



เจ้าเนาวคทมาชเหตุ

เรื่องอังกุตไทยไปกรุงโรม ครังที่ ๒

ในแผ่นดินสมเด็จพระนารายณ์มหาราช

ก

หนังสือนี้เป็นสมบัติของ

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# ตำเนาจดหมายเหตุ

เรื่องส่งทูตไทยไปกรุงโรม ครั้งที่ ๒

ในแผ่นดินสมเด็จพระนารายณ์มหาราช

พระเจ้าฟ้างรอง พระองค์เจ้าอภัยนันทราช  
โปรดให้พิมพ์ในงานพระราชทานเพลิงพระศพ  
พระเจ้าฟ้างรอง พระองค์เจ้าทิพยาลังการ  
ณพระเมรุวัดเทพศิรินทราวาส

บวอก พ. ศ. ๒๔๗๕

พิมพ์ที่โรงพิมพ์สยามพาณิชย์การ ถนนสี่ลม พระนคร

## INTRODUCTION.

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In the year 1930, His Royal Highness Prince Damrong, while on a tour in Europe, called on His Holiness Pope Pius XI at Rome. His Holiness kindly had copies of the records relating to the second Sinese embassy to Rome, during the reign of Somdetch Phra Narayana the Great, made and presented to His Royal Highness.

On his return to Bangkok, His Royal Highness got the Salesian Fathers, established at Rajburi, and Father Chorin of Bangkok, to translate these records into English. Phya Indramontri also helped in the translation. Finally the records were presented to the National Library.

This year His Majesty the King was graciously pleased to order the cremation of the remains of some princes and princesses at the Debsirindr monastery. H.R.H. Princess Abbhantripaja, in preparing for the cremation of the remains of H. R. H. Princess Dibyalankar, a younger sister, desired to have a book printed in memory of her royal sister and sought the advice of H. R. H. Prince Damrong

who was then at Hua Hin. His Royal Highness suggested the choice of this book which met with Her Royal Highness' approval. At Her Royal Highness' request this Institute translated the records into Siamese from the English version, and submitted the translation to Her Royal Highness for publication in the form of the present book.

The Royal Institute,

15th. March 1933.

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**I**

**Philippus Bonanni Soc. Jesu.  
MEDALS OF THE POPES**

from Martin the Fifth up to the year 1699.

**SECOND VOLUME**

Printed at Rome

by

**DOMINICUS ANTONIUS HERCULIS**

**1699**

**Pages 779-783**

**Remarks on medals No. 50 & 51**

**From the photo-plate: page 737**

and

**Reproduction of both faces of these two medals**

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**COINS OF INNOCENT XI.**

(Medals Nos. XLVIII, XLIX, L are omitted as not concerning Siam ).

LI. LII.

**VENITE, ET VIDETTE OPERA DOMINI.**

*(Come and behold ye the works of the Lord.)*

There are medals with the same inscription, taken from the

PSALM XLV: Venite et videte opera Domini (come and behold ye the works of the Lord). They are those pointed out by the following inscription found on a tablet inside the coffin of Pope Innocent which runs,

**“PATERNALLY EMBRACING IDOLATRY,  
IN THE PERSONS OF THE LEGATES FROM SIAM  
AND TONKING  
PROSTRATED AT HIS FEET,  
HE INVITES IT TO FAITH.”**

The same things are expressed by both the medals, where we see a Father of the Society of Jesus prostrated before the pontiff's feet together with three noblemen of the court of the King of Siam. In fact, amongst the many events which gave splendour to the pontificate of the most holy father Innocent XI, no little importance

seems to have been given to the embassy sent, towards the end of the year 1688, to the Pope by the king of Siam, who, beyond the Ganges, has most extensive dominions and overflowing riches, and who, a monarch so great, although his dominions are far distant and is separated by a different religion, deemed it politic to seek the friendship of the Apostolic See, thus rendering her a glorious honour. From a short narration of it, it will appear how the events took place.

Father Tasciard, a Frenchman of the Society of Jesus, who some years ago went together with some alumni of the same society to spread there the seed of the gospel, may rightly be called the author of this legation. The success of the mission owes something to the co-operation of Lord Constantine Phaulkon, a Greek by birth, for some time a follower of the errors of Protestantism but later on won over to the Catholic religion through the work of a member of the society. This man was exercising a profound influence in the kingdom of Siam where, though an unknown foreigner, through his good qualities and natural gifts secured to himself in a wonderful manner the affection of the king and became possessed of great riches and to hold the first dignity at court. By means of this man, Father Guido and his companions insisted, with earnest efforts and solicitude, to conciliate the king and gain his favour to induce him to make a covenant of friendship with the Roman pontiff, so that



an easier way would be opened to the gospel in those regions.

Their desires and industries did not fail to be successful. In fact the king, moved by the reasons they gave him, took the counsel seriously: he sent to Rome a mission with letters and gifts to conclude the negotiations. But after waiting a long time and, having no news about this mission, who perhaps had been prevented by a wreck or some other accident (as we may suppose) he resolved to appoint a second embassy, choosing Father Guido Tasciard as the one who should preside over it before the holy pontiff. He commanded three other officials (who are called mandarins) to accompany him. They would give more splendour to embassy and though bound by their fatherland's superstitions, they would bear testimony for the king's goodwill towards the vicar of Christ. To these were added some Catholics of the kingdom of Tonking, who are used to give long and diligent instructions to their fellow countrymen on the Christian doctrine. To the benevolent earnestness of the pagan king, the most holy father Innocent XI replied according to his love which fully embraces the whole world. Having heard that the legate and his retinue had already entered Europe, he granted them full permission to come to see him. Meanwhile he gave orders to prepare at his own expense a lodging in the buildings next to the Apostolic palace, the QUIRINAL, which had been raised as a splendid monument of his liberality, by

Cardinal Anthony Barberino and destined by him for the novitiate of the Society of Jesus. To this place Father Tasciard was taken from Civitavecchia by the Most Illustrious Lord Cybo, secretary to the Congregation of Propaganda, because with only one of his suite he had preceded his companions by land.

On the following day, as soon as the ships brought the others to the Tiber's banks, they were carried to their lodgings with great show of coaches and suite, and, for the whole time of their stay in the city, they were splendidly treated at the expense of the pontiff. But if they had not had the opportunity of venerating the pontiff, they would not have had reached the final goal, the object of their long voyage. After some time had elapsed, a day was appointed for the reception of the embassy. The renown of the embassy and the novelty of the event greatly excited the curiosity of the people. On the day a great crowd assembled at the Quirinal. The legate and his suite reached the entrance hall of the pontiff's palace, passing through the multitude flocking from all parts, riding in coaches placed at their service by the Most Eminent Cardinal Cybo. They had not to wait, since, at the bottom of the stairs, they were received, with due ceremonies, by the Most Illustrious Mgr. Vallati, auditor of the same cardinal. Thence they ascended to where the audience was to take place. With the captain of the Swiss Guards at the head, Father Tasciard, Extraordinary Envoy of the king, advanced

together with the Most Illustrious Cybo. Behind them there came the first mandarin, carrying a casket with a silver emblem in which was placed a golden urn with the king's letters. The other two mandarins came last accompanied by their retinue, they carried gifts covered with attalic cloth, one of which was from the king, the other from the chief of the royal ministers, Constantine Phaulkon. All wore, after their country's fashion, a tunic of damask reaching their knees and another purple one over it, just a bit longer (as you can see in the medal). They had a turban culminating in a cone girded by a golden ring in the way of a crown, three inches (fingers) width. Similarly they were girded by golden belts, and at their sides they wore daggers with golden hilts. With such display and pomp, they came in the presence of the pontiff, sitting high on the throne and surrounded by eight purple robed princes of the Church. The envoy made three adorations according to the rite, and after, having kissed his holy foot, knelt down to begin his address. But as soon as he had pronounced the name of the Most Holy Father, His Holiness commanded him to stand up, and in this posture he read out his address.

“Such great blessings, which Divine Providence pours  
 “with boundless liberality on her Church, does not  
 “allow us to doubt about Your Holiness being chosen in  
 “these latter centuries, to gather all the world into one fold.

“Under this pontificate we see how the most obstinate  
“heretics are either turned out or converted, the kingdoms  
“once separated with so much scandal now united to the  
“Church submitting to her authority; we see how the most  
“formidable foes of the Christian name are, nearly all of  
“them, either rooted out, or so much weakened that they  
“are only waiting for the last blow of their ruin. But, Most  
“Holy Father, what is more extraordinary and without  
“equal (and it is a privilege reserved for and due to Your  
“Holiness) is that one of the greatest kings of the east, still  
“a pagan, preceded by you in this, and extraordinarily  
“moved, not so much by the splendour of your dignity  
“and preeminence, as by the greatness of your personal  
“virtues, that such a great king, I say, should have com-  
“manded me to come, in his name, to ask for your friend-  
“ship, and assure you of his regards and offer you his  
“royal protection for all the preachers of the gospel and  
“for all the faithfuls, with feelings such as can be found only  
“in the heart of a Christian prince. This great monarch has  
“already begun to receive instructions. He raises altars  
“and churches to the true God and asks for learned and  
“zealous missionaries. He builds houses and magnificent  
“colleges and supports them at his own expense. Very

“often he grants us lengthy and secret audiences, he honours  
 “us to such an extent as to move to jealousy the chief  
 “ministers of his sect, whom he before venerated even unto  
 “superstition. If God fulfils our desires, or rather gives ear  
 “to the weepings and prayers of Your Lordship, (for cer-  
 “tainly through your intercession must the great miracle of  
 “the monarch’s conversion be achieved,) how many kings,  
 “O Most Holy Father, princes and people of the east,  
 “subject to his power, either admirers of his wisdom or ruled  
 “by his counsel, will follow his example? For certain, Most  
 “Holy Father, never did the gospel of Christ find such  
 “an open way to be so firmly established and be widely  
 “spread in the most vast and populated part of the  
 “world. As for me, I already look on the royal letter,  
 “which in the name of the king of Siam I have the honour  
 “of presenting to Your Lordship, on the presents he has  
 “destined for you, and on the mandarins, whom he ordered  
 “to prostrate themselves at your feet, as not only sincere  
 “tokens of the perfect gratitude and deep respect of that  
 “prince, but as a pledge of his submission, and, if I may  
 “say, as the first fruits of his homage and of his obedience.”

After the reading the deputed Father knelt down again to  
 receive the reply, but His Holiness, with a feeling of singular

tenderness, exhorted him to listen standing up. The reply was worthy of the apostolic zeal of the most holy pastor, and of his mind solely intended for the glory of God and the common welfare.

Then from a golden urn, covered with red green enamel, held by the first of the mandarins, the Father drew out the king's letter, written on a folded sheet of gold, which together with the urn, weighed nearly three pounds. First he presented this to His Holiness, then copies of the same, one written in Italian, the other in Portuguese. We report it here translated into Latin as it exists amongst the annual letters of our society written in Rome.

