds arrived and set the vessels once more in motion. They sailed towards the Brazilian coast, as this route was obligatory for the ships of the royal Portuguese fleet whose final destiny was the Far East

At the end of August, they arrived in Mozambique where they were retained for six months by the monsoons. The crew and the passengers were all in a pitiful physical state. It is known that Xavier arrived ill and exhausted. In spite of that, he immediately began to care for the ill in hospital.

On February, 1542 they set sail once more for India. On May, 1542, thirteen months after his departure from Lisbon, Francis Xavier could make out the approaching coastline of Goa, the final destiny of the voyage.



First journey:
from Lisbon to Goa

Xavier in India (1541-1545)

For the next five months, Goa served as the setting for Xavier's preaching. He also cared for the infirm at the Hospital Real, where he also resided, in spite of his standing as Papal Nuncio. He cared both for prisoners and for patients suffering from leprosy. He worked with great zeal at his preaching, the catechism and an improvement in morals.

He organized the Santa Fe College.

From Goa, he was sent down to the Fishery Coast some eight hundred kilometres away by the governor of Goa.

The Fishery Coast is situated in the extreme south of India, on the eastern side of Cape Comorin, looking at the Island of Ceylon, present day Sri Lanka. It is a large sandy belt between the sea and the barrier of high mountains. Its inhabitants, the Parava, lived in some thirty settlements of diverse extension. They made a living from fishing for pearls and they spoke the Tamil language.



India

Pearl fishing

Pearl Fishing in the Indian Ocean was a dangerous activity due to the presence of sharks. The divers dived into the sea with a knife between their teeth and holding a stone as ballast. They plucked the oysters and brought them to the surface where they were opened to get the precious pearls.

Xavier in India (1541-1545)

In the sixteenth century the journey was made along the coast. If the winds were favourable a sailing boat could make the journey from between nine and twelve days. The saint disembarked at Tuticorin, one of the pearl-fishing settlements. This place would become the base for his activities in the region. Here he had a lot of problems coming to terms with the language. After four months in the settlement, he prepared his teaching of the catechism and began his evangelical work, town by town.

The paravas responded profusely to Xavier's preaching (1542-1543). In one letter, he wrote: "the multitude in this land which is converting to Christ's flock is such that very often my arms grow tired from baptising so many."

On his travels along the coast Xavier often came up against the Brahmins who were wary of his apostolic work and the success he was having in converting the Paravas. He held a memorable meeting with them in the coastal city of Tiruchendur at a large Hindu temple where Xavier expounded his religious beliefs (1543).

Xavier also preached in the neighbouring kingdom of Travancor (1544), which lies on the western side of Cape Comorin. The natives of this region, the Macua, were also mainly poor fishing communities like their neighbours, the Paravas. They lived in 14 different settlements and some of them were of the Muslim faith while others were Hindus.

The Rajah of Travancor requested the mediation of Xavier in order to make a political alliance with the Portuguese and he allowed his subjects to take a free decision to become Christians.

After spending five months on his apostolic mission in Ceylon (1545), Xavier travelled to Meliapur, the present day area of Madras, where it was said that the supposed tomb of St. Thomas lay. Tradition had it that this apostle had gone to India in the first century A.D. and had converted the first Christians there before dying in Madras. Xavier stayed four months in Meliapur and lived with the local parish priest, Gaspar Coelho. Here he felt that his mission to India was coming to an end and that it was necessary to spread the gospel in new lands.

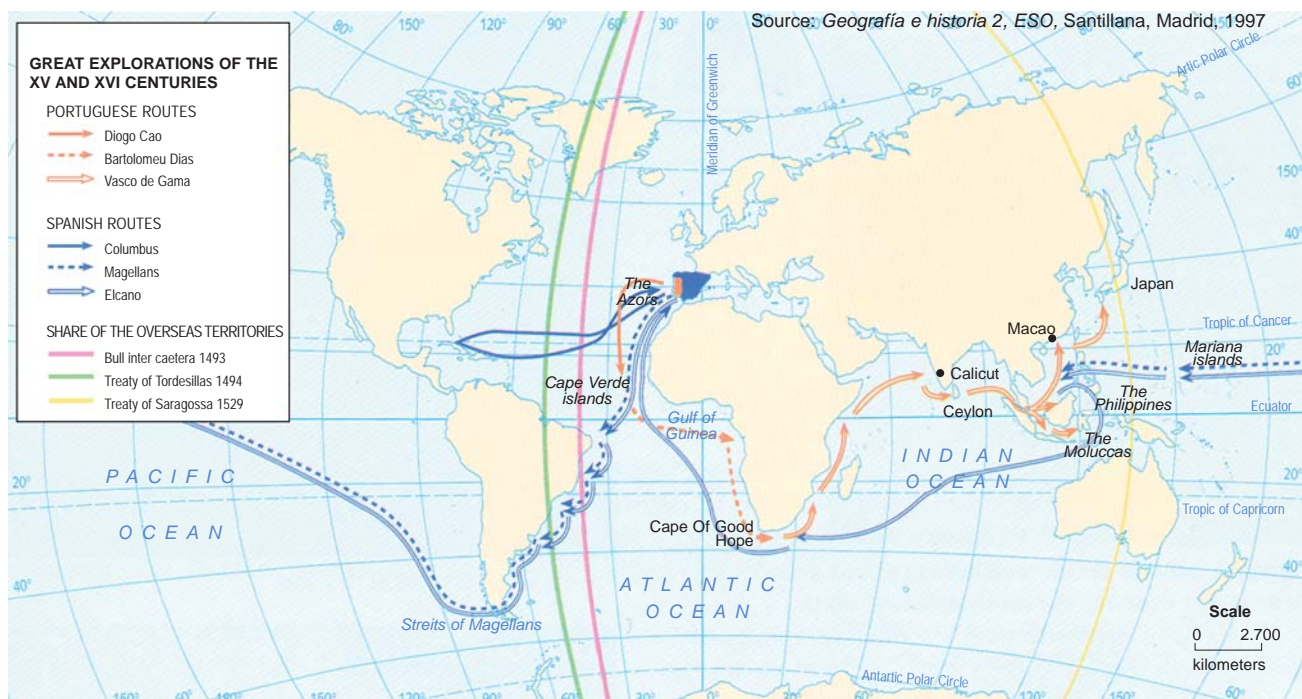
With the favourable winds of September he took ship for Malacca. As a farewell gift, he was presented with a relic of St. Thomas by the local community and from then on he would take this relic everywhere with him.



The temple of Tiruchendur, where Francis Xavier had a meeting with the Brahmins



The reasons for the great discoveries



Portuguese and Spanish routes

At the end of the XV century, the Portuguese and the Spanish expanded the limits of the then known world, by discovering new sea routes.

The reasons for this expansion are as follows:

Socio-economical reasons:

- The end of the horrific Black Pest (1348) and of the long drawn-out wars of the Middle Ages, meant that, by the middle of the fifteenth century, Europe underwent a considerable population increase, and consequently, more raw material was needed to supply the crafts industries.
- Industrial development needs new markets and commerce demands in turn, a flow of money, which meant that more gold and silver were needed. For this reason, Portugal began heavy trading in Africa so as to obtain gold, ivory, and slaves from the Sudan. The Muslims in Granada had already been operating in these areas. The Spanish, for their part, were mining for silver in large quantities in the South-American mines.
- When the Turks conquered Constantinople in 1453, the traditional overland trade routes from Asia to Europe were cut off to Western Europe and so it was necessary to find a direct maritime route to the Far East.



