ANNUAL REPORT FOR 1613

For the Provincial of the Society of Jesus

Your Reverence asks me for a copy of the 1612 annual report. But who will write the 1613 report for me? That I may give complete satisfaction, I will collect from the meadow of these churches those of the principal flowers which are most fragrant and varied, in order to make a bouquet, which I will offer in this report, as on a dish, to Your Reverence.

As regards the building of the holy temple of the Evangelist, further to what I said in the last report there is much more to write to Your Reverence today, for the divine eagle has taken and is taking so much prey. The activity is the better because it is taking place latterly, when it is normal to correct the mistakes of the earlier work. King Farma set aside a large amount of wealth in order to achieve the fulfilment of his desire. In this matter he seeks his desire with words and with tokens, by giving me his sons to bathe in the holy waters of baptism, and by showing me, indeed convincing me, with a forceful argument of words and deeds, that I could not prevail against him or emerge victor in the contest. Would that the savage did not put forward demands for my agreement! To one very forcible demand I replied that

(a) Rachel had two sons; the first Joseph, that Saviour of Egypt, Genesis 44; the second Benjamin, or Benomi, "filius doloris", "son of sorrow", because she gave birth to him in pain. Jacob called him the son of his right hand, that is, Benjamin; the mother called him the son of pain. The Holy Virgin is this beautiful Rachel. Joseph is "Christus Dominus" "Christ the Lord", sold "trignintas argentie" "for thirty pieces of silver". Benomi is the Evangelist, son of pain, begotten "in monte Calvariae" "on Calvary Hill": "Mulier ecce filius tuus" "Mother, behold your son", etc.
I could not agree to discuss the building of a church without first seeing the resolve of that kingdom (of his) with regard to the provision for it. The benefits of our holy faith were not to be bestowed thus cheaply, almost without reason. It is right, I said to the representative of King Farma, that friendship and money should be given freely, but not holy baptism, which rather has its own just price. This price is and always has been belief in Christ Our Saviour, and acknowledgment of Him whole-heartedly, and without secret reservations or open attachment to false doctrine or false worship. How can there be room on the same altar for the ark of the Lord and for Dagon? I added further that if I founded a church with (only) good intentions, that would not excuse me from blame, for it was certain that there was no greater peril or more obvious opening for evil than lack of light in the guide, or good intentions in the one who leads others astray. And I said that a single church was enough when there was only one shepherd. Just as the man who has had his teeth set on edge from eating an unripe fruit is afraid to pick another before it is ripe, so I began to withdraw from the importunities of the tyrant. I see that he pursues me like a pack of dogs, and I am thus forced to respond to his cries. The holy temple\(^{(b)}\) was founded, etc.

See the 1612 Report.

What promises did I make him of favours or of temporal gains?

As I recollect, I only made him the most divine offers, only the broadest and most certain offers. The man who petitioned on behalf of the king reported it to him in this way. "Oh king," said this devotee, "the padre can only bring and give you what he has received from God. This is (the power) to show you heaven, and through the doctrine of the Lord to

\(^{(b)}\) The chapel is on the north side, surrounded by a fast-flowing stream, so that the whole of the sacred site is almost an island, thus enabling the Divine Eagle to provide here also in the Serra an image of (the island of) Patmos, etc.
rid you of the darkest shadows of hell with which the devil has clouded your understanding so that you do not believe in the Creator. Your intermediaries in these (sic) can only be his priests of the Society of Jesus, when you agree that under these conditions the trade in divine merchandise should be set up in your Kingdom." At this point he told him what padres are; and explained to him about religious poverty, which is served for the best reason in the world, because those who profess it do so out of love for Jesus Christ. And in order that he should be better understood by the idolatrous savage, the king's petitioner repeated to him, "If the commerce and trade in souls is established in your land, the padre will come here with others who are his brothers. Our padres are not like the legates of the Mohammedan sect who only want the wealth of your kingdom, and are really ambassadors for the lies of the false prophet." And so that there should lack nothing needed for the material foundation of the edifice, he explained to him what a church was, and how the administration and government of the Christians had to proceed on the orders of the padre and of no one else.