#### To the Most Holy Father Innocent XI.

"Since the happy beginning of our reign, the first  
 "care we had was that of knowing the chief princes of  
 "Europe and to have with them mutual relations, in order  
 "to obtain the knowledge, the light necessary for our  
 "conduct. Your Lordship anticipated and fulfilled our de-  
 "sires, by means of the pontifical brief presented to us by  
 "D. Francis Pallu, Bishop of Heliopolis. This brief was  
 "presented together with a gift worthy of the august person  
 "who sent it to us, and also received by us with remarkable

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" gladness of heart. Some time afterwards we sent our  
 " ambassadors who should go and greet Your Holiness, take  
 " to you our royal letter with some gifts; to establish bet-  
 " ween ourselves a friendship as closely united as a gold  
 " lamina perfectly polished. But since the date of  
 " their departure up to now, we have had no news  
 " about them, we find ourselves obliged to send again  
 " Father Tasciard of the Society of Jesus as our Extra-  
 " ordinary Envoy to Your Holiness, to establish between  
 " you and us those good relations which our first  
 " ambassadors had been charged to secure, together with  
 " the duty of immediately bringing us back the news of the  
 " good health of Your Holiness. The Father will have the  
 " goodness to assure you, on our part, that we will give  
 " full protection to all those Father, and to all the  
 " Christians, be they our subjects or people living in our  
 " dominions or residing in any other country of the east,  
 " helping them according to their needs when they let us  
 " know their necessities when there is any reason to help  
 " them. So that Your Holiness can rely upon us, for we  
 " want to take charge of such cares. The same Father  
 " Tasciard will have the honour of informing Your Holiness  
 " of other means which tend to the end contained in the

"orders we gave him. We beg of you to give full  
 "credence to what we make that religious represent, and  
 "to accept the gifts which he will take to you as a pledge  
 "of our sincere friendship which will last unto eternity.  
 "May God the creator of all things save Your Holiness to  
 "defend His Church, so that you may see that same  
 "Church spreading with glorious prosperity on all parts  
 "of the universe. This is the true desire, Most Holy  
 "Father, of him who is,

The dearest and best friend.

After this the gifts both of the king and of Lord Constantine were offered by the Father to the pontiff. The former's gift was a casket of gold made in thin plates with numerous foldings and having various curls and shapes according to the figures represented. The casket weighed fifteen pounds. It was an elegant work and also very remarkable and skilled craft-manship was shown in it. The latter's gift was a silver casket weighing thirteen pounds, worthy of being seen for its excellent tracery, with ornaments in the shape of leaves and capricious decorations. To this there was added a silver vessel of the form of a basin having a diameter of two palms of the hand, but exceptionally thin, imitating the engravings of the king's gift to its least particulars. Then the pontiff was



requested kindly to accept the homage of the mandarins. Having obtained His Holiness' leave, they made obeisance using the same rite they are wont to do with their king in Siam. The first one, lifting his joined hands up to his forehead and bending his head at once to his belt, knelt down adoring the supreme Antistes, then stepping forward a little he repeated this adoration for a second and a third time, so that the last time he touched with the top of his turban the skirts of the pontifical garments, since the Most Holy Father exempted them all from the kissing of the foot: thus it did not appear that he was forcing pagans to Christians rites. The same ceremony was performed by the two others, during which time Father Tasciard assisted, by order of the Pontiff, at the right side of the throne. When the adorations of his companions were ended, His Holiness invited the Father to approach him and expressed most eloquently, how acceptable to him had been the king's homage, asking him also much about the means of propagating the orthodox faith in those regions. Then, having exchanged the usual complimentary wishes, the Holy Father withdrew to his private rooms, thus giving an opportunity to the cardinals of expressing also their own sentiments to the Father and to those of his suite, who were most kindly questioned by cardinals. Then they forthwith went to visit the Most Eminent Cardinal Cybo by whom they were also received in a most friendly manner, and, having accomplished these

solemn ceremonies, they went back to their lodgings. After the reception of the Siamese embassy there still remained, as an appendix to it, the realization of the desires of the Tonking catechists. These catechists earnestly wished to appear before the presence of the common father of all, having passed through so many vicissitudes, travels and toils, with the object of personally beseeching the supreme pastor of all the Church to kindly look upon the needs of their fellow countrymen. These had given to the true faith their first fruits to the number of nearly three hundred thousands, received into the fold by the Fathers of the Society of Jesus. Moreover that the Holy Father would not permit this afflicted flock of Christ, living amongst the many dangers of the raging wolves of pagan wickedness, to be deprived of faithful and valiant defenders. So Father Tasciard, having obtained permission, led them to the feet of the pontiff, pleading for the cause of that Christianity with eloquence and not without tears. The Holy Father himself, moved by those tears and humble countenance, showed paternal benevolence to his beseeching sons, by promising to favour them in everything, and he dismissed them full of joy and gratitude. During the days following gifts of no little value came to the envoy. These consisted of many boxes and caskets: some were of artistically wrought crystal, others of ebony with intertwined stripes of different colours. Some of these boxes were lined with attalic fabric and

velvet. Some of them contained sacred Lypsana (scapulars?), and waxen Agnus Dei medals. They contained many scents and perfumes, ointments of great medicinal efficacy, and delicious candies. All these things, though remarkable tokens of magnificence, were surpassed by the more generous heart of the pontiff animated by a most splendid liberality. In fact he gave leave to the legate, who was already making arrangements for his departure, to come and see him the very eve of the epiphany. With mutual expressions of benignity on one side and of gratitude on the other, he presented the Father, the mandarins and the catechists with precious gift. Moreover he added more valuable things to be given to the king of Siam and his chief minister. The letter was presented with a remarkable painting, by the most famous artist Charles Maratta, together with a rosary made of sapphires with a gold medal hanging at the end. He gave a telescope 50 hand palms long, to be offered to the King together with an image of the pontiff himself engraved on a gold medal, encrusted all round with numerous small diamonds and fourteen others of unusual size valued at 5000 gold pieces.

But there is a gift more acceptable than all those enumerated. The following day, Father Tasciard, through the Most Illustrious Lord Cybo, secretary to the Sacred Congregation of Propaganda Fide, was granted exemption, for all the labourers of the Society of Jesus, from taking the oath binding all those who in these latter

years leave for the East. Moreover, for the time being, to four of them was granted the faculty of freely sojourning in the kingdom of Tonking and of cultivating that vineyard of Christ with their apostolic ministry. This was the most pleasant fruit of his toils, this he longed for reward of the whole embassy. He expressed his feelings of gratitude to the supreme Antistes. The mandarins enlightened by the divine light, were already making resolutions of changing their forefathers' superstitions into the faith of Christ and he left for Civitavecchia where there were ships going back to France. These ships took him there, whence, next spring he intended to start for the Siamese Court. Although he was taking back with him much on which to be congratulated, he left behind him a still higher opinion and fame of his own virtues.

(MEDALS NOS. LIII, LIV, LV ARE OMITTED AS NOT CONCERNING SIAM.)

## II

### SECRET ARCHIVES FROM THE VATICAN LIBRARY

Donation Carpegna vol. 32 pages 370-383 ;

Account sent by Constantin Phaulkon to the Pope  
Innocent the Xth concerning the situation of the  
Catholic Faith in Siam and in the adjacent countries.

### *To the Holiness of Our Lord Pope Innocent XI From D. Constantin Phaulkon*

Most Holy Father,

As Your Holiness was pleased to take up the propagation of our holy faith with particular zeal and to bear an extraordinary affection for this Christianity of the east, it behoves Your Holiness to know all its happenings and needs, in order to deduce and resolve from them what is right for the glory of God. Similarly I beg of Your Holiness to have the kindness to grant me the privilege of reporting to you a few facts bearing on the purpose of alleviating the condition of a great multitude of Christians in Tonking. To give you a better idea of this condition, it may be necessary to represent to Your Holiness the earliest state and cause which drove those afflicted ones to so much despair. No one can ignore the fact that the Fathers of the Society were the first to propagate the faith in Tonking, and that they were almost the only labourers in that

vineyard of the Lord for many years. At last, through Divine Providence, Father Fuciti met with the favour of the king and of the greater part of the royal family. Owing to this favour, not only was he personally granted many privileges due to the honour shown to the religious habits, but, many were also granted to the Church and the Christians. The result was a growing reverence and a certain respect which gave hope for the total conversion of those numberless people.

God, through His secret ways of Providence (as oftentimes it happens), was pleased to permit the arrival of the bishop of Berytus and of Mgr. Pallu in secular clothes, in the Portuguese quarter. From this place they were turned out with ill treatments and great danger to their life. They met with much opposition till they had recourse to the letter of recommendation of the king of France, presenting it only as a credential letter. Moreover they warmly discussed with the ministers as to how the letter should be received. This discussion was protracted for months, till it was agreed upon that the above mentioned gentleman should take the letter to be opened in a hall in the presence of every body excepting the royal family. The following day the letter was taken to the royal audience on a great golden tray and placed on a silver table at a distance of a few steps from the king's seat. The bishops took off

their shoes and, at the bottom of the stairs, they put on new slippers; then they went to sit down on a carpet, leaving between the king and themselves the silver table, on which lay the letter with the gifts they brought from Europe. Your Holiness' letter was received in the same manner. Owing to the language graciously used, by Your Holiness and His Most Christian Majesty in their letters of recommendation, the king was pleased to take the bishops under his protection and to favour them and every occasion as Your Holiness and His Most Christian Majesty will have already known. With the help of this support the bishops took counsel about Tonking and Cochinchina: after many consultations they armed a small ship commanded by a Frenchman called Domenil, in order to go to Tonking. But they left the harbour too late and consequently they were carried on to the other end where lies Manila. Here, Mgr. Pallu, bishop of Heliopolis, embarked and left with the Spaniards, as everybody knows. Owing to this failure in their attempt to reach Tonking, they came to an agreement with an English merchant who made the voyage from Siam to Tonking, taking some of their missionaries, dressed in secular clothes, to that country. They immediately sought all means, not of spreading the faith and baptizing the people, but of overbrowning the Fathers of the Society. However they found the Christians holding on tenaciously to their resolves, wherefore they turned to Rome, giving false

informations to Their Eminences the cardinals. Thus were Father Fuciti and the other Fathers turned out of that place. They took possession not only of their churches, but of their dwellings, ornaments and all that the fathers possessed. Moreover they forbade the Fathers of the Society to enter into Tonking and Cochinchina in any way. The king of Cochinchina made inquiries and threatened the city of Macau if they did not send him the Fathers of the Society. Immediately after the above-mentioned events, the Reverend Vicars began to instruct some Christians in order to make their missionary work easier. Since the European missionaries were considered as French merchants and the bishop was not allowed to leave the city without great difficulties, these unfortunate Christians remain totally under the ministrations of the native priests. These priests, not being trained in what is required for this function, give rise to innumerable inconveniences about which it is not pleasant to tell you. I myself feel discomposed in telling you this, although I do it secretly. This way of proceeding, in the government of the Christians, would cause great confusion not only amongst the Indians whose faith is still weak, but even amongst the best Christians of Europe. How will the opinion, which must be held of our immaculate Holy Faith, be preserved in infidel lands when you find its ministers and preachers living in that way? As a matter of fact now there are more than two-hundred thousand souls, who



will not go to confession, nor communicate, nor hear mass, nor fulfill any of their obligations; and they die in that state, always crying out looking for the help which they have been accustomed to receive without any remedy, so that they felt it to be their duty to send four catechists to me with the request of asking that I would intercede with the bishops to obtain, for their consolation, the services of some Father of the Society. However, if I could not do anything that I would facilitate their passage to Italy so that they might prostrate themselves at Your Holiness' feet. They would describe the unhappy state of their consciences, ask for the necessary help by which they had before benefited. I would not grant them an interview unless there was present a missionary sent by His Grace. Thus these catechists having explained to me that which I had just described, I exhorted them with such justice as inspired me, in order to be in conformity with the orders of our Holy Mother the Church. For such is the proper means Your Holiness can use in giving them help in what they desire. This obstinacy was used only to render the Apostolic See hateful to them and to the Fathers of the Society, since all are ministers of Christ. For that reason it was unbecoming to make a distinction between their sacraments; they should rather receive them with much humility, which would please God the more. The defects of the fore-said ministers should be of detriment to themselves and not to the

