

**RELACION VERDA-
DERA, Y BREVE DE LA PERSECUCION,
y Martirio de los Religiosos de la Provincia de
San Gregorio de lo Descalzos
de San Francisco de las
Indias Orientales de las
Islas Filipinas
ADONDE TAMBIEN SE TRATA DE OTROS
muchos Martires Religiosos de otras Religiones, y seculares de
diferentes estados. Todos los quales padecieron en
Japon desde el año de 1613. hasta el
de 1624.
Dirigida por la misma Provincia a la S. M. y C. Magestad de Don Philipe
La qual escriuio, y embio a la S. M. y C. Magestad de Don Diego de San Francisco
Predicador de la Real Orden de Camillario del Japon**

**A BRIEF AND TRUE ACCOUNT
OF THE PERSECUTION AND MARTYRDOM
endured by fifteen religious of the
Provincia de San Gregorio de lo Descalzos
of the Franciscan Order in the Philippines
for professing our Holy Faith in Japan.**

**Translated in English by
Antonio Z. Cruz**



**National Library of the Philippines
Manila**

2022

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por Thomas Pimpin impresor de libros. Año de M. DC. XXV,**

**RELACION VERDA-
DERA, Y BREVE DE LA PERSECUCION,
y Martirios que padecieron por la confesion de
nuestra Santa Fee Catholica en Iapon, quinze
Religiosos de la Prouincia de S. Grego-
rio, de los Descalços del Orden
de nuestro Seraphico P.
S. Francisco de las
Islas Phili-
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Quarto nuestro señor Rey de España.*

La qual escrivió, y embió a la dicha Prouincia Fray diego de San Francisco
Predicador de la misma Prouincia, y Comissario del Iapon

D.P.A.
Sevilla
1628.

Desto el
comage en
Jerusalem.

Signis Dñe sermum Incom. Franciscani.



Signis Adonizianis nostris

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RELACION VERDA DERA, Y BREVE DE LA PERSECUCION, Y MORTIROS QUE PADECIERON POR LA CONFELSION DE NUETRA SANTA FEE CATHOLICA EN LAPON, QUINZE, RELIOGIOFOR DE LA PROVINCIA DE S. GREGORIO, DE LOS DEFCALCOS DEL ORDEN DE NUESTRO SERAPHICO P. S. FRANCIFCO DE LAS ISLAS PHILIPINAS = A BRIEF AND TRUE ACCOUNT OF THE PERSECUTION AND MARTYRDOM ENDURED BY FIFTEEN RELIGIOUS OF THE PROVINCIA DE SAN GREGORIO DE LOS DESCALZOS OF THE FRANCISCAN ORDER IN THE PHILIPPINES FOR PROFESSING OUR HOLY FAITH IN JAPAN

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FOREWORD

As Director of The National Library of the Philippines (NLP), adhering to the mandate of NLP as repository of the printed and recorded cultural heritage of the country and other intellectual, literary and information sources, this publication is an epitome of our mission: to acquire, organize, conserve, and preserve Filipiniana materials and provide equitable access to library resources through a system of public libraries throughout the country.

Through the funding granted by the National Commission on Culture and the Arts (NCCA) to the National Library of the Philippines, some rare books were translated to English. NLP takes pride that we have steadily and continuously bridged the gap between the materials in our custody and the Filipino people who may need access to this kind of materials.

It is with great hope that this book rekindles the interest of our countrymen, in order to sustain our uniquely Filipino cultural heritage or further develop it for generations to come.



CESAR GILBERT Q. ADRIANO
Director IV

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Siguesi Dñe seruanos Incom. Franciscans.



Siguesi Ademptiois nostrae

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Japan.**

WHICH ALSO TOUCHES ON THE MARTYRDOM
of many religious of other Orders and seculars of
different states. All of whom died in Japan
between 1613 and 1624

*Addressed by the same Provincia to His Sacred Catholic and
Royal Majesty, King Philip IV of Spain.*

Written and sent to this Provincia by Fray Diego de San
Francisco, preacher of this same Provincia and
Commissioner in Japan.

With license, in Manila in Colegio de S. Thomas de Aquino
by the book printer, Thomas Pinpin, 1625.

APROVACION.

Vista esta relación, como V. A. máda, no é hallado cosa en ella contra la Fé, ni buenas costumbres; antes sera de mucha edificación de los fieles, y grande ocasión, de q̄ el Señor sea mas glorificado en sus Santos, con suelo de toda la Yglesia, q̄ verá renouarse su principio de oro esmaltado con sangre de tantos, y tan valerosos Martyres: y finalmente particular honra de esta tierra, q̄ tan ricos frutos lleva para el Cielo, Y assi me parece, se deve dar licencia, para imprimirse. Fecha en este Collegio de Santo Thomas de Manila a 10. de Junio de 1625.

Fr. Domingo González.

LICENCIA.

NOS EL PRESIDENTE YOYDORES DE LA
Audiencia, y Chancilleria Real destas Islas Philipinas, a cuyo cargo está el Gobierno dellas.

POR quanto por parte del Padre F. Joseph de S. Maria, Comissario Visitador de la Provincia de S. Gregorio de los Descalços de el Orden de Señor S. Francisco de estas Islas se nos ha hecho relacion q̄ aviendo pedido, se Imprimiesse la relación de los Santos Martyres de Iapô, q̄ avia hecho el Padre F. Diego de S. Francisco, Comissario de Iapon, se cometio el examen desta al Padre Fr. Domingo Góçalez del Ordē de Señor S. Domingo; el qual la avia visto, y aprobado. Suplicandonos, q̄ atento a ello le mandassemos dar la dicha licencia, para q̄ se Imprima, y salga a luz la dicha relacion. Y por nos visto su pedimento cō la dicha aprovacion, y examen, lo hemos tenido por bien. Y por la presente damos la dicha licencia al dicho Padre F. Joseph de S. Maria, y a qualquier Impressor de libros, q̄ señalare, para q̄ libremente Imprima la dicha relacion; con q̄ despues de Impreso se trayga, para q̄ se cortija con el original, q̄ ante nos se presento q̄ van las fojas rubricadas del presente Secretario. Y esta licencia, y aprovación se ponga al principio. Y cúpliendo cō esto mandamos, q̄ ninguna persona se lo impida. Dada en Manila en doze de Junio de mil, y seysçientos, y veynte, y cinco años.

El Licenc. Hieronymo Legaspi de Hecheuerria. El Licen. Don Alvaro de Mesa. El Lic. Valderrama. El Licen. Flores.

Por mandado de la Real Audiencia.

Pedro Alvarez.

APPROVAL

Having read this account, like your Excellency, I have found nothing in it against the faith and morals; being enlightening for the faithful and a great occasion for the Lord to be glorified by his saints, to the joy of all the Church, whose golden rule has been nourished by the blood of so many brave martyrs; and lastly, in particular honor of this land, which yields such bountiful fruits to heaven. Thus, I believe it should be approved for printing. Signed at the Collegio de Santo Tomas de Manila on June 10, 1625.

Fr. Domingo Gonzalez

PERMISSION


IS GRANTED BY THE PRESIDENT AND JUDGES OF THE Royal Audiencia and Chancilleria of the Philippine Islands, which is in charge of its government.

In relation to the request of the priest Fr. Joseph de Santa Maria, Roving Commissioner of the Provincia de San Gregorio de los Descalzos of the Franciscan Order of these islands for the printing of the account of the Blessed Martyrs of Japan, which was written by Fr. Diego de San Francisco, Commissioner in Japan, it was submitted to the study of Fr. Domingo Gonzalez of the Dominican Order; who has read it and given his approval. He has appealed to us to give our permission for its printing, and for this account to come to light. And we have seen his study and recommendation, and approve of these. And for the present, we give such permission to Fr. Joseph de Santa Maria, and whichever printing press he may choose, to freely print the account, and after printing to bring us the original so that the manuscript may be kept by the clerk. And for this approval and permission be placed at the forefront. Compliance of these orders shall be prevented by no man. Signed in Manila on June 12, 1625.

The licenciado, Jerome Legaspi de Hecheuerria. The licenciado, Don Alvaro de Messa. The licenciado, Valderrama. The licenciado, Flores.

By order of the Royal Audiencia.
Pedro Alvarez.

A LA SACRA CATHOLICA, Y REAL
Magestad del Rey de España don Philippe nuestro
señor: la Prouincia de S. Gregorio de Philipinas de
los Descalços del Orden de nuestro Seraphico
Padre San Francisco de ssea su-
ma felicidad.

 I L O S Rios bueluen al mar de donde salen, y las co-
sas todas se reduzen a sus principios, y origines: cor-
respondencia de deuda natural es ofrecer a V.M. (co-
mo con pecho humilde y reconocido le ofrece esta su Prouin-
cia) esta Relacion de los santos Martires de Japon, que la Ma-
gestad de Dios N. Señor sacò de nuestra Seraphica Religion, y
de esta Prouincia: pues V. Magestad es el sacro Oceano de po-
derosas y grandes manos, que con infinitas olas de inmenfas ex-
pensas y gastos, ha traído a este nueuo mundo los Embaxado-
res del cielo, y Predicadores Euangelicos. Y así cumplida fe-
lizmente su celestial legacia y embaxada, bueluen reconocidos
y gozosos a V. M. Salieron estos Religiosos por perfectos va-
rones de V.S. Reales manos, y aora bueluen a ellas hechos vnos
grandes santos. Vinieron con encendidos desseos de padecer
por Christo, y aora bueluen tostados y abrasados por su diuino
amor, hechos vnos Laurencios, y Vincencios desta nueua Ygle-
sia de Japon coronados con mil lauros de tormentos, que pade-
cieron; y honrados con infinitos tropheos, que alcanzaron en
sus gloriosos martirios. Padecieron constantemente hasta ren-
dir sus vidas en manos de la muerte: y aora puestos en las ma-
nos de Dios, libres ya de todos sus tormentos, está hechos vnos
diuinos diamantes, en que resplandee la gloria de Dios. Y si
bien como mortales padecieron, ya eternamente viuen: y como
celestiales astros influy en mil bienes con su intercession y exem-
plo. Estos son los ricos tesoros que producen las celestiales In-
dias del Japon, donde se descubre el subido y acrisolado oro de
la

**TO HIS SACRED CATHOLIC AND ROYAL
Majesty, King Philip IV of Spain well wishes from the
Provincia de San Gregorio de los Descazos of the
Franciscan Order in the
Philippines.**

If the rivers rejoin the sea from whence they came, and things return to their origins and beginnings; it follows the natural process to offer your majesty (as his Provincia offers with a humble and familiar heart) this account of the Blessed Martyrs of Japan, whom the majesty of the Lord our God has taken from our sacred Order and this Provincia; as your majesty is a sacred ocean of great power and might, which, with unending waves of huge expenditure, has brought to this new world the ambassadors of heaven and preachers of the gospel. And with their heavenly legacy and embassy carried out, they return joyful and recognized by your majesty. These religious left your royal hands as perfect gentlemen, and now return to them as saints. They went with a burning desire to suffer for Christ, and now come warm and wrapped in his divine love, with the Lawrences and Vicentes of this new Church of Japan crowned with a thousand laurels of torments which they suffered, and honored with innumerable trophies which they earned in their glorious martyrdom. They suffered constantly until they surrendered their lives to the hands of death, and now kept in the hands of God, are free of all sufferings, turning into divine diamonds in which shines the glory of God. And having died as mortals, they now have eternal life, and as stars in the heavens do a thousand good by their intercession and example. They are the rich treasures which bring heavenly light to Japan, where the refined and high-quality gold of charity can be discovered, and where the pure and unblemished silver of the profession of the faith in martyrdom can be found in abundance. Here can be found the beautiful rubies and glowing gems of admirable martyrs who endured for Christ and the innumerable orient pearls of illustrious virgins who suffered exquisite torments for professing chastity and our holy faith. These precious metals and stones are what we offer to your majesty for the

la charidad, y se halla en grande abundancia la acendrada y sonora plata de la confesion de la Fè en el martirio. A qui se veẽ los hermosos rubies y encendidos carbuncos de excelentissimos Martyres, que padecieron por Christo: y infinitas perlas orientales de Illustrissimas Virgenes, que por conseruar la entereza virginal, y la de nuestra sancta Fee, padecieron exquisitos tormentos. Estos ricos metales y piedras preciosas son los que ofrecezmos a V.M. para el adorno y gloria de su Real Corona, con que quedará mas vistosa que con todos sus Reynos, poder y grandeza. Augmentela el cielo a V.M. con prospera salud, feliz succession y diuinos fauores en el cuerpo y alma, Amen. Deste Conuento de V.M. de Santa Maria de los Angeles de Manila, a 15 de Julio de 1625 años.

Capellanes indignos de vuestra Magestad.

F. Joseph de S. Maria.
Comissario Visitador.

F. Miguel Soriano.
Ministro Prouincial.

F. Martin de San
Juan Custodio.

Fray Pablo de San
Joseph Definidor.

Fray Pedro de
Lucena Definidor.

Fray Francisco de
S. Ana Definidor.

Fray Joseph Fonte Definidor.



adornment and glory of the royal crown, with which it will have more splendor than with all its kingdoms, power and grandeur. May heaven bless your majesty with good health, a happy succession and divine favors in body and soul, Amen. Signed at the Santa Maria de los Angeles Convent in Manila on July 15, 1625.

The undeserving chaplains of your majesty.

Fr. Joseph de Santa Maria,
Roving Commissioner

Fr. Miguel Soriano,
Provincial Minister

Fr. Martin de San Juan,
Custodian

Fray Pablo de San Jose,
Difinidor

Fray Pedro de Lucena,
Difinidor

Fray Francisco de Santa
Ana,
Difinidor

Fray Joseph Fonte,
Difinidor

Prologo.



O R ser la Christiandad de Japon como vn jardin hermoso, fertil, abundante, y lleno de todas plantas de virtudes, y flores de santidad, cercado de innumerables rosas adoriferas, y encendidos claveles de gloriosos Martyres, que despiden Divina fragancia suavissima para Dios, y utilissima para las almas: al fin qual jardin, y regalado Aranjuez de Dios, y a quien bendixo su Magestad Divina con larga mano; la qual dispierta los ojos de la consideracion, a quien amanece la noticia de el, para gozar de tanta belleza: y enciende los coraçones de los fieles, para la imitacion de tan illustres hazañas, como se escriben de los santos Martyres de Japon, en quien tanto resplandece la firmeza de la Fée en la confesion, la fortaleza, y paciencia en sufrir tan atrozes tormentos, y vivissimos fuegos, y aquella generosa charidad en menospreciar hacienda, honra, vida, y tantas, y tan infernales machinas de tormentos, como la cruel, barbara, y gentilica nacion Japonica ha executado, para mayor gloria de nuestra santa Fé, y honrosos triunfos de los santos Martires. Y tambien mueve temerosamente los animos Christianos, a rendir a la Magestad de Dios Señor nuestro infinitas gracias: por tantas, y tan excelentes misericordias, como ha hecho, y haze a aquella Christiandad, haziendose todos lenguas, para engrandecerlas, y Chronistas de tantos, y tan gloriosos triumphos. De aqui ha nacido tanta variedad, y aun confusion, acerca del referir la verdad de tan felices sucessos: por que vemos que cada dia acontece: que siendo muchos los testigos de vn acaecimiento publico: por querer se hazer todos Chronistas de el, viene a obscurerle la verdad: porque, quot capita, tot sententiæ: Y cada vno quiere contalla, y vestilla con la librea de su ingenio. Y esto proprio ha sucedido en el contar, escribir, y enarrar los martyrios de los santos Martyres de Japon, y las circunstancias verdaderas de ellos.