Now the idolater cries for a church, calling "Church, church." It was founded three years ago; and I have already written how the Holy Evangelist cast his net, etc. After the Divine Royal Eagle built its nest here, /f.127v/ did Farma persecute anyone? Did he (ever) break his word? The Portuguese masters, their servants and their possessions, are (now) safer in the town centres and market places of King Farma than in the most heavily defended fortresses. Then what shall I say of the (sanctity of the) legacies of the dead? The very arrivals of the savage are safer for these, so safe are they in them from being taken by the greedy, than they were in the hands of the most scrupulous treasurers for the estates of the dead.
To reward this Christian community for the music of the holy catechism with which I was one night received in the village, I spoke about these favours of the Lord. The king of Poland took pride in writing to his supporters to the effect that his best army for securing any kind of peace in his Kingdom was the Society of Jesus, which he had introduced there. "See, my most loving children, in the society of the glorious Evangelist what is there to fear? And what is there that cannot be hoped for in the way of favours? He drank them at their spring, and because it is a spring of grace, will he not share these favours with much grace among his own people, always giving the most to the most devout. What must I say of the love which this idolater shows towards us? What has he not offered me daily from his kingdom, seeking to persuade me to make my residence in it, by offering me a larger house so that it may be gladdened throughout? (c) The tyrant already promises so much in relation to himself that he is almost persuading us that he will very soon be converted to the Lord, and thus a great (new) area of trade for spiritual goods will be opened up, for which this great empire will be the port of call.

(c) During the visit of the Portuguese in 1614, he gave them his young son to hand over to me, and he said to them that he valued the House of the glorious Evangelist which he owned in a little corner of his kingdom more than his whole empire, etc.
Let us speak of the prey of the Divine Eagle. The objects of prey are so numerous as to be astonishing. Every day he takes (fresh) prey. Today he took two very important persons, giving us Dom Sebastião, much loved son of King Parmar, yesterday he took Dom Gregorio, his nephew. And although the nest of this Divine Eagle is fairly large, it is now necessary to enlarge it as the number of the faithful keeps on growing.

Let us deal with the festivals of the Holy House. See Jubilee 1613. Although important, these festivals were less distinguished, because the Holy Evangelist had not yet cast his nets so successfully in this sea of infidelity. Let us speak now of that great festival of Easter, a suitable subject for this Divine Eagle, St. John, who just as he began (his gospel) with his eyes /f. 128/ firmly fixed on the divinity of Jesus, the Eternal Word, so he proceeded, as in a swan-song, singing the age-old and infinite love of that same Word, Jesus Christ, with a tenderness which this great festival of His deserved. For seven years these offices of Holy Week have been performed in this place with great devotion and success, but those of the last few years have reached new heights. What can I say of the tears which were shed when on Palm Sunday we joined in the line "All glory, laud and honour"?

I will omit the lamentations of Jeremiah. Let us come to Maundy Thursday, and consider that divine invitation of the Most Holy Sacrament - "convivium pinguium" (feast of fatness) - when at the table of the Prince of Glory we are to see a hundred souls. The holy sacrifice finishes, the devotion begins. Now tears fall from the eyes of the most devout as they hear chanted "They parted my garments", as they see the ornaments removed from the altar. After this a purple curtain is drawn, and a religious crucifix appears standing under a black canopy, which is suitably decorated all over with the words of the Prophets.
And various large candles are straightway lit. After all this, we went out of the chapel (to?) where an altar stood, and on it our Child Jesus carrying a cross on His back. Oh what a spectacle to bring tears! How the divine Isaac is begging for eyes (which will weep)! (d)

At this point not even I myself can deny him mine, nor hold back the normal tribute so clearly due to his love. And so I can now repeat the "Infantum regina jubes renovare dolorum" (e)

over the inscriptions, the evidence of the tears of the Prophets. If I do not weep for you, a Jeremiah will perform the office, etc.

Let us speak now of the second banquet of the love of Jesus the Good, of that invitation for the grape harvest: "Convivium vindemiae, vendimeavit me dominus" ["A feast of the vintage, the Lord has gathered me a harvest", Isaiah 25:6 and Lamentations 1:12].

