

DIEGO ADUARTE

THE PHILIPPINE
ISLANDS, 1493-1898:
VOLUME 32, 1640

Diego Aduarte
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1493-1898: Volume 32, 1640

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The Philippine Islands, 1493-1898: Volume 32, 1640 Explorations by early navigators, descriptions of the islands and their peoples, their history and records of the Catholic missions, as related in contemporaneous books and manuscripts, showing the political, economic, commercial and religious conditions of those islands from their earliest relations with European nations to the close of the nineteenth century.:

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the Dominican writer Diego Aduarte, begun in Vol. XXX, and continued in XXXI; the period of mission history here covered being 1608–37. Aduarte died in 1636; but the events subsequent to 1634, with a sketch of Aduarte's life, are added by the hand of his editor, Fray Domingo González.

Continuing the life of Fray Luis Gandullo, who was prominent among the founders of the Dominican province, Aduarte narrates the marvelous conversions and even miracles wrought by him, and many of his visions and other wonderful experiences. In 1612, the chapter again elects Fray Miguel de San Jacinto as provincial. The persecutions in Japan become more widespread and severe; various incidents therein are related. Our writer sketches the life of Fray Diego de Soria, the second bishop of Nueva Segovia; and of another early missionary in that province, Francisco Minayo.

Book ii of Aduarte's history recounts events from 1614 on, beginning with Japan, where a new and more cruel persecution of the Christians begins with that year; and orders are given by the shogun that all priests and religious must be banished from Japan. When this order is carried out, many of the missionaries remain in the country, in hiding and disguised – traveling through the country to instruct and console the Christians, suffering great hardships and dangers, and finally, in most cases, dying as martyrs for their faith. In the long biography of Fray Francisco de San Joseph Blancas, the most interesting point is his linguistic achievements in the Tagal language, and the introduction of

printing in the Philippine Islands, which Aduarte here ascribes entirely to Fray Francisco. This father also learned the Chinese language, and assumed the charge of instructing the negroes and slaves in Manila.

In 1615, the Cagayán mission is much disturbed and injured by the flight to the mountains of many Indians who had been gathered into the mission reductions; this is caused by the machinations of the aniteras, or priestesses of the old idols, who try to draw these half-tamed Indians back to their old superstitions. In this year come a large company of religious; and in 1616 the provincial elected is Fray Bernardo de Sancta Catalina – who dies soon afterward, and of whom Aduarte writes a long biographical account. He is succeeded as provincial (April 15, 1617) by Fray Melchior de Mançano. The persecutions in Japan steadily increase in severity, in 1615–16, in which latter year Iyeyasu dies. In 1617 two missionaries – one a Dominican, the other an Augustinian – deliberately go to Omura to rebuke the daimiô for his cruelty to the Christians, and to preach the gospel in public; they, with other captive religious, are put to death. Their example in so bravely enduring martyrdom encourages and strengthens the Japanese Christians, many of whom give their lives for the faith, and compels the respect of the heathen. Other missionaries are arrested, and suffer great privations while in prison.

Aduarte recounts the progress of the work undertaken by the Dominicans for the Chinese in Manila. For many years the

missionaries live at Binondoc, the village to which the Christian Chinese go to live when they receive the new faith; but they conclude that it would be better for all concerned to build a convent and church within the Parián. In 1617 they begin to erect these buildings, and priests of the order take up their residence therein, in the midst of that great market and its crowd of traders and artisans. Their labors are crowned with notable and prompt success – not only in securing the baptism of the sick and dying, but in the instruction of those who are in health, who carry the gospel into their own country, wherein the missionaries hope to effect a great conversion some day. The church first erected is a poor and unsubstantial affair; but afterward a large and very handsome church is built – in the Chinese fashion, of wood shaped and fitted without any nails. When the Parián is burned in 1628, the church is saved by placing an image of the Virgin in front of the approaching flames. Later, the timbers begin to decay, and another building is erected, with stone pillars; its walls are covered with paintings, which serve greatly for the instruction of the heathen. During fifteen years, the number of baptisms in this church amounts to 4,752. The Dominicans win the great respect and affection of the Chinese, who seldom die without having received baptism.

This order extends its labors to some other countries. China is, of course, the chief goal of its desires; but the Dominicans are unable to effect an entrance therein. One of the friars, attempting to go there (1618), is obliged by storms to land on Formosa;

and to his subsequent report of the advantages of this island is ascribed its later acquisition by the Spaniards. Another mission sets out for Korea, but is unable to go farther than Nangasaki, and is thus frustrated. Twenty-four new missionaries arrive this year from Spain. A new residence is established at Cavite, the priests in which accomplish much good, among both Spaniards and natives. A new mission is begun in the Babuyan Islands, north of Cagayán; it is very arduous and full of privations, but the religious gladly labor therein, and find the people excellent Christians, although they are most poor and needy. The fathers often ask alms from the convents and the Christians in Nueva Segovia, to help these poor disciples of the Lord. Some of the religious who have remained in Japan are martyred in this year of 1618; yet amid the fierce persecutions new converts are made, and the native Christians show much loyalty and generosity to their spiritual fathers.

In 1619 the intermediate chapter session meets at Nueva Segovia, on which occasion the college of Santo Thomas at Manila is formally added to the province; an historical sketch of this institution is presented. In November of that year occurs an unusually severe earthquake in Luzón, of which various features and incidents are recorded. Among the buildings overthrown is the Dominican convent in Manila, all its inmates, however, escaping in safety. In 1621 Fray Miguel Ruiz is elected provincial. On November 6 of that year occurs a revolt among the Gadanés in northern Luzón, of which a full account is

given. One of the Dominican missionaries, Fray Pedro de Santo Thomas, courageously goes alone and unarmed, to the mountain stronghold of the insurgents, to win them back; and some months later he returns with three hundred families of these rebels, who settle peaceably on the lower lands. Aduarte fills chapters xviii–xxvi with accounts of martyrdoms of Dominicans in Japan, during 1621–23, and sketches of their lives – matter which is presented to our readers in brief synopsis, as but indirectly concerning the Philippines.

The election of provincial in 1625 elevates to that dignity Fray Bartholomé Martinez, who has long labored among the Chinese of Manila. In this year occurs another revolt among some of the Cagayán Indians; two religious are treacherously slain by them, and then they flee to the mountains. In 1626, Fernando de Silva sends an expedition to conquer Formosa, which is accompanied by Dominican missionaries, who hope to find in Formosa a stepping-stone to an entrance for them into China. A fortified post is established in the island by the Spaniards; the Dominicans act as spiritual guides for the soldiers, and, after learning the native language, are able to win the confidence of the inhabitants and begin instructing them. Many of the missionaries in the province die, but a reënforcement comes to them in this same year. In 1627 is held the intermediate chapter-session. By that time the revolted Mandayas have been pacified, and by the efforts of their Dominican pastors induced to return to their villages and to the care of the missionaries. In

this year occur many martyrdoms in Japan, of which accounts are given. In 1628, the four orders of friars in the Philippines unite to send a reënforcement of missionaries to Japan, but this attempt is frustrated by the wreck of their ship. Aduarte at this time arrives at Manila with a large company of religious. A Spanish expedition is sent to Camboja, and the Dominicans send missionaries thither; but both enterprises result in failure. In Formosa they are making some progress.

The provincial elected in 1629 is Fray Francisco de Herrera. Soon afterward dies Fray Bartolomé Martínez, of whom Aduarte writes a long biography; he ends his life in the Formosa mission, which he had established. The persecutions in Japan continue (1629–30), hundreds being martyred for the faith, and rigorous search being made everywhere for all Christians. It is with difficulty that any news of events there can be sent from that country. At the end of 1630, some Spaniards, accompanied by two Dominican friars, go on an embassy to the Chinese city of Ucheo; on the way, the Chinese crew mutiny, and kill most of the Spaniards. Four of these, including one of the friars, escape to the Chinese coast; the father remains there, and labors among the heathen. In December, 1633, the preaching of the gospel is introduced into Itui, in Luzón; two Dominican friars go thither, of whose mission, and of that region and its people, some account is given, followed by a long biography of Fray Tomás Gutierrez, head of the mission. The new provincial this year is Fray Domingo González, Aduarte's editor; at this session

of the chapter an important change is made, the abolition of the intermediate chapter. The missions are extended farther than ever before, but new workers are greatly needed. Many religious meet a martyr's death in Japan this year, and the persecution steadily increases in severity; biographical sketches of several martyrs are given, one of whom had achieved much in Formosa. In that island arises a rebellion among the natives, who murder (1633) one of the missionaries.

Aduarte describes the mission to the Mandayas of northern Luzón, begun in 1631; it has been very successful, and many of those fierce and warlike people are now quite tamed and Christianized. The martyrdoms (in 1634) of several missionaries and Christian women in Japan, with sketches of their lives, are related. Two chapters are devoted to an account of the Dominican missions in China, which contain many devout Christians; at times, the missionaries are in danger of being slain by mobs. The Dominican mission in Formosa has not accomplished many conversions, and it has lost many devoted missionaries.

At this point ends Aduarte's own work in this history; the remaining chapters are added by his editor, Fray Domingo González. He relates in full the late effort made by Fray Diego Collado to divide the province of Filipinas, and to appropriate its best posts and revenues for his congregation of "Barbones." This attempt greatly disturbs Aduarte, whose last days are saddened, and perhaps even shortened, thereby. But not long after his

death this cloud passes away, and the province is restored to its former condition – a result mainly ascribed to the intervention of the Virgin Mary; and Collado's new congregation melts away. Gonçalez then presents a long and elaborate biography of the illustrious Aduarte, which we abridge considerably, retaining especially such information about that prelate, and such account of the missions, as has not already appeared in his *Historia*. His virtues are recounted at length, and the many benefits which he secured for his order, for the poor and needy everywhere, and for the Indians.

Fray Gonçalez completes Aduarte's history up to the year 1637, thus comprising the first fifty years of the history of the Philippine Dominican province. In that year, Fray Carlós Gant is elected provincial; and in Japan the last Dominican friars remaining there are martyred, of whose lives and deaths sketches are given. At the end of the book is printed a letter from Felipe IV to the Dominican provincial at Manila, ordering that the recent partition of the province be annulled, and Collado sent back to Spain.

The Editors
August, 1905.

Historia de la Provincia del Sancto Rosario de la Orden De Predicadores

(Concluded)

By Diego Aduarte, O.P.; Manila, 1640

Source: Translated from a copy of the above work in the possession of Edward E. Ayer, Chicago.

Translation: This is made by Henry B. Lathrop, of the University of Wisconsin. This volume includes chaps. lxxi–lxxviii of book i, and all of book ii – partly in synopsis.

History of the Dominican Province of the Holy Rosary

By Fray Diego Aduarte, O.P.

(Concluded)

Chapter LXXI

The arrival at Manila of father Fray Luis, his assignment to Pangasinan and the events there

[Father Fray Luis was assigned to the province of Pangasinan and went there in the company of the two other fathers who were sent to the same place. Suffering from disease as a result of exposure, he was miraculously cured. The Lord wrought miraculous conversions by means of father Fray Luis, and supported him in his sufferings and illness with visions. Being taken back to Manila for care, and fearing that he might be sent to some other province, he prayed God to renew his strength that he might return to Pangasinan. The Lord heard his prayer and he was able to return to the duties which he loved. The Lord blessed the mere word of father Fray Luis, sometimes even more than the great labors of other religious; and he took as his special charge those Indians who had been given up by others. At one time when news came that smallpox was raging in one of the villages named Bimmalay, and that many children were dying in it, father Fray Luis instantly went there to baptize as many of the children as he could. The fathers were not usually permitted to baptize the children, except in cases where it was certain that they were not going to live, and then they were permitted to do so only as a

result of prayers and importunities. At one time a soldier came to Binalatongan with news that Don Luis Perez das Mariñas was dying in the province of Ylocos. He sent word to father Fray Luis, but without asking him to come, as the sisters of Lazarus wrote to the Lord. Father Fray Luis went to his choir to intercede for his friend, and there remained constantly in prayer and sacrifice until he received news that he was better. From the very day when the soldier reached father Fray Luis, the governor began to recover his health. On many occasions sick children were healed by the prayers of father Fray Luis. He was ready to risk his life for his duties. In many cases it seemed as if God had kept children alive only until they received baptism that they might be saved.]