Scientific and technical reasons

- The success of these expeditions was due to new technical innovations in navigation. Two essential factors that greatly facilitated long distance sailing were the compass, in use since the XIII century and the astrolabe, from the XIV century.
- However, a key factor was the improvement in shipbuilding. The galley, which had been used up to then in trade around the Mediterranean was too cumbersome to sail the deep waters of the Atlantic. The Portuguese devised two types of vessel, which would serve for long-distance voyages: the **nao** and the **caravel**. In the XVI century the caravel would be substituted for the galleon.

Portuguese expansion in Asia

The Portuguese hoped to find a route to the Indian spices by going down the African coast. But they did not realize that this continent was so large. The Spanish, on the other hand, wanted to reach the same places by sailing across the Atlantic, believing that The Earth was round.

The Portuguese expedition led by Vasco de Gama sailed round The Cape of Good Hope and reached India in 1498 and The Spanish discovered the Americas in 1492, believing that they had arrived in India.

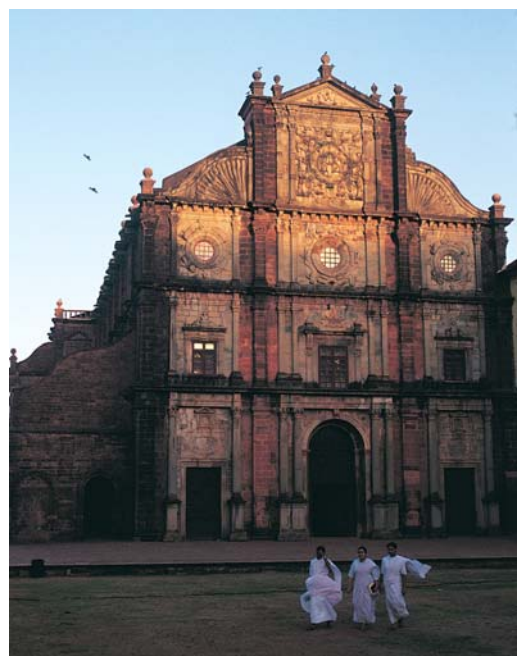
Portuguese settled in Goa and at various points along the Malabar coast. There they discovered that the spices originated in Indonesia and they determined to take this trade away from the Muslims.

In 1511, under the command of Alfonso de Albuquerque, the Portuguese conquered Malacca. They subsequently landed in The Moluccas and established commercial contacts with the Sultans of Ternate and Tidore, and they settled in Ambon and Timor.

Goa

The city of Goa, the capital of Portuguese India, had been conquered from the Muslims in 1510 by Alfonso de Albuquerque. The Portuguese transformed the site into a splendid city, one of the most important centres of their overseas empire. A Cathedral, Churches, Palaces, Schools and Administration offices were built. Fortifications were constructed and the city had the same design as any large European city.

Chapel of Bom Jesus in Goa where the mausoleum and remains of St. Francis Xavier lie



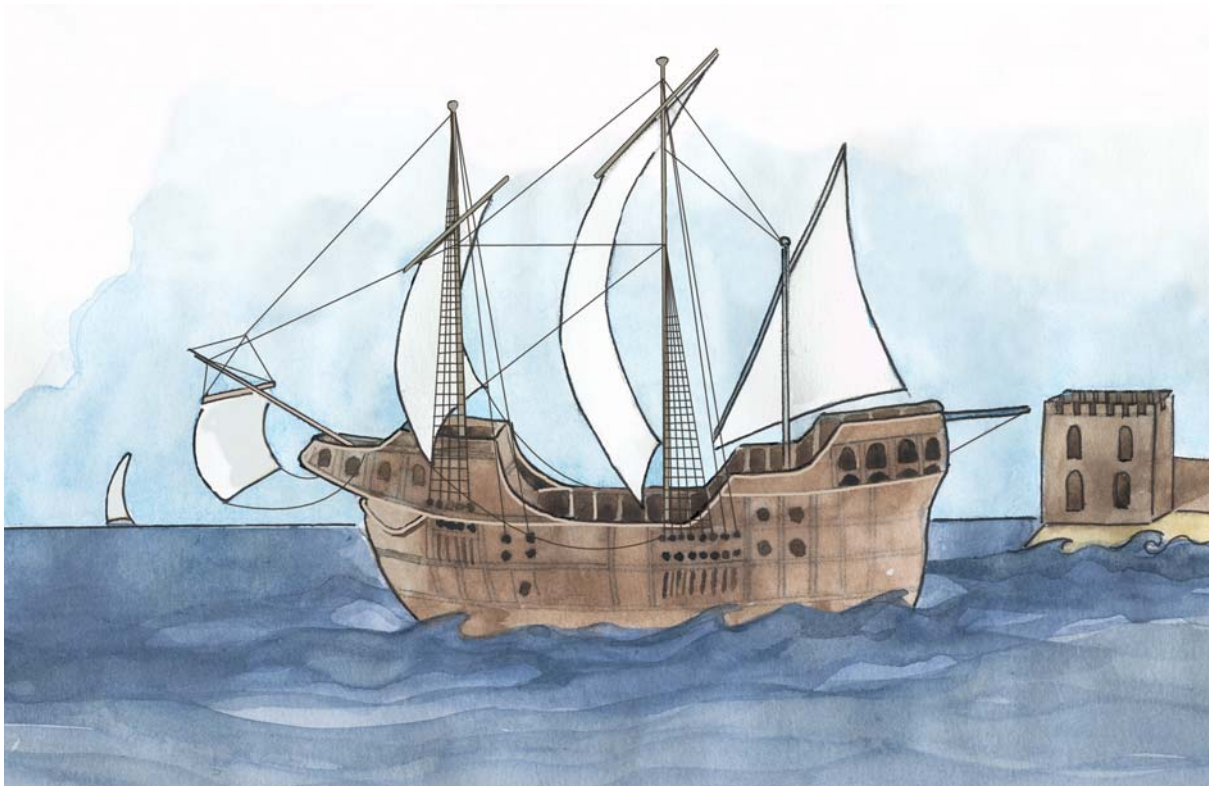


The portuguese galleons of the XVI century

The Portuguese galleons were large, heavy vessels of some 800 tons with a cramped space for about 100 men (women were prohibited from making voyages) between the crew, soldiers and passengers, as well as the storage area for merchandise.

They were three-masted vessels with turrets in the bow and stern as well as several bridges. They used bulky sails which had a cross painted on them. They would carry about twenty cannon along the length of both sides of the vessel. However, in spite of their imposing size, they were not very resistant and had only a life of some four or five years before becoming dilapidated and rotten. When Xavier first set off for India in the Royal fleet of five ships, one vessel sank on the journey and another, the Santiago, on which Xavier had travelled, sank within a few months of its arrival in Goa.

The speed of the lightest of the Portuguese ships was about 95 km. per day, faster than that of any of the natives' boats from The Moluccas, Japan, China or India which could only reach a maximum of between 50 and 70 km per day.





The monsoon climate

The tropical monsoon climate is one of the varieties of tropical climates with a dry season. Curiously enough the monsoon zone is found at the same latitude as the Sahara Desert.

This climate is characterized by its high temperatures, a wide thermal fluctuation and with intense rain concentrations in one season of the year, caused by the monsoon winds.

The monsoon is a seasonal wind which blows from the continent and from the sea by turns.

In winter, Southern Asia is whipped by the winter monsoon, coming from the North East this dry wind blows from the continent to the sea. The wind gets warmer as it moves further south.