(Note) the hair, the morsels of flesh and of clothing, the blood in Pilate's house, as if the sentence had been given in his favour, up to when the divine cluster (of grapes) was crushed on Calvary. See the Divine Phoenix with the wood to burn it. See the burial of the new Adam (f). See the solemn celebrations of Easter, with the cheers and salutes of the cannon and musketry to the King of Glory and the capture of souls. These are things belonging to yesterday and today. Let the envious speak, let them caricature the sons of Ignatius as much as they wish because "sive morimur, domini sumus /f.123v/ per infamiam et bonam famam" ["As long as we live we are the Lord's, through ill report and good report", conflation of Romans 14:8 and 2 Corinthians 6:8].

(d) Obedientia Reginae.
(e) Virgil.
(f) Who is followed by various penitents, some bloody, others tied to the post, others with crosses on their backs, others crucified, etc.
Rejoice, Your Reverence, appeal strongly before the Lord on behalf of this idolatrous heathen. Present this divine sheaf to His Majesty; let him be informed about the services of his poor wandering priest, out in these wild places for so many years, and he will know who is pursuing the real enemies of the glory of the Creator and his enemies. Who but the sons of Ignatius could aspire for so long to banish from this province the Flemish, Dutch and French scum? "Per insipientiam dicó" "In inspicatia dicó", I speak like a fool", 2 Corinthians 11: 21.  

I am short of paper but not short of what to write. On these occasions I have always found the King of Serra Leoa so much in agreement with me that I have marvelled at the zeal of the man who yesterday so fervently adored these pirates and Lutherans, on account merely of that idolatrous vice of self-interest, a vice which so greatly encompasses ignorant men in courts or in the backwoods. These are the happenings of 1614. It is not the place to discuss the Dutch captain, Melchior Baltasar, or the others who finished up here in 1609 and 1610. (Only) yesterday the king aspired to (show his zeal), if (a Portuguese), a son without doubt of the Hebrew race, had not revealed the good King's intention to one of these foreigners who have seized the Serra, warning him to leave the port with the utmost haste if he valued his own life. This he did, thanking the Hebrew for his kind deed in warning him. But Don Filipe (de Leão) showed that he was (truly) a lion, in the punishment he ordered to be given to the Jewish lascarim. For he especially regrets the disaster that befell the ship 'Loreto' belonging to the Reverend Father Frei Francisco, and he affirmed to me that he must take revenge on this unbridled insolence, and was only awaiting the opportunity to do so. Nor does he forget the threats of Pedro Limoni, to whom the greed of an enemy of the Society of Jesus revealed the trade of this Province. Father Barreira very much regretted this, as I in turn do even more, for
different reasons. When I learned that (Pedro Limoni) was a Luther and when he was told that it was at my instance that D. Filipe was persecuting him, as it was, he made threats against me, saying that he was going to burn the churches and my person (to). Father Sebastião Gomes is well-fitted to write about this, for he will remember very clearly the occasion when, for fear of this heretic, dawn I took him from our Casa do Salvador, followed by so much labo and such weariness in carrying the church ornaments, and he will remember the poverty of our house in the forest. And in a canoe belonging to the king himself, though quite ill I made my way over to the Island of Tasso, (site of) the chapel of Our Lady of the Conception, /f.129/ which was also ruined by the greed of the spirit of Luis Nunes da Serra when he showed that port to pirates with whom traded. And this was the reason why Christianity forsake the Island