A case which illustrates this point happened to father Fray Luis in Calasiao. He would never tell of this unless compelled by his obedience. He was called upon to see a child who had been baptized, and who was dying; and he went there with a boy named Andresillo, and with others. When they came near the house where the child was, they heard a great lamentation with which they were weeping over him; and in another house very near they heard a great noise of people who were drinking, as was then very common among the heathen. Among others was their chief named Catongal, a man fierce by nature, and furious when he had taken wine. On this occasion he came up with the others, full of wine, and said to the father, “You kill many” – intimating that he killed them with baptism, because few of those who received it escaped. The father replied that the reason of this

was, that the Indians did not permit the children to be baptized until there was no hope for their lives; and he said that the good that the religious did to them would cause them to rejoice greatly if they knew it. Catongal was not mollified by this; and the father tried to leave him to go on, but it seemed best to have the child shrouded first that he might take it and bury it – to prevent superstitious acts, such as were customary. He saw it lying dead in the arms of an Indian woman; and, looking upon it as such, he directed them to shroud it. But a voice within him seemed to say that he should repeat a gospel. He went to look at it again, found upon it all the marks of death, and said, “Why should I say a gospel for it?” They shrouded it; but he was still more urged on by that inner impulse to repeat the gospel, until at last he did so. It was the gospel of St. John, *In principio erat verbum*.¹ After he had repeated this he made the sign of the cross upon the brow of the infant, saying, “O Lord, I ask no miracles of thee; but if it is to thy glory, the credit of thy faith, and the conversion of these heathen, I pray thee to work them.” He added, *Evangelica lectio sit tibi salus et protectio*, placing his hand upon the head of the child; and, before he took away his hand, the Lord looked upon the child and gave it life. All were astonished, and the father in confusion said, in order to humiliate himself, that it could not have been dead; and the chief was convinced that the fathers did not kill children. The child sucked immediately, like a well and

¹ *i. e.*, “In the beginning was the Word.” The other quotation reads, in English, “May the reading of the gospel be health and protection to thee.”

healthy child. It would have been a miracle, even though it were not dead, for it so suddenly to have recovered its health. Father Fray Luis passed the rest of that day in great embarrassment, being anxious lest some part of what had happened should be attributed to him, as the instrument of it. On the following day he went to ask how the child was, and found it well and strong. He asked the Indians who were there what they thought of the event, and, before they replied, the Lord gave him an answer from within: "This is excessive curiosity." He blamed himself severely, and was so ashamed that he went away immediately, and never more looked upon the child or spoke of the matter; and on the occasions which offered themselves for any father to make any reference to it (because it had been public), he changed the subject of conversation, without appearing to understand. [In the villages of Gabon and Magaldan, father Fray Luis succeeded in overcoming the hardness of heart of the heathen.]

Chapter LXXII

Some special favors received by father Fray Luis from the Lord, and some temptations which he suffered from the enemy

[However glorious the success of father Fray Luis in this country, he was desirous of going to Great China, the conversion of which the religious of this region had most at heart. He was taught in a vision that the conversion of China was soon to be attempted and saw also a vision of a man such as the missionaries to China ought to be. He was constant in prayer and had frequent visions which guided him in his religious life. The Lord granted him the blessing of great purity. At one time, having been careless in prayer, he was visited by the Lord with a punishment of strange trembling which went from the feet to the top of his head, and seemed as if it would shatter his bones. When the fathers of this province decided to send two to make an exploration of the great kingdom of China, father Fray Miguel de Benavides asked for the prayers of father Fray Luis – and, in particular, that the idols might fall to the earth before the presence of God. Father Fray Luis offered his prayers, and received from God the reply that he asked much. But he

answered, "Thou canst do it, O Lord."

It is not only favors which the Lord grants His servants; hence father Fray Luis suffered many temptations of the devil, which were permitted by the Lord that the virtues of the father might take firmer roots. At one time the devil appeared to him in the form of Christ; but father Fray Luis, not being moved by the affection which he commonly felt for holy visions, said to him, "Thou art not that which thou seemest." When father Fray Luis made the sign of the cross, the devil took the form of a great cat, fierce, black, and terrible, which by sending fire from its eyes and mouth exhibited its rage and torment. "That is your real form, I think," said the father, and without paying any further attention to him, he went on with his holy exercises. The devil strove to interfere with him in his prayer, but he was able to drive him away. He was at times tempted to be guilty of improprieties in saying mass, such as looking into the chalice, but the angels protected him. The devils at times strove to make him flee from the church where he was performing his discipline.

Father Fray Luis suffered as much from the temptations of others as from his own. He comforted Brother Juan de Soria of Manila, who, under the direction of God, laid aside the habit of the order. On another occasion, he assisted a novice who was moved by affection for a woman. He had a vision of Christ crucified, with drops of blood falling from his head upon his breast, but not upon the ground; this signified that the novice should leave the order, but not to his destruction.. He did so, and

was married; but in a few days he was left alone, his wife going to the aid of her poor and widowed mother. This the Lord seemed to have ordained. On another occasion, father Fray Luis succeeded in converting a Spanish sinner of the most obstinate sort, who had been exiled from Nueva España to the Philippinas for his scandalous life. The wretch confessed, and received communion, girt himself with a haircloth garment, and, during the rest of his life (during which he was confined in prison), he fasted often on bread and water.]

Chapter LXXIII

The fervor of spirit of father Fray Luis, and his expedition to China

[Although grace perfects nature, it may work so vehemently that it weakens it and takes from it health and even life. This happened in the case of father Fray Luis, who, although he was of robust constitution, sometimes lost his health and was in great danger of death as the result of the vehemence of his spirit in receiving the favors of God. He prayed to the Lord to moderate this vehemence of spirit, and begged that he would take it from him. Father Fray Juan de Soria prayed the Lord to take from father Fray Luis this intensity, and to give it to Don Luis Perez das Mariñas. From that day forward the father lived with the greatest calmness, while the knight became so fervent of spirit that he seemed like a living fire; and finally he said to father Fray Luis that he should die of the love of God. Father Fray Luis, after having received this peace and calm, became eager to go to the conversion of China. Father Fray Juan had a vision of Christ our Lord, seated upon a very spirited horse, which was biting the bit and leaping about. The saddle, the girths, the reins, and all the other accoutrements all seemed so weak that saddle and horseman were sure to fall to the ground; but he held his seat firmly, and made charges in one direction and

another, brandishing a lance with great dexterity. The horseman said to the father, "Who, think you, can control this horse?" He answered, "Thou only knowest, Lord." "It is I alone," said the Lord, giving him an inward understanding that this horse represented China, and the weak accoutrements signified the scarcity of ministers for its conversion. He added aloud, "Go straightway and tell Fray Luis what thou hast seen, which is a corroboration of what has at other times been said to him." Visions were manifested to others, which ratified the visions which had already shown Fray Luis that he was to go to China. Before the departure of the governor Gomez Perez, Cathalina Diaz – a Spanish woman of holy life, to whom God vouchsafed to see the future in visions, at times – had a vision of the governor with his head cut open and bathed in his blood, the death of the governor by treachery being prophesied in this way. Although the difficulties of going to China seemed as a result of this act of treachery to be greatly increased, in reality the Lord made it the means by which father Fray Luis was sent there; for he received a commission as ambassador, in company with father Fray Juan de Castro. The ambassadors, reaching the province of Canton instead of that of Chincheo, for which they were bound, were arrested as pirates. Father Fray Luis thus had the opportunity to convert an apostate Christian among the Chinese. He also found many slaves from Macan who had apostatized in that country; and to them he preached with much spirit, but little fruit. The voyage was one on which they suffered greatly, particularly father

Fray Luis, who traveled with nothing but the habit in which he was clothed; and they were exposed to the rain and to the cold, which was excessive. The viceroy of Canton was very wrathful with them because they did not show him the courtesy customary in that country, threatened them, and commanded them to leave the province within fifteen days, taking with them not more than twenty-five picos of rice. On his way back to the port he found a number of apostates, but was unable to bring them back to the faith.

There is a law of the king of China that any poor foreigner shall be supported at the public expense so long as he is in the kingdom; but that, if he desires to depart, he shall pay the mandarin the cost of his clothing, and something more. The allowance was twelve maravedis a day. This is sufficient for three meals, since things are cheap in that country. It is plain from this that there is no law in China against admitting foreigners. On the contrary, there is a law to attract them and to keep them. Knowing this, the slaves of the Portuguese in Macan flee to China, where they have their liberty and are well received. Father Fray Luis made one or two conversions. Neither in Chincheo nor in Canton did they find a trace of the galley which they sought, because it had gone to Cochinchina. The mandarins in Chincheo played a trick upon them, when the fathers asked permission for religious to go from Manila to their country. Pretending to give it, the mandarins handed them a plate of silver with some Chinese characters upon it, for which they received large payment. The

father obtained this money as alms from the Spaniards who accompanied him on the voyage; but, when he showed the plate in Manila, it was found only to give permission to buy food there without hindrance. At the time of this journey father Fray Luis was actually prior of the convent of Manila. On one Easter day he had a vision of the Holy Spirit coming down upon all the religious of the convent of Manila. After his term was at an end, he was assigned to Nueva Segovia, where the faith had been newly planted.]

Chapter LXXIV

The silence, occupation, and virtues of father Fray Luis, and his happy death

[Father Fray Luis had the three virtues which St. Ambrose, the doctor of the Church, affirms to be fundamental ones: the power to keep silence, the power to speak in due time, and the contempt for worldly things. His habit of silence seemed excessive to some, but when it was necessary he spoke with great spirit; and he so contemned worldly things that, in spite of the high offices which he held in the order, he had not even, as many good religious have, an image or any other trifling thing of his own. When he was ambassador in China, he left the rich table of Don Fernando de Castro and sustained himself, as one in poverty, by the allowance granted to the poor in China. Contrary to his nature, he was very humble. He was devout in prayer, and careful in saying the divine offices. He distributed his time with the greatest accuracy. He was most modest in the presence of women, and, though he sometimes had to speak to them, he never looked upon their faces. He was so charitable and tender-hearted that, when the judges were about to execute any rigorous sentence, they always concealed it from father Fray Luis, because they knew they could not resist his prayers for pity and pardon. He could not bear offenses against God, however willing to suffer

wrongs to himself. He slept on a mat on the floor of his cell. His pillow was a piece of wood hollowed to make it light. Though the rules of the order permitted him two blankets, one to lie on and the other to cover himself with, he contented himself with one, folding it so that it would fulfil both offices. He wore his serge tunic a month without changing it, which in such a hot country causes great annoyance, because of the great amount of perspiration. He said that custom had made it not uncomfortable for him. He constantly wore a hair-shirt next his skin, and over that a corselet of mail. In his extreme old age, the bishop of Nueva Segovia compelled him to lay this last aside. He wore his breeches in such a way that the fastenings cut into the flesh of his legs. He was very sparing in his eating, giving his suppers, when the constitutions permit them to us, to the poor; and his noon allowance was more theirs than his. His lunch was two biscuit crusts and a banana, or two guavas, when there were any; and except at these times he neither ate nor drank. When he was vicar of the convent of Nueva Segovia, a father visited him as his guest, bringing with him two crawfish, which he boiled and put on the table; but father Fray Luis would not permit them to be eaten, saying it was not a feast, that they should have anything so unusual. He scourged himself every night, with the energy which was his by nature. He was most patient, and, though his body was mortified, his spirit was open to divine influences. He had great power of insight into the souls of those whom he saw. At one time he caused the bishop of Nueva Segovia, whose vicar-

general he was, to dismiss two youths of his household – saying that he saw in them the marks of wickedness, and that one of them was a thief and the other a traitor. This was not known at the time, but the truth was afterwards discovered, one of them having ransacked a desk of the bishop's and the other having been condemned to be hanged for murder. When he was engaged in contemplation, his mind was so absorbed that he could hear and see nothing else than the visions of God. This life of penitence continued from his youth to an old age of almost eighty years. In his last illness he was taken to the convent of Sancto Domingo at Manila, where he died. Testimony of miracles wrought by him during his life was given after his death. He is mentioned with honor in the records of the provincial chapter of 1612 and in the general chapter held at Bologna in 1615.]