The summer monsoon, on the other hand, blows from the South East and it is very humid because it moves across the Indian Ocean. As it moves north, it comes up against the mountains in the south of India (The Chillong Range) and rises higher. On rising it gets colder and it condenses and creates clouds, and this brings about the subsequent rain. This phenomenon is the reason why there are no desert conditions to be found in any part of Southern Asia.

This warm humid climate allows rice to be cultivated quite easily and this constitutes the traditional basic diet of the inhabitants of monsoon Asia.

Tropical cyclones

Tropical cyclones, also known as Typhoons in South-East Asia and as Hurricanes in Tropical America, are meteorological phenomena of extreme violence which affect parts of the rain tropics. Sometimes the winds will reach a speed of 200 or 300 km per hour in the form of whirlwinds and these are accompanied by torrential rains. They cause great damage to the country and communities wherever they pass through them.



The port of Cochin in the state of Kerala



Asia today

Asia has been, and continues to be, a very attractive continent for Europeans. Its dimensions are of an enormous scale: their peaks are the highest, their mountain ranges are impassable, their large rivers cause extensive flooding, etc.

Within its enormous territory, more than half of the world's population is to be found: 1,281 million in China, 1,050 million in India and 127 million in Japan.

Up to the XX century Asia has continued to live with its traditional way of life and moral customs which have always been the basis of its civilizations. Thus, Asian culture cannot be understood without knowledge of the foundations of its religious beliefs.



Market in Panaji, capital of the state of Goa



Hinduism

The India which St. Francis Xavier experienced was a mosaic of religions and beliefs just as can still be found today: Hinduism, Buddhism, Islam, Christianity, etc.

Without a doubt the most important of these religions is **Hinduism**, or Brahmanism, because of the profound role it has had on the social structure of India. **Buddhism** has also spread widely across Asia thanks to its open universal appeal.

Around 1200 BC Indoeuropean peoples invaded the north of India and they brought with them a wide variety of gods, which combined with the native gods and goddesses, has produced an extensive pantheon of Hindu deities, where **Brahma**, the supreme god rules over them all.

Hinduism, like many other religions in Asia, believes in reincarnation. After death, souls return to the earth time and time again, to become reborn in a new body. These successive reincarnations are always arduous and the final objective of the Hindu is to escape this wheel of reincarnations and become united with Brahma, who is eternal and immutable.

Hinduism entails a social system of castes. In other civilizations it is wealth or lineage which conditions the social hierarchy while in India it is religion. Brahma wanted just one single group to guard the doctrine and lead society: the **Brahmans**. Below them are three other groups, each one dedicated to a distinct activity: the **Shatriya** or warriors, the **Vaisya**, farmers or tradesmen and the **Sudra**, the serf class. Each group exists independently and they do not mix with each other.

Further below are the **Pariahs**, the untouchables, to whom all rights and respect are denied as they are seen as impure and outside society.

Working from these divisions, in an evolution of more than one thousand years a very complex system of castes of some 2,400 types has developed, depending on their greater or lesser state of purity.

Belief in reincarnation favours an attitude of resignation and acceptance of this unjust caste system. Inevitably, any person who does not lead an upright life is condemned to be reincarnated in an inferior life. Thus, belonging to a low caste is the consequence of immoral acts in an earlier life and a sign of culpability.

The Indian constitution, thanks to the inspiration of Gandhi, abolished the caste system. Nowadays, all citizens have the same legal rights, but traditional beliefs are not easy to change and they continue to hold a lot of sway in society.



Indian figure of St. Francis Xavier



Other religions

Buddhism

Buddhism is one of the fundamental religions and cultures in monsoon Asia. Although it originated in India, it has all but disappeared from this country and it has extended to the North (Tibet), The North-East (China and Japan) and to The East (Ceylon, Indochina, Malacca and Java).

At present it has some 800 million followers and its influence has become more pronounced in the western world.

Islam

It originated in Saudi Arabia, was spread by Muslim conquerors, initially across the desert lands of the northern hemisphere (Western Asia, North Africa, Iran) whose natural conditions were similar to its land of origin. Later it spread to India (Eastern and Western Pakistan), Indonesia and down into black Africa.



Hindu yoga man



EXERCISES

1. Briefly summarize the reasons for the discoveries.
2. Why do you think that spices were so important in this period?
3. Analyze the map of the Castilian and Portuguese routes, and comment on the situation of the Turkish Empire and the need to find alternative routes to the Far East. Notice also that Xavier made the same journey as the Portuguese sailors.
4. What did the Treaty of Tordesillas determine?
5. Look for information on the territories occupied by the Portuguese Empire.
6. Find out what important achievements were carried out by Marco Polo, Columbus, King Henry the Navigator and King Juan III of Portugal.
7. Describe what a Portuguese galleon of the XVI century was like. Check the illustration.
8. What is the scurvy?
9. On a physical map of Asia locate the principal mountain ranges, the highest mountains and the main rivers.
10. How does the climate of a region affect sailing on the high seas?
11. Make a short personal observation on the caste system in India.
12. What similarities and fundamental differences can you find between the Christian religion as preached by St. Francis Xavier and Hinduism?

6. The second voyage: to Indonesia (1545)

In Malacca
In the Moluccas
In Ternate

The port of Malacca
Indonesia today

In Malacca

At the beginning of September 1545, Xavier left India bound for Malacca. He arrived at the end of the same month after a voyage of 2,700 kilometres. From here he would later continue his travels past the large islands of Java and Sumatra and across the unending series of 4,000 islands of Indonesia, until he finally reached The Moluccas, some 6,000 kms. distant and not far from Australia. The crossing would take seven months in all.

In Malacca, just as in Goa, he gave himself up to preaching in the towns and villages and he would also translate the Christian prayers into the local languages wherever he went. In this case, he needed to learn Malayan, which it is said he learnt rapidly, for he seems to have had an extraordinary facility for learning languages, according to many who knew him.



Second voyage: from India to Indonesia

In the Moluccas

On 1 January 1546, he set off from Malacca bound for The Moluccas. The first stage of the journey, from Malacca to Ambon, the main island of the archipelago, took one and a half months. The expedition finally landed at the small settlement of Hatiwi, where they were given a warm welcome by the local natives and the Portuguese settlers.

The Moluccas were the main setting for Xavier's apostolic work. Over the next sixteen months he visited all the main islands of this archipelago and confirmed the Christians of the region in the true faith.

Tradition relates that on his visit to the island of Ceram, a land populated by head-hunters, he lost his crucifix during a storm off the coast. Finally landing on the beach, a crab is said to have come out of the water bearing the crucifix and returned it to him.

The continued existence of Christianity in these islands up to the present day is undoubtedly closely connected with the fact that the Saint had passed that way. In Ambon, the simple cathedral bears his name and his fame is well known to the Catholics there even today. The same may be said of Ternate, Seram or Morotai, other stopovers on his long voyage.

The island of Ambon has a perimeter of less than one hundred kilometres. In the time of Xavier the inhabitants consisted of a mixture of alfores (the original natives) and immigrant papues who had come from the east as well as Javanese who had come from the west. Different languages were spoken but Malayan was well established as the lingua franca. Xavier preached in the "seven Christian spots" in Ambon, that is to say, the seven settlements which had Christians living there.

From there, Javier visited this archipelago island by island, accompanied by young Manuel, the son of the chief of Hatiwi, who served as an interpreter.



The Moluccas

In Ternate

In a simple sailing vessel with oars Xavier arrived to Ternate after a short stopover on the isle of Buru. Ternate was the furthest outpost of the Portuguese colonies in the Far East, some 500 kms. from Ambon. It was July, 1546. The missionary was warmly received by the Portuguese colony. Captain Jordao de Freitas, whom Xavier had met in Goa three years earlier, was in command of this settlement.