PROLOGUE

Christianity in Japan is like a beautiful garden, fertile, abundant and filled with all plants of virtues, and flowers of holiness, and glowing carnations of glorious martyrs, which emit a divine fragrance pleasing to God, and good for the soul; this garden, chosen by God, generously blessed by His Divine Majesty, which opens the eyes of contemplation, waking to accounts of it, to gaze on such beauty; and fires up the hearts of the faithful, to imitate such glorious deeds, like what is written about the blessed Martyrs of Japan, on whom shines the firmness of the faith in confession, the strength and endurance in suffering such atrocious torments, and searing fires, and the generous charity in disregarding property, honor, life, and everything else, and such infernal devices of pain, like what the cruel, barbarous and heathen Japanese nation has created, for the greater glory of our Holy Faith, and the honorable triumphs of the blessed martyrs. It also fearfully moves the Christian spirit, to render our infinite gratitude upon the majesty of the Lord our God, for such bountiful, and great mercy, as what has been done, and is being done by this Christianity, in all languages, to extol it, and chroniclers of so many, and such glorious triumphs. This has given rise to so many variations, and even confusion, regarding the truth of such blessed events; because we see it happen every day; because there are so many witnesses to a public incident; because all those who want to give his account come to cloud the truth; because, *quot capita, tot sententiae*. And each one wants to retell it, and embellish it with the raiment of his imagination. This has given rise for the true circumstances surrounding the sacrifice of the blessed Martyrs of Japan to be written, retold and reenacted.

ellos. Por donde parecio muy importante y necesario, sacar la verdad en claro, apartar lo dudoso de lo muy cierto, y q̄ se sepa, y entienda la verdad de la historia. Y por ser nuestra Seraphica Religion (y especialmente esta Provincia de San Gregorio de Philipinas de los Descalços) tan interesada en la verdad desta historia, como la que tiene veynete y vn Martyres gloriosos en el Japon, con otros muchos de los de nuestras doctrinas, y Dojicos. Nuestro charissimo hermano Fr. Juan Baptista Mimiro Provincial desta Provincia, llevado del zelo de Dios, y gloria de la Yglesia santa de Japon, honra de sus santos martyres, y bien comun, y utilidad de los fies, ha procurado con todo su ingenio y fuerzas, sacar a luz la verdad (antes que se escurezca con el olvido) acerca del martyrio, y Martyres de Japon, y cosas notables anexas a ellos desde el Año de 1611. hasta el de 1624. (en que vinieron las ultimas nuevas, y relacion de lo sucedido en Japon.) Y para esto por su particular patente, y obediencia mandó al hermano Fr. Diego de San Francisco Predicador, y Comissario de Japõ, y vno de los mas excelentes ministros de aquella Christiandad, y el que mas trabajos, enfermedades, destierros, y careeles ha padecido en Japon, por la conversion, (que es el que escribió esta relacion, y a quien los Japoneses llaman Martyr en vida) por lo qual es muy abonado, para dar testimonio de la verdad, disponiendole, que se hurtasse así proprio de sus santos exercicios, predicacion, y administracion de Sacramentos, y ministerio de la conversion algunos ratos, y dexasse a Dios por Dios (como es lengnaje del glorioso Padre S. Bernardo) y no perdonasse al trabajo; mas antes bien emprendiesse de proposito, el escribir con verdad, y brevedad lo substancial de la historia de los Martyres de Japon, y las circunstancias necesarias, nombres de los Santos Martires, de los lugares en que padecieron, de los juezes, y personas que los prendieron, y atormentaron, con todos los demas sucessos, y cosas notables de aquel tiempo, anexas a sus martyrios, y origen de la persecucion contra los Christianos en Japon y del estado presente de ella. Y aviendo el sobredicho hermano Fr. Diego de S. Francisco obedecido puntualmente como tan gran

And so, it has become very important and necessary to bring the truth to light, and separate fact from what is doubtful, for the true story to be known and understood. And because our holy religion (and particularly this Provincia de San Gregorio de los Descalzos de Filipinas) has so much interest in the truth of this story, as there are twenty-one glorious martyrs in Japan, along with many others of our faith and the dogiques. Our beloved brother Fr. Juan Bautista, impelled by his love of God and the Holy Church of Japan, the honor of its blessed martyrs, for the common good and for the good of the faithful, has acted with all his might and talents to bring to light the truth (before it fades into obscurity) about the Martyrs of Japan, their sacrifice and the circumstances surrounding them from the year 1611 to 1624 (the time when the last ones arrived, and what happened to them in Japan). And for this, because of his particular situation and devotion, the brother Fr. Diego de San Francisco, preacher and Commissary of Japan, and one of the most excellent ministers of Christianity there, and who has endured the worst sufferings, disease, exile and imprisonment in Japan, for his conversion (which he himself has related, and whom the Japanese regard as a living martyr) but who can be relied upon the most to give testimony to the truth, has been instructed to set aside his many activities, his preaching and celebration of the sacraments, and ministry of conversion, and leave God to God (in the words of the glorious father San Bernardo) and to spare no effort, so that he may act with purpose, and write the truth, and soon provide a substantial account of the martyrs of Japan, and the necessary details: the names of the blessed martyrs, the places they were taken to, the judges and the people who arrested and tortured them, along with the rest of the events and the significant details of that time related to their martyrdom, and the origins of the persecution of Christians in Japan and its present status. Having been informed, the said brother Fr. Diego de San Francisco, as a great religious,

gran Religioso, y llevando por el blanco de su trabajo el servicio de Dios nuestro Señor; y movido del amor de la verdad, junto con el afecto a tantos, y tan gloriosos Martyres, colegas suyos, y compañeros en el ministerio de la predicacion Evangelica, embió esta presente relacion escrita, y firmada de su propia mano, a nuestro hermano Provincial. Y siendo recibida de toda esta Provincia con summo, y espiritual regozijo, con publicas aclamaciones, y jubileos cubiertos en Divinas alabanças, por tan soberana, y celestial merced. Sucedió el tomar el gobierno de la sobredicha Provincia de S. Gregorio de Philipinas, nuestro charisimo hermano Fr: Joseph de Santa Maria, Comissario visitador de ella, y con el zelo, deſseo, y cuydado de mandar sacar a luz, y imprimir esta felicissima relacion (q̄ tantos bienes, y medras espirituales promete en los fieles Christianos por el amor y afecto a tan illustres Martyres, y encendidos deſcos de su imitacion, para que buelva por todo el mundo. Y que esta fecundissima, y hermosissima nube de tantos testigos de nuestra santa Fè (q̄ con alegrissimos, y vistossimos arreboles de tanta sangre vertida ante los rayos del Divino sol, la hormosean, y ilustran) lo influya, y riegue, v convierta en vn parayzo de Dios, que amorosa, y incesablemente produzga, y rinda dulcissimos, y gratissimos frutos de bendicion, y alabança a la Divina Magestad por tantas, y tan celestiales misericordias.

immediately obeyed, and embarked on this task in the name of the Lord our God, and stirred by the desire for the truth, along with the love for so many and such glorious martyrs, his colleagues and companions in preaching the gospel, wrote this present account and, signed by his own hand, sent to our brother the Provincial Minister. And having been received by this province with spiritual cheer and joy, with public acclaim and celebrations wrapped in divine praise, it brings a noble and heavenly reward. After it was received in the said Provincia de San Gregorio de Filipinas, our visiting commissary and reverend brother Fr. Joseph de Santa Maria, with the zeal, desire and care to bring it to light, ordered this glorious account, through many blessings and spiritual measures, for the love and affection of such glorious martyrs among the faithful, to be set down and reproduced so that it may spread across the world. That this bountiful and beautiful collection of testimonies of our holy faith (which depict and illustrate it with the exultant and vivid account of so much blood shed before the divine rays of the sun) may be nurtured, watered and be turned into a paradise by the loving God, and unceasingly produce and yield such sweet and abundant fruits of benediction and praise to the Divine Majesty by such heavenly mercy.

RELACION
DE LOS SANTOS
MARTYRES DE
IAPON.

A nuestro Charissimo Hermano Fr. Iuan Baptista, Ministro Provincial de la Provincia de San Gregorio de Filipinas, de los Descalços del Orden de nuestro Serafico Padre S. Francisco.

28107
HRAY Diego de San Francisco, Predicador de la misma Orden, y Provincial, y Comissario de Iapon; Salud en nuestro Señor IESV Christo. Hallandome obligado con los amorosos vinculos del yugo de la santa obediencia, que V. Charidad impuso a mis flacos ombros; aunque suave, y muy facil de llevar, por la virtud de aquel Señor, que lo haze suave, a los que de buena gana lo llevan por su amor, comunicandoles esfuerço, y suficiencia para el cumplimieto de lo q̄ dispone y ordena la obediencia santa, fiando mas de la virtud de ella, que temiendo el errar en cumplilla: cō rendido animo a V. Charidad, y con desseo de acertar a obedecer, y hazer este servicio a Dios nuestro Señor; digo, que recibí la de V. Charidad, en que me manda haga una verdadera y breve relacion de los martyrios, y cosas mas notables, que en estos Reynos de Iapon han sucedido en la persecucion general de estos tiempos cōtra la Christiandad. Y así comienço a hazer esta relacion, tomando la corriente de lo sucedido en Iapon desde el año de mil y seyscientos y treze (que fue en el que se levanto, y començò la persecucion en aquel Imperio) hasta este presente año de mil y seyscientos y veynete y quatro. En esta relacion solo trataré de las cosas mas notables, y particulares, con toda la brevedad que me fuere posible, dexando lo menos importante, para quando la divina Magestad diere en estos Reynos tranquilidad a la Christiandad, y uvieré mas oportunidad,

ACCOUNT
 OF THE HOLY
 MARTYRS OF
 JAPAN

*To our beloved brother Fr. Juan Bautista,
 Provincial Minister of the Provincia de
 San Gregorio de los Descalzos
 of the Franciscan
 Order.*

From Fray Diego de San Francisco, preacher of the same order, Provincial Minister and Commissary of Japan: Greetings in the name of our Lord Jesus Christ. Having been charged with the cherished bonds of the yoke of the blessed order which your reverence has placed on my frail shoulders; although light and easy to carry with the help of our Lord, who makes it light for those who willingly bear it for his love, giving them strength and the means to fulfill the tasks and instructions of the holy orders, trusting more in its virtue than fearing failure of fulfilling it; with the encouragement of your reverence, and the desire to render obedience and do this in the service of the Lord our God; I profess to having received instructions from your reverence to write a brief and faithful account of the martyrs and the significant details of what transpired during the times of general persecution of Christians in these realms of Japan. Thus, I begin this account by relating what happened in Japan from the year 1613 (when the persecution arose and started in that empire) up to the present year of 1624. In this account I shall only discuss the most significant events and details, as briefly as possible, leaving the less important for when the Holy Lord brings peace to this kingdom, and I can find a better opportunity to recount

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para poderlo referir todo: porque apenas huve tomado la pluma en la mano para esta obra, quando entraron en el aposento, adonde estava escribiendo, tres soldados del Governador de Nangasaku Gonrocu, y me dieron tan gran sobrefalto, que pensando me veniã aprender, escondi todos los papeles que tenia, que de esta materia tratan, en un lugar obscuro: para que (ya que me prendiesen a mi) se escapassen siquiera los papeles, y quedasse memoria de las victorias, y triumphos de los santos martires, para exemplo de los venideros. Fue Dios nuestro Señor servido, no me prendiesen: por que no merezco tan gran beneficio; o porque esta merced me la guarda su Magestad para otro tiempo. Dixeron, que solo venian a atemorizarme, teniendo alguna sospecha, de que era yo sacerdote: por lo qual me vesti mi gaban, y sombrero (que es el vestido ordinario de los ministros del Santo Evangelio en Iapon, en estos tiempos de persecucion) y sali a la calle en Nangasaku. Encontré en ella a Jaime Bael Español, que vino a Iapon de Manila el año pasado, el qual me dixo: como V. R. no tiene miedo de andar aora por las calles a medio dia, quando los soldados andan buscando Sacerdotes Españoles, aqui en prender? yo le respondi: si tuviera miedo no estuiera aora en Iapon. Yo confio en la misericordia de Dios (por cuyo amor vine a estos Reyno) que hara de mi, lo que mas fuere de su servicio. De suerte Padre, y hermano charísimo, que no puedo ser tan largo como esta obra pide por falta de tiempo, y lugar acomodado: Porque ni tenemos los ministros tiempo, que todo por la misericordia de Dios lo gastamos en el ministerio, dia, y noche; ni lugar: Porq̃ en ninguno estamos seguros. Lo que tratare (aunque en relacion breve) lo dispondre por sus capitulos; para que la mas clara disposicion ayude a conseguir mejor inteligencia. Y comenzando en nombre del Señor, digo lo siguiente.

CAPIT. I. Del origen, y causa de la persecucion en Iapon contra la Christianidad, y destierro de los Ministros del Evangelio.

DEspues de el martyrio insigne de los Santos Protomartyres de Iapon. Fray Pedro Baptista Comissario, y sus cinco compañeros (todos del Orden de nuestro Serafico Padre San Francisco, y hijos desta santa Provincia de Filipinas, con los veynte Santos Iapones, que le siguieron, y acompañaron en el martyrio, y consiguieron en el Cielo coronas de inmortalidad) fue creciendo con su exemplo, y riego de su santa sangre, el plantel desta Iglesia en tãto numero (y
por

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all; because as soon as I took a pen in hand for this work, three soldiers of Nagasaki Governor Gonroku entered the chamber I was writing in and gave me a fright; thinking they came to arrest me, I hid all the papers pertaining to this matter in a dark corner, so that (even if they take me) the papers would be saved and bear testimony to the victories and triumphs of the holy martyrs, as an example for future generations. By the grace of the Lord our God, they did not arrest me; maybe because I was not worthy enough, or this mercy has been reserved for me by the Holy Lord for another time. They told me they came to frighten me, suspecting that I was a priest; thus, I put on my coat and hat (which is the normal attire of ministers of the Holy Gospel in those times of persecution in Japan) and went out into the streets of Nagasaki. I came upon Jaime Bael, a Spaniard who came from Manila to Japan last year, and who asked me: how come your reverence is not afraid to walk the streets in broad daylight when the soldiers are out looking for Spanish priests to arrest? I answered him: I would not be in Japan now if I was afraid. I place my fate in the hands of God (for whose love I came to this kingdom), to do as he pleases, in his service. Unfortunately, reverend father and brother, I was unable to make this work longer due to the lack of time and a safe place to do it; because we, ministers, neither have the time, which we by the grace of God spend all on the ministry day and night, nor a secure place. What I will discuss (be it only briefly) will fall under chapters, to help bring a clearer understanding. And beginning in the name of the Lord, I write the following:

Chapter I. The origin and cause of the persecution of Christians in Japan, and the banishment of the evangelical ministers.