piety of others. They answered to all this with great prudence. They said they knew it well, but the Christians were so much scandalised by the bad example, that they could not receive such admonitions. They did not agree to, or approve of this change which remark they repeated over and over again and said that the European missionaries could not help them in the manner they wish, on account of the mishaps that were taking place on the part of the correctors they had elected. I told them that, if the Christians conformed themselves to your orders, I was certain to obtain from Your Holiness, not only the revocation of the sentence against the Fathers of the Society, but, still more, you would send many members of that order for their consolation. Their answer was that as for themselves they would be fully satisfied with that favour and kindness, but the Christians were greatly irritated against those people who had caused the separation from their old pastors who were looked upon as their fathers. Without the return of a Father of the Society to instruct them, it is probable that they would not come to any agreement, nay, an increase of confusion would follow. Therefore, they humbly besought me, on the part of the distressed Christians, either to obtain from the bishop that a Father of the Society should go there, or that Your Holiness should find a remedy, or give them an opportunity of prostrating themselves at Your Holiness' feet, in order to beg of you, in the name of the people

they represented, that you would be so kind as to protect them, and favour them in what was of consolation to thousands of souls, a great number of whom died without receiving any sacrament whatever. These words, Most Holy Father, made such a deep impression on my heart, that I could not give a refusal, for I found myself bound to ask for that which they demanded with so much reason and justice. Hence I told them that I would see his Grace about the matter, having no doubt, that his tenderness would move him to console them, without giving them the trouble of having to face dangers, simply to perform that which it was his duty to do. I was already aware of the precise order of the king of France that no French Father should take the oath which the Congregation of Propaganda has imposed. I also knew that if I mentioned anything to the bishop about this matter, he might have answered that he would willingly give his consent to my petition, if the Father who was deputed to go would take the oath. Under such circumstances it was impossible for me to give them a definite answer without first consulting Father Fontenai, superior of the six French Fathers, in order to know his intentions. The following day I sent for this Father. I unfolded before him the condition of Christianity in that kingdom, the petition of the Christians, and that he might come to their aid in that which they longed for and that it would meet with the approval of Your Holiness and of the king, my lord. Father Fontenai

replied that he was ready to do all that was due to the service of Our Lord, but that he could not send any Father of the Society to Tonking, being forbidden to do so by the Sacred Congregation. A few days later, I met His Grace to whom I made known what was happening in Tonking, using all the reasons dictated by my knowledge and actuated by the justice of the matter, but without mentioning the recourse I had the intention of using if His Grace would not come to their help. The reply was, that it fell not within his authority to send out any of the Fathers of the Society, and he used abusive language not only against the Jesuit Fathers but also against the catechists, saying that really some Christians were in the conditions mentioned, but they were not many and the whole was taking a good bend, for things were in better conditions than what I thought. I told him my knowledge of the facts came to me through many ways other than the catechists, presenting the facts in such a way that they could not be denied. But it was without result, for he tried to weaken all my reasons by saying that he had no power of sending any Father of the Society to Tonking. I told him I was much surprised that His Grace, being the general administrator of the mission of Tonking, was not alarmed at the state of affairs in a kingdom where, in one year, more than four thousand Christian souls died without sacraments, and that his powers did not allow him to find a suitable remedy for the conditions which had arisen.

What was the use of such administration and of such a superior in the Church, when he could not apply a remedy to her misfortunes? I went to tell him that besides the necessity for action, justice demanded the return of the Fathers to Tonking, since Your Holiness and the Congregation were badly informed. If His Lordship refused to grant this necessary consolation to so many souls, I would have to complain to Your Holiness. To this he replied saying that I could do as I thought fit, but he strongly doubted whether Your Holiness would read my complaint. I added I could not believe Rome to be so blind to truth, as he had said it was. This manner of proceeding could not have God's approval, when it was causing the loss not of only one soul but of many thousands of them, as indeed had happened. His Lordship was bound by a great obligation before God, since so many souls, newly converted, cried out for nothing else than for a minister of God to console them. He should give full thought to the shame and humiliation falling on our Holy Faith in the hearts of those Indians, when they saw the harsh and cruel ways of those who govern the Church, and the dissensions between her ministers. I laid all these matters on his conscience before God, knowing for certain that as soon as Your Holiness had knowledge of this misfortune, your tenderness and zeal would animate you to find a remedy. Finally I was much distressed to find that the help which I have given to the

Church in these parts did not warrant or deserve a favour which would be so profitable to her. I said all I could think, of drawing arguments from reason and from justice, confirmed both by the history of the Church and of the nations, but all I received in return from him was simply a repetition of the replies given before. Though I told him I would send the catechists to find the remedy in Europe, he not only refused to allow me to adopt this just course of action, but his speech and statements assumed the form of railing against the Fathers of the Society, saying that their general would have to give an account in Rome of what they were doing here, especially as they had acted against their obligation in asking to be allowed to go to Tonking, and had turned the anger of a royal minister against the mission. Now this last statement I can assure Your Holiness is opposed to truth. A few days later the bishop, having the intention of going to Siam, begged of Father Fontenai to make known to me that he considered it to be convenient to give some satisfaction in connection with the happenings in Tonking; to this end he would go to Siam, where he would not fail to do his duty. A short time after he sent me a letter through Mr. de la Vignee. Eventually when he came back to Luvo, he told me to wait for the next departure of the ships sailing for Tonking, for he would allow one or more Fathers of the Society to go to Tonking

on them, but it was dangerous for them to go at the present time. When the twelve fathers arrived here, I felt it my duty before God, and on behalf of Your Holiness, to procure the departure of some of these fathers for Tonking, as his Lordship the bishop had promised. At the same time I resolved to ask his opinion in the presence of Mr. Ceberet, envoy of the Most Christian King and of the principal religious men. I will pass over this parley here, an account of which I will leave for Father Tasciard to give to Your Holiness. You will gather from this account that he promised to consult Father Tasciard about this question, without giving any consideration to the souls who perished as if they did not matter at all. When I forced him to a decision by asking him whether so many souls should be allowed to be lost, he answered: *What shall we do if they preferred to die without sacrament?* Seeing that in this matter I could not hope for any measure of consolation for those unfortunate Christian, I made up my mind to let those, who represented them, go and prostrate themselves before Your Holiness' feet, and ask for your blessing, your favour and a boon for the relief of so many souls, who will have for ever the obligation of praying for the life, health and happiness of your holy person. I know as the whole world knows, the zeal and fame of Your Holiness. Therefore I will not speak any longer on this point, setting my mind at rest, having confidence in the protection of Your Holiness, who will

arrange matters as it is convenient for God's and your glory in that kingdom; for I think it to be my duty only to represent to Your Holiness the truth of all the events, and to carry out what you will be pleased to command me. The conditions in Cochin-China are equally miserable, but with different circumstances: the people of Tonking will not go to confession until the Fathers of the Society are admitted, whilst the people of Cochin-China go to confession to the secular missionaries, many of them being in accord with these missionaries. But the French clergy, and in particular the Apostolic subvicar of Cochin-China, ask for extraordinary things from them. He wants that when a Christian has gone to confession to a Father of the Society, the same Christian should make a new confession, as if the sacrament had been invalid. Moreover the same person must go up, on to the top of the altar steps, and, with his face turned to the audience, he must make a declaration and beg pardon of God for having been to confession to a Father of the Society, stating that such a confession is null. Many of the common people have obeyed this disposition, but many others, the better and more serious part, have not consented to it, saying they will make a general confession, by which they believe the sins they confessed to the Fathers of the Society will be absolved without a further public declaration.<sup>25</sup> Others by the scandal and fury of the subvicar were compelled to do things they did not like: when they repented and



went to the subvicar in order to obtain his pardon, the absolution was such as seldom is given to the galley slaves by their keepers. Now all this has been written by them to many persons such as the bishop and other friends. Some asked those to whom they wrote, to plead on their behalf in order to obtain tranquility and peace for their souls and for their consciences. This has gone on for several years, in spite of my earnest request, often made to the bishop, begging him to remove the subvicar from his position, and avoid these inconveniences, but all in vain. This was all the Christians asked for. The bishop redressed the first point I believe, but not the second, excusing himself by saying that he could not remove him on account of his being subvicar, though he himself had appointed him. The same Christians made this petition repeatedly, each year, but always in vain, so that irritated against their pastors they refused to go to confession and to communicate. In order to have knowledge of what is important for the good of this Christianity, will Your Holiness kindly look at the two papers herein enclosed under the heading of Cochin-China? Before this subvicar was appointed this office was held successively by Mr. Courtalier and Mr. Wachet, both of whom, as Your Holiness already knows, were removed on account of their scandalous conduct. Some years have elapsed since His Grace the Bishop of Heliopolis went to Cochin-China, with letters of recommendation he brought from

Europe. Nevertheless when he went he was received there in a manner much different from that with which he was received in Siam, though his adherents spread the rumour that they are much liked in those countries. I wish it were so, but I know it is not.

### CHINA.

They are new to the country and consequently incapable of creating troubles amongst the people as has happened in Tonking, Cochin-China, and Siam. They are under the authority of the bishop of Argoli. This bishop is a Franciscan religious of Venice, who came to Siam via Batavia as coadjutor of the bishop of Heliopolis, Don Francis. As he was not allowed to go to China together with the bishop of Heliopolis and also on account of other annoyances given him, he left the seminary and came to me and asked to be given a place where he could live with his friars, while waiting for the time to start for China. They were as poor as Capuchins, and the mission would give them a free passage to China. This Bishop, following his own views, claimed as due to himself the right of succession to Don Francis after his death. However he was disappointed. For, this bishop, before dying, left his power to Mr. Migrot. Thus some differences, though insignificant, arose between them, for, the Venetian, by his manners, had gained the support of all in the provinces where they lived.

## CAMBODIA.

There are many Christians, but only one Father of the Society of Jesus, of Japanese nationality, whose name is Sanga. Although the kingdom is a very large one and inclined to do good, there has never been a bishop there. The only persons sent were Mr. Courtaulin and, at another time, a Portuguese Franciscan Father, who was about to be expelled from his province and his order, had he not had in Rome the protection of Your Holiness, and the help of his general. But neither the one nor the other could remain for a long time in these parts, as they lacked all the comforts they enjoyed in other countries. Before the death of the above mentioned Father of the Society, in July last, he wrote a letter to Father Maldonado, his superior, and another to me, asking us to see that some Father be sent to Cambodia, that he might hear his confession and take care of the Christians after his death. This Father Maldonado and I asked the Lord bishop for a father to be sent several times, but we could not obtain one as the bishop answered that he had nobody to send.

From all this it can be clearly seen that Siam is not lacking them. It is quite true that not one of these missionary clerics likes to live in so poor and barbarous a land. According to my understanding, they would like, for this reason, that the Fathers of the

Society should live in Camdodia. Now this would probably be denied, if the king, my lord, who asked for them from the Most Christian King, gave them leave accordingly.

### JUNSALAM AND ITS DEPENDENCIES.

There was a secular father, who, I do not know for what reason, left his office of Christianity without the sacraments of the Church. Six months have already passed since his arrival in this country. I was greatly surprised to see him. So I asked him at once to whose care he had left his office. He answered me, in confidence, that he had not left it to anyone. He said he had been there utterly helpless for quite a long time, and hoped Your Lordship would not think badly of him. Your Lordship can imagine the astonishment roused in me by such words. In short, I told him that the Governor of Junsalam was an ignorant man, to have allowed him to leave, without appointing a successor, and that I would see to the incumbency for the future. But such a thing never happened again. A few days later I spoke of this to the Lord Bishop, who answered me with great indifference. I then reminded him that, had I been in his place, I would not have been so indifferent to the loss of so many souls that pass from this province to eternal life. I also said that Your Lordship would not tolerate such a method of dealing with affairs, and that I felt a deep grief on

account of it all. He then replied that I could thenceforward be sure that he would act in such a manner, that both Your Lordship and myself would be pleased. But up till now I have not seen any change for the better.