Javier did not detain himself in Ternate. Within a couple of months he set off again on a trip to the Islands of Moro, nowadays called The **Morotai** Islands. More than twelve years had passed since the last priest had landed on these coasts. Xavier's predecessors had been killed by the natives.

"Many friends and faithful had beseeched me not to go to such a dangerous land and when they saw that their pleas would not avail, they gave me various antidotes against poison".

As a last recourse friends of the saint tried to prevent him from embarking on the boat to make the trip. Finally, he got his way and he landed on Morotai and began to preach the Gospel among the wild natives.

According to the saint, the natives were very backward: they neither knew how to read nor write; money, gold, silver, weights, measures, clothes, markets, were all unknown to them. The garbs of both men and women consisted of a *tjidako*, a short apron made from the bark of the tree.



Natives in a market of the archipelago



The port of Malacca

Malacca was at that time a grand Portuguese trading port, affluent and cosmopolitan, filled with sailing ships and full of activity. Xavier was in Malacca five times between September, 1545 and December, 1552. To a certain extent, Malacca served as a kind of headquarters for the Navarrese Jesuit while on his trips around the neighbouring territories of the Moluccas such as Macasar, Ambon and the Moro Islands. It was also from Malacca that Xavier set off on his final great mission; to bring The Gospels to China.

Malacca was a natural shelter from the fearful monsoons, which made it a superb setting for a commercial port. Here, European merchants mingled with others from Arab countries, India and China. It had a privileged strategic position in the Malacca Strait, an indispensable stopover for commercial trading between East and West. Its port welcomed ships with cargo of all kinds: cloth, tapestries, opium, incense, peppers, cloves and other spices, linen and cotton, carpets, steel, preserves, rice, gold, lacquer, ironwork, precious wood, camphor, silks and porcelain.

The strategic and commercial importance of Malacca led to its appropriation by the Portuguese in 1511 (Alfonso de Albuquerque) in order to serve as a base for the lucrative spice trade with The Moluccas. In 1580 the union of Portugal and Spain meant that Portuguese interests took on a secondary role. Later on, when the Dutch were fighting their War of Independence against Spain, they seized Malacca from the Portuguese in 1641.

Spices from the Moluccas

The most coveted spices were **cloves** and **nutmeg** and they were the primary motive behind the Portuguese expansion in Indonesia. These plants could not be grown in other climes. Cloves, for example, were only grown in Ternate, Timor and some neighbouring islands. Nutmeg was exclusive to The Banda Islands. There was a high demand for these spices in Europe and their trade offered lucrative yields.

Their commercial importance began to decline by the end of the XVII century because the demand for them fell and a way to grow the plants in other climes was discovered.



Cloves



Indonesia today

Indonesia is an immense archipelago which stretches from the coast of Malaysia almost as far as Australia. The motto of the Indonesian state is "Bhinneka Tunggal Ika", or "Unity in Diversity". And indeed it is an appropriate motto for the incredible diversity of this country made up of some 17,000 islands and with 220 million inhabitants. There are 300 ethnic groups who speak some 250 different languages. The country as a whole has an extension of 1,9 million kilometres and the population density is over 110 inhabitants per sq. kilometre.

Almost at the centre of this immense archipelago can be found The Moluccas. These consist of 999 islands of varied size, quite different from the rest of Indonesia in its fauna and flora and in its cultural traits. The population is a mixture of Austronesians and Polynesians. The richness of its fauna is astonishing; 265 species of bird alone have been catalogued, and 195 of these cannot be found in any other part of the world.

Francis Xavier's Letters

Xavier wrote 190 letters of which 108 have come down to us.

During his lifetime his letters were passed around Europe and they had a big impact among Christians there. From Pope Paul III and the cardinals of the Curia in Rome right down to the ordinary citizens in Portugal who had the letters read to them in their churches, and of course, they reached his fellow members of the Jesuits and even the Universities in Paris etc.

"Here in Goa I lodged in the hospital. I gave confession and communion to the infirm that lay there. So many came to confess that if I were tenfold I would have had to give confession tenfold. After I had finished with the infirm, I gave confession to the healthy that came to look for me during all the rest of the morning. In the afternoon I would go to the prison to give confession to the captives, explaining to them by what means it was necessary to make confessions..."

"...in these parts there are no Portuguese, for here the land is barren and poor. The Christians of these lands, for lack of guidance and instruction in our faith, know little more than to say that they are Christians..."

in these lands, when I arrived I baptised all the young who had not been baptised so that there were a great multitude which I baptised...when I arrived in these lands the children would not give me time to pray and say my offices, nor eat nor sleep, but would insist that I teach them some prayers..."

Extracts from letters of St. Francis Xavier

EXERCISES

1. Locate on a map of Indonesia the trip made by Xavier which is narrated in this chapter.
2. Why is Malacca a strategic port?
3. Name the spices that you know.
4. Besides spices, what other products are imported and exported from The East?
5. Once you have read this chapter point out the most remarkable event and give the reasons in your own opinion.

7. Third voyage: to Japan (1549)

Return to Goa and and journey to Japan
His apostolic work in Japan (1549-1551)
Francis Xavier's legacy in Japan

Shintoism
Buddhism
Japanese art
Japan today

Return to Goa and journey to Japan

From Ternate Xavier returned to Ambon in order to travel to Malacca and from there to Goa, in India. He embarked on the ship, *La Banda*, a royal vessel that lay in the port of Ambon. The expedition sailed in a north-eastern direction on the high seas until it sighted the isles of the archipelago of Timor and it continued from there along the coasts of Flores, Bali, Java and Sumatra until it finally arrived in Malacca at the beginning of June 1547.

A Portuguese ship, caught in a typhoon, had accidentally discovered the land of Japan. This was the famous Cipango which Marco Polo had seen. The Portuguese sailors saved the life of a Japanese man called Yahiro, pursued by the law of his country. This man was very intelligent and open to new experiences. He heard about a great European priest who was to be found in Malacca and he wished to meet him. This meeting (1547) and the friendship which arose from it, was what awoke in Xavier a desire to travel to Japan.

Xavier returned to Goa to consolidate the work completed up to then and to prepare for his trip to Japan. He set off on 15th of April, 1549. Two Spanish Jesuits accompanied him, Father Cosme de Torres and brother Juan Fernandez, as well as Yahiro and two servants.

However, in Malacca it was difficult to find a vessel. All the ships wished to winter on the Chinese coast so that a whole year was lost in the interval. Finally, Xavier resorted to using a junco vessel which belonged to a Chinese pirate who had agreed to carry him. The vessel sailed round the coasts of Indochina and China in the midst of storms and typhoons (it was the monsoon season) and evading other pirate vessels, they finally reached Kagoshima.



From Malacca to Japan

His apostolic work in Japan (1549-1551)

Japan had a history and civilization going back thousands of years. It was an island country which was protected from foreign contact by the sea which surrounded it. In the middle of the XVI century it had little or no contact with other countries, except China and even this was of a limited nature. It had a refined culture and it observed both the Buddhist and Taoist religions. There were large monasteries where the bonzos acted as both religious instructors and as intellectual advisers.

Since 1467 Japan had been immersed in political and military turmoil. The authority of the emperor was merely nominal and the real power was wielded by a *shogun*, a type of chancellor or governor. But power was not centralized and many parts of the country were ruled by feudal lords, the *daimyos*. There were some two hundred of these lords, although the real power lay with about 20 of them.