After the distinguished sacrifice of the holy protomartyrs of Japan, Fray Pedro Bautista, Commissary, and his five companions (all members of the Franciscan Order and sons of the Provincia de Filipinas, along with twenty Japanese who followed them and accompanied them into martyrdom, and attained the crown of immortality in heaven) cared for with their example and watered with their holy blood the plant of this Church (and

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por el trabajo de las quatro religiones, còviene aaver nros padres, santo Domingo, san Francisco, y S. Agustín, y la de la compañía de Iesus) que el año de mil, y seyscientos, y trece, en que (como è dicho) contenço esta ultima persecucion, se contavan en Japon mas de seyscientos mil Christianos, pero el Demonio (que antes havia en Japon goçado de posesion quieta, y sin contradicion) viendo se llevar de vencida de otro mas valiente Capitan que el: porque era vencido en las almas por Christo señor nuestro, mediante los ministros de su Evangelio, levató contra estos mismos ministros una grande persecucion, incitando contra ellos los animos de los Reyes, Señores, y poderosos del Reyno, para que los desterrasen del Japon: Y para esto tomó por instrumento a los hereges Olandeses, que por este fin los truxo el mismo a Japon. Los quales an hallado siempre buena acogida en los Señores, y naturales de aquellos Reynos (causa de muchos daños en este nuevo orbe, y particularmente de no estar ya todo el Imperio de Japon predicado) Estos hereges pues invidiosos de las mejoras, y aumentos que la fee catholica, y ministros del Evangelio, vasallos del Rey Catolico nuestro Señor, tenían y hazian en Japon, y deseosos de acreditarse ellos allí, y que les diese el Emperador puerto, municiones y vastinientos trato, y contrato (como se lo an dado, con que hazen guerra en estas partes a los estados del Rey nuestro Señor) irritaron a Goxosama Emperador del Japon, y le indignaron mucho contra los Christianos, y mas en particular contra los ministros del Evangelio, diciendole que los religiosos eran Capitanes de guerra del Rey de España, y se dissimulavan, diciendo, que eran sacerdotes, y que venian a enseñar el camino del cielo, y ya que tenían baptizados el numero de gente, que les parecia necessario, para poder conquistar el Reyno, forçavan a los ya baptizados, a que les ayudassen a conquistarlo: que por ser Christianos, tenían a ello obligacion, y que desta manera se avian hecho los españoles Señores de todas las Indias, y de otros muchos Reynos. Estas, y otras mentiras dixerón al Emperador, y sus consejeros, que con la apariencia, que trayan; de que podia ser verdad, creydas por ellos, fuerón bastantes, para còseguir el fin, q̄ desavã. Tuvo jutas, y consejos el Emperador còsus grandes sobre esto: de las quales salio determinado, q̄ los Olãdeses, y Ingleses (los quales también ayudaron a los Olandeses, y se hizieron cò ellos) fuesen en Japon recibidos, y locorados, como amigos, y q̄ los sacerdotes españoles fuesen expelidos, y desterrados de Japon, y todos sus Reynos. Publicóse este mādato del Emperador, por todo Japon el año

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through the labor of the four Orders of the Dominicans, Franciscans, Augustinians and Jesuits), that in the year 1613, in which (as said) this last persecution began, there were more than 600,000 Christians in Japan, but the devil (who before had been working silently in Japan), seeing he was losing to a much braver captain, because he was being driven from the souls by Christ the Lord through his evangelical ministries, raised a great persecution against these ministries, inciting the hatred of the sovereigns, nobility and powerful men of the kingdom, to have them banished from the land. To this end, he used as his instrument the heretic Dutch, whom he himself brought to Japan. These had always been well received by the aristocracy and people of those domains (the cause of much harm in this new sphere, particularly because the whole Japanese empire is not yet stable). These heretics, envious of the improvement and growth in Japan of the Catholic faith and evangelical ministers, subjects of the Catholic King our lord, and desirous of being accredited there and secure from the Emperor a port, munitions and supplies, tried and were successful (as fate would have it, by waging war in these parts against the interests of our king) in raising the anger of the Japanese Emperor and inciting his hostility against the Christians, particularly the evangelical ministers, by telling him the religious were the king's masters of war in disguise, that they were priests who came to show the path to heaven, and that they had baptized a number of people, which they deemed necessary, to be able to conquer the kingdom, by forcing those who have been baptized to assist them with the conquest, which has become their obligation as Christians, in the same way as the Spanish did in the Indies and many other kingdoms. These and the other lies they told the emperor and his advisers, added to the circumstances they themselves had a hand in and which made these appear to be the truth, were enough to achieve the results they wanted. The Emperor held councils on this with his barons, which resulted in the Dutch and English (who cooperated with the Dutch) being welcomed and treated in Japan as friends, while the priests were expelled and banished from Japan and all its lands. The Emperor's decree was published throughout Japan in the year 1613,

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de mil y seyscientos y treze, aunque no se executò hasta el siguiente de catorze. Publicado este edicto, o mandato del destierro, los ministros de justicia, y soldados fueron recogiendo por todos los Reynos y Provincias deste Imperio a todos los Religiosos de las quatro Religiones, y clerigos Japones, Doxicos, o Predicadores, Beatas, y otros Christianos personas nobles, conocidos por Christianos en Japon; y nos truxeron, y juntaron a todos en la ciudad de Nangasaqui (que toda es de Christianos, y puerto de mar.) Avendonos traydo por los caminos con los soldados de guardia; notificosenos aquel edicto, o mandato, a catorce de Febrero de mil y seyscientos y treze; y por el mes de Março siguiente nos tenian a todos juntos en Nangasaqui, los que aviamos de ser desterrados. A siete de Noviembre del mismo año salieron desterrados de Japon todos los ministros del Evágelio, q̄ en el avia deias dichas quatro Religiones, con los dichos clerigos Japones, doxicos, o predicadores seglares, coadjutores para el ministerio y doctrina de los Religiosos, con muchos Japones nobles, kóbres y mugeres; destos los mas embarcaron para Manila en las Islas Filipinas, y otros para Macan en la gran China. Este mandato en Nangasaqui puso en execucion un gran exercito de soldados, que baxò de la Corte, que con gran rigor y violencia hizieron embarcar a todos; salvo a algunos que quedamos escondidos entonces, con otros que de senbarcaron, de los que yvan desterrados, algunos Japones Christianos, que cò piedad Christiana, y deseo de que no les faltassen ministros, fueron a traerlos en sus embarcaciones, y los truxeron, y escondieron con riesgo de sus vidas y haciendas. Quedamos escondidos de solo nuestra sagrada Religion seys Religiosos, conviene a saber, el hermano fray Pedro Baptista predicador, que quedo por Comisario, el hermano fray Apolinario Franco, el hermano fray Luyſ Gomez, el hermano fray Juan de Santa Maria, el hermano fr. Pedro de la Assumpcion predicadores, y ministros de Japon, y el hermano fray Gabriel de la Magdalena lego, de gran santidad y virtud, y yo con ellos. Vinieron por cabeças de aquel exercito, y juezes de aquel destierro a Nangasaqui tres Japones principales, que se llamavan Faxengava Saſioye, Surunga Dono Mamiya, y Gonça Yemon: los quales, despues de aver desterrado a los ministros, pastores del rebaño de Dios, juntamente con su exercito començaron cruel persecucion contra sus ovejas, los Japones Christianos en Nangasaqui. Dexamos los aqui, y bolvamos la pluma a otros sucesos que avo, dignos de perpetua memoria, desde que se publicò este edicto, hasta que se puso

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although it was not enforced until the following year. After this edict was announced, the judges and soldiers across the realms and provinces of the empire rounded up all the religious of the four Orders, the Japanese clerics, dogiques or preachers, the pious and other prominent Christians, and brought them to Nagasaki (which is a predominantly Christian seaport). Finding ourselves escorted by soldiers, we became aware of the edict, or decree, on February 14, 1613; by the following month of March, we were all gathered in Nagasaki, where we were informed of our expulsion. By November of the same year, all the evangelical ministers had been banished from Japan, including those of the four Orders, as well as the said Japanese clerics, dogiques or secular preachers, curates for the ministry and doctrine of the religious, along with many Japanese nobles, men and women; many of them took ship for Manila, in the Philippine Islands, and Macau, in China. This decree was enforced in Nagasaki by a large number of soldiers who, under the command of the judges, saw to the embarkation with severe harshness and violence; some Japanese Christians, because of Christian piety and not wanting to be left without a minister, took in those of us who went into hiding and the others who escaped from the ship, aboard their boats, and hid us at risk to both life and limb. There were only six of our holy Order who were able to seek refuge: our brothers Fray Pedro Bautista, who was left as Commissary, Fray Apolinario Franco, Fray Luis Gomez, Fray Juan de Santa Maria, Fr. Pedro de la Assumpcion, preachers and ministers of Japan, the brother Gabriel de la Magdalena, a layman of great sanctity and virtue, and myself. The expulsion in Nagasaki was supervised by three judges: Safioye Hasegawa, Mamiya Dono and Gonza Iemon, who, after expelling the ministers, pastors of God's flock, led the soldiers in the cruel persecution of his flock, the Japanese Christians in Nagasaki. Let us end the topic here and take up other events worthy of perpetual remembrance which took place from the announcement

se puso en execucion, para disponerlo todo por el mismo orden que sucedio.

C. P. II. Del martyrio de treynta y quatro Martyres; y otros juessos de la persecucion en Iapon.

Despues del martyrio del Santo fray Pedro Baptista, y sus compañeros, que martyrizò Taicosama Emperador; los primeros que siguieron este camino en Iapon, fueron ocho Christianos Japones, baptizados por nuestros Religiosos en la Corte del Emperador de Iapon (Goxosama, que es la ciudad de Yendo, que mira al Oriente) a donde nuestros Religiosos fueron los primeros que entraron a predicar el Evangelio, y solos ellos edificaron en la dicha Corte con licencia del Emperador Goxo Sama, tres Ygleſias (aunque pequeñas) las quales edificò el insigne Martyr fray Luys Sotelo (de quien dirè en su lugar.) La primera estava en la misma Ciudad de Yendo, la segunda con un hospital a media legua de la Ciudad, y la tercera en Vrangava. Fueron pues martyrizados en Yendo estos ocho Santos Martyres a diez y seys de Agosto de mil y seyscientos y treze, antes de expeler a los Religiosos. Y el dia siguiente martyrizaron a otros catorze; y algunos dias despues, a otros quatro en Yendo, y por una misma causa de ser Christianos, y con sus limosnas y trabajos averse edificado las dichas Ygleſias por orden de su ministro, y maestro el dicho Santo Martyr fray Luys Sotelo. La Ygleſia que estava en la ciudad, mando derribar el Emperador, y prender al dicho nuestro hermano fray Luys Sotelo, en compania de los referidos Christianos, que eran veynte y seys, y con el veynte y siete. Contra todos ellos, ministro, y Japones bautizados pronuncio sentencia el Emperador, de que los quemassen vivos; y se preparò el braſero, lugar de martyrio, fixado veynte y siete palos en el (como es costumbre en Iapon) a que los atassen.

Los Teynos, y Señores de Iapon, y mas en particular Idate Mazamune, Rey de Voxu) como tan aficionado al Santo Martyr fr. Luys Sotelo, hizieron revocar, o suspender esta sentencia, facendo de la carcel al Religioso, y dexando en ella a los Japones Christianos, los quales despues de diversos martyrios y tormentos, fueron de gollados por la confèssion de la Fè: porque los infieles, para les hazer renegar, y dexar la Fè, les dièron muchas vezes de palos, y cruels golpes, y otros tormentos y afrentas; pero viendo, q̄ por alla no podian vencer su constancia, y que antes se gloriavan en aquellos trabajos, tentaron

of the edict up to the time it was executed, to learn of what happened in the order it took place.

Chapter II. The sacrifice of thirty-four martyrs and other events during the persecution in Japan.

After the martyrdom of the blessed Fray Pedro Bautista and his companions, condemned by Emperor Taikosama, the next to follow the same path in Japan were eight Japanese Christians, baptized by our religious in the court of the Japanese Emperor (Go-Mizunoo, in the eastern city of Edo) where our religious were the first to preach the gospel and were able to raise with the permission of Emperor Go-Mizunoo three churches (albeit small) which were built by the worthy martyr Fray Luis Sotelo (whom I will discuss later). The first of these was within the city of Edo itself, the second was built along with a hospice half a league from the city, and the third was in Uragawa. These eight were martyred in the city of Edo on August 16, 1613, before the Christians were expelled. And the following day, 14 others were killed, and several days later another four in Edo, and for the same reason, that they were Christians, who through alms and their labors were able to build the churches under the guidance of the blessed martyr Fray Luis Sotelo. The Emperor ordered the church within the city to be torn down and for our brother Fray Luis Sotelo to be arrested, who along with the said Christians, raised their numbers to 27. The Emperor sentenced them all, minister and baptized Japanese, to be burned alive; the pyre was prepared; and as customary in Japan, they were to be given 27 lashes.

The nobles and lords of Japan, Date Masamune (Daimyo of Tohoku) in particular, who held in esteem the blessed martyr Fr. Luis Sotelo, secured a stay or suspension of the sentence, and brought him out from jail, leaving only the Japanese Christians, who after different forms of torture and torments, were killed for professing their faith, subjecting them to blows and other torture and pain; but as their spirits could not be broken, and they rejoiced

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rentaron su firmeza con halagos, promesas, y caricias, prometiéndoles la gracia y amistad del Jongú Sama Principe, hijo del Goxó Sama Emperador. Pero viendo, que por ningun camino podian reducirlos a su fin, les pidieron por escrito su determinación a todos los Santos Martyres. Y Minibocu Ioan, hombre de grande espíritu, Doxico predicador del dicho Martyr fray Luys Sotelo, con orden premisso, y en nombre de todos escribió estas palabras: Nuestro Señor Dios, que crió el cielo y la tierra, y las demas cosas que contiene, el qual gobierna y provee las deste mundo, y las eternas, y tocantes a la salvacion, para salvar a los hombres nació de una Señora siempre Virgen, verdadero Salvador Iesu Christo, y por redimir nuestros pecados se puso en una Cruz: Por amor de este Señor, aunque nos den vuestras mercedes muy terrible muerte, aora, ni nunca jamas dexaremos su santa Fé. Y en testimonio de esto damos este escrito, a los treze días de la luna septima. Vista esta determinacion de todos por escripto, les cortaró a todos las cabeças en tres dias (como he dicho) y sus santas animas fueron a gozar de los bienes eternos.