### TENASSERIN and MERGUIN.

There are numerous Christians in these provinces. In the beginning these provinces were administered by a Portuguese Father, sent there by his bishop. He came back a few years ago. He was a righteous man, and he used to visit the Merguin Christians every now and then. The Lord Bishop resolved to send the above mentioned Franciscan, who had come from Cambodia to take up his residence in Merguin, but two months after he called him back to Tenasserin passing through Siam, so that the things were left in the same confused state.

### VARIOUS PLACES ALONG THE RIVER OF SIAM.

At the first place, about three miles from Bangkok, there is the residence of the Rev. Chandeboy, who was looking after some Christians, and where its Vicar himself often used to go to stay. Two years have passed since I sent there four hundred Christians, who lived scattered in the forests a few leagues from LUVO, without

any idea about God, that, by living near the Father, they might receive their baptism. I thank God for the excellent results, because a good many of them were converted. This Father was summoned to be the superior of the seminary, just when the harvest was going to be reaped. There he died, and all those people were left without anybody to care for their souls.

### SANKOK.

Sankok is a village inhabited by Siamese and Pegu people on the banks of the river Menam. This place was spiritually governed by a Franciscan monk, who had come from Rome and was maintained by me. But as I wanted to send a man to Europe, both in order to rebuild the church, in which I had been baptised, in Cephalonia, and to obtain some favour for my family from the Republic of Venice, the Lord Vicar granted me the service of this monk, hoping to be able to fill his place with a substitute, but without any effect up to the present time, although I implored him to come to the aid of these abandoned Christians.

### SIAM.

These people have now three residences in the city of Siam, or in its neighbourhood. The first is a seminary in which the king,

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my lord, has raised a large building and a splendid temple, now almost finished, the expenses of which are about 60,000 "Otto" (gold) pieces. But when the work of building is complete, where will we find the Christians who will frequent it? I do not know myself. I wish they had learned the language properly to be able to persuade and not to blame, as they do, the gentiles, thus making themselves a laughing stock, because, as I can assure Your Holiness, to listen to these people is like hearing a Scotchman speaking English; and all the good they do is the singing of the Mass and Vespers, other than the experiments they make on the miserable creatures in their hospital. They have plenty of goodwill, but they lack capacity and ability to realize their good intents, which causes them to make any blunders that they might be justified. The second seminary is at Mapram, in which they attend to some students, in a very poor manner both as regards their habitation and their food and clothing. It would be convenient to treat these young men well, in order to stimulate them and their gentile relations to come there. When I noticed this great indigence I asked them how much they spent yearly in that seminary and they answered me that they used to spend 250 "otto" (gold?) pieces for 80 seminarists, and two fathers. They went on to say that Rome approved of these seminarists very much. I then added that, if such was the case, they were not bringing about any improvement,

but they excused themselves by saying they were poor. After I had well considered this matter I came to the conclusion that these seminaries were a shame rather than a profit to religion, and I made a resolution to improve them in the city of Siam. Here I founded a big college, wherein lived more than 100 students, together with four Fathers and the procurator, with a yearly expenditure of 1500 (sic) "otto" pieces. However I suffered a good deal owing to the death of Mr. Mondorin, a man well fitted for the education of those youths, on account of his diligence, good demeanour and ample knowledge, whose place cannot be filled by any one.

#### LUVU.

There is a residence of the King here where the sacraments are administered to the faithful, but a father whose conduct is so scandalous that I do not dare to mention him to Your Holiness. There is another place in the province of Porceluk, where a priest and a Franciscan monk are living, both of very good demeanour and who, I hope, will render God a good service, as it can be seen from the copies of their letters enclosed herein and with this I finish my relation of the conditions pertaining to Christianity in these parts. Now will Your Holiness allow me to make some short reflexions, that you may judge whether such things as have taken place are becoming to the Church of God.



*Firstly.* Whether, in things concerning religion, it is becoming to one of the principal heads of this church to appear in secular clothes.

*2ndly.* Whether it is becoming to arrange matters in such a way, that the bearers of Your Holiness' and His Most Christian Majesty's letters, which were to be of great recommendation for them on every occasion and a most reliable protection in this kingdom, should be humiliated before presenting themselves.

*3rdly.* Whether it is becoming that the ministers of the gospel allowed to come dressed in their religious habit, should be distinguished from any other coming in secular clothes without any distinction but that of the merchants, for the bishops and their priests in Tonking do not profess themselves otherwise.

*4thly.* Whether it is permissible to steal the goods of your neighbours, and still more to state that it has been authorized by the Apostolic See, thus giving offence to the gentiles and to the new Christians.

*5thly.* Excepting the premise that Christ had authorized all his disciples to preach the gospel throughout the world, whether it is right, without very serious reasons, to hinder the action of this law, by depriving the regular clergy of their partrimonies and by turning them out from their churches which they have founded; for it is

evident that the best men for this ministry are those chosen from that religious body.

*6thly.* How is it that illiterate persons, without profession, without restraint of their human passions, are permitted to come here as Apostolic missionaries and to be put over the head of every body, when such men, in Europe, are used only for the most ordinary functions of the Church? For here, as in India, it is necessary to have a great stock of patience, of mortification, of circumspection and of other virtues.

*7thly.* If missionaries cannot be sent to India without being properly selected, what is to be expected from Apostolic missionaries who have not studied either philosophy or theology?

*8thly.* Whether it is well to confer holy orders on men so ignorant and so illbred, as to be a cause of offence to even the rudest Christians.

*9thly.* Is it well that the people of Cochin-China who have left their country and their property on account of the harshness and the unkindness of the missionaries should maintain their Christian faith?

*10thly.* When the Apostolic vicars have no one to undertake the care of the souls, why should they place obstacles in the way of others who wish to go to do this work?

I cannot spend any more time on this matter, knowing quite well that Your Holiness will not fail to examine all that is necessary.

I wish to lay before Your Holiness some circumstances relating the behaviour of the Apostolic vicars, who have vexed me and the king so much that, were it not for Your Holiness' protection, they would have been expelled from his realm.

I suppose Your Holiness knows that the Portuguese maintain here two churches having in their charge more than 4000 souls, which have continued to be under the jurisdiction of the bishopric of Mallaca after the Dutchmen had conquered it, and being again under the Archbishop of Goa, the Primate of India, their governor in spiritual affairs. After the arrival of the Apostolic vicars in Siam the King of Portugal wrote a few arrogant letters by which he commanded all his dependants on no account to render obedience to these vicars, and he ordered the same to be publicly given out in the cathedral of Goa. In the year 1683 there came to this court an embassy from Portugal, complaining of the persecutions the Apostolic vicars were waging against the subjects of Portugal, who had already lived for many years peacefully under the protection of the, king my lord. They besought that the same protection be extended in the future. The king, my lord, answered excusing the vicars by saying that he did not know that the Portuguese subjects had been illtreated by them; it is true that they had

been illtreated without it being known to the king of Siam. At an audience which the Lord Bishop of Heliopolis had with the king he complained of the embassy, and the king replied with the same words he had already addressed to that embassy.

May it please Your Holiness to know that, by these events and proceedings, the king of Siam not only broke off the negotiations with the embassy of Portugal, but assured the Bishop of Heliopolis that the illtreatment complained of was so unjust that he could not believe it to have taken place and thereby justified his own action.

This year in a letter of the general route to Goa, addressed to the Dominican Fathers, Father Peter Marture, of that religious order, was appointed Vicar and Commissary of the "Santo Ufficio" for the Portuguese. Now since this Father is much inclined to peace and tranquillity and being recommended to me by the above-mentioned Vicar General of Goa, I persuaded him to submit himself to the Apostolic vicars and to take the oath accordingly. He had with him two other Fathers of his order, who were bound for Timor, and when this Father took the oath he did it, in my presence, on the condition that Mgr. the Bishop would not molest these two Fathers, for they were not going to stop here, they would leave next September. The bishop was pleased and promised not to annoy them as long as they did not meddle with the duties of the parish priest. But a few days later, when I went to visit him, he told me that he wanted to

write a letter of exhortation to these Fathers, and that he was glad I should know of it. I answered him that His Lordship should do that which was his office, if they had to follow his good counsels; but as they had not to, I thought it useless to do so. He replied that without doing this he was not discharging his duty. I said at once: "Sir, if Your Lordship wishes to give these Fathers faculties without taking the oath, I think they will receive them." He replied that he could not give any faculty without the oath. I then told His Lordship to do what he thought proper for the good and peace of his conscience, provided he would not interfere to the detriment of the king, my lord, and to bear in mind that the people of Macassar, the Malayans and other Mahomedans had risen against His Majesty, because they said he was favouring the Christians to the detriment of all, which was a great danger for the king, for the kingdom and for Christendom. Then I departed. A few days later the above mentioned Friar Peter Martire came to me complaining that Mgr. the Bishop had announced to those two Fathers, fellows of his, that he demanded obedience from them under penalty. I was greatly surprised at His Lordship's procedure. He called on me to arrange that I might tell the bishop, on his behalf, to refrain from molesting in any way the peace and the tranquillity of those who are under the royal protection, and that he would be very pleased if the princes of Europe would attend to matters of the west and would

leave the peoples and countries of the East in tranquillity and peace. Thus one day, having met Mgr. the Bishop, I began to speak about this, by way of advice, without mentioning the opinion of the King my Lord, giving him sufficient arguments for more than an hour, receiving, instead of any answer on the subject, a stubborn obstinacy which eluded every justification. Thus I was forced to state the views of the king, my lord to him, but to my greatest astonishment, without any success. As a matter of fact, a day afterwards he came to the city of Siam, and, before leaving, he called on me to tell me that by means of a letter he had suspended privately the two above mentioned Dominican Fathers. Moreover he feared to do a thing which might displease the King my Lord, but his office would not allow him to act otherwise. I replied that I was much surprised that he held in so little esteem the orders of the King, my lord, based purely on justice, and that I had no idea that he would accept this; and that I sincerely desired this should not have reached his ears, but however I was afraid that it was not possible to prevent him from knowing it. Some days later he asked me for news about the Portuguese camp and whether peace was reigning in it. I answered him without any assertion, and said that I hoped, after what I declared to His Lordship, he would not fail to keep his promise, that I could also perceive the danger to

which they had exposed not only their persons, but even all the mission, for in such circumstances we cannot joke either with Christian kings or with a gentile one. He answered me that before he would expose himself to a second reprimand he would go to prostrate himself at Your Lordship's feet and there beg pardon. I answered he could do as he liked, because I had no advice to give him; but he being well versed in such matters, it was his duty to see what has to be done. I began again to represent to him his bad conduct by adding: "Your Lordship says you could not set your conscience at rest if you had not suspended those two Fathers. But really I do not understand how this can be done; because if the fathers submit to this suspension, half the Christians will be left without the sacraments as Your Holiness knows the Portuguese do not wish to go to confession to Your Lordship's subjects, and one Father only is not enough for so many, and the fathers of the society do not know the language. Besides if these Fathers do not submit themselves to this suspension, as Your Lordship can see, there will rise a great scandal, it being the last expedient Church, the holy mother would resort to." I used many other arguments to persuade him of the mistake he had made, but, seeing that all I was doing was fruitless, I left him. Some two or three days later, since His Majesty had asked me how things were going on, I told him excusing as much as possible the Bishop. He was displeased very much, but, in order not

to worry him and to drive away from his mind what justice was suggesting to him, I proposed to him to leave the matter as it was until the departure of the French vessels, and that His Majesty would be able to view the matter in a milder way. He stated many times that it displeased him very much that they were Christians, otherwise he would have treated them in another way, to show to every body how much he esteemed and patronized those who were under his protection. May Your Holiness deign to reflect on the dangers they are exposed to. If I had been a gentile minister advising them, they would have borne a different attitude towards him and they should not by any means have escaped from being obedient to him and insinuations, but they do not give any consideration of me. This does not surprise me in the least, as they treat me in the same way they treat my king. They know themselves to be safe, so they think they may do whatever they like. But they must not be deceived, because the Lord our God disposes by many means, through which He may help His Church. As to me, Most Blessed Father, I hope Your Holiness will be the author of such a grand work, which will shine before the eyes of God throughout your life, healthy and praiseworthy merits of Your Holiness. I also think my opinion will be welcomed by Your Holiness on what concerns these places for the remedy of all disorders, which are even much



more than time allows me to describe, but of which, I hope, Father Tasciard will give ample relations to Your Holiness. However I cannot help suggesting some very necessary means for this purpose.