The feudal anarchy which reigned in Japan weakened the country but this situation favoured the spread of Christianity and the reception of foreigners as many of the daimyos wanted to obtain weapons and other products from the Portuguese. For this reason they welcomed the missionaries and merchants, particularly in the coastal regions.

On 15th of August, 1549 Xavier and his companions reached Kagoshima, the most southerly port of the island of Kyushu, one of the four large islands which formed the archipelago of Japan. The city of Yahiro served as gateway for Xavier and his group. After obtaining permission from the daimyo of Satsuma, a man called Shimadzu, they remained one whole year in the region of Kagoshima.

Xavier faced a new challenge in Japan. This race was of a higher moral and intellectual standard than any other he had met up to then: "The Japanese have the highest moral sense of any infidels that I have ever seen and they are so desirous of knowledge that they never leave off from asking questions and discussing all that we tell them." Xavier had begun by preaching in the streets but soon he preferred the more personal approach of talks and arguments in the houses of the people. Here he began to appreciate the depth of the Japanese soul. Conversions were made slowly but convincingly, the fruit of intense debate and discussion. After one year he had converted 150 souls in Kagoshima, including the family of Yahiro. He also converted 15 residents of the neighbouring castle of Ichiku, family members of the reigning lord of the area.



A map of Japan

His apostolic work in Japan (1549–1551)

Xavier spent three months on the small neighbouring island of Hirado (August-October, 1550) and formed a small community of about a hundred new Christians there.

The next stage of his mission took in the island of Honshu, the largest in Japan and seat of the central institutions. He spent almost a year there between November, 1550 and September, 1551. Xavier wished to reach the heart of the country. He headed for Yamaguchi where he preached during one month and he was received by the daimyo, Yoshitaka, although with scant success. In the middle of December he decided to go to the capital city, Miyako or Meaco (present-day Kyoto) with the aim of getting permission from the Emperor to allow him preach all over Japan. It was a tough journey, in the heart of winter, by sea and by land, putting up with intense cold and snowfalls among other dangers. The end result was a great disappointment for he found the city in ruins and he failed to get an audience with either the Emperor or the shogun. Disillusioned, he returned once more to Hirado.

He returned to Yamaguchi and had an audience with the daimyo, Yoshitaka, to whom he gave presents which had been brought from India as gifts for the emperor. He was given permission to preach the Gospel and the feudal lord conceded the right to allow his subjects to be converted to Christianity, should they so wish. After five months of intense apostolic work he managed to convert about a thousand people, who went on to form a fervent Christian community in Yamaguchi.

In September, 1551 Xavier left Yamaguchi and returned to the island of Kyushu, where another daimyo, the great feudal lord of Bungo, Otomo Yoshisigue, had expressed his wish to become a Christian, although he did not do so until 1578. A Portuguese vessel which had landed there brought him news from India and in November, 1551 he boarded this vessel in order to return to India.



The modern church of St. Francis Xavier in Yamaguchi

Xavier's legacy in Japan

Over the following years Christianity grew rapidly, so that by 1570 the number of Christians reached a figure of 30,000. From 1587 onwards, persecution of the Christians began and this would continue over the next two and a half centuries. During the Tokugawa era, the shogun re-established order in the empire and the country sealed itself off once more from the outside world. The Christians were brutally persecuted. In 1597 the 26 martyrs of Japan were executed in Nagasaki, headed by St Paul Miki. At the beginning of the XVII century the persecution got worse and all missionaries were expelled and Catholicism was banned. More than 5,000 Christians died over the next half century. Many Christians kept their faith in secret and passed it down from generation to generation until they finally recovered their liberty of expression in the period 1865-1873.



The tower of the church of St. Francis Xavier behind Buddhist temples



Shintoism

Shinto is the majority religion in the country and it is exclusive to Japan. Its philosophy has had an influence both on the national history and on the character of the people. It is known in Japan under the term *Kami-No-Machi*, the way of the Gods, and it has its origins in the tribal myths of ancient Japan when the people thought that they were the only inhabitants of the Earth and believed themselves to be descendants of the gods.

The followers of shinto pay homage to the spirit of the god, Kami, who is believed to be present in all things. The minor gods are the local Kami, where each one protects a particular village or town as well as the crops and fields of each family. The supreme divinity is the sun goddess Amaterasu, venerated in the imperial temples of Ise in the Peninsula of Shima, in Honshu. Here dwell the spirits of all the emperors that reigned in Japan.

The shinto temples - known as *jinja* - can be found all over Japan. At the entrance to each temple there is a water font where the faithful can wash their hands and rinse out their mouths before making their offerings. Access to the *jinja* is easily identified thanks to a doorway -called *torii*- formed by two vertical beams and two horizontal ones and flanked by two statues which represent a beast which is half lion, half dog. One of the figures has its mouth open while the other has its mouth shut. They symbolize the sounds "Ah" of birth and the "Mm" of death. Visitors to the temples pass between these two statues which remind them that the distance between life and death is very short.

No sacred scriptures or any type of writing exist for this religion. Its rituals and ceremonies consist in receiving the blessing of the gods for specific events and activities. These blessings form part of the daily life of the Japanese and are dispensed by shinto ministers who wear long robes and high caps of lacquered silk. This style of dress has not changed in over a thousand years.



A painted folding screen which shows, below on the right, a group of Franciscans and a group of Jesuits

Opposite page: The Buddhist temple of Kiyomizu (pure water) in Kyoto



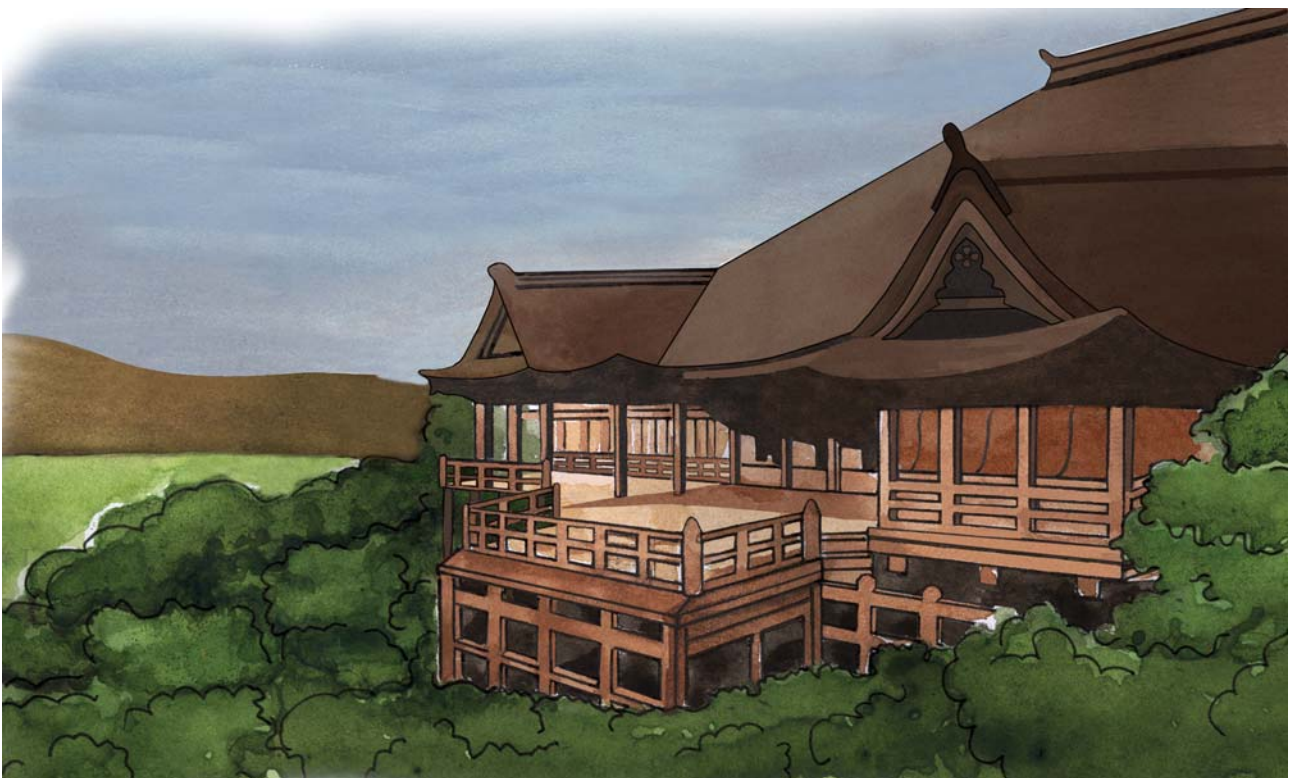
Confucianism, which reached Japan by way of Chinese trade merchants, had an important influence on Shinto beliefs. These influences can still be seen in present-day Japanese society. Confucianism is an ethical code which stresses loyalty to one's family with the father as its head as one of its most important tenets. This idea, along with the Shinto belief that the spirits of the dead continue to live, gave rise to the Japanese patriarchal tradition of paying worship to one's ancestors.