Chapter LXXV

The election as provincial of father Fray Miguel de San Jacintho, and the condition of the province and Japon

On the thirteenth of May, 1612, father Fray Miguel de San Jacintho was a second time elected as provincial, not because there was any lack of religious of much virtue, knowledge, and prudence to take the place of father Fray Baltasar Fort – who had just completed his term, and had governed like an angel – but because father Fray Miguel had left all the religious of the province so devoted to his good government that they finally determined to elect him again. They regarded it as more prudent to select one whom they knew by experience to be of great skill in the government of the province, than to try the government of others who, though they gave good hopes, could not offer so much certainty.

[At this time the bishop of Macan, Don Fray Juan de la Piedad, was in Manila. He was a religious of our order; and when he saw the interest of our religious here in the conversion of the Chinese, he was desirous that some of the fathers of the order who understood the Chinese language might be given to him to enter the kingdom by way of Macan. Two fathers, Thomas Mayor – a very successful minister among the Chinese race,

and excellent in their language – and Bartolome Martinez, were assigned for this purpose; but they met with so much opposition at Macan from the religious of another order that they were unable to carry out their purpose. Father Fray Thomas went to España, and father Fray Bartholome returned to the Philippines. Their voyage was not entirely without fruit, inasmuch as it resulted in the conversion of one Chinaman from Chincheo.

At this time, although our religious and the Christian people in the kingdom of Figen in Japon enjoyed peace and quiet, there were persecutions in other kingdoms of that realm. After the death of Father Gregorio Cespedes of the Society of Jesus in the kingdom of Bugen, in 1611, the tono of that region, who had protected Christianity out of respect for the father, banished two other fathers who were there, and tore down the churches. The tono of Firando martyred in October of this year three Christians; and that of Caratzu,² a cruel renegade, banished many. Thus the devil began that which afterwards took place. The Lord gave warning, by means of crosses miraculously found, of the persecution which was to occur. In this year there went to Japon father Fray Alonso Navarrete and father Fray Domingo de Valderrama, sent there by father Fray Baltasar Fort; and in the following year father Fray Baltasar himself, at the end of his term as provincial, went as vicar-provincial to this kingdom.

² Karatsu is a town in Hizen, north of Nagasaki; it possesses large deposits of coal and kaolin. It was formerly called Nagoya.

For a long time the emperor of Japon³ had shown much dislike to Christianity, and in the year 1612 he began to persecute it. Don Pablo Dayfachi, the secretary of a man who was very intimate with the emperor, received a great quantity of money from Don Juan, tono of Arima, to help him in the recovery of some lands which had been lost by his ancestors in war. Don Pablo, who was a Christian, could do nothing for the cause of Don Juan, who complained to the emperor. The emperor commanded that Don Pablo should be burned alive in the sight of his wife, and that his son should be killed. The emperor thereupon began to persecute the Christians, saying that deeds like these were not done by the Japanese, and that Don Pablo had degenerated from them because he was a Christian. Fourteen knights with their wives and families and servants were exiled. The tono of Arima was banished, because he had endeavored to get back by favors lands which others had gained by war, and was finally executed. A certain English heretic, named Guillermo Adam [*i. e.*, Will Adams], who knew the Japanese language and who pleased the emperor by giving him an account of European affairs, vomited forth the hate which he felt against our holy faith whenever he had opportunity. He told him that the plan of the king our lord to conquer kingdoms is to send religious first, that they may make the way plain for soldiers, citing for example Nueva España and

³ The shôgun at that time was Hidetada (1605–1623); but his father Iyeyasu, although nominally retired from the government, still inspired its proceedings in great degree, until his death in 1616.

the Philipinas – although, in point of fact, neither there nor here did religious precede, but invaders who intended to conquer the country. In addition to this, Safioye, the governor of Nangasaqui, had difficulties with certain fathers, and had complained of them to the emperor. The result was that the hatred of the emperor for Christianity grew greater and greater. He finally commanded all the churches in that part of Japon known as Cami to be demolished, and gave the same commands for the kingdom of Quanto.⁴ He required the Christians in certain parts of the country to deny their faith. A number of the Christians proved weak; while of those who refused to obey the commands some were martyred, some banished, and some driven to the mountains. The conduct of the governors in different parts of the country varied from very great rigor to as much kindness as was consistent with obeying the commands of the emperor. The tono of Figan, who had shown so many favors to our order, directed the religious of our order to leave the kingdom, but did not at that time persecute the Christians. The command to depart was received by the religious in September, 1613. Two of the religious retained their habit, and went on to Nangasaqui; but the third, disguising himself in Japanese costume, fled to the country of Omura, and went about secretly animating and encouraging the Japanese Christians. Don Miguel, the tono of Arima, who

⁴ For description of the Kuwantô, see Vol. XVI, p. 47. This group of provinces lies near the center of Hondo, and includes the city of Tôkio (Yedo).

had married a granddaughter of the emperor,⁵ requested eight gentlemen of his household to pretend to have abandoned the faith, in order that he might satisfy the emperor that he had ceased to be a Christian. Five finally consented. The other three were executed with their wives and children, eight persons in all, in October, 1613. They were burned alive with a slow fire. The religious having been driven out from nearly all the kingdoms and having assembled in Nangasaqui, two of our religious were sent out to go secretly to comfort the persecuted Christians, to hear their confessions, and to celebrate the sacraments.]

⁵ According to Rein (*Japan*, p. 304), he had put away his Christian wife to marry a daughter of Hidetada, and had become an apostate. Then he removed his residence from Arima to Shimabara, and began a fierce persecution of the Christians.

Chapter LXXVI

The servant of God, Don Fray Diego de Soria, bishop of Nueva Segovia, and one of the founders of this province

[Among the most highly honored religious in this province a very important place is taken by Don Fray Diego de Soria, second bishop of Nueva Segovia. It was he who began the conversion in this province, and who might therefore be called the father in Christ of that church. Father Fray Diego was a native of Yébenes, near Toledo, and professed religion in the convent of the order at Ocaña. Giving signs of promise as a student and a preacher, he was sent to the college of Alcalá, where he continued to follow the rigorous rules of the order forbidding the eating of flesh. When the holy and prudent vicar-general, Fray Juan de Castro, assigned his companions to their various duties, he gave father Fray Diego the chief place by making him superior of the convent which was to be founded in the city of Manila. The number of the religious at that time was so few that the superior of Manila rang the bells, assisted in the singing, took messages to the sacristy, and was general confessor of the many who, influenced by the great virtue of the new religious (the Dominicans), came to put their consciences in their care. The Lord had endowed father Fray Diego with

two qualities which appear to be opposed to each other. The first was natural freedom of speech in rebuking evil with great courage and zeal; the other was marked gentleness and suavity of nature. At one time when the governor of Manila – who was a very good Christian and a learned man⁶– was confessing to him, a certain difficulty arose in which it seemed to father Fray Diego that the governor had erred. When the governor strove to defend his conduct, father Fray Diego said to him that in this matter he was, although learned, not a judge but a party, and indeed defendant; that in cases of conscience the confessor alone was the judge; and that, after reflection, he had formed his conclusion, which was that the governor's conduct could not be approved. He required him to accept his decision or to seek a confessor elsewhere. The governor, with tears in his eyes, professed his readiness to obey. At one time when a very rich man was sick, and feared death and the judgment, he sent to call father Fray Diego to him that he might confess; but the father refused to go, sending back as an answer that the rich man must return the tribute which he had wrongfully taken from an encomienda, and must give the Indians there a minister. The sick man put himself in father Fray Diego's hands, and thus his conscience was composed, to the great advantage of the wronged Indians. When the bishop of these islands, Don Fray Domingo de Salazar, was about to set out for España, he asked for father Fray Diego as a companion; but the governor at

⁶ Evidently referring to Santiago de Vera.

that time [*i. e.*, Gomez Perez Dasmariñas], being very different from the previous one, refused to permit him to go to España, fearing the freedom with which he might speak there. Father Fray Diego was therefore sent to Pangasinan, where he learned the language of the Indians; thence he went to Nueva Segovia, being the first minister to the Indians there. Among them he made many conversions, especially that of the most important Indian in that region, Don Diego Siriban. He was afterward elected prior of Manila, and was then sent as procurator to España. He went on his voyage in complete poverty, trusting in the Lord for what he might need. He received enough not only for the support of himself and his companion, but for the purchase of the convent and garden of San Jacintho – where, from that time forward, the religious who came from España to this province were lodged. This was so important a matter that if father Fray Diego had done nothing else for this province, this would have been enough to entitle him to its gratitude and perpetual thanks, since it receives here a perpetual benefit whenever new religious come. He had planned for other similar prudent arrangements in España, but the province declined them for the time, failing to see the advantage of them; and afterward, when they were desired they could not be obtained, because there was no Fray Diego de Soria in España. In that country, great and small thronged to consult him in regard to spiritual matters, for he had singular power in prudent counsel. He gave his chief attention to sending many good religious to the Philippines, and

for this purpose went on to Roma clad in the same lowly fashion as in his poor province. He was very small of stature, and went clothed in a habit of serge which was short and patched. In spite of his unfavorable appearance, he made a great impression, not only upon the general of the order, but upon the supreme pontiff, who at that time was Clement VIII. The pope desired to retain father Fray Diego with him in Roma, in order to put into execution the reformation of all the religious orders; but the father was unable to remain, because he was very much occupied with assembling religious for this province. It usually happens that many of those religious who have purposed to come to the Philippines have fallen off; but in the case of father Fray Diego not one of those who had been assigned and prepared for this journey failed him, while many others came to see if they might be accepted. This happened at the time of the great plague of 1601, which raged with especial fury in Sevilla, where the religious were to assemble. Father Fray Diego was highly regarded at court, especially by Queen Margarita. The bishopric of Nueva Caceres in these islands was vacant, and was offered to father Fray Diego, who declined to accept it because he did not understand the language of the Indians of that region. But when the bishopric of Nueva Segovia was offered to him, he could find no excuse for declining it. It was desired to keep him in España in some bishopric; but, as he wrote, he would not give up his poor apostolic bishopric for the chief bishopric in España. When he became bishop, he did not change his manner of living or lay

aside his serge habit. The only thing which he did to maintain his dignity as a bishop was to keep one servant. He kept his pectoral covered with his scapular, until the nuncio directed him to make his appearance more dignified, and to wear his pectoral openly. His prudence was so highly regarded that he was asked to carry the news of her mother's death to the daughter of the Duchess of Lerma, the wife of the Conde de Niebla, which he did with such discretion that she accepted her bereavement with Christian resignation. On his departure from España, he brought with him a good company of religious. On the way he was delivered, as by the hand of God, from some Moorish galliots. When the others were rejoicing at the opportunity of disembarking at the island of Guadalupe to get wood and water, the bishop was in great anxiety, as if he saw the evil that was to follow; and strove, but without success, to keep the others from going on the land. The bishop disembarked, and after saying mass instantly returned to the ship. The rest of the religious, following the usual custom of those who go to that island, remained till evening. Five of them lost their lives, and four came back wounded, by the arrows of the Indians on that island. Somewhat later, a storm attacking the fleet, some of the other vessels were lost; but that in which the bishop was came safe to land – as it seemed, miraculously. In Nueva España he inspected the convents of the province, under direction of the pope, the general of the order, and the king; and he performed this visitation with such justice that even those who were grieved by his chastisement were obliged to admit

that he was a saint. On the way a mule laden with a number of rich and exquisite pieces of cloth which had been given him in España by many lords, and by the queen herself, for his pontifical vestments, was drowned. All that the bishop said was *Dominus dedit; Dominus abstulit*— “The Lord gave it, and the Lord has taken it away; let Him be praised for all things.” The muleteer was overcome with shame; but the bishop consoled him, and caused him to be paid as if he had delivered his entire load safely.]