El Santo Martyr fray Luys Sotelo, tenia gran don y gracia de el Señor, no solo para hablar la lengua Japónica, sino para este ministerio, y para atraer para Dios, y para si a los naturales de Japon, así nobles, como plebeyos; y con su mucha prudencia, trabajos, y buen exemplo, los atraya a todos, así infieles, como Christianos: y era en tanto extremo, que en todo el Imperio dezian los Japones, que no avia venido hombre como el a Japon. Esta fue la causa de diferirle nuestro Señor la Corona del martyrio, que en algun modo tenia merecida por sus trabajos en esta conversion: pero dilató el Señor el dársela, para que se empleasse en muchas y grandes cosas de su servicio, y llevasse mas merecimientos y gloria. Así fue: porque el referido Mazamune Rey, o Tono de Voxu, como el mas poderoso de los Tonos de Iapón, le sacó de la cárcel, y llevo a su casa y Corte, y le regaló y acarició, comunicándole de nuevo sus pensamientos y deseos de ser Christiano, y que la Christiádad le plantasse en todo Japon, particularmente en su tierra y Reyno. Y para este fin lo despachó en un navio a su costa, con su Embaxador Rocuyemon Faxecura, de su casa y Corte, y muy su privado, para pedir a su Santidad, y Magestad Catholica, Religiosos, y otros favores, medios para la Christiádad. Fue admirable en esto el Señor, como en las demas obras suyas: Porque quando el demonio levanto persecucion en la parte Occidental del Japon contra los fieles, abrió puerta a la conversion en el Reyno de Voxu, que está en la parte Oriental. Y todo fue

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in their pain, they were instead cajoled and promised the mercy of Iogusama, son of Emperor Go-Mizunoo. But since none could be swayed from their path, the martyrs were asked to put their testimonies in writing. Mimboku Ioan, a man of strong spirit, preaching dogique of the martyr Fray Luis Sotelo, under instructions and in behalf of the rest wrote these words: The Lord our God, who created heaven and earth, and everything else in it, and who rules and reigns on earth, in the heavens, who holds our salvation, sent the true savior Jesus Christ, born of the ever virgin Mary, to save mankind and redeem our sins by being nailed to the cross; for love of this Lord, even if we are dealt a horrible death, not now, nor forever will we abandon our holy faith. And we put this testimony in writing on the thirteenth day of the seventh month. After this testimony was read, they were all beheaded in three days (as mentioned) and their souls went to enjoy eternal life.

The blessed martyr Fray Luis Sotelo was graced by the Lord not only to speak the Japanese language, but also for this ministry and to bring God to the natives of Japan, patricians and plebians; and with much prudence, hard work and good example drew everyone, both pagans and Christians; and as such, it was said by everyone in the entire empire that none like him had ever visited Japan before. This was what spared him from martyrdom, which in a way he deserved for his efforts in conversion; but the Lord denied him the crown of martyrdom so that he may perform many great deeds in his service, to bring him more honor and glory. And so it came to pass, because the said Masamune, the most powerful lord in Japan, brought him out of prison and took him to his house and court, and bestowed him with gifts and favors, again expressing his desire to become a Christian and for Christianity to spread throughout Japan, particularly in his realm and domain. To this end he was sent on a ship, along with Masamune's personal ambassador Hasekura Rokuyemon, to seek the Church's favor and to be sent the religious to spread Christianity. The Lord showed his favor to this and his other works, because when the devil started the persecution of the faithful in the western part of Japan, it paved the way for conversion in the region of Tohoku, which was in the east. And

fue por medio de los trabajos del Santo Martyr fray Luys Sotelo, de quien trataremos mas largo en su lugar.

En la ciudad de Arima, cerca de Nangasaqui, a siete de Octubre del mismo año de mil y seyscientos y quatorze, fuerõ martirizados por la confesiõ de la Fè otros ocho Santos Martyres Iapones, a los quales quemaron vivos. Deste numero fue una donzella virgen, llamada Magdalena, de diez y siete años, que tenia hecho voto de castidad: la qual estando en el brazero, se le quemarõ las ligaduras cõ que la tenia atada; y viendo se libre, se hincõ de rodillas, y tomõ las brasas con sus manos, y las levantõ sobre su cabeza, diziendo cõ grã reverencia: *Ytandaqui marafuru; esto es: estimolas en tanto, que las pongo sobre mi cabeza.* Hallaronse presentes a este martyrio, sin los infieles, mas de veynte mil Christianos, los quales se ofrecieron al martyrio. Viendo el Tono de aquella ciudad tanta multitud, mãdõ los dexassen, sin hazer caso de ellos: los quales recogieron con gran reverencia las Reliquias de los Santos Martyres.

Ya he dicho, como en Nangasaqui estavamos ya juntos, para ser desterrados todos los Religiosos, clerigos Iapones, predicadores, beatas, y muchos principales, por el mes de Março de mil y seyscientos y catorze. Y en la Quaresma, llegando la semana Santa, no se hazian en Nangasaqui aquellos exercicios santos, que solian en tan santo tiempo hazerse en aquella ciudad, de confesiones, comuniones, procesiones, y officios divinos. La causa fue: porq̃ uvo personas tan d' seretas del mundo, que dixerõ, convenia se cerrassen las puertas de las Yglesias, y por solo las porterias, y lugares menos publicos, sin solemnidad, ni tocarse campanas, se entrasse a algunos destes exercicios: porque de hazer lo contrario, se irritaria el Emperador. Tanto pudo la flaqueza de algunos, que (quãdo tal no se pensava en la Corte, ni aun avia fundamento para lo colegir, porque Nangasaqui era (como queda dicho) toda de Christianos, y alli no reparava el Emperador viese Yglesias, pues no las avia mandado derribar) prevalecieron de sierte los desta opinion, que en la semana Santa (en Nangasaqui, adonde estavan todas las quatro Religiones, y muchas Yglesias de clerigos) solo estavan abiertas las puertas principales de las Yglesias de nuestros Padres San Francisco, y San Agustin; y los Christianos Iapones estavan tan amilanados, q̃ aun en estas Yglesias, que estavan abiertas, no se atrevian a entrar, por miedo q̃ tenian, no a los infieles (pues no los avia) sino a algunos alguaciles del Governador de la mesma ciudad (que tambien era Christiano) y industriado de los de la opiniõ contraria; los embiava a las puer-

everything came from the labors of the blessed martyr Fray Luis Sotelo, whom we shall discuss more later.

On October 7 of the same year of 1614, eight Japanese became martyrs by being burned alive in the city of Atima, near Nagasaki, for professing the faith. Among them was a 17-year-old virgin named Magdalena, who had taken a vow of chastity; when the flames had burned through the ropes tying her to stake, she went down on her knees, grabbed the coals with her own hands and raised them over her head, exclaiming with great piety: Begone murderers, what I hold above my head is very painful. This event was witnessed by more than 20,000 Christians. The master of the city, finding himself amid such numbers, ignored them and allowed them to gather the remains of the blessed martyrs.

As I already said, we were gathered together in Nagasaki in March 1614 for the expulsion of all the religious, Japanese clerics, preachers, the faithful, and many others. This activity abated during Holy Week, a time for confession, communion, processions, and other religious activities in the city. This was because there were so many people coming from different parts that the church doors were ordered closed; the people were only allowed to congregate in less public places, the bells remained silent, and none of the usual activities took place, so as not to provoke the Emperor's ire. These were observed by only a few, who (when it was not considered at court, nor was there any basis to do so because Nagasaki was (as said) entirely Christian, and was not prevented by the Emperor from having churches, as he had not ordered them destroyed) took advantage of this thinking, and during the Holy Week (in Nagasaki, where all four Orders were and had many churches run by clerics) only the main entrances of the Franciscan and Augustinian churches were open, and the Japanese Christians were hesitant to enter these churches in fear, not of the pagans (since there were none) but of some constables sent by the governor of the city (who was also Christian) and motivated by contrary opinions; they were stationed

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tas de los dos Convētos, a que quitassen las capas a los Christianos que entrassen, y les estorvassen la entrada: Y tambien el mismo Governador embiò a nuestro Convento, a pedir se cerrassen las puertas por la causa dicha. Al qual (despues de madura deliberacion) se le respondió, q̄ no convenia cerrar las puertas en la casa de Dios, en tiēpo que teniamos tanta necesidad de clamar a su divina Magestad, y que se esperaba al tyrano; antes convenia estar en los templos en oracion continua, y ayunos, con celebracion de las divinas alabanças, y divinos Oficios. Lo qual se hazia en nuestro Convento, y se predicava, y hazian platicas espirituales todos los dias publicamente, animando a los nuevos Christianos a la perseverancia en la Fè: y para esto se leyau las vidas de los mas ilustres Martyres; y todas las noches se hazia disciplina en la Yglesia, una noche los hombres, y otra las mugeres. Avia grandes contiendas, y diversos pareceres entre los Christianos sobre esto: Vnos dezian, que no convenia hazer se aquello publicamente; otros, que si. Tratavan algunos, de que los Christianos ofreciessen al Emperador algun numero de marcos de plata por cada año, porque dexasse de perseguir a la Christiandad. Otros dixeron, no convenia, porque era hazer a la Yglesia tributaria, y que se quedaria esla costumbre assi para siēpre en Japon. Fundòse esta question en una voz que corrio, de que baxava de la Corte un grande exercito, para perseguir a los Christianos. Y que a las mugeres avian de poner en las casas publicas; cõ que andauan todos turbados y afligidos, de tai fuerte, que llegò el jueves Santo, sin que en Nangasaqui uviesse ningun exercicio santo (de los que solia) en publico: cosa que causò general desconuelo a todos. Era en esta sazón nuestro Comissario, y superior de nuestra Religion en estas partes, nuestro hermano fray Diego de Chiachon predicador, Religioso tan santo, como docto, y adornado de muchas virtudes, de prudencia y gobierno, y de grã espiritu de pobreza, y zelo de la conversion, y de la honra de Dios: el qual guiado del Espiritu del Señor (aviendo primero consultado el caso con los mas graves Religiosos; hizo junta de todos sus subditos a capitulo) y con gran devocion y fervor, nos propusò la palabra del Señor, del Evangelio: *Nolite timere, &c. Sed timete eum, qui potest occidere corpus, & animam perdere in gehemum.* Y que no temiessemos al Emperador de Japon, y sus ministros, que solo nos podian quitar la vida tēporal, pero no la eterna; q̄ solo a Dios temiessemos: y nos acordassemos, q̄ de venimos todos a Japon con desseo del martyr o, y de salvar almas, y guiarlas al cielo. Y con tan grande ternura, y fervor

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at the doors of the two abbeys to harass the Christians coming and order them to remove their hoods. Because of this, the governor himself sent a message to our convent asking for the doors to be closed. The reply (after thoughtful deliberation) was that it would not do to close the doors of the house of God at a time when His Divine Majesty was much needed; and in the face of tyranny, it was best to remain in prayer and fast inside the church, and celebrate the holy sacraments in his divine praise. This was observed at our monastery, and the spiritual rites were celebrated in public every day, encouraging the new Christians to stay true to the faith, and for them to learn of the lives of the most famous martyrs, and every night penitence was done in the church, one night for men, and the next for women. This became the subject of many discussions among the Christians. While some were for it, others said it should not be done in public. Some believed that if the Christians offered the Emperor a certain amount of silver each year, the persecution of Christians would stop. Others were against this, as this would turn the Church into a tributary, and would become a precedent in Japan for all time. This question resulted from a rumor that a huge army was on its way from the court to persecute the Christians. It was also said the women would be put in brothels, which made everyone so troubled and distressed that when Maundy Thursday arrived, no holy rite was observed in public, to everyone's chagrin. This was the reason our commissary and head of our Order in these parts, the preacher brother Fray Diego Chinchon, such a blest and learned religious, and gifted with so much virtues, of prudence and guidance, the spirit of poverty, and zeal for conversion and honoring God, and guided by the spirit of the Lord (having first consulted with the most contemplative of the religious, in a council held with all his subordinates), and with great devotion and fervor, spoke the word of the Lord from the gospel: *Nolite timere. Sed timere, cum qui potesi occidere corpus, animam perdere in gehennam.* And we no longer feared the Emperor of Japan and his ministers, who could take away our temporal life, but not our eternal life; and it was only God we feared; and we were reminded that we willingly came to Japan to become martyrs, and save souls and guide them to heaven. And he delivered his sermon with great tenderness and fervor,

fervor hizo su sermón, que dexò inflamados los corazones de todos sus subditos en el zelo de la honra de Dios: y con lo que acabò de encenderlos, fue, que aviendo predicado, consecutivamente, a imitacion de nuestro Señor Iesu Christo, lavò los pies a doze pobres leprosos, besandolos amorosamente, con q̄ a todos nos hizo prompir en lagrimas. Levantose del lavatorio, y desnudose su habito, quedandose cò solo un saquillo, que traya debaxo de un sayal muy aspero, como cilicio; pusose encima de los ojos una rodilla de la cozina, y una foga rezia a la garganta, y ceniza en la cabeça, sobre los ombros una Cruz pesada, y hizo que un mancebo le fuesse tirando de la foga. Viendo este espectáculo los Religiosos en su Prelado, cosa de tanta admiracion y exèplo, se animaron a seguirle cada qual con la mortificacion que pudo. Vnos se desnudaron de medio arriba, y como un San Hieronymo se yvan hiriendo el pecho con una piedra dura, y un Christo crucificado en la mano sinestra: otro en cruz, atados los braços a un palo, que cargava sobre sus ombros: otros yvan açotandose, y derramando mucha sangre. Y desta manera todos encenizados, salimos de nuestra Yglesia solos en modo de procession, dando voces, y pidiendo a Dios misericordia por las plaças y calles. Fue tanta la gente q̄ se nos juntò, y ayudò a clamar, y pedir a Dios misericordia con voces y gritos, q̄ parecia acabarfe el mundo, porque se deshazian todos llorando en un grito. Entre los que se nos juntaron a la procession, los mas principales fueron muchos Religiosos de otras Religiones, y el Governador ya dicho de la ciudad, que se llamava Antonio Toan, y su muger, y todos sus hijos. No podiamos romper por las calles, ni andar, por la gran multitud de gente. Finalmète desta suerte bolvimos a nuestro Convento: y luego los Japones seculares (movidos del Espiritu de Dios, por el buen exemplo que se les avia dado) ordenarò otra procession de gran numero de gente, con la misma forma de mortificaciones, que en nosotros vieron, y otras muchas, que de nuevo inventaron: y algunas de ellas fuerò indiscretas, y fue menester yrles a la mano. Movio tanto este buen exemplo que se diò a aquella ciudad, que desde el jueves Santo, cada dia por mas de un mes continuadamente uvo en Nangasacki processiones de disciplina de sangre, y el mismo Governador, y su muger, y hijos se açotaron en las processiones. Vino a causarles tal fervor, y espiritu tan general, q̄ los juegos de los niños, que apenas podian hablar, se convirtieron en disciplinas y processiones, açotandose con ramales de cordes todo el dia. El temor que antes tenian, se convertio en fervor y es-

swelling with ardor the hearts of all his subordinates in honoring God; afterwards, he imitated our Lord Jesus Christ by washing the feet of twelve poor lepers, kissing them with love, which brought tears to everyone's eyes. He then stood up and removed his habit, leaving himself covered with only a sackcloth; he then wrapped a kitchen rag around his forehead, a stout rope around his throat, poured ash on his head, took up a heavy cross upon his shoulder, and had someone pull him by the rope. Witnessing this display from their prelate with awe and admiration, the religious were inspired to do what penitence they could. Some removed their upper clothing and, like Saint Jerome, tore at their chests with a sharp piece of rock; one was crucified by the hands, while another carried a cross on his shoulders with his arms tied to the beam; others were covered in blood as they whipped themselves. And all of us, covered in ash, left the church in a procession through the streets and squares, raising our voices and asking God for forgiveness. There were many people who joined us, and added to our plea for God's mercy with such loud voices and shouts that it seemed the world would end, because all were crying out as one. Among those who joined the procession were many religious of the other Orders and the governor of the city who was called Antonio Toan, his wife, and all his children. We could no longer move through the streets because of the huge crowd. Finally, we were able to return to the monastery; and later, the Japanese seculars (moved in the spirit of God by the good example they had seen) organized another procession with a large number of people, with the same self-inflicted punishments they had witnessed, as well as many others they came up with; and some of these were indiscrete and it became necessary to guide them. This good example was so moving that for more than a month after Maundy Thursday processions of penitence took place in Nagasaki everyday, joined by the governor, his wife and their children. These raised such spirit and fervor that the games played by even the very young became processions and acts of penitence, with the children lashing themselves with strands of twine all day. The people's fear turned into fervor and strength; fortunately, it did