The emperor, as a *kimi* (living god) received homage from the people as he was both the symbolic father and the literal father of the family that made up the Japanese race. These beliefs remained firm right up to The Second World War where many squadron pilots sacrificed their lives in suicide attacks to defend the life of their emperor.

Part of this religious influence can still be felt in the patriarchal attitude of the Japanese businessman towards their workers and in the loyalty that they receive in turn from their workers.

It is notable how Shinto beliefs are not an obstacle in admitting other religious beliefs. In many houses in Japan it is possible to see a Shinto offering to one's ancestors side by side with a Buddhist statue or a Catholic crucifix.

Shinto, which stresses the basic purity of all things, served as a blossoming bud for the assimilation of Buddhism. Both schools of thought have remained detached, but both are simultaneously followed by most Japanese. In fact, many Buddhist temples contain a Shinto temple inside their precincts or are built close to one. The Japanese make use of the rituals of one or other of these religions on those special occasions in their lives. Thus, for example, marriage tends to be a Shinto ceremony while funerals are usually Buddhist.





Buddhism

Religion in the Far East means above all meditation and norms to follow in daily life. For that reason, its influence in society has been very notable. Brahmanism has shaped the social organization of India while Confucianism has been a constant in the political life of China.

Among the variety of eastern religions Buddhism holds a special place. It is one of the great religions in the East. It began in India, where its founder, Siddharta Gautama was born and where he was known as Buddha. He lived in the sixth century BC and it is very likely that he was a royal prince from Nepal. He preached his ideas around the area of the central basin of the Ganges River.

Nowadays, Buddhism has largely disappeared in India but it has extended throughout Ceylon, Burma, Thailand, Cambodia, Laos, Tibet, Vietnam, China and Japan. There are some 800 million followers in the world.

The Buddhist doctrine rejects all knowledge that does not lead directly to salvation, that is to say, that leads to the liberation of the reincarnation cycle. According to Buda, what takes living creatures from reincarnation to reincarnation is the desire, the wish to live. If man can kill all desire in himself, even the wish to live, he does not become reborn and he enters nirvana. For the Brahmins the word nirvana stands for the fusion of the individual soul in Brahma, the supreme god, the ultimate stage of existence.

Japanese art

The main characteristic of Japanese art is defined by this sentence from the philosopher, Suzuki Daitetsu: "Beauty is not in the form, but rather in the significance which this encloses."

According to Fernando García Gutiérrez S.I., the general characteristics of Japanese art, which repeat throughout all the different periods of its history in one form or another, are the following:

- An intimate connection between art and nature where the latter is often the expression. Nature is not copied, but rather the essential elements of the beauty therein are taken and reproduced in a simplified and abstract form.
- Simplicity and an essential simpleness which comes from the same connection with nature and which gives rise to the use of abstract forms.
- A tendency towards decorative forms: richness of composition which has a rhythmic character and a chrome clarity.
- A great facility for assimilating outside styles and trends until it they become singular and with their own personality.

A good example of Japanese art in Spain is the Yamaguchi Park, in Pamplona, and the pictorial works on exhibition in the castle at Xavier.



Yamaguchi Park, Pamplona



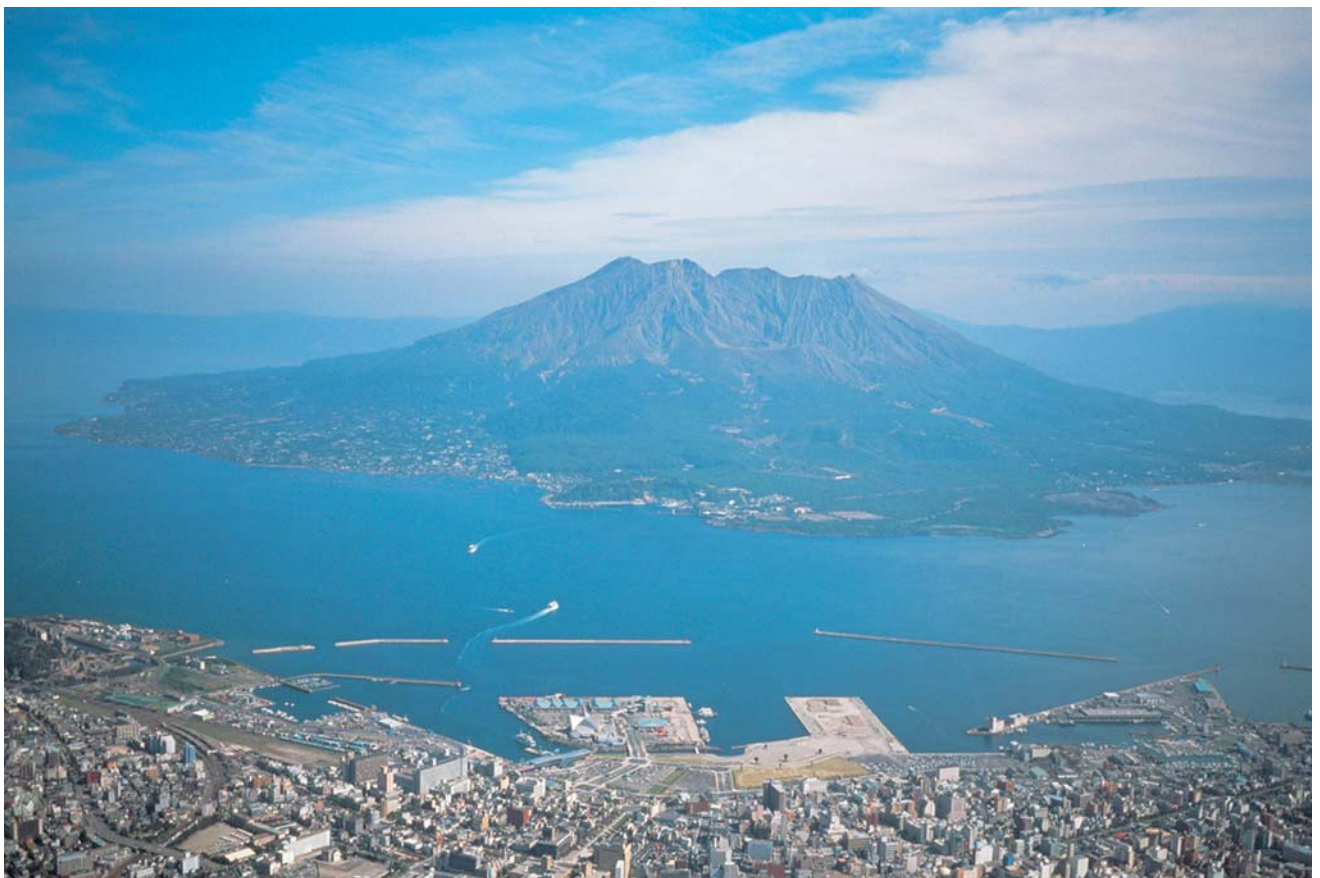
Japan today

Japan, an archipelago which is situated near the coast of continental Asia is one of the most populated nations of the world. There are 127 million inhabitants within an area of 378,000 sq. km. This works out at 335 inhabitants per sq.km. As there are many forests and mountains this means that the concentration is much denser in certain urban zones. The capital, Tokyo, has more than 8 million inhabitants and within its periphery there are some 31 million people. Another 11 cities contain populations of more than one million people.