Chapter LXXVII

The personal habits of Don Fray Diego de Soria and other matters in regard to him up to his death

[After reaching his bishopric, Don Fray Diego made a visitation of it. Striving so far as possible to relieve the Indians of burdens and of other labor, he made these visitations with as little baggage as possible. He immediately paid those whom it was necessary to cause to carry loads, and put the Indians to no expense whatsoever, even in matters in which he might justly have done so. He constantly wished to give them much, and not to ask even for the little which was his due. He delighted in labor, and rejoiced particularly when there were many to be confirmed. He observed the discipline and the rules of prayer of this province. He rose at dawn and prayed until six, when he said mass and gave devout thanks. If there was any business to be done, he gave audience or attended to necessary matters. When he was not obliged to attend to any of these occupations, he read and meditated upon holy books and upon the sacred scripture and its expositors. He did not generally write, but read and meditated, and received the Lord. Thus he was occupied up to the time for saying prayers at the sixth and the ninth hour; and then he ate some eggs and fish, as if he were still in the convent of the order.]

After his meal, he conversed with his companion upon some useful subject; and, after resting awhile, returned to the exercise of prayer until the time of saying vespers. Then, if necessary, he gave audience, or engaged in works of piety; and then he returned to his sacred reading and contemplation. He never had any other entertainment or amusement, however lawful, nor did he go out to refresh himself in the garden, or in the chase, or in fishing, taking pleasure in none of these things. He made a personal visitation of his bishopric every year, and confirmed many Christians, sending word beforehand, that the ministers might prepare those who were to receive this holy sacrament. He gave much to his church and to his convent of Manila, in spite of the poverty of his bishopric, but gave very little help to a poor brother of his. In the province of Pangasinan he gave great alms, and sent a large sum of money to buy rice to be kept on deposit, as it were, in the cities, and to be distributed in times of famine. He spent but little upon the persons of his household, directing them to eat as he did, twice a day, eggs and fish, and to be clothed plainly as suited ecclesiastical persons. He lived in such poverty that he sometimes lacked tunics to make a change. He was given to ejaculatory prayer. At the festival of Pentecost in the year 1608, a dove lighted on his head, which he was unable to drive away, the Lord thus showing him honor. In the following year, at the celebration of this festival in Abulug the dove came and sat upon the shoulder of the bishop. When the fever with which his last illness began came upon him, he knew

that his death was approaching. So far as he could, he followed the constitutions of the order even in his sickness. After twenty-seven days of sickness, and twenty-seven years of labor in these regions, his works were at an end, and he went to receive the reward of them. In his last illness he gave to the college of Sancto Thomas, at Manila, his library and three thousand pesos.]

Chapter LXXVIII

Father Fray Francisco

Minaio and his death

[At this time the death of father Fray Francisco Minaio was much regretted in the province. He was a native of Arevalo in Castilla la Vieja. He assumed the habit and professed in Palencia, and was sent to finish his studies in arts and theology to the convent of Sancta Cruz at Segovia. He came to the province, very near its beginning, with the bishop Don Fray Miguel de Benavides. He was assigned to the province of Nueva Segovia, which was practically all heathen. He labored much and with good results, and was stationed at the utmost borders of the province, in the village of Pilitan. He learned the language well, and was very devoted and compassionate to the Indians. He labored most affectionately with the poor and sick, and cared for the latter with his own hands. He and his associate, father Fray Luis Flores, went about through all that region, searching for, and burning the huts where superstitious sacrifices were offered to the devil, who was consulted as an oracle in these places. These huts were generally hidden among the mountains and crags in the midst of bushes. The servants of God traveled over the rough paths, and all the rest that they could take was in finding one of these huts and in burning it. The devils were

greatly angered by these insults; and the Indians heard, in their fields, the complaints of the devil because they believed in these men with white teeth. But they were obliged to confess their weakness to the Indians, who in this way were converted to the true faith. Father Fray Francisco, not contented with work in these villages, began upon the conversion of the idolatrous tribes of the great and spacious plains in the neighborhood of Pilitan, which are known as Zimbuey. So diligent was he that churches were built on those plains, and practically all were baptized and became good Christians.] At one time when the father went to visit them he found one of the principal chiefs of that country, named Guiab, lying sick. He talked with him about matters of the faith and his salvation; and Guiab, although he did not listen to them with displeasure, was still unwilling to embrace them. Since his sickness was not at that time severe, father Fray Francisco left him, telling him that if his disease grew worse he should send for him. Father Fray Francisco returned to his village of Pilitan. The sickness of Guiab increased in severity; and the physicians who were there – perhaps the aforesaid sorceresses – told him that the cure for his disease consisted in killing a child and in bathing himself in its blood. He immediately sent for the child; but so great was the respect which they had for father Fray Francisco that, although they supposed that the life of Guiab was departing, they were unwilling to put this order into execution without first asking permission from the father, and sent for some one to ask it. The father heard the message, and,

without letting the messengers return, went with them, fearing that even if he refused his permission they would go on and kill the child. At this same time Guiab heard, perhaps from the devil, that the father was coming. He sent other messengers to say that there was no necessity of the father's taking the trouble to go to the village; that if he was not pleased that they should kill the child, they would not kill it. This message reached the father while he was still on the way, but he did not stop on that account, and kept on with all the rest. When he entered the house of Guiab he found it full of people; and immediately beheld there, weeping bitterly and hoarse with crying, the child who was designed for the inhuman remedy which should slay its soul. Full of pity, he told the sick man of the great error which he was committing, and the frightful sin against God which would result; the uselessness and unreasonableness of striving to obtain health for an old man by bathing him in the blood of a child; the indignation of the Spaniards if they should hear of this act; and the vengeance which they would take for this unjust and cruel murder, if not upon his person, at least upon his gold and treasure. Guiab admitted his error, and ordered the child to be given to father Fray Francisco. In the course of the father's conversation, Guiab received instruction as to matters of the faith, which the father explained to him, taking as the principle and subject of what he said the control of God our Lord over the lives of men. The father took the child in his arms, and, on his way back with him, he found a man tied fast to a ladder.

This was the father of the child, who was placed thus that he might not interfere with the killing under the influence of his natural paternal love. He had him untied, and left him in freedom and in great happiness with his son. The sickness of Guiab was mortal, and the father taught him thoroughly and baptized him. Following the directions of the new Christian in his will, father Fray Francisco divided his gold among his relatives, and gave liberty to many slaves whom he wrongfully held. To the child whom the religious had ransomed (at the price of six reals), he likewise gave baptism; and named him Feliz [*i. e.*, “fortunate”], since he had been fortunate in being rescued from the gates of eternal damnation, where he was already standing, and placed by baptism in the beauty of grace and on the right path for glory. [It could but be that the devil should burn with infernal wrath against one who did so much against him; and that the Lord should reward him, as He rewards His servants in this world, with sufferings which result in their spiritual good. A bad man brought a false accusation against father Fray Francisco of most nefarious wickedness, and supported it with evidence so plausible that it seemed as if the father must be guilty. The author of this charge exchanged a religious letter which father Fray Francisco had written to his superior, for a forged one very contrary to father Fray Francisco’s real manner of writing. In this way father Fray Luis Gandullo, at that time vicar-provincial, was convinced of the truth of the charge. The innocent man took this so much to heart that one day, when he was saying mass before his Indians, he

fainted and fell on the floor, as if he were dead. The Indians fled from the church, in fear that they should be charged with having caused the death of their minister. He was withdrawn from his ministry and placed in confinement; but in the course of the trial the truth was made clear, and father Fray Francisco was set free with honor. Some years afterward, he was appointed prior of the convent at Manila, and afterward, was very nearly elected provincial. He greatly augmented the devotion to our Lady of the Rosary, and adorned her image with rich vestments and jewels, and her chapel with a large retable and other ornaments. He was not forgetful of the necessities of the poor, and greatly increased the alms which were ordinarily given at the door of the convent. After he had finished his term as prior, he returned to Nueva Segovia. When he came back, the Indians, learning that their good father and teacher had returned, came fifty leguas to visit him. The Lord gave him a peaceful death, and he was buried in the church of our father Sancto Domingo at Nueva Segovia.]

[End of Book I]

Book Second of the History of the Province of the Holy Rosary

Chapter I

The sufferings of the religious in Japan in the persecution which arose against Christianity

[The church in Japan was like the primitive church as it was founded by our Lord, which from the beginning suffered persecutions. The first persecutions of the church were not so severe but that the disciples when persecuted in one city could flee to another; thus, by sinking its roots deep, it was able to endure the greater persecutions which followed in the days of the Neros and the Domitians. All the persecutions in Japan up to the year 1614 were like those in the infancy of the early church – tempered, and without much shedding of blood; and giving the ministers an opportunity, when they were expelled from one kingdom, to flee to another. That which arose in this year was like the universal persecution of the church. The emperor, seeing that it was impossible to cut off the trunk of Christianity in Japan, and that to martyr a few would only give the creed greater

strength, decided (perhaps advised by the devil) that it would be better and easier to cut off only the roots – namely, the religious, by whose teachings Christianity in Japon had been brought into existence and was sustained. In the beginning of January in this year he sent out an edict to all his tonos that the priests and religious in their lands should be gathered together and sent to the port of Nangasaqui, to the governor Safioye, to be put on board ship and banished to Maccan or to Manila, so that not one should be left in Japon. After this the rosaries, images, and other sacred objects were to be taken from the Christians; and they were to be compelled to worship idols, the disobedient being tortured and put to death. Great care was to be taken that the bodies of the martyrs should not be permitted to fall into the hands of the Christians, who might venerate them. This decree was thoroughly carried out, and the Christians, deprived of ministers and sacraments, went out of the cities and fled – some to the mountains, others to caves, others to thick woods; and others set sail in little boats for other countries. It made the heart burn simply to hear the cruel destruction wrought by the emperor among the faithful. Some were hung alive by one foot to high trees; others were tied to stakes and exposed to the rigors of winter by night and by day; the ears and the noses of others were cut off. Others were branded on the brow with hot irons. Men and women were being put to shame by being exposed naked, and chaste women were threatened with being sent to the brothels. Some were put in sacks of straw, dragged about the streets

and derided; and others were hung up in panniers and baskets. Others suffered confiscation of their goods, and were banished, all people being forbidden to give them food or lodging. These last were, for the most part, noble and rich persons who had been brought up in luxury.⁷ The religious, laying aside their habits, went in secret throughout Japon, animating and strengthening the persecuted Christians to suffer for the Lord. Among these religious there were three of our order.