I will here speak to Your Holiness as to an Angel of God, whose duty is to lead us without any other aim or passion than that of the welfare of religion and of those peoples, to the greatest renowns and authority of the holy Catholic Church, which is now much discredited by the contempt of the gentiles and by the disgust of the Christians for the harsh and rude behaviour of the missionaries. First, the Fathers of the Society should be sent back to Tonking, and the vicars should be forbidden to ordain any Indian before his behaviour has been examined in some college or leading seminary. Besides, those who have been ordained should be either quietly removed from their country to Siam, or to be maintained, in some way or other, according to what the superiors will think suitable.

#### COCHIN-CHINA.

It will be necessary to remove the subvicar and some others who are showing such a bad example. I would send two or three other Fathers of the Society, who are incessantly asked for by the king and by all the Christians.

CHINA

The Christianity of China is very well constituted according to the reports therefrom, and I believe the Bishop of Argoli will give a good account of his office, and will hold the balance in such a way that the gentiles of that country will not disturb the peace and tranquillity of those Christians.

CAMBODIA.

I hope with God's help and with that of Your Holiness to form there a large body of Christians, and especially in the court of the king of Cambodia. Since he is under the protection of the king, my lord, I hope, through him to obtain privileges not only for the law of God, but also his protection. The Siamese are very interested in their conversion, for their religion is the same as theirs. I explained it in a more lengthy conversation to Father Tasciard, who will be happy to communicate it to Your Holiness.

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### III

*In the "Second Voyage by Father Tasciard and by the Jesuits sent by the King of France to the kingdom of Siam." Middelbourg, Gilles Horthemels & Sons, Editors 1689, page 387, it is said:*

*"So, I will finish here my story. The following has been translated from an Italian paper printed in Rome by a virtuoso wishing to give to the public some facts concerning the Siamese mandarins. It is certain that the translator, owing to the general knowledge already acquired about the Siamese, was obliged to omit some circumstances and to add a few facts printed already in the account, but not published at Rome, for some reasons explained in this sort of journal."*

*The translation of this account ends page 402. It is interesting to note that the Catalogue of the British Museum*

*Vol. T/ Tan'houm col.101, thinks that this account is to be attributed to Father Tasciard concerning the Siamese embassy to Rome, read also pages 285/286; 295/296 of the same volume.*

### **Letter written from Rome to Mr. NN.**

**in which an account is given of the audience granted by Our Lord Pope Innocent XI to Father Guido Tasciard of the Society of Jesus sent by the king of Siam, and to the lord mandarins come from the same kingdom of Siam on 23rd December 1688.**

**Rome, By Dominic Anthony Ercole, 1688**

*by permission of his superiors.*

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“In pursuance of the commands of Your Lordship I give an account of what you wish to know about the kingdom of Siam and about the mandarins sent by that king to the supreme pontiff, Pope Innocent XI. I will give Your Lordship a prefatory account of the kingdom.

<sup>07/03/2566</sup>  
The kingdom of Siam lies beyond the Ganges, situated between the gulf of the same name and that of the Bengala,

touching Pegu towards the north and the Malayan peninsula towards the south,  $15^{\circ}$  above the equator. It is plentiful in rice. It abounds in deers, elephants, rhinoceros, monkeys and snakes, some of which are 20ft. long.

The capital bears the name of the kingdom and has a circuit of about ten miles; and it is surrounded both by walls and by the river. Its king is one of the richest monarchs of the east. He seldom allows his subjects to see him, and when he goes out, he marches with all his court and displays his greatness by taking with him sometimes 200 out of the 1,200 tame elephants he possesses. Amongst them there is one of a white colour thought much of by him; he glories in calling himself the King of the White Elephant. When going out into the city to visit a temple of an idol, he travels by river, making a display of 200 galleys, all gilded, into which his court is distributed. This court reaches the number of 12,000 people.

The chief temple, which is standing in the city, contains 400 idols, all gilded. It has ornaments of great value, and in it, as in all other temples, there are lamps continually burning. In that kingdom they reckon there are more than 60,000 priests, who are called *Talapoins* and are much venerated by the people. They wear

yellow garments, four hours after midnight they get up to pray, and they adore a fantastic god called Sommono Kodom.

The mandarins did not come to Rome as ambassadors, as it has been told to Your Lordship, but they were given as companions to Father Guido Tasciard of the Society of Jesus, sent by His Majesty to His Holiness as an extraordinary envoy. This most virtuous Father, of French nationality, of the province of Aquitania, went, some years ago, with other five people of his society, to the East Indies, desirous of spreading the faith of the Catholic church, following the foot-steps of St. Francis Xavier through those large kingdoms, where there reigns idolatry. Having entered into the kingdom of Siam, he found there the greatest freedom of religion, whilst the advantages of the Catholic church were favoured by the chief minister of that court, whose name was Constantine Phaulkon, of Greek nationality, who, belonging at first to a Protestant sect, afterwards was brought over to the Roman church through the industry of a father of the Society of Jesus. He became a Catholic in Siam, where he had gone to from England. Here by his rare gifts he won to himself the king's benevolence, who established him as chief minister to care for his Provinces equally great in territory as in population. Father Tasciard and his companions knew this to be the most suitable means to secure the king's

benevolence. To this end they availed themselves assiduously of every opportunity, with the firm belief that, being loved by him, they would be able to instil into his heart veneration and esteem towards the holy pontiff Innocent XI and the Roman Church ; so that was the one aim of the long voyage they undertook, and the one fruit of their extraordinary sufferings and labours they longed for. Therefore they planned to obtain the help of this minister so favourably disposed towards them, to induce the king to enter into relations with and become a friend of the greatest potentates of Europe, exalting highly the dignity of the Roman pontiff, and in particular the rare virtues and most remarkable prerogatives of the great and never sufficiently acclaimed Pope Innocent XI, (as also they mentioned the Most Christian King, who with the funds of royal treasury provided new missionaries, and sent out five of them, together with Father Tasciard, and two years later fourteen others, to that kingdom in order to spread the holy faith.) They hoped that by these exchanges love towards the church could be easily instilled in the king's soul, and with him they could also gain his kingdom for Heaven.

The king, persuaded by his minister and by the fathers, sent some noblemen of his court to that of France and then to the Holy See of Rome, as ambassadors. But as those deputed to Rome had perished during the crossing, it pleased the king to charge a new

embassy to establish friendship and good relations with the Pope. Wherefore he ordered the above mentioned Father Tasciard to go as an extraordinary ambassador, giving him for company six noblemen of the royal court and twelve sons of mandarins, so that some of the noblemen should accompany Father Tasciard to Rome, and the others should remain in France to learn the various sciences taught in that famous university. It seemed proper to Father Tasciard that half of the suit given to him would be enough to pay the king's homage to the pontifical see of Rome; therefore he selected three out of the six noblemen who had to accompany him, and half of the young men assigned to him he left in Paris, where they study in the Royal College of Louis the Great. The names of the three men taken with him to Rome are: Okon Ciamnankiaikion, Okon Bissetpoban and Moghen Pipittorcia. The word okon is a title comparable in Italy with that of count, or marquis, as also moghen is equivalent to the title of baron.

But they are all mandarins, having titles enjoyed only by the court officials. They have with them four servants, as some others died on the way, and, like their masters, they belong to an idolatrous religion. Besides there came with them three Catholic catechists, born in Tonking, whom the missionary fathers make use of to instruct the people in the tenets of the Christian faith.

As soon as His Holiness Our Lord Innocent XI knew of their



arrival in Italy, he declared that he wanted to receive them, and that he would see to their expenses for the whole time of their stay in Rome. Through this demonstration of his liberality, he made known the desire he has of seeing all the world going after the holy cross, and with this manifestation of his love he wanted to induce the gentiles, enlightened by the bright light of the gospel, to detest the false superstitions. Hence he gave orders that their lodgings should be prepared in the villa next to the Noviciate House of the Society of Jesus, built for him by the generosity of the Most Eminent Lord Cardinal Anthony Barberino of glorious memory.

Father Tasciard came on the 20th December by land, from Civitavecchia, where he had landed with a Catholic of his company, while the others pursued their journey by sea towards Rome. The Most Illustrious Mgr. Cybo secretary to the Sacred Congregation of Propaganda, having known this, he was pleased to take the trouble of honouring him personally. He took him from the house of the professed of the "Giesu" to the above-mentioned villa, where his lodgings had been prepared. As soon as he arrived there he began to enjoy the honours of His Holiness, being presented with some vessels of refreshments coming from the palace.

The following day it was announced that the felucca on which the mandarins and the others were sailing, was approaching the banks of the Tiber. Therefore the Most Eminent Cardinal Cybo

sent forth a set of six horses with a gentleman, and four lackeys to take them to the lodgings prepared for the purpose. The Most Eminent Cardinal d'Etre was pleased to send two other sets of horses.

This cardinal wanted to imitate the magnificence of the Most Christian King, by whom the same people had been honoured in Paris. Another set was sent by the Most Illustrious Mgr. Visconti, majordomo of His Holiness. On these, they were carried from the boat to the chambers of their lodgings: in the coach of the Most Eminent Cybo there were the three mandarins together with two catechists and the gentleman sent to greet them, in the second there were the third catechist and two Fathers of the Society of Jesus, in the third, Fathers of the Society who had gone to meet them, in the fourth coach were accommodated the four Siamese servants, worn out by the long voyage and by the hardships endured in the crossing.

As they came to their lodgings, they all were refreshed by a table sumptuously laid and they experienced the liberal magnificence of the holy and tender pastor and on the succeeding days, the table being laid down with greater sumptuousness, always assisted by the ministers of the Lord Cardinal Cybo.

On the 23rd. of the month His Holiness was pleased to admit to audience the deputed father with the mandarins. Now these

belonging to an Idolatrous sect, would not submit to the kissing of the pontiff's foot, for such is an act proper to the Christian religion. To attract them the more towards the faith, His Holiness in his bounteous goodness stated he would receive them, giving them all possible satisfaction, even without pretending to change the rites of their religion. Thus did the audience take place as I am now going to relate to Your Lordship.

Towards the twenty second hour, they were told about the honour awaiting them, by a Knight Secretary to the Embassies of the Most Eminent Cardinal Cybo. In two coaches belonging to this cardinal, the first of which had black tassels, they were taken to the palace, passing through the streets, the piazzas and the courtyard amidst people of all kinds assembled to see them. As they came to the stairs they were honoured by the Most Illustrious Mgr. Vallati, auditor of the Most Eminent Cybo, coming to meet them. The Captain of the Germans, who in turn opened the way through the crowd was leading the way.

Walking behind some Fathers of the Society of Jesus and other noblemen, who would honour him with their company, followed Father Taschiard together with the Most Illustrious Cybo. After Father Taschiard there came the first mandarin who was carrying a casket coated with Indian paint, adorned with arabesques and silver ornaments, wherein was contained

the credentials of the king, laid in a golden urn and wrapped in red brocade. Then followed the other two mandarins. One of them carried on a silver tray the king's gift covered with red brocade, and the other carried the gift of the chief minister, Constantine Phaulkon, a Catholic. This gift was covered with brocade. They were all dressed after the Siamese fashion. They wore garments of damask reaching to their knees, which were covered by a longer one of scarlet and ornamented with gold lace of the width of three inches (fingers). They were each girded with a golden belt and at their sides they wore each a dagger with a golden hilt. Their heads were covered with the turban manufactured of the finest white cloth, girded round the head, in the form of a crown, with a solid golden circlet three inches (fingers) wide, the whole thing being fastened with a gold cord under their chin.