So that we may describe this good king in one place, let us do it here, and mention the favours he showed to Captain Luis Mendes. The Reverend Father Frei Francisco Pereira sent a ship to this Prince (whose arrival) was a great consolation and joy for all here. The captain came to visit me and I received him with all the marks of kindness; and as my residence was in our chapel of S. Filipe, which nearly four leagues from the principal town, I stayed on for special reasons. Two days afterwards D. Filipe sent for me and placed in my hand the letter from the Reverend Father. The king asked me for guidance as to what should be done so that he might participate in our display of affection for such an illustrious person. Then I said to me "Padre, now is the time to thank the Lord for the singular benefit of my own life, whose length he has extended. Ye have gone here, and these are my own people; I want them to carry news of the fertility of this divine land of promise, I mean, of this your Casa da Salvador and of the number of sons which Your Reverence has in it."
I was very delighted, and when the day of Nuno's baptism was settled, I sent messages to the Portuguese gentlemen so that they could attend. And the king (sent messages) to his people, so that none of the Christians should be absent from church, nor any of the heathen away from the village, in order that they too might solemnize, with instruments of music, the baptism of his son, and the name to be given to him, a name completely worthy. The king said, "Because of his excellence I have sought this name; not to render eternal Senhor Nuno Álvares Pereira, whose heroic deeds constitute and have constituted the most perfect brush with which Fame on its own account has produced the portrait of a person so illustrious and well-nigh immortal; but to please Senhor Pedre Álvares Pereira and the Reverand Father Frei Francisco." There were absent from the baptism two brothers of our king, who were also (missing) in the profession of the same faith. The king was angry with them, and called them a disgrace to himself and the padre. On the day of the festival the people gathered together and I ordered the temple to be decorated. However the activities of nearly ninety souls made it so beautiful that the captain and other guests were amazed. On the day of the /f.129v/ Holy Spirit I said mass, which I dedicated to this task, since it all pertained to the Divine Person. I dealt with the mystery of the holy day. D. Filipe was left rejoicing, for he believed that he could already see his hopes fulfilled.

When the holy sacrifice was completed, the baptism was performed to the great satisfaction of everyone. At the sight of such favours, there was especial satisfaction on the part of the king and the godfather and Luis Mendes esteemed them highly. To him I said, quoting the speech from the chapter of Genesis when Jacob received his blessing, "Affor mihim alicuid de venatione tua..." Adfer nihi... cibos de venatione tua", "Bring it near to me and I will eat of my son's venison", Genesis 27:25. Grace has now made a prize of the
wild boar, from which you can make a most tasty dish to present to
Senhor Pedro Álvares Pereira, who must value it highly since it is
from his own game reserve." How thoroughly the good king proposed
to serve this captain and how successfully he was able to do this!
And not only he, but all his brothers! The misfortunes of the poor
youth were secret judgments of the Most High. Fortunate Nuno, that
the Lord in this way gives him in anticipation the gifts of the
Divine Spirit! Until now, like a toiler on the farm, he makes do
with dry bread and wild fruit for his sustenance: this keeps him
doleful as he raises up good muscadet and bastard grapes, which
he can not enjoy until he harvests them. I will note that on
the day of the sad harvest Nuno prophesied the disastrous outcome,
by continuous tears and expressions of deep concern.

It falls here to deal with another disaster of 18th June, 1613,
(the sentence) from that rigorous seat of divine justice on the three
principal enemies of Heaven who brought scandal to the new church
One of them had sent many innocents to hell, by inviting them to help
him to raise false testimonies for the diabolical army. (He was) so
artful that he clearly showed himself a graduate of the University
founded by the father of all lies. He was a remarkable spreader of
rumours with a mouth more wicked than hell mouth, a lascarin of this king
Twice the Lord threatened him, once with a fish bone in his throat
from which he should have died, and another time with a bite from a
poisonous snake, of the breed of which the Prophet said, "Inquitatem
in corde et corde loquitur sunt." ["They speak iniquity in their double
heart", conflation of Psalms 11:3 and 65:18]. He was the ruin of the
spiritual edifice as well as of (the chapel dedicated to) Our Lady of
the Conception on Tasso Island. (h)

(g) Paul, Saul, master of Luís Nunes.
(h) Parishioner of the sad parish of illustrious Lusbel. He died
without a cross, without light.
The other was a rebel, an Alexander, but not for God nor for his fellow, a man of the brotherhood of the seven deadly sins, over whom the fifth sin held most sway, that of greed. He died in his trade, a suspect in the faith, besmirched by the repugnant infamy of Sodom, a man most prejudicial to this or any other conquista. The third and last made his attempts, moved sufficiently by greed. In sum, this trio was very wicked, being composed of those (described) in the Apocalypse as having the seal of the beast, those who are true disciples of Epicurus. What I have said is enough. One of them still remains; but when human justice fails, as it has until now, divine justice will arrive and replace it.