Japan has the oldest monarchy in the world. The present-day democratic constitution was set up in 1949 with important new reforms after the defeat suffered in The Second World War.

Since then the industrialization and modernization of Japan has been even more rapid ever since the initiation of industrialization in the period of Era Meiji, 1867. In the year 2000, Japan made up 15% of the gross national product (GNP) of the world and its rent per capita was close to 25,000 dollars. It is the third economic world power after The USA and Europe.

Its singularity lies in the fact that its way of life is closer to that of The USA and Western Europe than to its neighbouring countries in Asia, although it also manages to conserve the essence of its traditional civilization.



Aerial view of the city of Kagoshima; in the background, the Sakurajima volcano



EXERCISES

1. Explain the stages of Xavier's preaching in Japan and what characteristics made it different to his work in other countries.
2. How do you think Japanese religious principles have influenced the workplace?
3. What distinctive aspects does the Yamaguchi Park in Pamplona have in comparison with other public parks?
4. Compare a Japanese painting with a European one from the same period and comment on the differences you can find.

8. Fourth voyage: to China (1552)

Return to Goa

Journey to China

Francis Xavier's death

Funeral rites

Climate and environment in China

Confucianism

Return to Goa

In November, 1551 Francis Xavier leaves Japan and takes ship to return to India. On the way, the ship stops off for a few days in the small Chinese island of Sancian.

Xavier finds the Santa Cruz galleon moored there. This ship belonged to an important Portuguese merchant, Diego Pereira, who was a friend of Xavier's.

On reaching Malacca, he finds numerous letters awaiting him, including one from Ignatius Loyola which informs him that he has been named as Provincial of the Company of Jesus in the Far East. Having received this news, Xavier continues his journey to India and in February, 1552, he arrives in Goa where he is given an enthusiastic welcome because he had been feared lost or dead in Japan.

The idea of preaching in China had been deliberating in Xavier's head ever since he arrived back in Goa, as he believed that this could be the first step that could lead to the conversion of Japan. The Japanese had a lot of respect for China and as Xavier himself said in one of his letters: "...I hope to go to China to do our Lord's work which can be done as well as in Japan because, when the Japanese know that God's word has been received by the Chinese, they will undoubtedly lose the respect that they have for their sects." And so he decided to organize a trip to that great empire.



From Malacca to Sancian

Journey to China

He managed to convince the Viceroy in Goa to send an official diplomatic mission to China in the name of the King of Portugal. This was the only way a Portuguese vessel could dock in a Chinese port. The diplomatic mission set off from Goa on 17th April, 1552. Xavier travelled as the Pope's legate and Apostolic Nuncio for the Far East. Diego Pereira was appointed as the ambassador of the King of Portugal.

On reaching Malacca, they found the city suffering from a severe plague epidemic and they detained their journey in order to administer to the infirm. Thirty-six passengers alone from the vessel in which Xavier was travelling died as a result of this plague.

Diego Pereira arrived in the middle of June with his vessel Santa Cruz loaded with pepper. Everything was now prepared to sail to China.

However the diplomatic mission strategy was completely thwarted when the captain of the fortress, Alvaro de Ataide, became jealous of the recognition given to Diego Pereira. The former had been designated "Captain of the High Seas" by the Viceroy and he ordered his soldiers to put Xavier's ship out of action by taking away the rudder, the mast and the sails.

Eventually, after much argument, it was possible to get the parts restored to the vessel. Ataide allowed the ship set sail from Malacca on the 17th July, but without the status of an official diplomatic mission. This meant it would be almost impossible to land in China. From the port of Singapore, the vessel sailed directly to China and they reached the small island of Sancian, just off the Chinese coast, in September.

The saint spent three months on the island, without being able to leave it. The Chinese merchants refused to carry him to the mainland for fear of repercussions (all foreigners were prohibited from entering China). Finally, Xavier got in contact with a merchant from Canton who, bribed with 200 coins, agreed to carry him to his city. Faced with the danger and insecurity inherent in the trip, even his best friends and collaborators abandoned Xavier one after the other.

Francis Xavier's death



A Chinese painting showing the death of Francis Xavier

As he waited for the vessel which would take him to the mainland, Xavier caught a severe bout of pneumonia which penetrated his chest. He suffered from high fever and became very weak. He was administered several blood-lettings which failed to cure him. On the 21st November as he celebrated mass, he fell unconscious. The fever worsened and he began to suffer distress and nausea. At times he would lose all sense of reality and become delirious.

Finally, Francis Xavier died in a makeshift hut on the beach of Sancian with only the company of his faithful Chinese friend, Antonio. It was the early morning of the 3rd of December, 1552. He was 46 years old.

Funeral rites

The day after his death Xavier was buried on the island. His body was sprinkled with lime and put into a wooden coffin. Two months later, in order to take the body back to India the coffin was unearthed and his corpse was found to be uncorrupted. The body reached Malacca on the 22nd March, 1553. After it had lain for some days exposed to the public, it was buried once again in the Jesuit Church of Santa Maria del Monte.

In June 1553 Ignatius wrote to Xavier requesting him to return to Europe. Not until 1554 did the news reach Europe that Xavier had died.

Goa adamantly reclaimed the body of the saint and in December, 1553 the coffin was taken to India on the vessel of a devoted follower.

In Goa thousands of people attended the funeral and he was once again buried. Later, the body, still uncorrupted, would be taken to the Church of Bom Jesus in the same city and here it has remained up to the present in a magnificent mausoleum.



The primitive tomb inside the church of Sancian



Climate and environment in China

The temperate climates, situated between parallels 30° and 60° of the two hemispheres, are so called because they have neither the continual heat of the tropics nor the constant cold of the high latitudes. Among its diverse environmental climates, two types stand out:

- The climate of the western front of the continents, called Mediterranean.
- The climate of the eastern front of the continents, called the Chinese type.

The climate of the Chinese type can be found in the Northern hemisphere in the climate of the Southeast of the United States, Central China and Southern China as well as in a large part of Japan. In the Southern hemisphere, it can be found in places like Uruguay and the humid Pampas plains in The Argentine, in South Africa and the Southeast of Australia.

It should be remembered that Southern China is at a latitude where, in other parts of the world desert areas can be found, such as the northern part of The Sahara or Saudi Arabia.

The summers are hot and humid and the winters are mild and wet. The winter rains are due to depressions which come from the west just as occurs in The Mediterranean. These depressions move along the valley of the River Yang-Tsé and reach as far as Japan.