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pititu, de fuerte que no se tratava de otra cosa, sino de penitencia, y de prepararse todos generalmente para el martyrio. Desde entõces todas las Iglesias de Nangasáqui, se abrieron, y se frequentavan de dia, y de noche. Y el Governador, que antes impedia estos Santos exercicios, ya estava de dia, y de noche en nuestro convento: Comulgava dos vezes cada semana, y como seroroso Christiano, se preparava para el martyrio: porque teniamos por cierto, que el Emperador avia de echar mano primero de el, que de otro alguno, por aver permitido estos exercicios publicos; y assi fue: porque despues (segun algunos, y mas comũ opinion) fue Martyr del Señor; aunque otros tienen lo contrario cõ menos fundamẽto, y rason. Las demas Religiones hizieron las processiones, que de a. tes acostumbravan a hazer. Todas las demas processiones fueron sin orden, saliendo por una calle una banda, o numero de penitentes, y de otra otra. De todo lo que aqui he dicho, fui testigo de vista; y siẽpre me parecio, que en esta Ciudad no avia de aver persecucion mayor, que la que cada qual se hizo a si mismo, afligiendo, y mortificando su propria carne. Y assi a sido hasta aora; pues aviendo havido en todos los Reynos de Japon (sino es en el de Saziuma (general persecucion, no la a avido en esta Ciudad, sino es particular de algunos Santos Martyres, perdonando la Dios nuestro Señor, como a otra Ninive. Dudo aver sucedido tal caso en el universo ni tan exemplar. Y con todo esto no a faltado entre los de la opinion contraria (como es ordinario) quien diga, y sienta mal de obra tan Santa, y exemplar. Dexemos a los tales con su opinion, y profigamos nuestra historia.

C. A. P. III. de como derribaron todas las Iglesias de los fieles en Nangasáqui, y del martyrio de muchos Martires, particularmente de mas de quarenta conocidos, y sus rigurosos martyrios.

EN el fin del primero capitulo dixẽ, como aquellos tres Iuezes Japones principales, que vinieron a Nangasáqui por capitanes del exercito, para desterrar a los Religiosos, començaron alli una persecucion cruel contra los Christianos. Profiguiendo pues desde alli esta historia, digo: que por orden de aquellos tres Iuezes (despues de aver desterrado de Japon a los ministros del Evangelio) fueron derribadas, y quemadas en Nangasáqui todas las Iglesias de los fieles, sin quedar alguna. Y al derribar la de nuestro serafico padre san Francisco, sucedio una cosa muy particular, en que mostrò
Dios

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not involve anything other than penitence, which in general, prepared everyone for martyrdom. From then on, all the churches in Nagasaki were opened, and people came in day and night. And the governor of Nagasaki, who before had prohibited these sacred rites, was at the monastery day and night; he took communion twice a week, and as a devout Christian, was preparing himself for martyrdom; because the full force of the Emperor's wrath would surely fall on him for allowing these public ceremonies; and this was what came to pass; he later became a martyr (according to some, and the popular belief), although there are those who disbelieve, but with less basis and reason. The rest of the religious kept on with the processions, which they were used to doing before. All the rest of the processions were without order, with a group going through a street while a number of penitents went by another. I was witness to all I have related, and it seemed to me, no great persecution should have taken place in this city, where everyone dealt punishments to his own body. And this is how it was until now; since it happened everywhere in Japan (except for Saziuma) but no persecution took place in this city except for some martyrs, who received God's mercy, like Nineveh. I doubt if anything more admirable has occurred in the universe. And in all these, I have not delved in the contrary opinions of those for whom (as usual) such holy and admirable acts do not sit well. Let us leave them to their opinion and continue with the story.

Chapter III. How the churches of the faithful in Nagasaki were torn down, and the sacrifice of many martyrs, particularly the more than forty who were identified, and their determination.

As I said at the end of the first chapter, the three Japanese judges who came at the head of the army to expel the religious from Nagasaki, conducted a vicious persecution of the Christians. Continuing the story from there, I relate: that on the order of those three judges (after banishing the evangelical ministers from Japan) all the churches in Nagasaki were torn down and burned, leaving not a single one. When the church of our beloved father San Francisco was being destroyed, something happened that showed how much the Lord our God loved that

Dios nuestro Señor, quanto le agradava aquella Iglesia: porque, estando derrivando, cayo toda ella sobre los gentiles, que la derribaban, y mató a doze de ellos, y a los demas los dexó muy maltratados, lo qual fue bien notado de los naturales de Japon. Despues de derribadas las Iglesias, quisieron los dichos tres Iuezes apremiar en la Ciudad a algunos Christianos, a que dexalien la fe, y ley de Dios; pero no se atrevieron, por ver que toda la Ciudad (que es populosa de mas de cinquêta mil Japones) era de Christianos, y temieron la multitud: por lo qual se salieron de la Ciudad, y se fueron cerca de alli a otros pueblos, a començar la persecucion; para que viendo los de Nangasacki las crueldades, que executavan en sus vezinos, se atemorizassen. Començaró en la ciudad de Arima en un pueblo muy cercano a ella, que se dize Cuchinozu, y llamando ante si a los Christianos, y viendo en ellos firmeza, y desseo del martyrio, y de dar sus vidas liberalmente por Dios, les dezian, que ya sabian, que los Christianos deseavan morir; para que los honrassen por Martyres: por lo qual ellos no los aviã de matar; sino darles la muerte prolongada con tormentos lentos, de suerte que no se pudiesse decir, que morian en el martyrio, y que a sus mugeres, y hijas las avian de hazer poner en las casas publicas, para que fuessen afrentadas, y ofendida su honestidad. A estas amenazas respódiã los valerosos Christianos, que quanto mas largo, y prolongado fuesse el martyrio, tanto mas dignos serian de los celestiales, y eternos premios. Y que sus mugeres, y hijas no por esto perderian honra; antes se les aumentarían sus coronas: que no se cansassen, que no avian de dexar la fe, en que sabian consistia la verdadera salvacion; aunq̃ mas tormentos, y deshonoras les hiziesen, y padeciesen. A los que desta manera les respondian, mandavan colgar de los pies, y manos boca abaxo, y estando los cuerpos al ayre, les cargavan sobre las espaldas muy pesadas piedras, que les atormentavan mucho, y quebrantavan sus cuerpos. Despues les corravã los dedos de las manos y pies, y con un hierro ardiendo, que tenia forma de cruz, les herravan en las frêtes. Despues de estos, y otros tormentos los desjarravan las piernas por las corvas entre dos vigas esquinadas, y agudas y los que avian ya sufrido estos tormentos, y quedavan con vida, si perseveravan aun en la confesion de la fe, davan feliz fin a sus vidas, y martyrios, cortandoles las cabeças. Desta suerte martyrizaró los dichos tres Iuezes a quarenta Martyres Japones en Arima, y Cuchinozu en los ultimos de Noviembre de mil, y seyçietos y catorze.

church, for when it was being torn down, it fell on the pagans pulling it down and killed twelve of them and seriously injured the rest, which was noted by the natives of Japan. After the churches were destroyed, the three judges tried to encourage some Christians of the city to abandon their faith and the word of God, but none dared, in fear of the crowd in an entirely Christian city (which had a population of 50,000 Japanese). Because of this, they left the city and went to conduct their persecution in neighboring towns, so that the people of Nagasaki will learn of the cruelties and be afraid. They began in a village called Kuchinozu, near Arima, but when the Christians came before them, they saw their strength and determination to become martyrs, and to freely give their lives for God and be honored as martyrs; thus, they decided not to give them a quick death but subject them to slow torture, which I unfortunately cannot say, and to send their women and daughters to brothels, there to lose their honor and innocence. To these threats, the brave Christians replied that the longer their suffering, the more heavenly and eternal gifts they would receive. And that their women and daughters would not lose their honor, but rather gain more; that they should not tire and give up the faith, through which they would attain true salvation, no matter how much pain and dishonor they may experience and suffer. Those who gave this reply were suspended from the feet, upside down, and had heavy stones tied to the body, which caused extreme pain and broke their bodies. The fingers of both their hands and feet were cut off, and they were branded on the forehead by a metal cross that was glowing hot. The next step was to crush their knees between two sharp poles, and those who came out of this alive and remained true in professing the faith were sent to eternal life by having their heads cut off. Forty such martyrs died at the orders of these three wicked judges in Arima and Kuchinozu at the end of November 1614.

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EN otras partes inventaron muchos generos de tormentos, y afrentas, con que apremiar a los Christianos, a que dexassen la fe, y baptismo: porque viendo no aprovechavan unos tormentos, inventavan otros mas afrentosos, como eran, colgar desnudos a unos de los pies boca abaxo, y a las mugeres delos cavellos todas desnudas teniendolas afsi, hasta que unos, y otros con el intento, y grave dolor, y tormentos espiravan. Fueron tantos, y tan varios los generos de tormentos, que padecieron, que quererlos escribir en esta breve relacion, es casi imposible. Yo via muchos en diversos lugares en estos tormentos, por andar entre ellos animandolos, a que perseverassen valerosamente en el martyrio, y levantando a los caydos. En Sacai vi un caso bien particular, que movio mis entrañas grandemēte a compasión, y mis potēcias a aiabar mucho a Dios; y fue, que a una dōzella Christiana, llamada Francisca, dotada de muchas gracias naturales, (y en particular de hermosura) la echaron sus padres de su casa, solo porque era Christiana, y no la podian reducir a su secta, e infidelidad. Quando sus padres la echaron de si, vino a buscarme, y se confesó conmigo, y preparo para el martyrio; y cōsiderando, que era fuerça el saber aquellos juezes, que estavā alli, q̄ era Christiana, y que la avian de prender; y como me avia oydo dezir los martyrios y deshonoras que padecian los Christianos, me pidio, le diessē unos calçones, o paños menores, para se los poner, para que quando la desnudassen, cubriessē su honestidad. No le aprovecho esta prevencion, porque aviendola prendido, la desnudaron del todo, y la colgaron desnuda de todo punto, y tuvieron a la verguença, diziendole muchas deshonestidades, y haziēdo en su cuerpo señales y acciones deshonestas. Y viendo, que no bastaron tales afrentas, para vencer la honesta dōzella, y su firmeza en la Fē, la descolgaron, y açotaron tanto, que la dexarō ya por muerta: Los Christianos la cruxeron aun viva, y llevaron adonde estava escondido el hermano fray Gabriel de la Magdalena lego medico, el qual la curō de aquellas heridas y llagas. No uvo enredos e invenciones, que no urdiessē y traçassen, para hazer a los Christianos rēnegar. Dirē la que usaron con el Santo Martyr Leon Magoxichi, natural de Vosaca. Este constante varon, y Santo Martyr perseverō en la Fē varonilmente, sufriendo cruelissimos tormentos, que le pusierō en lo extremo de la vida, quasi privado de todos los sentidos. Y teniendo le desta suerte, le tomaron la mano, y pusieron en ella una pluma cō tinta, y guiaron para que firmasse su nonbre: firmo el Santo, guiado por ellos, sin saber lo que hazia; guardaron la firma, y a el dexaron de

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In other parts, many forms of torture were invented to force the Christians to renounce their faith; seeing that some forms were not effective, they came up with other ways to inflict pain; one was to hang a naked man upside down; as for women, they were stripped naked and suspended by the hair until they died of the pain and agony. There were so many forms of torture they thought of that to write them all down in this brief account is nearly impossible. I saw much of these tortures in different places as I went amongst them to encourage them to remain true to their martyrdom and raise the fallen. In Sakai, I witnessed a particular case which moved me to feel great compassion and give much praise to God. A Christian virgin called Francisca, much endowed with natural gifts (her beauty in particular), saw her parents become homeless just because they were Christians and could not be swayed from their beliefs. When her parents were driven from their home, she came to me and confessed, and prepared for martyrdom; and knowing that she would soon be arrested once the judges learned of her whereabouts, and as she had heard me give an account of the sufferings and dishonor visited upon the Christians, she asked me for a pair of short breeches or underwear she could wear so that she would be modestly covered when they undress her. But it was all in vain, because when they caught her, she was stripped and suspended stark naked and subjected her body to much indignity and humiliation. And seeing these were not enough to break her spirit and strength in the faith, they took her down, gave her a severe beating and left her for dead. Seeing she was still alive, the Christians brought her to the hiding place of the brother medical legate Fray Gabriel de la Magdalena who treated her wounds and injuries. They stopped at nothing in their efforts to get Christians to recant. I shall relate what they did with the blessed martyr Leon Magoichi, a native of Osaka. This stouthearted man and holy martyr bravely stuck to his faith, bearing the cruelest agony which brought him to the brink of death and left him nearly senseless. Taking advantage of this, they placed in his hand a pen with ink and guided it in signing his name. They then kept the signature and set him free. They showed this signature

de atormentar, y libre. Y vanse a los Christianos, a quien forçavan a dexar la Fè, y mostravãles la firma de el buen Leon, y dezian: Esta firma dio Leon, en prendas de que renegava, el qual es cabeça del assestaco; esto es, de la cofradia del Cordon; pues el renegò, que es vuestra cabeça, renegad vosorros, y gozareys de la vida que el goza. Fue traça, y astucia diabolica, para conseguir de muchos Christianos con aquella firma, lo que sin ella fuera imposible. Pero mejorando nuestro Leon, y bolviendo en sí, fue al punto que lo supo al juez tyrano; y dixo: Esta firma no es mia, ni yo tal avia de nazer por quanto ay en el mundo. Tus mynistros, y verdugos la hizieron, q̄ yo no he dexado la Fè de mi Señor Iesu Christo. La prueva de esta verdad es, que aquí me tienes (ò juez iniquo) presente, y expuesto de toda mi voluntad, a recibir otros muchos tormentos, y dar mi vida y sangre por mi Señor Iesu Christo, que la dio por mi. Oyedo estas y otras razones tales el juez, enfadado, se fue de allí, y le dexò, quedando vencido de la constancia del Santo Martyr. De estos, y otros muchos generos de tormentos, y traças diabolicas que inventarò, y yo dexo de referir, por no ser largo; las que mas daño hizieron, fueron las deshonestas, como poner a las mugeres principales y honestas en lugares publicos. Esto pudo con ellas, lo que no pudo el temor de la muerte: aunq̄ ninguna renegava de coraçon, antes venian al punto a mi, y a otros ministros, a reconciliarie con Dios, con grã sentimiento de sus almas; y todo se me yva en llorar, ya de compafion, ya de gozo y jubilo espiritual, viendo esta Yglesia hermosearse tanto con estas flores rojas y blancas de Martyres y Virgines incitos.