These men, most beloved Father, are the couriers of slanders and false information. Seeing their own ugliness exposed in the mirror of the Holy Gospel they try, like the ugliest ape, to attack it and smash it. They are whites who remain blank (pages for God's Word). However, it would not be right if we omitted at this point the glorious triumphs of the Lord over these enemies of his, these enemies of the ambassadors of his Holy Gospel. For they were wolves of hell, after whose deaths the little lambs can come to their pastures more safely and less cautiously. Thus we are directing our attention to what enters the meadow of the church of the Holy Evangelist.

Let us discuss the Christmas celebrations. What soul was there, among the more than eighty who attended the first mass of the holy night, who coveted anything of this world below? The temple was richly decorated with what is best in the land, and the roof of the chapel was so splendidly hung with awnings that it resembled the material heavens. There was no lack of perfumes, no lack of

(1) Greed and its portrayal.
censers containing the finest pastille and other fragrant confection.

Ah, how much I might have written here! But there is not room on paper for all the soul contains. What shall I say of the music offered to the Baby (Jesus)? Those of his followers who were present served him with the gifts of their art, for they excelled in singing *canto de órgão*; and they chanted "In Splendoribus Sanctorum" and other relevant verses from Holy Scriptures. Who would not be deprived of speech when he heard another melody, a tearful one, accompanying a sermon on God new-born?

The spiritual celebrations were magnificent. However I shall not keep silent about the celebrations of the common people. Was the product of Serra Leoa which was not offered to the Child Jesus, as he stood outside the chapel on an altar most splendidly decorated? I will pass over the bananas and citrus fruits with which they made ingenious hanging decorations. Herdsmen arrived with presents. (But what surprised me was to see the Portuguese leader in these parts, like another David, standing before the portrait of the true ark of the Testament, scorning the complaints of the profane Nichol. Then he came forward with such signs of divine grace that, though I was myself largely lacking in outward cheer because of ill health, this drove away my melancholy so quickly that I do not know how to explain it to Your Reverence. How well he spoke concerning the oranges which he brought with great care and even more foresight! "Lord!" said the devout Portuguese, as he spoke to the desire of the eternal hills, "In truth, you have so much grace that now you appear as the Son of God. But, Child of Heaven, that you should display such grace on earth! You are ordained to grow up to be a shepherd. Well I understand you, divine pearl from the Father's bosom. Some feeling of distress has exiled you among our mountains." He began to take
out the oranges and he held up a ripe one, "Lord, this is good to
eat now, to whet your appetite, Lord." Then he brought out another
which was not yet ripe, and said, "In three months time this will be
ready for you, if you want it. But your body is sustained by God,
however much the divine cloth and most pure curtain of your humanity
conceals it, though not from me, Lord." (Then) he took out four or
five oranges which had only recently formed from the blossom, and
said, "Lord, I come from far away; but I have never wanted to be
far from the splendour of such grace and glory. These (will be ready)
in two years time." After this, he presented a cola nut and said,
"Lord, you know this fruit well, it is from your own land. Your
father, the divine farmer, planted it." And of the final present
which was some white birds, (he said), "Lord, even where these make
their way, all belongs to you." Then he bowed and made his appeal.
"Divine shepherd, who searches out shepherds and sheep, do not disown
me in my traveller's garb. Lead me after you, so that in the
declining years I shall not lose You." Deus me derelinquas me! Now also when I am old and greyheaded, O God,
forsake me not. Psalms 70/71, v.18 (And now), before dealing with
the celebration of the jubilee of the glorious Evangelist Saint John,
I wish to speak of the visit of Cimba Famore, a caciz and false priest
of the Mohamedan sect.