Thus were the mandarins with the deputed Father introduced into the audience hall, where His Holiness sat on the throne assisted by eight cardinals: they were their Eminences Ottobone, Chigi, Barberino, Azzolino, Altieri, d'Ette, Colonna and Casanate. Immediately after entering the audience hall credentials were placed on a tray and the presents on a table. The deputed Father, between two Masters of Ceremonies, having made the usual three adorations, was admitted to the kissing of the pontiff's foot. After this he drew back to the opening of the pews of the cardinals and began saying "Most Holy

Father." After this the Pope did him the honour of making him stand up. He then went on as Your Lordship will read in this page.

Such great blessings, which Divine Providence pours with boundless liberality on her Church, do not allow us to doubt about Your Holiness being chosen in these latter centuries, to gather all the world into one fold.

Under this pontificate we see how the most obstinate heretics are either turned out or converted, the kingdoms once separated with so much scandal are now united to the Church and submit to her authority; we see how the most formidable foes of the Christian name are, nearly all of them, either rooted out or so much weakened that they are only waiting for the last blow for their ruin.

But, Most Holy Father, what is more extraordinary and without equal (and it was a privilege reserved for and due to Your Holiness) is that one of the greatest kings of the east, still a pagan, precedes you in this, and is extraordinarily moved, not so much by the splendour or the dignity or the preeminence, as by the greatness of your personal virtues, that such a great king, I say, should have ordered me to come, in his name, to ask for your friendship, and assure you of his regards and offer you his royal protection for all the preachers of the gospel and for all the faithful, with feelings such as can be found only in the heart of a Christian prince.

This great Monarch has already begun to receive instruction. He raises altars and churches to the true God and asks for learned and zealous missionaries. He builds houses and magnificent colleges and supports them at his own expense. Very often he grants us lengthy and secret audiences, he honours us to such an extent as to move to jealousy the chief ministers of his sect, whom he formerly venerated even unto superstition. If God fulfils our desires, or rather gives ear to the weepings and prayers of Your Lordship, (for certainly through your intercession must the great miracle of the monarch's conversion be achieved), how many kings, Most Holy Father, princes and peoples of the east, subject to his power, either admirers of his wisdom or ruled by his counsel, will follow his example? For it is certain, Most Holy Father, never did the gospel of Christ find such an open way to be so firmly established and be widely spread in this vast and most thickly populated part of the world. As for me, I already look upon the royal letter, which in the name of the king of Siam I have the honour of presenting to your Lordship, and on the presents he has destined for you, and upon the mandarins, whom he ordered to prostrate themselves at your feet, not only as sincere tokens of the perfect gratitude and deep respect of that prince, but as a pledge of his submission, and, if I may say so, as the first fruits of his homage and of his obedience.

Here the deputed Father stopped, and knelt down to hear the reply of His Holiness. But His Holiness showed to him an act of most extraordinary and liberal tenderness, by making him stand up. He then gave him the insight to know many of the feelings of his great heart and apostolic zeal.

As His Holiness ended his speech, the deputed Father drew out the king's letter from the golden urn, with green and red enamel, which was held by the first mandarin. He unfolded it and handed it to His Holiness. This letter was a sheet of purest gold, rolled up, as large as half a palm of the hand, in length about three times the palm of the hand, as you can see in the enclosed appendix A. Together with the urn it weighed about three pounds. The tray was of wood painted with Indian varnish. The prelates in attendance in the chambers of His Holiness replaced the letter, the urn and the tray back on the table. The deputed Father offered the Pope the authentic translation of the same letter into the Portuguese language, written on Chinese paper, and then translated it into Italian language, which ran as follows:

SOM DET PRA CHAU SI

A JOU THIA PUJAI

To the Most Holy Father Innocent XI.

Since the happy beginning of our reign, the first care we had was that of knowing the chief princes of Europe, and to have with

them mutual relation, in order to obtain the knowledge, the light necessary for our conduct. Your Lordship anticipated and fulfilled our desires by means of the pontifical brief presented to us by D. Francis Pallu, Bishop of Heliopolis. This brief was presented together with a gift worthy of the august person who sent it to us, and also was received by us with remarkable gladness of heart. We sometime afterwards sent our ambassadors that they might go and greet Your Holiness and take to you our royal letter with some gifts; to establish between ourselves a friendship as closely united as a gold lamina perfectly polished.

But since their departure up to now we have had no news about them, and we find ourselves obliged to send again Father Tasciard of the Society of Jesus as our extraordinary envoy to Your Holiness, to establish between you and us those good relations which our first ambassadors had been charged to secure, together with the duty of immediately bringing us back the news of the good health of Your Holiness. The father will have the goodness to assure you, on our part, that we will give full protection to all those Fathers, and to all the Christians, be they our subjects or people living in our dominions or residing in any other country of the east, helping them according to their needs when they will let us know their necessities or otherwise whenever there may arise some occasion for doing this. So that Your Holiness can rely upon us, for we want to take



charge of such cares. The same Father Taschiard will have the honour of informing Your Holiness of other means which tend to the end of the orders we have given him. We beg of you to give full credence to what we make that religious represent, and to accept the gifts which he will take to you as a pledge of our sincere friendship which will last unto eternity. May God, the Creator of all things save Your Holiness to defend His Church, so that you may see that same Church spreading with glorious prosperity on all parts of the universe. This is the true desire of him who is,

of Your Holiness,

The Dearest and Sincere Friend.

Everybody having heard sentiments of a gentile king so favourable to the Christian religion, with great pleasure, the deputed father took the two gifts, one sent by the king, the other by the chief minister of the same, from the hands of a master of ceremonies and offered them to His Holiness. The king's gift was a casket of octagonal shape, four inches (finger) high, one foot long, as shown on appendix B, all of the purest gold, of about fifteen pounds in weight, and worked in filigree. But all was made with such a wonderful skill that it well revealed how that nation is experienced in the practice of arts. The other gift was a casket of thirteen pounds of silver, adorned with capricious arabesques and leaves of the shape shown in C, and a tray with the diameter of about two

palms of the hand ornamented with great skill. Having offered the gift, the father besought His Holiness to deign to accept the homage of the three mandarins. Having obtained leave, they paid their homage: without parting from their rites, they performed the same ceremonies which they use in honour of their own king in Siam.

The first mandarin started, and then the two others together, by making three adorations, each of which was carried out in the following way: having joined their hands and lifted them up to their forehead, they bowed, bending their head down to their belt and after this bow they bent both their knees on the floor; then they stood up, moved two steps towards the throne of the Pope and bowed again as they did before. They repeated that operation three times, always keeping at their side the weapon and on their head the turban with the top of which they touched the skirt of the Pope's garments at the last time. During this time the deputed Father was standing at the right of the papal throne by express command of His Holiness.

These acts of most humble homage towards His Holiness having been accomplished, all remained kneeling down till the end of the audience. His Holiness bade the deputed Father to approach the throne, where for a long time he let him listen to the manifestations of his bounty, and was pleased to accept the

homage paid by him on behalf of a foreign king.

His Holiness was eager for news about the possibility of securing the progress of the faith of Jesus Christ in those idolatrous kingdoms. The Father was again permitted the privilege of kissing his feet, whence he withdrew to the left of the Pope, and after this the Lord Cardinal Casanate took the stole off His Holiness, who, after giving the usual blessing, retired to his private chamber.

The eminent cardinals spoke with the deputed Father and with the mandarins and they admired the gifts in a separate room.

Dismissed from the audience hall, they went to the rooms of the Most Eminent Cardinal Cybo, who was accompanied by the Most Illustrious Secretary of the Congregation for the Propagation of the Faith. Here the deputed Father with three mandarins were invited to sit down and were received with an equal show of tenderness and cordial expressions of bounty from such a famous prince and cardinal of the holy Church. When the audience was over, they were taken to their lodgings in the same coaches. There they were greeted by the joyful notes of the trumpets of His Holiness' guards.

It is not easy to tell Your Lordship of the satisfaction and consolation the deputed Father and the mandarins have received. But you can well understand this from circumstances when you imagine them. <sup>07/03/2566</sup> Meanwhile the bounty of so worthy a pontiff would copiously bestow the spiritual gifts flowing from his liberal heart, upon

foreign and idolatrous people, with the intent of winning them over to Christ, thus bringing to matured fruit the seed of hold faith, which is just beginning to blossom in that great kingdom, where the labourers of the holy Church are favoured by the gentile power. Be the matter as it may! But allow me, before ending these pages, to give vent to the joy gushing from my heart with this utterance:

O most happy Roman Church! most fortunate Innocent XII! You not only rejoice to see, from your lofty pontifical throne, the triumphs of the holy Cross, which has been restored through your industry to Hungary, where Mahomet's superstitious law was found ruling, but also to behold, prostrated at your feet, ministers of an idolatrous king, who whilst admiring your virtues, are ready to confess that you are the vicar of God on earth: and that no other law shall be obeyed, except the one of which you have been constituted the only and infallible promulgator. For myself, thinking over it again, I do not find anything which is more delightful for a supreme pontiff and more glorious for the Roman see. I admit that the laurels won in Hungary and presented to you have been glorious. But they were taken by force from the Ottoman treachery, which is still active in its rancour; whilst the presents offered you by the king of Siam, are the outcomes of his voluntary love, and of the high esteem he has of your great merits. If formerly Pope Gregory XIII could rightly rejoice, and all Rome applauded him, when he saw

the ambassadors of three Japanese kings tributaries of the church, I think there is no less a cause for joy in this embassy sent to you. For, while with it you receive the homage even of the enemies of Christ, their king not only gives you signs of wishing for your friendship as your equal, but gives you hope of winning your love, as your subject and son. In the conversion of the three Japanese kings, the light of the gospel was spread over three small kingdoms out of the sixtysix into which that large island is divided. But if the king of Siam, with his kingdoms, will be your tributary, a very large field will be discovered where Christian religion can triumph, and where the name of the holy pontiff, who fosters it, will gloriously resound. At the sight of the gifts sent to you, of the homage he pays you, you can say with the holy king David: "*Populus, quem non cognovi, servivit mihi, in auditu auris obedivit mihi*" (A people which I knew not hath served me: at the hearing of the ear they have obeyed me.) And all Rome, nay Catholic Italy and Europe can rejoice in the words of the prophet Isaiah, saying: "*Gentes quam nesciebas, vocabis, et gentes quae Te non noverunt ad Te current, propter Deum tuum, et Sanctum Israel, qui glorificavit Te.*" (Behold thou shalt call a nation which thou knowest not: and the nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.) Or in those of the holy

man Tobias: "Luces splendida fulgebis, et omnes fines terrae adorabunt Te: nationes ad Te venient de longinquo, et terram tuam in sanctificationem habebunt (Thou shalt shine with a glorious light, and all the ends of the earth shall worship thee. Nations from afar shall come to thee, and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.) These are the voices of the common joy, these the ardent wishes of many labourers of Jesus, who through their toils care for the growth of the glories of the Roman Church, the triumphs of Heaven, and the joy of your holy zeal, from which they hope to attain the ever longed for consolation.