In this extremity of persecution confraternities were formed, for the mutual support of their members. They took pledges to be faithful, and were likely to be of great use because the Japanese, being a people who think much of their honor, would be ashamed to lapse from such agreements and promises. They made many processions, and subjected themselves to severe disciplines. On the second of June, Safioye was visited by all the superiors of the religious orders, whom he received with courtesy and a great show of kindness. As soon as they had returned to their convents, he sent them word from the emperor that they should prepare all the members of their order to go to Macan or Manila in the following autumn; and an inspector was sent to see that

⁷ Notwithstanding this fierce persecution – which, thus begun, culminated in the massacre of Shimabara (1637), and lasted as long as Christians could be discovered by the Japanese authorities – a considerable number of Japanese converts maintained their Christian faith, unknown to their rulers, handing it down from one generation to another until 1868, when their existence became known to the government, and for a time they were exiled from their homes, but were restored to them a few years later. This Christian church was at Urakami, about seven miles north of Nagasaki.

the mandate was carried out. All the officials of the city of Nangasaqui were compelled to sign a paper to the effect that they would not conceal any religious or secular clergymen, or show them favor, or assist them to remain in Japon. It was pitiful to see the Japanese Christians as the time for the departure of the religious approached. On the fourteenth of October, our religious tore up the crosses which had been erected, and burned them, together with other things from the church, that they might not be profaned by the heathen. After partaking of the holy sacrament on the following day, they put out the lamps and left the altars. They put on board the ships the relics and the bodies of the saints, and most of the ecclesiastical ornaments and things from the sacristies, though of these they left some to the Christians who were to remain in hiding. They were able to take only a few of the bells. On the twenty-fifth, they were ordered to leave the city for the port of Facunda, till their ships should be ready. After they had set sail, certain priests returned in small boats. There were five secular priests out of seven. Six of the ten Franciscan priests remained, and seven out of the nine priests of our order. Of three Augustinian fathers, one remained. Of seventy priests of the Society, eighteen or twenty remained.⁸ More would have returned to land if it had not been for the failure of one of the

⁸ Rein states (*Japan*, p. 306) that there were 22 Franciscans, Dominicans, and Augustinians (agreeing with Aduarte's total), 117 Jesuits, and nearly 200 native priests and catechists; and that these were shipped to Macao. Murdoch and Yamagata say (*Hist. Japan*, p. 503) that 63 Jesuits were sent to Macao; and 23 Jesuits, all the Philippine religious, and several distinguished Japanese exiles, to Manila.

boats agreed upon. The names of the fathers who remained are given in all cases, except in that of the Jesuits. After the departure of the clergy, the profanation of the churches was begun. The fathers disguised themselves as well as they could, and went out upon their mission. Many of them were obliged to remain in Nangasaqui and its vicinity, because the greater number of Christians were there. They traveled secretly, however, all over Japon. They labored chiefly at night, and suffered greatly, being obliged to travel much, and lacking food and sleep.]

Chapter II

Father Fray Francisco de San Joseph Blancas

[Though father Fray Francisco de San Joseph was not one of the first founders of this province, he came in the second shipload from España. Because of his great virtue he is worthy of an important place in this history. For this purpose it has pleased God that there should come to my hands from the bishop of Monopoli, Don Fray Juan Lopez, an accurate account of the first years of this father, which follows. Father Fray Francisco was born at Tarazona in Navarra. His parents were exceptionally pious. From his youth father Fray Francisco showed signs of exceptional devotion. He fled from the sight of women, and even declined to accompany his mother, excusing himself on the ground of his studies. At the age of thirteen he was sent to Alcala de Henares to continue his studies; and at the age of fifteen he assumed the habit, and showed the behavior of a man at that youthful age. An account is given of his sisters; and the testimony of persons of superior virtue to the sanctity of father Fray Francisco is cited.

In course of time he came to be reader of arts in the religious convent of Piedrahita, where he was made master of the students. He had even greater gifts as a preacher than as a teacher, having

a fine voice, natural rhetoric and powers of action, a great gift of words, good memory, and skill in systematic arrangement. He was master of the hearts of all those who heard him. His first pulpit was that of San Antonino at Yepes, and later he was appointed as preacher to the convent of Alcala. While here he felt the impulse to go to the Philippines, and, in spite of the efforts of the convent to retain him, he carried out his purpose. When he reached Manila, his superiors, desiring that the Spaniards of Manila might not be deprived of his great talents as a preacher, assigned him to the ministry of Bataan, which is near Manila. Here he learned the common language of the Indians, called Tagal, so rapidly that he was able to preach in it within three months, and taught others the language within six. He was constantly studying the exact signification of the words of the language and the method in which the Indians used them, so that he might become a consummate master of this tongue.]

It is their custom when they are rowing their boats, or when many are gathered together on any occasion, to sing in order to beguile and relieve their labors. As they had no others, they used their old profane and even pernicious songs. He composed many songs in their language, after their own manner of verse, but on sacred themes – for he had a particular gift for this – and introduced these among them, so that they might use them on such occasions. He hoped in this way to make them forget their old ballads, which were useless or noxious, without taking from them their pleasure – rather, indeed, to increase their delight by

the devout sentiments of the new songs. He wrote many books of devotion for them; and since there was no printing in these islands, and no one who understood it or who made a trade of it, he planned to have the printing done by means of a Chinaman, a good Christian. This man, seeing that the books of father Fray Francisco were sure to be of great use, bestowed so much energy upon this undertaking that he finally succeeded with it. He was aided by some who told him what they knew, and thus in time learned everything that was necessary to do printing; and he printed these books.⁹ [The good father so delighted in seeing the fruit of his teaching among the Indians that when he was directed to come back to the city, to preach to the Spaniards, it was a severe penance for him. However, he did so, especially in Lent. He was very severe in rebuking vice, and it gave him pain to be obliged to preach to vicious Spaniards, as it seemed to him that he was toiling in sterile soil. He usually came down from the pulpit bathed in sweat, but continued to wear his heavy tunic and to observe the rules of the order rigorously. Although he had seemed to be of delicate constitution in España, his health was always very good, so that for more than twenty years during which he was in this province he did not even have a headache, except once, when he struck himself by accident. He spoke with intense energy, in a grave, sententious, and clear manner. He learned the Chinese language, in addition to the other two in which he preached; and he took as his especial charge the duty

⁹ Cf. Vol. IX, p. 68, for mention of earliest printing in the islands.

of teaching the many negroes and slaves in Manila. He was most humble, in spite of his great abilities. When he was vicar-provincial of Manila, he received a letter from the provincial, who was making a visitation in the province of Nueva Segovia. He asked father Fray Francisco, as vicar-provincial, to see if some of the religious in his district could not be spared for that needy region. Father Fray Francisco, thinking that he was himself the least necessary person in the district of Manila, took with him one father as his companion, and set out for Nueva Segovia. In the year 1614 he was sent to España as procurator of the province, but died on the voyage to Mexico. Just before and after his death his body gave signs by the beauty of its appearance of the sanctity and purity of his life. He printed a grammar of the Tagal language, and in that language he printed a memorial of the Christian life, a book on the four last things,¹⁰ another of preparation for the communion, a treatise on confession, a book on the mysteries of the rosary of our Lady, and another to teach the Tagal Indians the Spanish language. He also left behind him many devout and valuable compositions in the language of those Indians, particularly many sermons for Sundays and saints' days, which were highly regarded because of their doctrine and their language, which is very elegant and pure. He had also made a collection of sermons in the Spanish language for a whole year, with the purpose of printing them. The letter of the dean and chapter of the holy church of Manila (dated May 12, 1614), given

¹⁰ See Vol. XII, p. 222.

him as he was about to set out for España, corroborates Aduarte's account of him, and is therefore printed by that writer in full.]

Chapter III

Events in this province at this time

In the year 1615 this province, which from the beginning had sailed with a fair wind, and had proceeded with the conversions which it had undertaken in these Philippinas Islands without meeting any storm, began to feel a hurricane which caused much anxiety and pain. It was of great value in teaching the religious to open their eyes, and to know that in dealing with heathen and new converts they should not be content with the simplicity of the dove, but should strive to add the wisdom of the serpent, as our Lord charged His disciples and His preachers. Seven years only had passed since the village named Batavag, which is the furthest village in the province of Nueva Segovia, had been formed by assembling a population of mountaineers. Many of these were still heathen; while the adult Christians (who were the minority in the village) had been educated in their idolatries, and therefore had not completely rooted out from their hearts their ancient customs. Thus in time of sickness the former priestesses of the devil, or witches, found their way into many of their hearts. These women, coveting payment, came to offer on the part of the devil, health to the sick if they would observe the ancient superstitions which he had taught them. These sorceresses killed certain birds, anointed the sick with their blood, practiced other superstitious ceremonies which the devil accepted as a sacrifice,

and performed other similar acts. Some sick persons were guilty of these things in their desire for health, not giving heed, since they were not firmly rooted in the faith, to the grave offense which in this way they were committing against God, the author of life and health; and not considering the injury to the faith or the serious harm to their own souls and consciences, which would follow. Yet their condition was such that they ought to have considered this matter all the more carefully, as the death that they feared brought them nearer to the time when an account of all this would be demanded from them. If the evil had been confined to this village, it would not have been very great, because Batavag was small and had not a very large population, and a majority of the adults were not yet Christian; but the evil spread to other villages which were larger and older in the faith, such as Bolo, Pilitan, and Abuatan, each of which had two thousand inhabitants or more. Hence the matter was of greater importance, and caused more anxiety to the ministers and preachers of the law of God. When they received information as to what was occurring, they went with great secrecy to make an investigation into the evil; and they wrote down the names of the old aniteras or witches, in whom was the whole foundation of this sin. One of the persons who took part in this investigation warned the guilty old women in the village of Batavag; and they, to escape the punishment which they feared, began to stir up the inhabitants of that village. When the religious went there with the purpose of remedying one evil, they found another greater

one; for the people of the village of Batavag were in tumult and alarm because of what the witches had said to them, and had determined to flee to their mountains and their ancient dwelling-places. They had been brought to the one that they now had, that they might be more easily, and more to the profit of their souls, taught and baptized and given the sacraments, in sickness and in health; for so long as they were divided as they had been, into tiny hamlets at great distances from each other, it was impossible to do that. But being (as at this time they were) disturbed and alarmed by the witches, and desirous of abandoning the faith, they returned to their ancient sites, which more readily permitted each one to live in the law which he preferred, and none in that which would have been well for him. Yet, in spite of all this, the religious had dealt so well with them, and had shown them so much love and benevolence, that the Indians could not cease to feel and to show kindness for them. Hence, though they were able to kill the religious or to do them any harm they pleased, because the fathers were alone among them without any other protection than their good consciences – which is a great safeguard – the Indians not only did them no harm, but laid hands on nothing of theirs or of their convent. This was, as it were, a declaration that they had fled, not on account of any harm that the ministers had done them, but on account of their fear of the punishment which their bad consciences caused them to dread – a fear increased by what the aniteras or witches, as the most guilty, had falsely said to them with the purpose of alarming them. In point of

fact, the religious had had no idea of severe punishment, but simply of remedying such pernicious evils. They pitied them as being new in the faith, and pitied even the very witches as being persons deceived by the devil, little exercised in the law of God, and many of them not even baptized. The religious were greatly grieved by this event, and carried down to the nearest village the adornments of the church which they had there, taking with them some Indians who feared God and did not wish to follow the pernicious behaviour of those who fled from God to the devil. They made some efforts to bring back with kindness those who had fled; and in this way some of them, enlightened by God, returned to the bosom of the Church and the easy yoke of the divine law. They made continual efforts to bring back the rest, declining no labor, no journeys, and no discomforts, in order to gain some soul from among these lost ones. The flight of these Indians took place on the day of the ascension of the Lord, May 28. Since they had retired into the mountains, the Spaniards, as they were few, did not pursue them, deeming that on account of the roughness of the country where they were the pursuit would have little effect, and would cause many deaths, much suffering, and great expense. Hence many of them remained apostates from the faith and the baptism which they received, which is a cause of great grief.