Viendo pues estos iniquos juezes, q̄ no aprovechavã todos estos generos de tormetos y afrenias, inventadas por el demonio, determinaron de no conciuir con las vidas de los que martyrizavan, por que veyan era su gloria de ellos, el morir martyres por la confessiõ de la fe, y que era imposible extinguir rãos como avia expuestos al martyrio; y contentarouise con solo atormentarlos tanto, quanto no muriesen en los tormentos: y confiscavãles los bienes, y los embiavan desterrados a una isla en los ñnes de Japon, que llaman Zũgaro, adonde todos perseveran oy en dia en su Christiandad, y tienen levantadas Yglesias, y bautizan muy de ordinario a los naturales de aquella isla, que con sus predicaciones, y buen exemplo convierten a Dios.

Contaré aquí un acto exemplarissimo, y de fortaleza, del hermano fray Gabriel de la Magdalena, ayco y medico, q̄ quedò (como
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to the Christians they wanted to recant and told them: this was signed by Leon as he recanted, who is at the head of those who have renounced the Franciscan brotherhood; he who is your leader has recanted, and so should you, that your life may be spared as his has been. It was a diabolically cunning lie, which allowed them to turn many Christians, which would have been impossible without the signature. But when Leon had recovered, he came before the judge and said: That signature is not mine, nor would I give it for anything in this world. Your henchmen and bullies are behind it; I never abandoned my faith in the Lord Jesus Christ. Proof of this is my presence before you and willingness to suffer more torture and give up my blood and life for the Lord Jesus Christ, to whom they belong. Angered by these words and reasoning, the judge left, defeated by the resolve of the holy martyr. Of these and many other forms of torture and diabolical tricks they came up with, which I will not go into for lack of space, what did the most damage was the fear of disgrace, like sending prominent and honest women to the brothels. This yielded results which the threat of death failed to attain, although no one recanted at heart; faced with this dilemma, they came to me and other ministers to be reconciled with God, with great feeling in their souls; and all left me in tears, for compassion, and for spiritual joy and happiness, seeing this Church bedecked with these red and white flowers of illustrious martyrs and virgins.

Seeing that these tortures and affronts designed by the devil were not effective, these wicked judges decided to deprive their victims of a swift end, as these saw themselves as martyrs in dying for the faith, and that it was impossible to wipe out so many prepared to become martyrs, they contented themselves with torture that did not bring death, the confiscation of properties and exile to a remote island of Japan called Zungaro, where everyone today remains true to Christianity, where churches have been built, and where it is natural for the natives of the island to be baptized, drawn by the teachings and good examples to convert to God.

I shall relate here an exemplary act of strength by the brother Fray Gabriel de la Magdalena, who (as I have said) took shelter

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de dicho) escondido con nosotros, y ha hecho maravillosos frutos en estos años en esta conversion con su vida Angelica, y padecido muchos trabajos. Estavan en Vosaca a la verguença muchos Japones Christianos, y viéndolos, le dio un fervoroso desseo de padecer con ellos aquella afrenta por amor de Dios. Vistiose de Japon, y metiose en un ceston que estava alli de sobra vazio, porque así citavan los demas a la verguença, puestos en unos cestones (que así es costumbre en estos Reynos afrentar a los Christianos, poniendolos en las plaças, y lugares publicos.) Viendole los alguaciles de Ychinocami, Governador de aquella ciudad, le reconoció, y vieron era el medico de su señor el Governador. Sacaronle del cestó, y le echaron de alli con mucha priessa, diziendo, que si su señor lo sabia, lo sentiria mucho. El se fue desconsolado, por ver le avian quitado la ocasion de merecimiento; y los Gentiles quedaron confusos, viendo en el santo Religioso tal desseo, de ser afrentado por Dios.

C A P. IIII. De como los seys Religiosos de nuestro Padre San Francisco, nos dividimos por los mas principales Reynos de Japon; y lo que a mi me sucedio.

Los cinco Religiosos predicadores Sacerdotes, que quedamos en Japon escondidos, con el merito de la obediencia nos dividimos, y repartimos cada uno a su Reyno, segun nos parecia entonces convenir. El hermano fray Gabriel de la Magdalena layco, aui que fue desterrado a Macan, en la grã China, bolvio a estos Reynos dentro de un año. Cupome a mi por suerte, el yr a la ciudad de Meaco. Es esta ciudad populosissima, de mas de ciento y veynete mil casas, y entre ellas muchas de Christianos: de los quales fuy muy bien recebido, con gran aplauso y cõsuelo de todos. Y en traje Japon converse entre ellos, estando escondido quinze dias en casa de un Christiano, y quinze en casa de otro. Estuve así algunos meses alli, confessando, y haziendo platicas espirituales a muchos que con gran devociõ venian a buscar el consuelo de sus almas: y eran tantos, que de noche y de dia estava confessando, sin poder tomar el sueño necessario, y lo dexava de tomar, por no embiarlos desconsolados. Confessarõse muchos leprosos, y bauize a muchos, y a otros caydos levante, que como flacos temieron la persecuciõ. Quando vi que ya los Christianos de aquella ciudad estava algo cõsolados y animados, deseava yo passar de alli a la ciudad de Yé-
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among us, and who took on much work and achieved with his angelic life wonderful results in conversion during this time. There were many Japanese Christians living in shame in Osaka, and seeing them, he was consumed by a desire to bear this with them for the love of God. He dressed himself up as a Japanese and placed himself inside a gabion he found empty, imitating those shamed who were kept in wicker cages (as was the customary insult to Christians in this realm, setting these on squares and public areas). Seen by the constables, he was recognized as the doctor of Ichonokami, the governor of the city. They quickly took him out of the wicker cage and shooed him away, saying he would regret it if the master learned of the incident. He left downcast, for being deprived of what the occasion merited; and the pagans were left confused in witnessing a religious wanting to be insulted for God.

Chapter IV. How six of us, religious of our father San Francisco, were scattered among the principal realms of Japan and what happened to me.

The five of us religious preachers who were left hiding in Japan divided the realm amongst ourselves, each picking his own choice. The secular brother Fray Gabriel de la Magdalena, having been banished to Macau, in China, came back within a year. I was fortunate to get the city of Miyako. There were many Christians in this crowded city of more than 120,000 houses, and I was well received, with great rejoice and comfort to all. Dressed as a Japanese, I went about them, hiding at the house of a Christian for fifteen days, and at another for the same number of days. This is how I stayed there for several months, giving confession and performing spiritual rites for many who with great devotion came to seek solace for their souls; and there were so many of them, coming day and night to confess, that I had very little sleep, and abandoned it altogether so as not to disappoint them. I gave confession to many lepers, baptized a lot, and raised the fallen, who were weak and feared the persecution. When I saw that the Christians of that city had been consoled and encouraged, I wanted to leave for the city of Edo, court of the Japanese Emperor, where

da Corte del Emperador de Japon, adonde los Religiosos de nuestro Padre San Francisco teniamos hecha grande christiandad: mas no podia, por causa de las guerras que avia entre el Emperador Goxofama, y Fideyori, hijo del Emperador nuerto Taycosama: porque a causa destas guerras estavan todos los caminos tomados, que no podia pasar un hombre tan solo: pero con las pazes que dentro de breve tiempo se hizieron, fue el Emperador a la Corte; y cō esto yo tuve lugar y ocasion de passar desde Meaco al Reyno de Mino, adonde estuve dos meses, discutiendo por sus ciudades y pueblos, que los ay muchos y buenos. Allí confesse a muchos Christianos, y hize muchos de nuevo: Para edificacion pe nuestros hermanos, dirē el modo que tuve allí en administrar, que es el comun que todos los ministros tienen en estos Reynos. Confessava a los Christianos desde que acabava pe comer a medio dia, hasta las diez, o onze de la noche: entōces dormia un poco, como dos, o tres horas. Levantavame, y rezava maytines: tenia un poco de oraciō, y a las tres de la mañana dezia Missa, y despues de ella hazia una pratica espiritual: y acabada, me ocupava en cōfessar hasta hora de comer (si estava en lugar oculto, para poder confessar de dia.) Comulgavan todos los que avian confessado, quando dezia Missa, y procurava despacharlos luego, particularmēte a los soldados, porque no hiziesen falta a sus capitanes y señores. Lo que mas me movia a devocion: y dava animo a mi espiritu, para llevar con gusto estos continuos exercicios: y el trabajo del ministerio era, el ver que de mas de diez leguas venian a recibir los Sacramentos; y aū muchos venian de mas de veynte y treynta leguas. Y dos buenos viejos, marido y muger, baxaron mas de dozientas leguas, buscando confessor (confusion de muchos Christianos viejos, que aun tienē pereza de yr a la Yglesia de su pueblo, a buscar la salud de sus almas.) Confesse a muchos, que en mas de quatro años que avia que no confessavan, apenas se les hallava materia de absolucion; y preguntādoles yores posible que en tanto tiempo no os aveys descuydado en una culpa grave? Respondian: Padre, como no tenemos confessores, a quien acudir por remedio, nos vamos a la mano, y refrenamos nuestros appetitos, y acciones.

En este Reyno de Mino, en un pueblo llamado Cano, me sucedio un caso raro, y fue, q̄ viniēdo a cōfessarse un cavallero noble y rico, hallē que no estava baptizado: porque examinando yo, y inquiriendo (como es ordinario) quien le avia bantizado, me dixo, que siēdo de edad de treze años, su padre, y un tio suyo Christianos, deiseos
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the Franciscan religious had successfully spread Christianity; but they could do no more, because of the wars between the Emperor Goshosama and Fideyori, son of the dead emperor Taikosama; because of these wars, all the paths were guarded, and not a single man could pass; but with the peace that shortly reigned, the Emperor returned to court, and I found the opportunity to transfer from Miyako to the lordship of Mino, where I stayed for several months, going about its many good towns and cities. There, I gave confession to a lot of Christians and baptized many. To edify our brothers, I shall relate the way I handled my ministry, which is common for all the ministers in these realms. I held confessions starting after lunchtime until 10 or 11 o'clock in the evening; thus, I had very little sleep, barely two or three hours. I arose and observed the matins, spent some time in prayer and celebrated mass at 3 o'clock in the morning; afterwards I engaged in spiritual talk; once finished, I gave confession until mealtime (if I was in a safe place, to be able to give confession during daytime). Everyone who came to confession took communion whenever I celebrated a mass, and I sent them on their way immediately afterwards, particularly the soldiers, because it would not do for their absence to be noticed by their officers and masters. What moved me most to devotion and lifted my spirit to continue enthusiastically with these unending activities and labors of ministry was seeing people travel ten leagues to receive the sacraments, and there were many who came from distances of more than twenty and thirty leagues. A good old couple travelled for 200 leagues to find a confessor (unlike many old Christians who are too lazy to go the parish church to find solace for their souls). I gave confession to many people who, during the more than four years they had no confessor, committed no sin that required absolution; and when I asked how it happened, they did not commit a serious sin for such a long time, they responded: Father, since we did not have a confessor to whom we could go for forgiveness, we go by the hand, and restrain our appetites and actions.

In this realm of Mino, in a village called Kano, I had a rare encounter. While giving confession to a rich nobleman, I realized he had not been baptized, because in probing, and asking (which is usual) who baptized him, he told me when he reached the age of 13, his father and a Christian uncle, wanting his salvation, nagged him

De su salvacion, le importunaron por mucho tiempo, se hiziesse Christiano: y no queriendo el serlo, le asieron ambos, y forçandolo, le arrojaron a la cabeça un jarro de agua, diziendole, que ya quedava Christiano, y como a tal le tenian: pero el hasta la edad de treyuta años no se tuvo por Christiano, sino por Gentil (como antes) pero q̄ en aquella edad avia dadole escrupulo, si era Christiano; y desde en tonces se tuvo por tal. Yo le dixi, como no lo era: y informado de la verdad del caso, me pidio el bautismo con mucha devocion, y le bautizé a el, y a sus hijos, y sobrinos, y todos sus criados.

En otro pueblo de aquel Reyno, llamado Ychinomiya, me sucedio otro caso, en que se manifiesta mucho la bondad de Dios nuestro Señor, y fue, que se vinieron a consolar conmigo, y recibir los Sacramentos dos casados moços principales, dotados de muchas gracias naturales: los quales tenian hecho voto de castidad, y vivian como dos hermanos. Era el varon de *veynte y quatro* años; y professava la milicia (que los soldados destos Reynos son mas morigerados, que los de otros que tienen mas obligaciones.) Admirandome de ver en tan tierna edad, y tanta locania, la continencia tan en su puto, pregunté a aquellos siervos de Dios la causa de aver hecho aquel voto de continencia; respondiome el marido: Padre, yo era Christiano, por la misericordia de Dios, y mi muger Gētil, roguela por mucho tiempo, se hiziesse Christiana: y persuadida de mis ruegos, y por no darme pena, me respondió, que si, y que ella buscara quien la bautizasse. Viendo yo, que tanto dilatava el bautizarse, y que era cumplimieto, solo por el amor que me tenia, el averme respondido que si; teniendo yo por cosa pesada coabitar con muger q̄ no conocia al verdadero Dios, hize voto de castidad por quinze dias, por ver si podia llevar el cōtenerme; fuy ayudado de la gracia de Dios, y sali bien de aquellos quinze dias. Visto esto, hize voto de continencia por todo un mes, y halleme muy cōsolado, y vi que podia muy bien passarme, sin conocer muger. Fiado en la gracia de Dios, hize voto de castidad, y continencia perpetua, y dixi a mi muger: hermana vete adonde quisieres, que yo no quiero ya vivir cōtigo, que no conoces al Dios verdadero, q̄ te crio, y redimio. Viendo ella, que aquello yva de veras, como me tenia amor, dixo q̄ queria hazerse luego Christiana. Yo la dixi: bien está esto, pero advierte, que no podemos cohabitar como antes, porque yo he prometido a Dios continencia: si tu me tienes amor, haz tu tambien voto de castidad y continencia, y viviremos como hermanos, que desta suerte ganaremos mucho con Dios. Ella condescendio conmigo, y hizo

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for a long time to become a Christian, and refusing to do so, they poured water on his head and told him he was then baptized; but he reached the age of 30 not as a Christian but a gentile (as before), but has since believed himself to be a Christian. When I informed him that he was not and explained things to him, he asked to be baptized with much devotion; and so, I baptized him, and his children, nephews and all his servants.