But where, unconsciously have I been drawn to be these consideration! I will conclude by communicating to you that on the 27th of the month the royal ambassador, Father Guido Tasciard, with the three Catholic catechists, was admitted once more to the audience of His Holiness. The catechists presented a petition of the Christians living in the kingdom of Tonking, who have given their name to the fold of the Holy Church, through the work of the missionary Fathers of the Society of Jesus, up to the number of 300,000. These Christians are distressed by the want of evangelical labourers who may care for and keep up their constancy against the persecutions of the barbarians, in the midst of whom they

live. I cannot explain to you the tender love with which the zealous Pontiff acknowledged them as praiseworthy children, who for the space of many years have helped the Fathers of the Society in that vineyard of the Lord, and have endured long and painful imprisonments in their missions.

As soon as His Holiness will allow him to go, he will leave Rome with his suite, to repair to France; whence, next March, they will set sail on the ships ready to take them back to the court of Siam. Here, explaining to that king, the tender sentiments of His Holiness, he will try to induce him to declare himself a son of the Roman Church, as he is already the protector of the evangelical labourers and a devoted admirer of the heroic virtues of our holy pontiff Innocent XI.

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## IV

Father Tasciard did not use this second account concerning the  
Siamese Embassy to Rome under Pope Innocent XI.

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### A BRIEF ACCOUNT

of what happened in Rome to the Lord Mandarins who came with Father Guido Tasciard of the Society of Jesus, extraordinary envoy of the King of Siam, after the audience they had with our Lord Pope Innocent XI.

The man who knows that Rome is the head of the world which is the same as saying that it is the most charming and noble part of it, just as the head of every creature is above all the other members subjected to it, can conceive by himself, without other people's explanations, the pleasure and the satisfaction the lord mandarins of Siam experienced during the few days they stayed there. Then, as it is known to all what had taken place before their departure and which were the things that pleased them the more, we give here a short account of them to the inquisitive reader.

They affirm they have been most satisfied with four things. The first of them is the liberal proof of affection with which the



Holy Father had treated them and bade them farewell. The second is the magnificence and grandeur of the palaces and of the courts; lastly, the marks of esteem and benevolence shown to them by the various gentlemen and by the numerous people that used to assemble to greet them wherever they appeared, thus manifesting real pleasure at their coming. And to describe something in particular of these four motives, first of all their joy was immense on the happy occasion of holy Christmas. During that day they had the opportunity of seeing the pontifical chapel, where they could admire the sacred college of the Most Eminent Lord Cardinals, assembled together, than whom a worthier crown the world cannot have that could have more eminently shown the dignity of the supreme pontiff of holy Church, be it either for the eminence of the state or for the excellence of the cardinals. They saw the quality and number of so many sacred ministers, in whom there shone the sublimity of the ecclesiastical hierarchy, and by whom here on earth a shadow is thrown on the celestial one. Hence they had been greatly struck by such a sight, and it had seemed to them that being out of Siam, they had been taken not to a different climate but to a wholly different world. Their delight grew still more when they visited the most renowned churches of Rome and chiefly the Basilica of St. Peter which, as it is known, is not surpassed in magnificence and richness by any other wonder of the earth. It was further more increased on

the first day of the year, in the church of "GIESU" where they were celebrating the feast in honour of this most august name, when they admired within those walls the variety and majesty of both the ornaments of the pictures and the harmony of the display, with which in it the worship of the Redeemer of the world is fostered. They wished therefore to be present and with profound attention listened to the mass and to the vespers, sung with great solemnity. They evinced enjoyment to the utmost of the melody of so many voices, that repeated the praises and the glories of the true God in distinct choirs. Moreover, while they entered the palaces, they did not admire so much the gorgeous drapery and the precious furnitures, as the magnificence of the buildings, the long suites of rooms and the vast apartments, since these were very strange things to their eyes. Though used to the grandeur of the royal court they had never enjoyed the works which architecture, in its different orders, had set up with the greatest care, particularly in Rome.

Without mentioning the pleasure they experienced from the loveliness of the gardens, from the variety of the fountains and pictures, it should be noticed what indescribable consolation they felt when they saw his eminence the prince, Lord Cardinal of Este with all the noble suite which waits on him in his public functions. Although used to seeing their king accompanied by 12,000 people when he appears in public, they confessed that this court, with its charming and

sumptuous order, effaced the ideas they had about the magnificence of their royal one, and indeed not without a motive : for whoever gazed at the first stately coaches, the number and the quality of the others belonging to the suite, either gilded or black, the display of so many liveries, the grandeur of numerous prelates and knights, can see in the imagination, the triumphs of the ancient Roman senators.

In the same way the mandarins of Siam together with the Tonking catechists enjoyed themselves very much, as every day the coaches and grooms of His Eminence Lord Cardinal Cybo were placed at their service. They were favoured by Mr. Gasparo Plantanini, secretary to the embassies of the same Lord Cardinal, to whom His Eminence had entrusted the care of them. The joy of their souls was still greater than that of their senses when they saw themselves acclaimed and flattered everywhere they appeared. The first of the mandarins, a youth of elevated spirit, who was well versed in the French language and could communicate the feelings of his heart, confirmed the sorrow he and his companions felt at not being able to utter words suitable enough to show the love they bore for all the city of Rome.

Among the various demonstrations of esteem and honour they had received from many, the most particular was the one given by the Most Eminent Lord Duke of Ceri, D. Livio Odescalchi. This worthy nephew of His Holiness, having accepted the homage they went to

pay him in his palace, presented them with a rich and noble gift.

Similarly they were honoured by the Most Excellent Prince Borghese, when they had the opportunity of visiting his royal palace. Here they were received with extraordinary kindness and were honoured by the presence of the princess accompanied by other noble ladies. They also found here a table sumptuously laid with refreshments, where art and nature combined together, and rendered more conspicuous the elevated mind of this great prince. Nor was the pleasure they felt the less when they visited the gorgeous chapel of the same palace, where the profuseness and the great number of jewels contained in it, revealed to them not so much the treasures of the most excellent Borghese house, as the remarkable piety of the lady Princess Eleonora, who, depriving herself of the use of them, employed them all for the worship of God and of the saints, and adorned with equal devotion and skilful workmanship, the precious tombs wherein their relics are enclosed.

On the last day they went to the Casa Professa of the Society of Jesus, where they were much pleased with a little entertainment which those Fathers gave in their honour. For the Fathers were not only desirous of seeing those people true sons of the Roman Church, but also wanted to show the gratitude they owed to the king of Siam, for the protection he bestows on the missionaries in his kingdom and for the college raised in the metropolitan city, together with

the church dedicated to Francis Xavier, the apostle of the Indies. This refection had been prepared with many dishes of various pastries and sweetmeats supplied by the kindness and liberality of some benefactors. These benefactors wished to take part in promoting the works of the apostolic labourers, which are all intended to engraft the dogma of the Holy Faith in the hearts of those idolaters. From the same motive, a good quantity of rosaries, reliquaries and medals were sent by Father Tirao Gonzalez, general of the same society, to the Catholic catechists, that they might use them to reward the diligence of the new Christians learning the dogma of the evangelical doctrine.

A similar refection was given in the Roman college, when, after they had been shown into the most beautiful library and into the splendid temple, built in honour of St. Ignatius by the piety of the most excellent house of the Ludovisi, they entered the spices room of the same college. Here they were also presented with some small coffers full of balm and of various quintessences, manufactured in that laboratory. As they crossed the courtyard, round which the schools are distributed, the scholars were all sent out at the same time. Being rather numerous, they presented, divided as they were under those porticoes, a fine spectacle, in which, besides the number, there shone the nobility of the Roman knights and princes who requested it. Every body was at the same time actor and spectator,

tor, so it was impossible to judge whether they found it more pleasing to be admired by the lord mandarins, or to see those people who had come from a world, new and barbarous in comparison with the courtliness of Rome. He was moved by equal feelings of love, and accepted the joy with which they were looked upon by all. Now during those days, while the lord mandarins and catechists were enjoying those visits and demonstrations, Father Guido Tasciard, who had undertaken the painful journey from Siam to Rome as an extraordinary envoy to the most holy pontiff merely for the good of the Catholic faith, deprived himself of seeing all this. He withdrew from their company and gave himself solely to carry out the negotiations, he had taken upon himself concerning the progress of the Roman religion in those infidel kingdoms and the glory of the Church and his pastor Pope Innocent XI.

To this purpose, therefore, he visited the most eminent lord cardinals, appointed to the Congregation of Propaganda Fide. He placed before everybody the petitions of the Christians and the needs of those kingdoms, where the seed of the holy faith shoots up even among the thorns of the idolatrous superstitions. In order to further these interests the holy pontiff deigned to admit him on other occasions to his presence whence he always went away full of admiration for his great piety, and his holy intention, all aiming at

the sanctification of the world.

From these virtues of his flows all that His Holiness deigned to do in honouring the envoy and his suite, as has already been described in the first letter, and in all that still remains to be said herein. His Holiness commanded that the mandarins should be shown over the buildings to see the extensiveness of the pontifical palace in the Vatican. That they might enjoy at ease the famous and precious library, the spacious arsenal of weapons, and the Belvedere garden, orders had been given to serve there their dinner which had been most sumptuous during the whole time of their stay. It is impossible to say how much they were satisfied when visting those places, as also when, after their dinner, they ascended the lofty dome of the basilica of St. Peter.

All these events were as many rays of light enlightening the minds of the three mandarins with the love and faith of Christ. Hence they openly declared to Father Tasciard that they wanted to live obedient and faithful to Rome and interested in the progress of the glories of Christ whose amiability shone in his vicar on earth, and that they were leaving with the firm resolution of begging the approval of the king of Siam that they might be able to receive the waters of holy baptism and thus have the glory to bear the holy cross on their foreheads, as they enjoyed the honour of being officials of his Court. To give a proof of their intention, one of them wished to be portrayed

on a life-size picture, in the act of holding two gold urns: with the right hand pouring water on a blazing fire, and with the other watering a tender plant. By the fire he symbolized idolatry which he desired to see extinguished, and by the plant the principles of holy faith he would cultivate in his heart. Therefore they had a petition presented to the holy pontiff in order that they might receive from His Holiness a figure of the crucified redeemer. Our lord consoled them by sending them three silver crucifixes, which they accepted with veneration, and they kissed repeatedly the holy wounds engraved on that metal.

With such sentiments they were brought once more to the feet of our lord on the 5th of January, by the deputed Father to take leave of His Holiness and happily resume the voyage towards Siam. This was then the last audience granted them, to the greatest rejoicing of the deputed Father, of the mandarins and of the catechists. Although they felt the violence, engendered in everybody by nature, of the powerful love calling them back to their country, all, moved by their tender affection, wept by reason of being obliged to abandon the one who had proved to be not only a generous prince, but also a loving father. After they had received his last blessings, they went to the rooms of the Most Eminent Cardinal Cybo to take leave of him who wished to honour them by sending a coach with black tassels to take them from their lodgings.



They received, from His Eminence, the heartiest expressions and assurances of his protection, since it was already well known to them how efficacious a benefactor he was for all the Christians scattered in those kingdoms of the Indies. There still remains to know the replies given by His Holiness and the presents sent to the king of Siam, and to his chief minister, Constantine Phaulkon. His Holiness ordered to hand over to the deputed Father three briefs. In the first one he addressed the king as the most illustrious and powerful king of Siam, which is a proof of the pleasure felt for that embassy and of the desire His Holiness was cherishing of seeing him fully enlightened by the sun of justice, Christ, so that, through holy faith, he could become a possessor of heaven. It was written on parchment, enclosed in a golden box four fingers wide, and half a palm long: one could see engraved on one side the Pope's arms, on the other, in capital letters: INNOCENTIUS UNDECIMUS PON. MAX. AN. XIII (Innocent XI, Supreme Pontiff, 13th. year). This box was placed in purse of plain crimson velvet striped on the sides with eight gold laces. [...]\* It was on parchment, enclosed in a purse of red damask, adorned round the sewing with gold embroideries. Another brief was added in reply to the Christians of Tonking, a neighbouring kingdom of Siam, who had now almost reached the number of 300,000, in whose name

\* The words missing here obviously refer to the Pope's letter to Phaulkon.

a petition had been sent to His Holiness, which had been heard favourably.