On the nineteenth of the following month in the same year, ships arrived from Mexico with thirty-two religious to aid in the work of conversion upon which this province was engaged. On

the following day, Saturday, in the morning, they entered the convent, to the great joy of themselves and of those who dwelt in it. Their vicar and superior from Mexico hither had been father Fray Angel Ferrer,¹¹ who was afterward a glorious martyr in Japon. When this company of religious arrived in Mexico, he was vicar of the convent of San Jacintho, which this province has near that noble city, as a hospice for the religious who come to it from España. Since he who was conducting them [*i. e.*, Aduarte] went back thither, father Fray Angel undertook the very useful duty of conducting them to the Philippinas, in order that the former might fulfil his office as procurator of the province. The Lord led him, without his knowing it, that He might give him a glorious martyr's crown, which he received a few years afterward, as will be told later.

These religious reached Mexico in the year 1613. Since in that year there had been no ships from the Philippinas, it was necessary to detain them there until the following year, with great risk that those who were coming to these islands might

¹¹ Angelo Orsucci e Ferrer was born in Lucca, Italy, in 1570, also entering there the Dominican order. Hearing of the Filipinas missions, he went to Valencia, in Spain, to join them, and arrived at Manila in 1602. He labored successively in the Cagayán and Bataán missions, and in 1612 went to Mexico to take charge of the Dominican hospice there. In 1615 he returned to Manila, conducting the mission band which Aduarte had brought to Mexico. He went again to Bataán for a time; but, hearing of the persecutions in Japan, determined to go thither, reaching that country in August, 1618. In the following December he was arrested, and imprisoned in Omura. He remained there nearly four years, and was burned alive on September 10, 1622. He was beatified in 1867. See *Reseña biográfica*, i, pp. 211–214.

remain in that kingdom, which has so attractive a climate and is so abundant in all things; but as these fathers did not come to seek for pleasures, but for the souls of their fellow-men and labors for themselves, it was not hard to overcome this and other difficulties which were met. To this good result the excellent administration of the superiors greatly contributed, and the constant occupation of the friars in holy exercises, prayer, fasting, and disciplines. Thus they not only prevailed against the temptations of ease and comfort, but were prepared so that the Lord might raise them to higher things – some of them even to the glory of martyrdom, which, as St. Augustine says, is the greatest glory of the church.

[In order to inspire in them a longing for these things, the Lord gave them grace in the meantime to save some lost souls. Two notable cases of this sort occurred, one in Cadiz and the other in Mexico. Two of them rescued and returned to her convent, a wretched woman, eighteen years old, whom a dissolute lieutenant had enticed from a convent in Xerez. In Mexico there was a wretched man, a person of acute intellect and learning, who had been guilty of an infamous crime with a boy. He had refused to confess, and, when he was tortured, had charged a number of innocent persons with complicity with his foul actions. The president of the *alcaldes de corte* [*i. e.*, “judges of the high court”] was at this time Dr. Morga, who had a very kind feeling for the religious of this province, since he had come to know them by his long residence here as an auditor. By his assistance, and by that of one of the officers of the prison, father

Fray Pedro Muriel obtained access to this unfortunate man; and by his wise and kindly conferences softened his heart, so that he confessed his original guilt and also his malice in making false charges against innocent persons. Both before and after his execution, there were manifest signs that the Lord had been pleased to grant him salvation. In the following year, 1616, father Fray Bernardo de Sancta Catalina, or Navarro, commissary of the Holy Office in these islands, and one of the first founders of the province, was a second time elected provincial. In the following month, at a feast of the Visitation, there died in the city of Nueva Segovia father Fray Garcia Oroz, a Navarrese by nation; he was a son of the convent of our Lady of Atocha in Madrid, and a religious old in virtue as in years. When he made his first efforts to come to the province he had been hindered, but afterward carried out his intention; and although, because of his years, he was unable to learn the language, he was of great use to his companion who understood it, by his assistance and by the good example of his life.]

Chapter IV

The life and death of father Fray Bernardo de Sancta Cathalina, or Navarro

[The new provincial had but a short time in which he could exercise his office, as he died in November of the same year, on the octave of All Saints. Father Fray Bernardo was a native of Villanueva de la Xara. He was much inclined from his earliest years to letters and the Church; he assumed the habit in the convent of Sancta Cruz at Villaescusa. After he had professed, he was sent to study in the college of Sancto Thomas at Alcala, which was the highest honor that the convent could bestow on a student. Here he so distinguished himself that the college gave him charge of the conduct of a theological discussion in the provincial chapter, which is the highest honor that a college can give its theologues. While at the college, he did not take advantage of the privilege of eating meat, which is granted to students in consideration of their labors and study. He was a successful and beloved preacher, and lived a life of the severest mortification. He was most devoted to the holy sacrament. At one time when a sick person had received the Lord and had afterward vomited forth the sacramental species, which was carelessly swept into a rubbish-heap, father Fray Bernardo rescued the

precious treasure. He was most successful in uprooting the vices of the villages in España where he preached. When he came to this province he was one of the best of the ministers, and one of those who labored in the conversion of these tribes with the greatest results. He was assigned to be superior of the religious who preached to the barbarian Indians in Pangasinan – an indomitable, untamed, and bloody race; and above measure opposed to the gospel, since that was above measure opposed to their vices, cruelties, lewdnesses, superstitions, and idolatries. Noble religious were his companions, eager to act and to suffer for the conversion of souls; but father Fray Bernardo was the head and superior of these religious, the one who first began to succeed in christianizing those Indians, the one who perfected them and carried them on to a high state of Christian excellence. His life and his doctrine were alike marvelous and efficacious in influencing the souls of those Indians. He was devoted to his charge, seeking alms from the Spaniards for his Indians, and defending them with all his might from the wrongs which were committed against them. It was only in defense of his Indians that he was seen to give up his ordinary gentleness of demeanor, which was like that of a dove. The Lord blessed his efforts for the conversion of those Indians by miraculous healing wrought by his hands. He was visited by the saints, in particular by our father St. Dominic and St. Vincent Ferrer, who were seen to come and say matins with him. He was given miraculous insight into the souls of those who confessed to him; was miraculously

preserved from fire and water; and had power given him to see devils who had taken possession of those who were confessing to him, or whom he desired to convert. It was declared that he even had a vision of the holy Virgin. He lived a life of abstinence, penance, and the greatest devotion; and translated into the Indian language a hundred and fifty brief devout treatises. He also wrote in their language a number of spiritual letters, afterward collected by father Fray Melchior Pavia, who made a goodly volume of them that they might serve as an example of the manner to be followed, in writing to the Indians, by the religious who came after. In temporal matters he likewise assisted those Indians in all ways in his power; for in addition to their poverty they were his dearest sons, engendered in Christ with mighty but successful labors.

Although father Fray Bernardo would have been pleased to be left forever among his Indians, the province felt that it had need of him for higher duties, and elected him as provincial in 1596. He gave a noble example as head of the province, and was most wise, kind, and prudent in his visitations. At one time, finding it necessary to chastise one of his subordinates, he began the punishment upon himself, compelling the guilty person to scourge him severely while they two were alone. Then he proceeded to scourge the man who was in fault, who, considering what had preceded, received his chastisement with great humility and amended his life. The fervent love of God of father Fray Bernardo was manifest in all that he said and did. The

high esteem in which he was held spread from the Philippinas to Nueva España, so that the tribunal of the Holy Office in Mexico made him its commissary-general in all these islands. On some occasions he showed the gift of prophecy, foretelling the deaths of some persons, or declaring the deaths of those who were at a distance. Once when a governor assembled a great fleet against the Dutch enemies, he was obliged to obtain the necessary revenue by great oppression of the Indians and the poor, since the royal treasury did not yield a sufficient amount for the undertaking. Father Fray Bernardo was greatly grieved by this course of procedure, and strove to remedy it without success. When the governor was about to set out, father Fray Bernardo declared to him that he would never return; and, in point of fact, he died in Malaca without ever seeing the enemy.¹² The persecution in Japon was revealed to him before it occurred. Being asked how he knew of the threatening danger, he said that he inferred it from certain stars in the sky, which resembled a comet threatening Japon. His companion when he had looked was unable to see any comet, or anything like one. His love and charity kept constantly increasing, and there were continually on his lips the words, "Let us love God; let us love God." He sent what he could to the needy and persecuted Christians in Japon, and wrote to Mexico to get such assistance for them as he could obtain. He was always most loving and kindly to all the religious. At the end of his term as provincial, he would have been

¹² This was Juan de Silva, who died on April 19, 1616 (see Vol. XVII, p. 279).

glad to live and die among his children in Pangasinan, but was detained in Manila by his duties as commissary of the Holy Office. Yet every year he used to make a visit to Pangasinan, where he was received as an angel from heaven, and sometimes carried almost by force to distant villages, by Indians who came more than twenty leguas for the purpose. His arrival was like a feast-day. The people crowded to confess to him, and to listen to his spiritual exhortations. They put off the settlement of their most weighty differences to submit them to his judgment. They sometimes crowded about him to kiss his hand or his scapular so that he could not move. When he was a second time elected as provincial, his devotion to the duties of his office resulted in his death. The stormy weather preventing him from going by sea to Nueva Segovia, he made the journey by land, traveling through the swamps and lowlands of Ylocos¹³ and over the Caraballos,

¹³ A letter written by the Franciscan Fray Pedro de Alfaro to Fray Juan de Ayora, commissary in Manila, under date of Canton, October 13, 1579, and existing (in copy) in Archivo general de Indias (with pressmark, "Simancas-elesiastico; cartas y expedientes de personas eclesiasticas vistos en el consejo; años 1570 á 1608; est. 68, caj. 1, leg. 42"), says of the Ilocos district: "Also it should be noted by your charity and the superiors who shall come that the province of Ylocos is the destruction and sepulcher of friars; for it is known how the first who went there returned, while I found the next ones, although they had come there so short a time before, with very ill-looking, flabby, and colorless countenances, and brother Fray Sebastian (may he rest in glory), smitten with stomach trouble. His sickness began there, and there was its ending. In consideration of this, and of the common rumor and report of all, I do not believe that it is a district where we can live." The sick friar here mentioned was Sebastian de Baeza, who, at the time Alfaro wrote, had just died on a ship in Canton Bay.

some rough and lofty mountains, where he was caught by a baguio or hurricane. The rivers rose so that he was unable to go on. Captain Pedro de Rojas, his son in the faith, had gone with him to keep him company. The hardships of their journey were such that both men fell sick; and father Fray Bernardo, in fear of immediate death, kept praying to the Lord that he would prolong his life until they reached a place where he could receive the sacraments. Arriving in Abulug, Captain Pedro de Rojas was given up by the physician; but the father, in spite of his advanced age, seemed likely to recover. He was deeply grieved that he – who was of no use in the world, as he said – should be saved, while the captain had given up his life simply to accompany him. He prayed the Lord that he might change places with the captain, who soon afterward began to amend; while father Fray Bernardo within twenty-four hours fell sick again in Camalayugan, and felt that his disease was mortal. On the eighth of November, the octave of All Saints, he departed from this vale of tears, to be with those who are in glory. His death caused great grief in Pangasinan and Manila. Double honors were shown to him in our convent, first as provincial, and second as commissary-general of the Holy Office. At the latter service father Fray Antonio Gutierrez preached, recounting much of what has here been written. After his death, a religious had a vision of his soul going to glory. In the provincial chapter in the following year, honorable mention is made of father Fray Bernardo in a Latin eulogy, recording his illustrious virtues, his marvelous success in

the conversion of the province of Pangasinan, and the sacrifice of his life to the duties of his office.]