This man came to visit a nobleman already converted to our
holy faith. He asked him about the padre, implying that he greatly
had desired to see me, for fame, he said, spread through all these
idolatrous kingdoms a portrait of me so gracious and so closely
proportioned to his tastes that it was impossible that I lacked
greatness. Since something sold dearly is always more highly valued,
he finished by seeing me. He paid his visit to me with such
graciousness and outward show that this idolatrous priest seemed more
like a guest with whom one stands on ceremony. I found him very
discreet. I received him with a glad countenance and he greeted me
with such a demeanour and with such indications of real joy both
external and internal that I was amazed. He then said that a portrait
me as ambassador of the true God was circulating among those barbarous
nations, but that to see the original was worth much more. After all
this, I do not know what specific quality it was he found in me that
induced him to take off a ring made of gold and offer it to me. But
how could anyone accept from a caciz what he rejected from the
Portuguese? A profitable meeting in terms of the idol of the Hebrews.
But not for one who runs from sight of this finest metal, whose scorn
makes it tinkle and clang more hollowly. I smiled but also showed
firmness. However these people are emotional and excessively
sensitive, hence they can only be conquered by benevolence and by
tokens of the divine gift of love, a weapon more powerful than any
temporal force of cannon or archers in their ports. (So) immediately
I added that what I came to seek here in Ethiopia was not gifts but the
jewel of his soul, and the souls of so many idolaters. This was my
true line of trade, and I claimed only this divine and spiritual
commerce. For the love of Christ our Saviour, who being rich made
himself poor to obtain my love, I had forsaken gold and all things
of the world.

The caciz was amazed; he ceased his importunities and took
back his metal. I asked him not to be offended at me, since one
should only ask of a friend what is permitted to him. I was already hi
friend, and would be more so when he desired to make himself my brother
by professing the same religion. He was very pleased; and since I
had the field to myself, I asked him a question, which was this:
what were his views about the Creator? And since he praised Him so
much, could he give me some evidence for his belief? "I believe,"
said the false priest, "that there is one God, true creator of all this machinery of nature, who produced it from nothing, and who alone is the measure of all things. I do not serve this great monarch because the example (of others) makes me reasonably forbear (???)". He gave me great hopes for his conversion, which will take place when he says with Peter: "Hic sunt duo gladii Potestatis Divinae et Caesaris." ("Here are two swords", Luke 22:38; "that of Divine Power and that of Caesar") As we lack this temporal power here (to punish backsliders), there followed the great chastisement from the Lord which I dealt with above. For the image of the Creator has been so obscured in our 'monks' that, like the crudest portraits of Him, it needs an inscription to explain its significance. The climax of this (?) letter) comes at this point and fits what has just been mentioned (I mean) the celebration of the jubilee of the glorious apostle (St. John's day, 27 December) a festival on the fringes of which one of these scarecrows will be seen.

The spiritual celebrities were in no way inferior to, but instead even finer than, those for the birth of the Saviour. The divine Benomi had sought and obtained the support of the Divine Spirit for a celebration with pomp greater than that of the sovereign Benjamin who was born in Bethlehem. I will pass over the detail of the decorations of the holy house. Let us speak of the Divine Eagle's prey, so many souls brought by the Holy Spirit to repentance, with true signs of contrition. While the Most Holy Sacrament was being presented, voices were raised in great devotion: two melodies were sung, a tearful one to the Child, and one to the Holy Evangelist whose words went thus: "The Royal Eagle is John the Holy..." And the later words are (as follows):
"Only today do we remember,
Seeing God in human form,
To celebrate in festivals
He who became His brother.

Born not in Bethlehem
Where there are a thousand joys
And the angels sing
Gloria in Excelsis

But on Monte Moria,
Amid a thousand sighs,
Where the Virgin bears him,
With tender moans."

I have dealt with the reason for this festival of divine action, whose title seems so suitable for the Divine Eagle, since it is associated with no-one (in particular), not even a martyr or some such. It led up to the festivals after the Lord's birth.