To these briefs, the generosity of our lord was pleased to add various presents. He therefore was pleased to give a gold medal to Father Tasciard, that he might give it to that king in His Holiness' name. There was carved, in bas-relief, on one side, his own image and on the other, Charity in the act of giving such to two children, with the motto: "NON QUÆRIT QUÆ SUA SUNT" (she seeketh not her own). It was adorned on both sides with diamonds, twelve of which formed a circle of great value. He also made the king a present of a telescope 30 palms long, with its trestle, made of crystals, excellently worked in Rome by Mr. John Baptist Sindone, whose skilfulness in such optical instruments is known not to be inferior to that of any other. No doubt this will be very acceptable to the king, for he takes the greatest delight in looking with such instruments at the stars and in seeing the strange operations of the mathematical sciences, which the Fathers of the Society of Jesus, who live in his Court, very often explain to him.

The present destined for the chief minister was a small box of monte crystal\*, made up of pretty silver ornaments and full of various precious oils, a picture of the ever blessed virgin holding the infant Jesus in her arms, painted by the famous hand of Maratta,

\* rock-crystal?

and decked with a precious frame. Moreover a most beautiful rosary of lapislazuli was destined for him, together with a similar one for his lady. From these rosaries golden medals of very fine workmanship were hanging.

He presented the deputed Father with a precious rosary bearing a gold medal, the holy body of the Martyr St. Modestus for the church of Siam, with a small box full of Agnus Dei which had been blessed by him. To each one of the mandarins he gave three very beautiful gold medallions and three silver ones, some boxes full of candies, and some others of scented waters, covered with silken draperies and adorned with golden laces, and he presented the servants of the above-mentioned mandarins with two other silver medals each. To the three catechists he gave a rosary of precious stones each, together with a gold medal. He also gave orders to see to their expenses, till they should have set foot on the ship, which was waiting for them in the harbour of Civitavecchia, ready to take them as far as Marseilles, for which they left Rome on 7th January.

According to the order given, six miles distant from the harbour they were met by four mounted guards of His Holiness' garrison, and, at the gate of Civitavecchia by the Lord Castellan, who was accompanied by many soldiers and by whom they were admitted to a sumptuously laid banquet. Then they got into the ships ready

to set sail. In the meanwhile they were presented with a noble gift and were honoured by the persons of the captains of the galleys of holy Church, who wished to pay them a visit.

From this account one can well infer the common satisfaction of the royal embassy, which, favoured by Heaven, will land again in Siam with a happiness not inferior to the one felt by those who reach the shores of Europe with their fleets abounding in treasures they had gathered either in Asia or in America. But the love of a holy Roman pontiff, and the affection of the Church of Christ should be valued as still more precious than any other treasure. The king will be much pleased with it; his Catholic minister will rejoice at it; the numerous Christians will rejoice too, when they know that the supreme pastor is watching in their favour, and which purpose, is armed with the power of a king who, although idolatrous, venerates the holy pontiff INNOCENT XI, of glorious memory, and in this we see Divine Providence ever working more wonders.

*Roma. By Dominic Anthony Ercole. 1639.*

*By permission of his superiors.*

## V

Secret Archives from the Vatican Library

DONATION CARPEGNA VOL. NO. 32 PAGES 396/396 v.

From Siam 2nd. January 1688

### Letter from Constantin Phaulkon to Pope Innocent the XI

Most Holy Father,

News have reached me of Father Tasciard's arrival at your court, and of the honour you did to my letter by accepting it. I felt full of sorrow on knowing that the Father's illness in Paris prevented him from going to kiss Your Holiness' foot on my behalf and from representing to you the particulars which I had charged him to tell you: particulars very important for the service of God our Lord and for the propagation of his holy faith here in the east. I know full well the zeal and paternal love of Your Holiness, with regards not only to these countries, but also to all the universe, as well as I know my obligation before God our Lord not to pass over anything concerning it, which may come to my knowledge. Supposing it to be so, I hope that Your Holiness will receive well and accept all that

has been written and spoken about this matter, in which I confess to have taken no little interest. However, taking into consideration that it is a question which only concerns the service of our holy mother the Church, I hope the matter will gain for itself a favourable rescript from Your Holiness. O Most Holy Father, I wish you could see the state in which this Church lies and the way left open to the propagation of the holy faith in this greater part of the world! They use no violence here, nay they are so gentle and sweet that I can assure Your Holiness they aim at nothing else, but at a sincere piety, disinterested from all things of this world, thereby removing the confusion and scruples of the conscience of all the Christianity of the East. It is certain that Your Holiness will take those measures which tend to the glory of God our Lord, for where there is no peace and union there can be little hope of the presence of God. The merciful compassion of the most holy pontiffs, Your Holiness' predecessors, continued by your zeal, has been remarkable in sending bishops to these countries. Notwithstanding this I know that those, who were vested with authority by the pontiffs, did not give to the holy and Apostolic See such full information as was suitable for the attainment of peace and union so necessary to give as a good example to these souls newly converted to the knowledge of God. On the contrary, their requests have aimed at nothing else than

increasing their own power, in order to make people believe things that Your Holiness will know from their consequences. All this is fairly well known to me, through the dispatch I received when I interceded for the peace and mercy required. I must represent to Your Holiness more than what can be contained in a letter, therefore I will limit myself to a memorial, handed to Father Tasciard and bearing my signature, which is to be presented to Your Holiness with all respect and submission. I do not doubt it will have the effect which is required by the service of God, the glory of Your Holiness, the peace and tranquillity of thousands of souls in the east, who, besides many others, will have this singular obligation of praying unto God our Lord for the long life of Your Holiness.

The king, my lord, did not want to delay his answer to the prayers of Your Holiness. So he has appointed the aforesaid Father Tasciard as his extraordinary ambassador, with the task of greeting Your Holiness on his behalf, assuring you of his protection and help for all the religious and Christians living in this realm, and all the east, and of informing you, much to your pleasure, of his goodwill.

This envoy will present to Your Holiness on my behalf some things coming from the east, which, I beg of Your Holiness, to do me the honour of accepting. This will give me great happiness and consolation; allow me to assure Your Holiness that your annual orders will not give me less pleasure. It remains for me only

to ask for your holy blessing with profound humility. May God save Your Holiness for the consolation of all Christendom. This is the wish of him who is,

of Your Holiness,

a most humble, most obedient, and most obliged servant

C. Phaulkon.

From the Bar of Siam, 2nd. January, 1688.



## VI

Secret Archives from the Vatican Library

Letters Sent to Princes, Vol. No. 78, pages 109/111.

The 7th January 1689

Letter from the Pope Innocent XI to the King of Siam—

Pages 109/110.

The 7th January 1689

Letter from the Pope Innocent the XI to Constantin

Phaulkon Pages 110/110.

The 7th January 1689

Letter from the Pope Innocent the XI to the Catholics of  
the Kingdom of Tonking. Pages 110/111.

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*(First half omitted as not concerning Siam)*

Pope Innocent XI

To the Illustrious and Most Powerful king of Siam.

To the illustrious and most powerful king's health and light  
of Divine Grace! We were pleased, above all things, with the com-  
ing of the beloved son, Father Tasciard of the Society of Jesus,  
whom Your Majesty, doubtful of the success of the first mission, has  
deigned to send us as an extraordinary delegate. In fact from

your royal letters, which the same Father has handed over to us, and from those things he related to us very eloquently in your name, We came to know, much to our delight, the good-will you have towards the faithful of Christ. We know how much you are inclined to protect with your royal patronage and to help with generous liberality, whenever they have recourse to you, not only the Fathers of the above said Society, but also others who profess the Christian religion in your dominions and in the other regions of the east. Indeed, as the propagation of this same religion is the chief care of our pastoral solicitude, we cannot express properly enough in words the joy we feel superabundantly when we consider the growth this same religion is about to obtain, trusting in Your Majesty's help. While we try to be in accord at least in part, with this remarkable service, we wish you to be persuaded that we will not leave out any occasion to declare to you, with noble expressions, in what honour and esteem we hold Your Majesty. Above all we shall not omit to pray, with assiduous and constant prayer, that the sun which does not know setting, may propitiously bestow on you the rays of His light and that He may clearly show to you the way which leads to Life.

The above-mentioned Father Tasciard, a man truly admirable for his piety and virtues, for which we recommend him to you with supreme solicitude, will give a more ample relation to Your Majesty

of the sentiments of our soul. He will also show you the proofs of the lasting love we bear for you. It only remains for him to fulfil our expectations, whilst we solicit with great cordiality that every prosperity may come to Your Majesty from Almighty God.

Given at Rome, at Santa Maria Maggiore, under the piscatory ring, the 7th day of January 1689, the thirteenth year of our pontificate.

( 2 )

Pope Innocent XI

To the Beloved Son Constantin Phaulkon

Beloved son, health and apostolic benediction ! It is already a long time that we have known of, and admired, the zeal with which you are burning, in spreading in those vast regions of the east, with an indefatigable joy and eagerness, the Christian faith. We still more greatly congratulate you, learning the same thing from the letters you sent us on the 2nd of January of last year, and from the beloved son, Father Tasciard of the Society of Jesus, who brought them to us. Moreover, as this new and distinguished testimony of your rare solicitude in fostering the growth of the same faith has added an immense store to the love we have been already bearing for you, so it will make us welcome more willingly every opportunity offered us to show fully how much we esteem the piety and religion of your

soul. In regard to those things about which Father Tasciard spoke so well and understandingly, in your name, you will know full well what we have thought of them from the same Father. Far from doubting that you will submit of your own accord to our decrees and that you will add daily some merit to the immortal merit which you have already acquired, we invoke God with a full heart that He may reward you more abundantly, beloved son, and with great affection we bestow on you the apostolic benediction.

Given at Rome, on the 7th day of January 1689.

( 3 )

Pope Innocent XI to All the Beloved Sons,  
the Faithful Christians of Tonking.

Beloved sons, health to you! We found a great motive for infinite joy in your letter which was handed over to us in the name of you all by some distinguished men amongst you. In fact, from it we came to know, to our soul's delight of your devoted and filial sentiments towards this Holy See, your mother, and teacher, which we, though unworthy, preside over, and how readily you have submitted yourselves to the wise decrees of the same, by acknowledging the Apostolic vicars and the true pastors appointed by them. As for the present, we give you all due praise for your sound piety, and

therefore we will not fail, when occasion arises, to show you our affection more clearly. And indeed as you so eloquently say in the above-mentioned letter, you are longing for the return of the Fathers of the Society of Jesus, by whom, with God's help, you have been brought from the darkness and the shadow of death into the light of the true faith and on the way to eternal salvation. We will not fail owing to a particular impulse of our will, to be well inclined to listen to your prayers, and, in order to increase your spiritual joy, to fulfill your desires by enjoining on other Fathers of the same society to go thither instead of those who have been summoned to return. Meanwhile, with all the affection of our ardent heart, we exhort you in the Lord's name, to obey spontaneously and willingly, the above-mentioned Apostolic vicars and to remain constant and firm in the faith you profess, and, although you may be distressed by the grave difficulties of this mortal life and be unable to detach yourselves from it, please bear always in mind that the sufferings of the present are not comparable with the future glory that will shine forth in us. That you may obtain such things then more easily, O beloved sons, we bestow on you with great affection the Apostolic benediction.

Given at Rome, on the 7th day of February, 1689, in the thirteenth year of our pontificate.

*(Following Brief omitted as not concerning Siam.)*