Chapter V

The election as provincial of father Fray Melchior Mançano, and the situation in Japon at this time

When the sad news of the death of the provincial was learned, the electors assembled at Binalatongan, a village of Pangasinan, on the fifteenth of April, 1617, and elected as head and superior of the province father Fray Melchior de Mançano,¹⁴ who was at that time vicar of the convent of the city of Nueva Segovia. He was a very prudent and devout character, a professed son of the convent of the order in Ocaña; and had been made, on account of his great ability and his successful studies, a theologue at the college of Sancto Thomas at Alcala. In this province he had governed many of the best convents with great approbation; and his term as provincial was very useful to the province, augmenting it greatly, as will be narrated.

[Now that the churches in all Japon were torn down and all the priests expelled, as Safioye supposed, it seemed to him time to begin the persecution of Christianity. The commencement

¹⁴ Melchor Manzano came to Manila in 1606, and ministered in the Cagayán missions until he was chosen provincial in 1617. In 1621 he was appointed procurator of the province at Madrid; and he died in Italy, about 1630, as bishop-elect of Nueva Segovia.

was made in the kingdom of Arima, which was under the direct government of the emperor. The officers *upon* whom was laid the carrying out of this persecution did their work with cruelty and insolence. When the news of the beginning of the persecution reached Figen, twenty courageous Japanese went from Nangasaqui to Arima to confess the faith, and died a glorious martyrdom. Some others who purposed to follow in their footsteps had not the courage, and recanted when they saw the dreadful torment which awaited them. As soon as father Fray Thomas del Espiritu Sancto, or Zumarraga, the vicar-provincial of our religious who were in hiding, heard of this persecution in Arima, he despatched father Fray Jacintho Orfanel to go to the aid of the persecuted Christians, and soon afterward sent father Fray Juan de Los Angeles Rueda to go thither also. They were followed by the father commissary of the Order of St. Francis, with three other religious of his order. The efforts of the religious in hearing confessions, giving the sacraments, and comforting and strengthening the persecuted Christians, were of great value. It seemed unwise, however, to enter the city of Arima itself, where guards had been set to prevent entrance and egress; for if the emperor should learn that any religious had remained in Japon, the persecution was likely to be very much more severe. The Christians in Nangasaqui prepared themselves, and were prepared by the religious, for the beginning of the persecution in that city. When everything was ready, the persecution was suspended on account of a war between the emperor and

Fideyori, the son of the previous emperor and the true heir to the throne.¹⁵ The officers contented themselves with publicly burning a great number of rosaries, crosses, and other Christian emblems taken from Arima. Father Fray Alonso Navarrete had assumed the dress of a Spanish layman and was beaten for trying to rescue from the fire some rosaries. Our religious obtained the sacred relics of a number of the blessed martyrs. The emperor was victorious over Fideyori by treachery. During the progress of the war the Christians had peace; and the fathers did a mighty work in strengthening their courage, and in perfecting them in the faith. Many, however, of the Christians, for the lack of ministers, had begun to forget the matters of the faith and even their own Christian names. Some of the Franciscan fathers were captured, and thrown into prison; but the fathers of our order escaped. After the fall of Usaca and the disastrous close of the war, the persecution broke out again. The fathers were scattered among various kingdoms, but were prevented, by the very close watch which was kept, from entering Satzuma. The father vicar-provincial alone, with father Fray Francisco de Morales and father Fray Joseph, remained in Nangasaqui, going

¹⁵ After the battle of Sekigahara (1600) Iyeyasu had left Hideyori (the infant son of Hideyoshi), with his mother, in the castle of Osaka. After this child grew to manhood, he incurred the jealousy of Iyeyasu, which was doubtless aggravated by his intimacy with the Jesuits, and the shelter given by him to many discontented Japanese, both heathen and Christian. Armies were raised on both sides, and on June 4, 1615, the castle of Osaka was carried by assault, and burned, Hideyori and his mother both perishing. See Murdoch and Yamagata's full account of this war, its causes, and its immediate results (*Hist. Japan*, pp. 507–567); cf. Rein's *Japan*, p. 306.

out at night only, in secular dress. This lasted until the death of the emperor, in the year 1616. Nangasaqui being the metropolis of Christianity in Japon, where the number of Christians was greatest and their spirit resolved and determined, the emperor did not dare to treat the Christians there with as much severity as elsewhere. In spite of the exposure of our ministers in Japon, not one of the members of our order died a natural death, but all were crowned with the crown and aureole of martyrdom.]

Chapter VI

The great devotion in Japon to the rosary of our Lady; the death of the emperor, and the state of the church there

[In the beginning of the year 1616, the confraternity of our Lady of the Rosary, which had been established in 1602, when the order of our father St. Dominic entered Japon, was very greatly increased, and the devotion to the rosary became much more intense. This order and the devotion connected with it spread from Nangasaqui through all parts of Japon, and much improvement in the lives of those who devoted themselves to the rosary was perceived. Miraculous strength was also given to the members of the confraternity to hold to their faith. In July the emperor died by poison, which was given him by mistake from a box of medicine. The emperor being succeeded by his son, Xogunsama,¹⁶ the persecution was continued, and even increased in severity, the officers exerting themselves to invent ingenious tortures. Sometimes the very tormentors themselves, though they did not abandon their idolatry, were compelled by the virtue of the martyrs, and the aid rendered them by the Lord, to admit the truth of our holy faith. Particulars are given of the deaths

¹⁶ *i. e.*, “the lord shogun;” it is only a title of honor, not a personal name. It here refers to Hidetada, who had been associated with his father Iyeyasu in the government.

of a number of martyrs. In course of time the persecution extended to Nangasaqui. It was discovered by accident that there were religious in the city. This was one cause for the beginning of the persecution. Another cause was the contentions of two governors in the city, one Christian and the other heathen.¹⁷ Great efforts being made to capture some of the religious, father Fray Pedro de la Asumpcion of the Order of St. Francis, and Father Juan Baptista Tavora of the Society, were caught and suffered martyrdom, being decapitated May 22, 1617. This caused great joy among the religious, who had feared that, if they should be captured, they would merely be sent out of the kingdom, but were now encouraged to hope for the crown of martyrdom.]

¹⁷ Later (at the beginning of chap. xiiii) Aduarte states that under Safioye were two officials in charge of the Nagasaki government – Antonio Toan, a Christian; and Feizó, a renegade Christian. After Safioye's death, dissensions arose between these two; and finally the emperor made Feizó and Gonrozu (a nephew of Safioye) joint governors of the city, who proceeded to persecute the Christians with renewed severity.

Chapter VII

The expedition of father Fray Alonso Navarrete, vicar-provincial of our order in Japon, and father Fray Hernando de San Joseph, or Ayala, vicar-provincial of the order of our father St. Augustine, for the aid of the Christians of Omura

[The persecutors were satisfied with these deaths, thinking that they would frighten the ministers of the gospel and either drive them out of Japon or greatly curtail their activity. May 24, 1617, on the eve of Corpus Christi, father Fray Alonso Navarrete, vicar-general of our order, set out for Omura, where the other priests had been martyred, with the purpose of openly preaching the gospel there. He took with him a courageous Japanese servant named Pablo. The landlord of his house also volunteered. Father Fray Hernando de San Joseph, vicar-provincial of the Augustinian order, who was his close friend, decided to accompany him. After examining their consciences carefully, father Fray Francisco de Morales of our order approved their enterprise.]

Chapter VIII

The capture of the holy martyrs

[The two fathers set out, traveling slowly, encouraging the Christians and recovering some of those who had recanted. The number of those who came to be confessed was very great, and the religious heard their confessions at the risk of their lives. The fathers rejoiced to lay aside their secular garments; and the Christians who saw them in religious habits were greatly delighted. Five persecutors came to arrest the fathers, who received them with great joy and gave them presents. Father Fray Alonso wrote a letter to the tono, informing him that the fathers had come to give him an opportunity to repent of his great sin in martyring the fathers who had been executed, and to deliver him from the pains of hell. Some Japanese boldly offered themselves for martyrdom. The Christian inhabitants of the city showed the greatest devotion to the fathers, crowding about them and offering themselves for martyrdom with them; and they showed the greatest grief at the thought that the fathers were to be taken from them by death. The tono of Omura was in the greatest grief and perplexity, feeling that there would fall on him the obligation to martyr Christians after Christians who would come to offer themselves in his kingdom. He finally determined to take their lives, but with the greatest secrecy, in order to prevent an uprising in the city. The fathers were accordingly taken to a desolate island

named Usuxima; and in spite of the efforts of the heathen to keep the place secret, they were followed by a great number of Christians, who confessed to them.]

Chapter IX

The death of the three holy martyrs

[From this island the three fathers were removed to another named Coguchi. They received with great joy the news that they were to die, and were carried to another island still more solitary. Here they showed great courtesy and kindness to those who were to slay them. They left letters for their provincials, desiring them to send religious to Japon at any cost. In spite of the care of the tyrant, some Christians were present at the execution. The two were beheaded on Thursday, the first of June, the octave of Corpus Christi. Their very executioners looked upon them as such men of virtue that they dipped their handkerchiefs and bits of paper in their sacred blood, to keep these as relics. The bodies of all the martyrs were put in coffins laden with stones, and cast into the sea. In spite of the danger, many Japanese went to the place of the martyrdom to venerate the relics of these saints; and the Confraternity of the Rosary offered continual prayers that they might recover the bodies of these holy martyrs. At the end of two months the bodies of the holy and blessed Fray Pedro de la Asumpcion and Fray Hernando were cast up on the shore.]

Chapter X

The virtues of these blessed fathers, their fitness to obtain the crown of martyrdom, and the fruits which followed therefrom

[The holy Fray Hernando was especially devoted to the souls in purgatory, and gave a notable example of poverty and obedience to the rules of his order. Father Fray Alonso was very pious, almsgiving, and compassionate. Although the lords in Japon are very rich, the poor people are very needy; so that the heathen often slay their new-born children, and the Christians cast them out in the street. The heart of the holy man was so afflicted by this that, at his persuasion, a Spanish captain named Pablo Carrucho settled a certain income upon the pious work of maintaining these children. Just before his death the holy martyr, not forgetful of this, wrote a letter to the captain, urging him not to forget the alms for the exposed children. Father Fray Alonso was one of the first ministers of Nueva Segovia; he returned to Europe, to bring with him a number of new religious to the Philippinas. After he had been assigned to Japon he once returned to the Philippinas. He suffered greatly in these voyages, since he was of delicate constitution. He was a charitable and most beloved minister, very bold, and especially distinguished for his gratitude. From this martyrdom the Christians of Nangasaqui

received new courage, as did also those of Omura, who were greatly strengthened in the faith. Some, indeed, who had feared to do so before, boldly confessed Christianity. Throughout Japan the example of this martyrdom was a great source of strength to the Christians, and forced the heathen to respect the Christian faith. The heathen also were cured of their error of supposing that the fathers had come to this region because of temporal ambitions. The persecution which was feared in Nangasaqui ceased when the courage of the holy men was seen. The last result of this martyrdom was the many more martyrdoms, which soon followed, of those who by the example of these saints openly avowed Christianity. The names of several of the confessors and martyrs are given, with a brief account of their deaths.]