The influence of the continent means that in summer there are days of intense heat while in winter there are fluctuations of intense cold.

Chinese vegetation

Vegetation is made up of both tropical species and temperate species. Bamboos, palm-trees, trees and bushes of laurel (magnolias, camellias, tea shrubs) mix with leaf-shedding trees (oak, beech-trees, chestnut-trees,) along with the coniferous trees (pine trees and fir trees) of the temperate zone. This mixture of wood is much denser and solid than the Mediterranean wood because it does not suffer a long dry season as the Mediterranean does.

Sancian

Sancian, nowadays known as Shangchuan, is a small sloping uninhabited island, lying about 10 km. off the Chinese mainland. Here, in the past, Portuguese and Chinese traders would meet secretly to trade their goods. A line of huts made from straw and tree branches lay along the beachfront to provide shelter for the traders. In one of these, St. Francis Xavier died.

The island can be reached by boat from the city of Tanshian, which lies at a distance of about two and a half hours from Canton.

The beach at Sancian, where St. Francis Xavier died on
3rd of December, 1552





Confucianism

Confucius (551-479 B.C.) is the father of traditional Chinese morality: a respect for one's ancestors, obedience, duty, etc. According to its doctrine, the supreme good is virtue and not gratification. And that is attained through instruction, to which he gave such importance that he stated that it was the first duty of any good government to extend it.

Confucianism confers a pre-eminent position to the erudite or mandarins; government by the wise. It is the erudite, the cultured people who can discuss and discover meaning in the norms of Confucianism for the good implementation of government. Over the following centuries, these men would occupy posts of responsibility. In a country of uneducated peasants all the decisions would be taken by the mandarins. They would set the taxes, administer justice, maintain the reservoirs, water supplies and the drainage systems etc.

Confucius argued for the need to educate the common people, but Chinese writing, where each idea is expressed by a different symbol, required familiarity with some 5,000 symbols in order to be able to read or express oneself in writing. Learning was long and difficult and only the rich could afford to do it. Thus, society was always led by the privileged factions of society as they were the ones with the money and culture.

Another fundamental idea in Confucianism is obedience to one's parents. This is seen as a sacred duty, as is reverence for one's ancestors. Women are wholly subject to the male. Family is considered the basic stem of society.

A paternalistic state, led by the wise, a family united by sacred obligations, respect and tradition, courtesy as a fundamental norm of character. All these are basic features of the social history of the Chinese. This was the heritage which this great thinker of 2,500 years ago bequeathed to his race. His word, coveted by his devoted disciples, came down almost intact to the revolutions of the XX century, which would finally transform a society, which had always accepted the passing ages without seeing any need for change.

EXERCISES

1. Explain why St. Francis Xavier wanted to enter China. How did he plan the trip and what difficulties did he find?
2. Describe the likely weather conditions on the day Xavier died taking into account the geographical situation of Sancian.
3. Mark down on an outline map the regions which had a Chinese type climate.
4. Can you remember the characteristics of the continental climate and its factors?
5. Xavier was 46 years old when he died. Study the causes of death in the European population in the XVI century and investigate the advances made in comparison with earlier centuries.
6. Of what illness did St. Francis Xavier die? What modern medicine would have cured him?

Epilogue: Xavier today



A universal Saint

The life and work of St. Francis Xavier made an overwhelming impression on the Church and society of his day. While he was still alive, his letters were already spreading like wildfire across Europe. They were read by popes, kings, universities or used in sermons by preachers in both great cathedrals and humble churches.

The passing of time only served to magnify his figure and augment his influence. No sooner had he died than his saintliness was perceptible all over The Far East. He was beatified in 1619. On the 12th of March, 1622 pope Gregory XV proclaimed him a saint along with three other spanish figures, St. Ignatius Loyola, St. Theresa, St. Isidro Labrador, along with one italian (St. Philip Neri). These were the saints of The Counter-Reformation and of The Baroque.

St. Ignatius and St. Francis Xavier were the two models, the two columns on which the image of the Company of Jesus was based, even though they already had other saints and beatified members.

St. Francis Xavier is the best known and most studied of their saints. More than 3,000 works, articles and books have been published on his person. Over a thousand books have been published which make reference to him or which are related to him.

The fame and the devotion which surrounded Xavier found expression in art. From geniuses of painting and sculpture such as Zurbaran, Murillo, Gregorio Fernandez, Martinez Montañes, Goya or Van Dyck, down to modest local artists, all chose his image as a theme for their paintings, etchings, prints, etc. Many of these works would have been commissioned and this shows the extent of his influence as they come from widespread areas and centres of power as well as from remote places.

The profound impact of St. Francis Xavier can also be measured in a singular way: he is the only saint of modern times whose surname and birthplace -Javier- are used as a common first name for many people. This desire to imitate him meant that from the XVIII onwards more and more males were given his name as their first name.

Patron of the missions

From the XVI century onwards, the Catholic Church affirmed as one of its basic tasks the aim of extending the faith beyond Europe and over the whole world even as it was being discovered. In this way the Church would become truly universal.

For this purpose missions were set up and missionaries were sent to America, Africa and Asia. Xavier served as a model for all of them. In 1748 the Pope named Xavier patron of the Far East.

In 1927 Pius XI proclaimed him patron of all the catholic missions. In 1952, Pope Pius XII named him Patron of Tourism.

Cathedrals and temples raised in his honour can be found in India, Japan, America and Canada as well as many types of institutions and schools.

Patron of Navarre

The Council of Navarre named St. Francis Xavier patron of Navarre as early as the year 1622 and this was endorsed by the National Parliament in 1624.

St. Francis Xavier became a symbol of identity for Navarre and for the Navarrese people. Thousands have borne and bear his name within the Province where Xavier is the most common first name for males in Navarre.

In 1985 a Local Government Law made the birthday of the saint, 3rd of December, the Day of Navarre. The Parliamentary Bill stated in its preface to the Bill that "the saint was a renowned example of human and intellectual searching, of a powerful and committed will, of a brave and eager spirit ready to go to the most distant spots on Earth. Saint Francis Xavier is the prototype of the Universal Navarrese who is open to the cultures and civilizations of the whole world and who is admired, even today, by communities from many different places around the world."

The "Javierada"

The restoration of the castle in Javier begun in 1892 and it was gradually converted into a sanctuary dedicated to St. Francis Xavier. The development and improvement of roads, along with the advances made in the means of transport, helped to make the site a popular spiritual centre all through the XX century.

The principal annual expression of this devotion to the saint is The "Javierada", a pilgrimage that the pilgrims make by walking to the castle at Javier from their respective towns and villages in Navarre. It culminates in the prayer of the "Via Crucis" along the last eight kilometres on the stretch between the town of Sangüesa and Javier, and in the celebration of a mass in the open air in front of the castle. This pilgrimage is celebrated annually over two consecutive weekends in March, the first of which always takes place between the 4th and the 12th March, coinciding with the "Novena de la Gracia."

EXERCISES

1. Write out an account given by some person from your town or city who regularly walks the annual "Javierada" and make some personal comments on the explanation.
2. Write a short account on what has been the most striking aspect of what you have read in this book.



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In this book which we have brought out, *The World of Francis Xavier*, this enthralling period is examined through the different stages in the life of Francis Xavier. We follow his travels from his departure from the family castle of Javier all the way to Japan.

The information is organized at two levels: the life of Francis Xavier, where we follow his steps in Europe and Asia and the world of Francis Xavier which examines the most important aspects of his age and the places he visited.

We hope that this book will provide readers with a clearer vision of the XVI century and help to give an insight into one of the most important figures in the history of Navarre.