In another village of that lordship called Ichinomiya, I encountered another case of great devotion to the Lord our God. A couple endowed with many natural gifts came to me to receive the sacraments; they had taken vows of celibacy and lived together as brother and sister. The man was 24 years old and served in the militia (which in this lordship is more moderate than the soldiers of the other realms who have more responsibilities). Admiring such self-restraint in someone so young, I asked those servants of God why they took a vow of celibacy; the husband replied: Father, I was a Christian, by the mercy of God, and my wife was a gentile. I beseeched her for a long time to become a Christian; and persuaded by my prayers, and to spare me from distress, she agreed and said she would look for someone to baptize her. Seeing that she had only said yes because of her love for me and was putting off her baptism, and finding it uncomfortable to live with a woman who did not know the true God, I took a vow of celibacy for fifteen days, to see if I could restrain myself. Helped by the grace of God, I was successful in those fifteen days. After this, I took a vow for one month, and I was much consoled, and saw that I could live well enough with having to lie with a woman. Trusting in God's grace, I took a perpetual vow of celibacy and told my wife: sister, go where you will, I do not want to live with you, for you do not know the true God, who created you and redeemed your sins. Seeing that I was in earnest, and because of her love for me, she said she would become a Christian. I told her: well and good, but be warned, we can no longer sleep together as before, because I have promised chastity to God, and we shall live like brothers, and in this way raise ourselves in the eyes of God. She agreed with me and took a vow

hizo voto de continencia, y de alli a algunos mezes se bautizó: y a mas de un año, que por la misericordia de Dios vivimos juntos en perfecta guarda del voto de continencia. Pareciendome voto peligroso, para dos personas de tã pocos años, por prevenirles el daño que se les podia seguir, les dixé como yo queria dispensarles su voto, o comutarle en otro mas seguro. Ellos no lo consintieron en ninguna manera: por lo qual les dixé, que siempre que encontrassen cõ algun ministro, y se confessassen cõ el, le contassen el caso, para que dispensasse con ellos, pareciendo convenir.

Los deseos que yo tenia de llegar a la Corte de Japon (que está en la ciudad de Yendo) se me aumentavã cada dia mas, viendo que ya tambien en el Reyno de Mino dexava con algun consuelo a los Christianos, y que tenian gran deseo de ver siquiera uno: porque estavan muy afligidos cõ las persecuciones, y muchos martyrios de aquella republica, y no tenian esperança de ver sacerdote tan presto: porque se persuadian, que ninguno querria yr a ponerse a la vista del Emperador en su Corte; y mas en tiempo que todos los caminos de Japon (como dixé) estavan tomados. Estos deseos aumentava el ver, que toda aquella Christianidad era labor de los Religiosos de nuestra sagrada Religion: porque solos nosotros la hizimos, y (como he dicho) ruvinos alli tres Yglesias, y que era mas obligacion mia acudir en tiempo de tanta necesidad a aquella Ciudad y Provincia, que a otras, y que corria ya aquello por nuestra cuenta y cargo. Por lo qual, viendo que el exercito del Emperador se bolvia a la Corte, me meti entre los soldados, en habito de Japon, y passé con las tropas disimulado (sin que me conociesen) ciêto y veynte leguas. Yva en el el Emperador Goxofama, con sus quatro hijos Iongunfama (que ya governava el Imperio) Fitachi, Vhoye, y Canzulano Cami. Era el numero de gente quatrocientos mil soldados, quasi todos ellos muy bien luzidos, y armados con petos, espaldares, y morriones, y vistosas armas, y muchas dellas doradas, aunque no son tan reforçadas como las de Europa. Yvan tropas de arcabuzeros, pique ros, flecheros, y de otros instrumentos de guerra. Fideyori Principe, hijo de Taycosama Emperador muerto, estava en Vosaca, Corte de su padre, muy bien cercada y murada, con ciento y noventa mil soldados. Levantò su campo el Emperador, y bolvióse a Yendo: porque hizo treguas, y conciertos con Fideyori: pero apenas uvo llegado a su Corte, quando bolvió otra vez sobre Fideyori; y cogiendolo descuydado, y desapercebido, no mirando a que rompía la palabra de treguas y juramento, lo vencio, y tomó a Vosaca

of chastity, and was baptized after a few months; and for more than a year, by the grace of God, we have lived together and abided by our vows. It seemed such a dangerous oath for two young people, and because of the harm it might cause them, I told them that I wanted to give them dispensation from their vows or replace it with something less stringent. As they refused my offer, I told them they could always confess to another minister, tell their tale and ask for dispensation if ever they decide to do so.

Seeing that I would be leaving the lordship of Mino's Christians with some consolation, my desire to go to the Emperor's court in the city of Edo grew by the day, where the Christians, suffering from persecution and martyrdom, were losing hope of seeing a minister, believing no one would dare pass through the guarded roads and come so close to the Emperor's court. My desire grew from the fact that Christianity there had been the sole work of our own Order, which had three churches there, and it was more my obligation, than of others, to that city and province in these times of urgent need because these fell under our obligation and care. As the Emperor's army was returning to the court, I disguised myself in Japanese clothes and travelled with the soldiers for 120 leagues. These were accompanied by the Emperor Goshosama, along with his four sons, Iongunsama (who governed the empire), Hitachi, Ufioye and Kazusano Kami. There were 400,000 soldiers marching, well-outfitted most of them, armed with showy weapons, and body armor and helmets, many gilt with gold, although not as strong as those made in Europe. There were arquebusiers, pikemen, archers and others bearing different arms. Fideyori, son of the dead emperor Taikosama, was safe within the walls of Osaka, his father's court, protected by 170,000 soldiers. After securing a truce with Fideyori, the Emperor struck camp and returned to Edo; but as soon as he arrived at his court, he turned around and went back to deal with Fideyori; he broke the truce and took Osaka at the cost of 100,000

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faca, a costa de cien mil hombres, que murieron de uno y otro exercito; y quedó quemadas las dos ciudades de Vosaca, y Sacai, que eran populosísimas: y cautivas todas las mugeres, y niños, que era quasi infinitos. Si uviera de hazer relación de las cosas de esta guerra, fuera menester mucho papel, y tiempo: basta esto por aora, para conocer algo de la grandeza deste Imperio.

Aviendo yo llegado a Yendo con el exercito, fuy me a hospedar a nuestro hospital de leproso, en q̄ avia mas de cincuenta de ellos, y todos Christianos: y los governava otro leproso como ellos, annq̄ hombre bien nacido, y muy buen Christiano, que tenia por nombre Hieronymo. Este hospital estava media legua de la Corte, y detrás dei avia una Yglesia pequeña, q̄ era una de las que edificaron aquellos veynete y seys Martyres, por orden del Santo fray Luys Sotelo, y el avella edificado, fue la causa de su martyrio. Recibiome este caritativo y noble leproso en el hospital, adonde era cabeça, cō mucho amor, y consueño suyo y mio; y al punto comencé a trabajar en aquella Yglesia del Reyno del quanto, que plantó nuestra Religión: porque aquel hospital y Yglesia era muy a proposito para aquel ministerio en tiempo de tan cruel persecucion, por estar fuera de la Corte, y ser lugar de leproso, a quien tanto aborrece ver los Japones, y de quien tanto huyen. Estando nuestro buen Hieronymo hospitalero en su hospital una noche en oracion, tuvo una vision maravillosa, que nos fue de mucho consueño a los que trabajamos en esta conversion: porque vio, que aquella Yglesia del hospital se abrió subitamente por las quatro esquinas; y ya que las paredes de ella yvā a llegar al suelo, se bolvieron a juntar con gran presteza, y quedó la Yglesia entera como antes estava; lo qual ei me comunicò, y pidió le dixesse, que seria aquello; y yo le dixi lo que me parecia mas cōveniente. Corrió la voz entre los Christianos, de que yo avia llegado a la Corte, y estava en aquel hospital administrando los Sacramentos: con que los Christianos de la Corte se consolaron mucho, y dieron muchas gracias a Dios; y uvo allí tanto concurio, que fue menester moderar, y poner numero a los que avian de venir, y que no viniessen sin llamarlos uno de dos Christianos prudentes, q̄ para esto se señalaron, que eran munidores de los que avian de venir a buscar el consueño de sus almas. Esto se ordenò así, porque no fuésemos sentidos de los Gentiles: y así llamavan doze cada dia, y que no viniessen mas, y de noche hasta quinze; y no entravan en este numero, los que concorrian de las aldeas, que eran muchos, porq̄ corrió la voz presto por los rededores de la Corte. Allí trabajava de
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men from both sides. The crowded cities of Osaka and Sakai were left burning while a huge number of women and children were led into captivity. Giving a more detailed account of this will require too much time and paper; this should be enough for now, to learn something of the enormity of this empire.

Having arrived with the army at Edo, I went to lodge at our hospice for lepers, who numbered more than 50 and were all Christians, which was run by another leper, a well-born Christian called Jerome. The hospice, which was half a league from the court, had behind it a small church, one of those built by the 26 martyrs under the supervision of Fray Luis Sotelo, which had been the cause of their martyrdom. This charitable and noble leper gave me a very warm welcome; and I immediately commenced my work at that church built by our Order; the hospice and church were ideal for my work in those times of persecution as they were far from the court and generally avoided by the Japanese for being a house of lepers. The good Jerome was praying inside the hospice one night when he had a wondrous vision which gave us much consolation in our work in conversion; he saw the church suddenly open up at the four corners, and as the walls were crumbling to the ground, these reformed and were quickly rebuilt, and the church became whole again. He told me of this vision and asked what it meant; and I gave him my interpretation. The Christians had heard that I had arrived at the court and that the sacraments were being administered at the hospice, from which the Christians at the court drew much consolation and gave many thanks to God; and all agreed it was better to regulate and set a number for those who come visiting, and for these to invite one or two prudent Christians, and to be the guide of those who come to seek peace for their souls. And it was organized this way, so we would not be noticed by the gentiles; twelve people came during daytime and fifteen at night; and Christians did not come in groups from the many villages, because of word going around the court. I worked day and night, as I did in

día y de noche, como en los otros Reynos, confessando a los Christianos, y comulgandolos a media noche en la Missa: y despues haciendoles una platica espiritual, y despachádolos antes del dia (como he dicho en otra parte.) Era cosa que me admirava, ver el fervor con que venian a buscar el consuelo de sus almas, con lagrimas y gemidos. Y aunque teniamos puesto aquel numero limitado, no era posible hazer lo guardassen, sino que venian muchissimos; y a la verdad a mi no me pesava, por ver salian mis jornales mejorados. Parecíamos allí en aquel hospitalillo unos locos espirituales: porq̃ unos lloravan, otros davan gracias a Dios en grito, otros, o quasi todos estavan desvelados; otros buscavan rincones adonde se açotar, demas de las disciplinas que haziamos de comunidad. Y biẽ digo, que eramos locos espirituales, pues nos era imposible guardar las reglas de la prudencia humana, por la grande variedad de las aflicciones, necesidades, y enfermedades, y de los jubilos, y consuelos espirituales en medio de ellas. No venian a este hospital las mugeres Christianas, por ser cosa indecẽte: y quexavanse, de que solo los hombres eran los venturosos, y los que podian allegarse a Dios, y gozar de el en esta vida; y q̃ pues ellas no podian salir de la ciudad, que tuviesse yo por bien de yrme a esconder a una casa de Christianos dentro de ella, y me apiadasse de sus almas. Vista su peticion christiana y justa, dexè el hospital, con notable desconuelo de los leprosos, y me entrè en la ciudad una noche en mi continuo habitode Japon: y anduve mucho tiempo por las casas de los mas principales Christianos escondido, confessando a hombres y mugeres, diendoles Missa, y comulgandolos a media noche, y haziendo los demas exercicios ordinarios, sin ser sentido de los infieles. Llegò la Quaresma: y como la devocion y fervor de los Japones no sufre tibieza, pidieronme buscassèmos un lugar retirado adonde yo estuviesse, y ellos pudiesse acudir a hazer la disciplina todos los dias de Quaresma. Yo me sujerè a su eleccion de ellos, y por su orden vino a mi un devoto Christiano, llamado Simò Sabiyoye, y me pidio me fuesse a estar cò el en un lugar retirado, en que vivia el, en casa del Tono Cato Sama Dono su señor, cuyo mayordomo era: y la casa del señor era como una ciudad, en numero de casas, o moradas, dentro de una muralla, en que vivian todos sus criados (que assi son en Japon todas las casas de los Tonos.) Yo fuy alla, y me parecio muy a proposito: aunque no faltaron Christianos prudẽtes, que dixeron, fue menos acerrado el llevarme allí. Estava muy consolado, y dezia a los Christianos, que no se recelassen de los Gentiles,

other lordships, hearing confessions and giving communion at midnight mass; afterwards, I spoke with them to give spiritual guidance and sent them on their way before daylight (as I used to do in other parts). It was admirable to see the fervor in which, with tears and wailing, they sought comfort for the soul. Although we had set a number for visiting Christians, it was impossible to enforce it, as many kept coming; and in truth, it was not a burden for me, seeing I was earning my keep. The scene at the hospice seemed of madmen, with some crying, others crying out thanks to God, and nearly everyone drowsy from lack of sleep; some searched for corners where they could scourge themselves, one of the disciplines we practiced in the community. And it was not far from the truth to call us spiritual madmen, since it is impossible to observe the rules of human prudence, due to the large variety of sufferings, needs and diseases suffered, and the spiritual joy and comfort they felt. No female Christians came to the hospice, as it was considered indiscrete, and they complained that only men could praise and love God in this life; and because they could not leave the city, I found it necessary to shelter in the house of a Christian within the city and care for their souls. Heeding their reasonable petition, I left the hospital, to the disappointment of the lepers, and entered the city one night in my usual Japanese garb; I spent much time visiting the homes of known Christians, hearing confessions to men and women, and celebrating mass, and giving communion at midnight, and performing my normal functions, without being detected by the gentiles. When Holy Week arrived, not lacking in fervor and devotion, the Japanese asked that I find a hiding place where they can come to and practice penitence for the duration of the Holy Week. I left this choice to them, and a devout Christian named Simon Sabioye came to me and offered shelter at the house of his master Tono Kato-sama Dono; his master's home was like a walled city, with a number of structures housing all his servants (which is the normal dwelling for the rulers of Japan). I went there and it was well-suited for my purpose; although there were many prudent Christians who said it was not safe for me to stay there. I was much reassured, and told the Christians not to be apprehensive of the gentiles, who were also created by God, and should be drawn to

criados de su Señor: porque antes pensava atraerlos a todos, a que fuesen Christianos, y que avian de recibir el Sacramento del santo Bautismo. Hize muchos Christianos de los de dentro de la casa, y de fuera; y el buen Simon Sabiyoye, en compañía de Matias Musa Yemon, y de Clara su muger, andavan en estos exercicios muy solícitos, y con los demas Christianos hazia todas las noches muy grandes disciplinas, derramando mucha sangre. Y aunque a mi me parecia demasia, no les yva a la mano, por su buen espiritu y devocion; y no considerava el peligro entre tantos infieles: los quales incitados de el demonio, no nos pudieron sufrir, y dieron parte de nuestros exercicios, y nos prendieron.

CAP. V. De como fuimos presos yo, y Hieronymo, cabeça del hospital, y Simon Sabiyoye mayordomo del Tono, mis huespedes y compañeros.