Chapter XI

The state of affairs in Japon after the martyrdom of the saints Fray Alonso Navarrete and Fray Hernando de Ayala

[After the martyrdom of these holy religious the Christians of Omura, ashamed of their weakness, desired to follow their example. Father Fray Thomas del Espiritu Sancto and father Fray Juan de Los Angeles, religious of our order, and father Fray Apolinario Franco, commissary of the Order of St. Francis, went to take spiritual charge of these Christians in Omura. Fathers Fray Apolinario and Fray Thomas were arrested, with their servants, and imprisoned. Father Fray Juan de Los Angeles was not found. The landlord of father Fray Alonso Navarrete in course of time won the crown of martyrdom by the boldness of his confession; and he and another Christian were carried to an islet, and secretly executed at midnight on the last day of September. The tono of Omura, in perplexity, went to the court of the emperor to confer with him in regard to the questions raised by the arrest of the two fathers. The Christian faith extended, and some remarkable conversions of persecutors took place. The holy fathers suffered in prison from the rigors of winter, having been deprived of their clothes, and having no bed or any protection against the cold; for the prison was made of

wood, and did not protect them against the cold, wind, or snow. They suffered equal tortures from hunger, having but a small ration of boiled rice without other food – the Christians having been forbidden to assist them.]

Chapter XII

The building of the church of Los Santos Reyes in the Parian

As soon as the order entered these islands, it took upon itself the charge of evangelizing and teaching the Chinese who came to these islands, every year, in pursuit of their business and profit. They all lived in a sort of *alcaicería*, or market, called in this country a Parian; and here there were usually ten thousand Chinese, and at times as many as twenty thousand. Here they not only store their merchandise, which is very rich, but maintain all the trades required for a very well ordered and provided community. They were at that time all heathen, because up to that time as soon as any Chinaman was converted and baptized he was obliged to leave this idolatrous place and to go to live in another village, of baptized Chinese, which was near there. In this way the effort was made to separate the newly-baptized from the heathen, so that they might not follow the bad example of their heathen neighbors while their Christianity, being new, had not sufficient strength to resist this temptation and free themselves from the danger of this scandal. The town of the heathen was not forgotten on this account; for the religious went from the town of the Christian Chinese, called Binondoc, where they lived, to preach every Sunday to those who lived in the

Parian. This course was followed up to the year 1617, when it was remarked, with reason, how advantageous it would be that preachers should be constantly in residence in this multitude of people. Thus by having more intercourse with them, and being in closer relations with them, they might reap a greater spiritual harvest among the Chinese, and the number of those who should be baptized, in both sickness and health, might be greatly increased. The father provincial conferred with the two estates, ecclesiastical and secular, receiving the approval of everyone. The usual licenses were obtained, and a small wooden church and convent were begun. Everything was done at the expense of the order, that it might not be necessary to ask anything from the heathen Chinese, for whose benefit and advantage the buildings were erected. The Lord straightway began to manifest that the work was very acceptable to Him, by showing marvelous favor to a Chinaman who was occupied as overseer of the building. A Spaniard, enraged because he had been bitten by a dog, asked the Chinaman "whose dog that was," intending to avenge upon the owner the pain which the dog had caused him. The Chinaman answered that he did not know whose it was, and the angry Spaniard said: "It must be yours, because you do not tell me." Drawing his sword he thrust it at his chest; but the Lord, who was pleased with the care which the Chinaman gave to the building of His poor temple, guided the sword so that it struck an ebony cross which the Chinaman wore under his clothes. The blow made a deep mark upon this cross, while the Chinaman was untouched –

the Lord receiving the thrust upon His own cross that it might not harm His votary. The Chinaman recognized this as a very special mercy, and a great reward for his labor; and he and all those who knew of the fact praised the Lord, wonderful in His works.

The poor church was finished, and being the edifice of those vowed to poverty it lasted but a short time. The beams which served as columns and held up the building were not strong, and the soil was marshy and unstable; hence the beams were unable to carry the load of the tiling, but gave way, in such a manner as to threaten the downfall of the church. To prevent this, so that no one might be caught beneath, it was planned to take down the tiling; and while the church was being untiled, and there were nineteen persons on the roof, the building (which was already on the point of falling) broke open with this additional weight, and the whole roof came down – key-beams, ridge-pole, and tiles. Even some of the largest beams were broken into very small fragments; and many of those who were on the peak of the roof were caught and buried in the lumber and tiles, so that of some there was nothing to be seen except some part of their clothing. A great multitude of people ran to the noise. Most of them were heathen, and stood looking on with much alarm at the ruin which had been wrought; but they did not dare to show any kindness, or to disinter the poor workmen who had been overwhelmed. Hence the men remained for a long space of time covered in this way, all supposing that they were not only dead, but horribly mangled. However, this was not the case; for the

Lord was desirous of teaching these heathen the omnipotence of His providence and the care that He takes of those who serve Him; and all were taken out, unconscious indeed, but uninjured and in health, without the slightest wound upon any one of them, although some very heavy key-beams had been broken to pieces. They soon came to themselves and gave thanks to Him who had so marvelously preserved them; while all those present, who were innumerable, both Christians and heathen, were astonished, and the heathen said aloud: "Great is the providence of the God of the Christians." Thus the Lord drew from these His enemies the highest praises, and changed into honor to His name that which might have caused offense among these idolaters if these men had been killed while working on the house of God. It was believed that the fervent prayer of father Fray Bartholome Martynez aided much in bringing about this result; for the work was going on under his direction, and when he saw that a good account of it could not be given, if the Lord did not remedy this misfortune, he begged this grace of Him most affectionately. And this was not the only time when the Lord granted to his faithful and devout prayers very marvelous things, as will be narrated in due time.

A small portion of the land belonging to the convent was made ready to serve, as well as possible, for a tiny church for the few Christians who were there. The harvest reaped here by the religious, in this multitude of heathen and idolatrous people, was marvelous. They taught them constantly by day and night

in the church, in the squares, in their houses, without losing an opportunity to do them good – though they labored beyond their strength, trusting in the Lord whose work they were doing. Marvelous results immediately followed, to the great service and honor of the Lord and the profit of souls. Of the many sick in the Parian, who before the residence of the fathers had all departed in their heathen state, now, since they have had these devoted fathers among them and have heard their teaching, practically none have died without being baptized. Such is the fruit of the fathers' care in expounding the faith to them, explaining to them the great good and the spiritual benefit of baptism, and the eternal misery of those who have neglected it. Often even the heathen relatives and friends of the sick have persuaded them to be baptized; and they, like the persons of their own nation whom the fathers have appointed for that purpose, take great care to ascertain if there are any sick, and to inform the fathers, that the latter may visit them and teach them the way to heaven.

In addition to these who are baptized in sickness, many are baptized in health and take back the news of the gospel to their own country. In this way, it is hoped, the entry of preachers into China will be somewhat facilitated, if it is once known that we are persons who, in addition to loving and helping them, are not desirous for our temporal profit, but for the good of their souls. This is an argument of great weight with the Chinaman, who is excessively avaricious, and hence regards as a very divine virtue the contempt of that which he esteems so highly. Since they are

very intelligent, they are easily persuaded that that is truth which we preach to them as to the great reward in the other life for those who are good, since they see that their preachers take such pains and undergo such penances to become good, and despise all temporal gain in the firm hope of an eternal one. If their eternal reward were not to be much the vaster, great would be their imprudence to cast aside for it all temporal reward; and they would be, as the apostle has said, of all men most miserable.

Father Fray Bartholome Martynez afterward erected on the same site a sumptuous and handsome church, which was intentionally made large and capacious, that there might be room in it for the many whom he hoped to baptize; and beautiful, that the very magnificence of the edifice might give some sign by its appearance of whose it was. In order that it might please the Chinese better, it was constructed entirely after the manner of the best buildings in China, out of wood, the pieces framed together with joints, without any nails in the entire frame. This was accomplished, in spite of the fact that the number of pieces which entered into the frame came to more than three thousand. They were wrought with marvelous skill, and with superior craftsmanship; indeed, before they began to be put in place they were all shaped, with their joints so fitted that, although the architect at the time of erecting the building happened to be unable on account of illness to rise from his bed, and had to give his directions from it as to what had to be done, yet everything was found to be so exact that his presence was not

needed. Everything was fitted exactly as it was planned and worked out by the designer from the beginning. This is something which aroused great admiration in the Spanish architects who saw it, and they were amazed, and with reason. It is reckoned a matter worthy of the wisdom given by God to Solomon that the same thing is recounted of the temple which he built, as is narrated in holy scripture. The architect was a heathen, very old and infirm; but God prolonged his life until this work was finished. Afterward, as his illness grew worse, he asked for holy baptism; and, having received it devoutly, he died happy in being a Christian, and was buried in the church which he had built for God.

[While the church was being built, some very notable events happened. One Sunday, after the Christians had heard mass, they and a number of heathen who helped them were dragging a very large beam which was to serve as a column in the building. As they went down a little hill, it began to roll on some round sticks which they had placed under it in order that they might move it with less difficulty, and came at one of those who were dragging it with such force that, as it seemed, he could in no way avoid being caught by it. The Lord heard the prayers of some religious who were present, and delivered him from his danger. In the same church the workmen were setting up the beams which were to support the four corners of the transept like columns – which beams were much larger, longer, and thicker than any of the others. A great number of people were stationed on each of the

four sides of one, to draw it so that it might go straight. The cables which they used were new and heavy, and there was a workman seated on the head of the beam to watch the hitches of the cables to be sure that they did not slip. The weight of the beam was so great that one of the cables gave way, and when it was broken the others began to become loose. The workmen dropped their work and fled in alarm, leaving the man on the head of the beam beyond help, as it seemed. Father Fray Bartholome Martinez prayed to the Lord for this man, and the beam rested upon some bamboos standing there, which were strong, but not strong enough to carry such a weight; and the man got down by them unhurt, but with his blood curdled by fright. The church was finished and was most beautiful, being a notable piece of work in its style. It caused great joy to the Spaniards, and to the Chinese, both Christian and heathen. In the course of time another event which greatly edified these Chinese occurred; for on Monday, March 13, 1628, at one o'clock at night, a fire broke out in the Parian which burnt down practically the whole of it – since it was at that time built of reeds and nipa, or of dry boards, which burn like a torch. The only houses saved were some which were protected by green trees, and some other small ones which were somewhat isolated. The fire bore directly toward the church, and had already begun to scorch the wood of it, when the religious carried out the image of our Lady of the Rosary, and turned her face toward the fire. The wind instantly changed, and the church was saved. Although in the construction of this most beautiful

church care had been taken to build it of durable wood, yet within a few years some of it rotted, and it seemed as if it would be with this church as with the others. Hence it was deemed necessary to tear it down, for fear of accident; and another church was built, with strong pillars of stone.] Since this is very near the city, we did not fail to build it with stronger frame. But it is very beautifully decorated, its walls being covered from top to bottom with paintings, in which is depicted everything which may instruct these heathen in the knowledge of that which is of consequence for them to understand. There is represented the whole life of Christ our Lord, and His most holy Mother; there are many pictures of the judgment, purgatory, glory, and hell; much instruction as to the seven holy sacraments; many miracles pertaining to them, and especially to the greatest of all; many martyrs, and many holy examples. All this, in addition to beautifying the church, is of great use, serving as devout books wherein these people (who are very inquisitive) may see and understand that which is taught to them by word of mouth; and very great benefit is thus wrought for them. Many incidents have occurred which have made clear the great usefulness of having this church in the midst of this idolatrous population, to preach the true God with so loud a voice that it may be heard in the great kingdom of China, and may dispose it to be converted.

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