Let us speak now of the popular festivals. The holy temple was full of the splendour of glory, and in the dark of the night was brighter with this than with the various large candles and other lights which burn in it. In the porch of the church was our scarea; this being a fair description of (one of) those whom we here call Knapsack-carriers, dwellers in torrid Ethiopia and the mountains of the Serra, people of the fraternity of gluttony and carnality. They entered in Moorish fashion an individual devotee of the holy Apostle carrying bow, quiver and shepherd's bag, (who came) with the title (office of) ambassador from the Great Jalofe to King Farma. He immediately said that, having smelled in his principal house the fragrance of the Evangelist and having had ear of the celebrations taking place in his temple, he had come to see (with his eyes). Further, if the Evangelist would accept gifts, he brought him an
elephant which he had hunted in the mountains. He entered the
vestibule of the church, exalting the glory /f.132/ of the Lord and
of his saint, and threw himself down on his knees to make his tribute.
When he had finished, he quickly took off his bag and left it for
the glorious Evangelist. He sincerely made his farewells and said to
the Apostle: "You also are a good hunter; for it is ten years since
I was last here, and what was here when I left is not what I can see
here now! You certainly know how to catch your prey! Over there Farma
spoke to me about it. 'You yourself will see (he said): in my port is
a great huntsman, who is still hunting me. For these huntsmen from
Portugal are not like ours, who in order to catch the sons, first
chase the fathers; these hunt the sons first. They have already
taken three from me, and with their aid they are waging war on me;
soon I shall fall into their hands.' (The devotee continued,) I firmly
believe that you will do all (you intend). These were not all
elephants."

He came out and asked if there was anyone who could give him
news of Love of God, for he brought him a letter from a great friend
of his, by name Remembrance of God. There was no one who could give
him this information; they could only describe to him a dissipated
and ruined man whose name was Ipelene Cru. He asked what the name
meant, and was told "Forgetfulness of God". When he was given this
information he became depondent and said, "It must be him, for I
see everything here changed. Take me to him," As he approached him
he called out, "Love of God! Is it (just) crying in the wilderness," said the devotee, "here or in any other country? Call yourself by
'Cotrea sinqa botre mere botre queia.' Friends of falsehood, friends
of baseness, this follows. I wager he must be one of this gang, and
therefore changed his name. 'Ipelene Cru, papi lentra', can't you see
how things have changed and everything is upside down?" The man
shook his head — to what a state has Love of God come! May God forgive the one who writes to you — you resemble the prodigal son! He read the letter to him. For the moral comments on it which the ambassador made, there is no room on the paper. The lifeless (pages of) description (in the letter) preached more effectively and bore more fruit than can be imagined, for God permits kindnesses to be so gratefully received here in order that souls may be prepared to attain the true grace. And it seems that what the ambassador said about the virtue of the Holy Apostle, in terms of his being a great hunter of elephants and all kinds of beasts, the mountain boar and other wild animals, was prophetic.

Already that untamed rhinoceros, King Farma, is leaving the interior; already the power (?) of the divine antidote, that is, the health-giving cole, which the divine John applied to the arrows, taking it from the absolute ecstasy inside the sacred heart of the Good Jesus, makes Farma seek his own death, the true beginning of eternal life; already our most dear Son has wounded the idolatrous savage, turning him from a wild boar to a lamb, from a backwoods stew to a courtly dish, a dish fit for Heaven. Such is the new soldier of Christ, Sebastian, whom the divine darts of the beloved disciple wounded, not to kill him but to give him an affection for Heaven and its angels. Let us repeat then to the sacred apostle the words of the Prophet: "Sagittae tuae acutae, populi sub te cadent in corda inimicorum regis." "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee", Psalms 44/5, 57. With this victory the fertile year will begin, which already has acquired and possesses the blessing of divine favours, etc. "Benedices coronae anni benignitatis tuae et campi tui replebuntur bonitate, pinguescent speciosa deserti, et exultatione colles accingentur." "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little
hills rejoice on every side." Psalms 64/5, 11-12. "The fields will be filled with a greater, more beautiful harvest, etc." The churches and holy temples are swollen with the greater number of souls and (rejoice like?) the little hills. The idolatrous kings will leap for joy; the divine blessing of Heaven will so perform it, etc. that everyone will be enriched and will rise from the real depths of sin to the true heights of Grace, etc.