Viendo el demonio, embidioso y enemigo del genero humano, los muchos provechos, y el gran consuelo que los Christianos tenian con mi asistencia en la Corte del Emperador Gentil, y no pudiendo sufrir tan gran perdida suya en aquel Reyno, por el aumento de la Fé, y exercicio de los Sacramentos en lo mas rezio de la persecucion, solicitò a un Gentil, amigo de Simon Sabiyoye, para que nos acusasse al Tono Catofama Dono. El Domingo de Ramos de esta Quaresma (que fue año de mil y seyscientos y quinze.) Dixe Missa en este Oratorio de Simon Sabiyoye; bendixe los ramos, y repartí a los Christianos, y los comulgue con gran devocion de todos; y como el dia era tan solene, tuvo gran concurso de gente mas que de ordinario: por lo qual dixé a los Christianos: mucha gente ha venido a los ramos, tengo por cierto que estos criados del Tono Gentiles nos han de acusar, y particularmente los de Sabiyoye, que han venido con el muchos a Missa; esto digo, no porque yo tenga temor a la muerte, que yo de España vine a esta tierra con deseo de padecer por amor de Dios, y por la predicacion del Evangelio; y ninguna cosa deseo yo mas, que predicar con obras, lo que con palabras en seño. Y digo esto, porque no parezca despues a algunos, que por mi poca prudencia se levanta otra persecucion. A lo qual respondierò: Razon tiene V.R. estése aqui padre, hasta el juezes Santo por nuestro consuelo, que en aquel mismo dia lo bolveremos al hospital de los leprosos, y le ayudaremos al lavatorio. Pareciome que con aver
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Him and converted into Christians through the holy sacrament of baptism. I baptized many people from outside, as well as members of the household; and the good Simon Sabioye, in the company of Matias Musa Iemon and his wife Clara, attended these ceremonies, and the rest of the Christians every night in acts of penitence, pouring out much blood. And although it seemed too much for me, I did not restrain them, because it was done in good faith and spirit; and I neglected the danger we were in amidst so many infidels, who, having learned of us and incited by the devil, could not tolerate us and arrested us.

Chapter V. How they captured me, Jerome, the head of the hospice, Simon Sabioye, the Tono's majordomo, my guests and my companions.

The devil, envious and enemy of mankind, seeing the great solace I brought to the Christians in the court of the gentile Emperor, and unable to stand defeat in that realm through the growth of the faith and the celebration of the sacraments at the peak of the persecution, led a gentile friend of Simon Sabioye to betray us to the Tono Kato-sama Dono. On Palm Sunday (in the year 1615), I held a mass in the dwelling of Simon Sabioye, I blessed the palm leaves, distributed these among the Christians and gave everyone communion; and because it was a solemn occasion, there were more people than usual; because of this, I told the Christians: many people have come for the palm, I am certain these are servants of the gentile Tono who will betray us, particularly those under Sabioye, who came in considerable numbers to the mass; I say this not because I am afraid of death, as I have come to this land from Spain willingly to suffer for the love of God and to preach the gospel, and there is nothing I desire more than to show by my actions what I teach in words. And I say this to keep it from being said later that my imprudence caused another persecution. You have reason, your reverence, stay here until Maundy Thursday to console us father, and on that day, we will take you back to the hospice and help you with your chores. Having warned them, I thought I had

les advertido del peligro, avia cumplido con mi obligacion, y por su consuelo me quede alli, y apercebi para qualquier trabajo, pidiendo de dia y de noche a nuestro señor se hiziesse su santa voluntad. Sucedió pues como yo temia: porque uno de los infieles, que se halló a aquellos oficios, nos acuso al Tono Catofama Dono, el qual nos mandó prender, a su mayordomo el devoto Simon Sabiyoye, a mi, y a los demas Christianos, que con nosotros hallassen; y fuymos presos el martes Santo el dicho mayordomo, y yo, y un compañero mio Japon, llamado Luys. Y siendo llevados a la presencia del dicho Tono, procuró primero con caricias y blanduras persuadir a su mayordomo, y atraerlo a que dexasse la Fè, y renegasse. Y viendo que las promessas no podian con el, le hizo grandes amenazas: y no pudiendo tan poco con ellas atraerlo a su proposito, pronunció contra el sententia de muerte luego al punto; y mandó, que a el, y a mi, y a Luys mi compañero nos llevassen a la carcel: llevaron nos, y en ella consolè, y confesse al buen Simon Sabiyoye, y le dispuse para el martyrio. Y preguntándole, si tenia de que se acusar, me dixo: Padre desde el Domingo de ramos, que còfesse y comulgue, hasta la hora en que estoy, por la misericordia de Dios, no tengo de que me acusar, sino es, que por mi poca prudencia han prendido a V. R. con q̄ los Christianos quedaran guerdanos y desconsolados; que por mi no tengo escrupulo, pues soy tan inutil, y un gusanillo miserable: antes Dios nuestro Señor me haze infinitas mercedes, en quererse servir de mi, para lo que yo no merezco, que es morir por su Fè, y por su amor; solo me da cuidado, el pensar que la sententia que mi señor el Tono ha pronunciado contra mi, no ha de llegar a efecto y execucion, por no merecerlo yo, por mis grandes pecados. P. dime perdo, de que por su causa estava yo preso, por no me aver guardado bien. Yo le consolè, y dixè: oxala hermano de mi alma, muriessemos los dos juntos en un lugar, y una hora: y quando tu uvieras tenido culpa en mi prision, y yo muriera por la predicacion del Evangelio, te lo agradeciera mucho. Tuvimos destes coloquios muchos, hasta veynte de Abril del dicho año, en que abraçandonos tiernamente, nos despedimos. Y dexandome en la carcel, lo llevaron a un lugar fuera de la ciudad, adonde lo degollaron por la confesion de la Fè, y su alma subio a gozar de los bienes eternos, dexandonos a todos edificados y admirados de su fortaleza, y gran fervor de espiritu. No fuymos presos juntos los tres, mas aviendo prendido al Santo Sabiyoye, embió al punto diez soldados, los quales nos llevaron presos a mi, y al dicho Luys mi compañero.

Traya

done my part, and to reassure them I remained, and day and night I did whatever task I was given by the will of our Lord. And what I feared came to pass; one of the infidels who had attended one of the ceremonies, betrayed us to the Tono Kato-sama Dono, who ordered the arrest of the devout majordomo Simon Sabioye, myself and the rest of the Christians who were with us. I, the majordomo and my Japanese companion called Luis were arrested on Holy Tuesday. When we were taken before the Tono, he tried to sway his majordomo from the faith with kind words and blandishments. After his promises failed, he used grave threats; and as this failed to produce the results he wanted, he withheld the death sentence and had instead thrown into prison, where I consoled the two and heard the confession of Simon Sabioye and prepared him for martyrdom. Asking him if he had any sins to confess, he told me: Father, from Palm Sunday, when I confessed and took communion, up to this moment, by God's grace, I have nothing to confess, except for my imprudence which has resulted in your arrest, leaving the Christians downcast and dispirited; as for me, I have no misgivings, since I am a useless, miserable worm; but before the Lord our God grants me eternal rewards, I want to be of service to Him, so that I may be worthy, by dying for the faith and for His love; the only thing I fear is that the sentence my master has pronounced against me may not be implemented, I am undeserving, because of my great sins. He asked my pardon for being the cause of my imprisonment, for not having looked after me with more care. I reassured him and said: may it be, my brother in spirit, that we will die together in the same place and at the same time; and if you are in any way at fault, and I die for preaching the gospel, then I am very grateful to you. We had many such conversations, until the 20th of April of that year, when we embraced and bade farewell to one another. And leaving me behind in the cell, he was taken to a place outside the city and executed for professing the faith, and his soul went up to enjoy eternal blessings, leaving everyone in admiration and encouraged by his great spiritual fervor and strength. Apart from the blessed Sabioye, three of us were left in prison, myself, my companion Luis and another Japanese layman called Tomas, who was my dogique

Traya tambien conmigo a otro Japon de ordinario, llamado Tomas, que era mi doxico, o coadjutor, y predicador de los Japones, el qual no se hallò conmigo al tiempo que me prendieron: porque lo avia enviado a baptizar a una muger principal: que las tales en estos Reynos nunca salen de casa para cosa alguna. Quando bolvio, y hallò que yo estava preso, se entristecio mucho, y querellò de su poca suerte y desdicha, por no aver sido el tambien preso por amor de Dios. Y así fue luego al puto a buscarme a la carcel, y quiso hazerse el mismo preso; pero las guardas no lo quisieron dexar entrar en la carcel, diziendo q̄ ellos no llevaban orden de prender a mas de los que estavan con el Padre: que se fuesse, y con esso se libraria de la muerte. El dixo a las guardas: yo tégo de estar con mi Padre y Maestro, vivir y morir cõ el, sea lo que fuere; que mas muerte me fera el vivir sin el, que morir y padecer trabajos con el en la carcel por amor de Dios. Con su perseverancia y fervor pudo tanto, que vencio a las guardas, el que se avia vencido a si mismo, y se entrò en la carcel, y todos tres quedamos presos, y muy consolados, dando gracias a Dios nuestro Señor. Vna de las guardas era Cristiano, por cuyo medio escondi el Ara, Caliz, Corporales, y Missal solamente: y tambien me truxo el habito, capilla, y cuerda, que avia dado a guardar a un Cristiano. Puselo debaxo del vestido de Japon; para mostrar que era Religioso, y llevarle en publico, si a caso nos martyrizassen.

Luego que me prèdieron, supieron como yo avia estado mucho tiempo en aquel hospital, e Iglesia de los leprosos (que ya no avia otra por derribar en Japõ) por lo qual la mãdaron derribar, y quemar, y prender al buen leproso cabeça del hospital, Geronymo: y a los cinquenta leprosos pobres, que con el estavan en el hospital: porque me recibieron alli, y hospedaron, consintiendo se administrassen alli los santos Sacramentos. Hizose todo así; y fuerõ todos presos, y el hospital quemado; pero solo hizieron caso del noble Geronymo, a quien procuraron apartar de la Fè, tentando su constancia y fortaleza con caricias y promessas, y despues con grandes amenazas: pero nuestro Señor q̄ le tenia escogido para santo Martyr, le dio la fortaleza necessaria, para perseverar en la confession del verdadero Dios. Quando estavamos el, y yo en su hospital, y travamos de Dios, y de la gloria del martyrio, me dezia muy affligido: Padre no serè yo digno, ni tendre tanta ventura de merecer esse bien. Preguntandole yo, porque? dezia: demas de ser yo peccador, la lepra me à de privar deste bien y gloria, porque los gentiles

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and preacher to the Japanese, but was not with me when ten soldiers came to arrest, because I had sent him to baptize a prominent woman, as women in these realms never leave the house for anything. Learning of my arrest upon his return, he was downcast and was bemoaned his misery and ill luck in not being arrested for the love of God. And so, he came to look for me in prison, wanting to become a prisoner himself; but the guards would not allow him inside the cell because they were ordered to arrest only those found with the father; they told him to go away and escape from death. The guards told him: I have to be with my father and master, to live and die with him, whatever may be his fate; I want nothing I want more than to live and die with him, and to suffer with him in prison for the love of God. His perseverance and ardor were able to get the guards to put him with us, and the three of us were imprisoned together, and he was consoled and gave thanks to the Lord our God. As one of the guards was a Christian, I was able to sneak in the altar stone, the chalice, the host and the missal; he also smuggled in my habit, hood and rope which I had entrusted to a Christian for safekeeping. I wore these under my Japanese clothing; to show I was a religious, I planned to reveal these in public if we were to become martyrs.

After my arrest, they learned that I had stayed for a long time at the church and hospice for the lepers (as it was the only one left standing in Japan), and so these were ordered torn down and razed, and Jerome, the good head of the hospice, was arrested, along with the 50 poor lepers who were staying there, for welcoming and sheltering me, and allowing the holy sacraments to be celebrated there. And so it happened; everyone was imprisoned and the hospital burned down; but they focused their attention on the noble Jerome, whom they tried to pry from his faith, trying to weaken his strength and resolve with soft words and promises, and later with grave threats; but the Lord, having chosen him for martyrdom, gave him the strength he needed to persevere in professing the one true God. When we were staying at his hospice, we used to talk of God and the glory of martyrdom, and he once told me: Father I am not worthy, and I am not fortunate enough to deserve this blessing. Asked why he said this, he replied: apart from being a sinner, leprosy has deprived me of this blessing and glory, because the

les son alquerosos, y no an de querer enluziar sus catanas y armas en mi cuerpo leproso. Yo lo consolè diziendo, que si Dios le tenia para Martyr suyo, no seria causa su lepra, ni otra cosa alguna, para estorbarlo. Y que quando no fuesse Martyr por la catana, baltaria serlo de desseo, viviendo en gracia y amistad de Dios: y assi quedò muy consolado, y contento. Sentenciaron por esta causa a degollar al leproso Geronymo: pero los ministros de Satanas que le sentenciaron, usaron de una invencion diabolica, para evitar la reverencia que como a santo Martyr le tendrian los Cristianos, y para que con su exemplo no se animassen otros al martyrio: y fue dezir en su sentencia, que le condenavan a muerte, porque en su hospital avia recogido y hospedado a un hombre que venia a abrasar, y poner fuego a la Corte. En esta imposicion y falsa sentencia, dixeron mas de lo que entendieron; porque los ministros del Evangelio en Japon, que otro hazen sino abrasar las mieses de Satanas, y con el fuego de la divina palabra encender los coraçones en la ley de Cristo S. N. Executòse la sentencia contra el santo Martyr Geronymo, y fue degollado por el mes de Junio de mil y seiscientos y quinze.

Aviendo pues estado presos yo y mis fieles compañeros Luys, y Tomias, desde Martes santo, hasta el Jueves santo, en este dia fuimos sacados de la carcel, y presentados a dos juezes. El primero a quien nos presentaron, y es menos principal, se llamava Fioxiro: el qual nos remitió a otro mas principal, que se llamava Cambioye. Por las calles, y caminos ivamos dando gracias a Dios, porque tuvo por bien que le imitassemos en el mismo dia, y en el mismo modo que su divina Magestad fue llevado de uno a otro juez. Yo animava a mis dos compañeros, diziendoles la gran misericordia que Dios nos avia hecho: y que por trabajos momentaneos, nos daria premios eternos. Yvan tan consolados, que a mi me ponía animo el ver su fortaleza y alegría. Salían a los caminos muchos Cristianos, en las calles, y nos reverenciavan, como si ya fueramos Martyres, y alabavan al Señor por esta misericordia, y se ofrecian al martyrio, diziendo que ellos eran tambien Cristianos, y seguian la doctrina de los Padres de España, que los llevassen tambien presos. Los Gentiles no se davan por entendidos (aunque les dava pena) porq̄ estavan ya cañados de ser guardas de Cristianos presos, y no querian prenderlos, por no tener a quien guardar. Llegando a la presencia de Cambioye, me dixo: como has tenido atrevimiento de quebrantar el bando del Emperador, que te desterro cò los de-
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gentiles feel revulsion, and do not want to soil their katanas and weapons on my leprous body. I reassured him by saying that if God wanted him to become a martyr, not his leprosy or anything else in this world could prevent it. And if he did not become a martyr by the katana, it was enough to want it, and to live in the grace and harmony of God; thus, he was consoled and reassured. The leprous Jerome was sentenced to death, but the agents of Satan who pronounced the sentence adopted a diabolical way to keep him from being revered as a blessed martyr by the Christians, and used his example to discourage them from seeking martyrdom; they said in the sentence that he had harbored and sheltered in his hospice a man who came to set fire to and burn the court. But they said in this sentence more than they understood, because the evangelical preachers in Japan will have nothing to do with the honeyed words of Satan and with the fire of the holy word light up hearts in the will of Christ. The sentence was carried out against the martyr Jerome, and he was executed in the month of June 1615.

Luis, Tomas and I were kept in prison from Holy Tuesday until we were presented before two judges on Maundy Thursday. The first magistrate to see us, called Fiohiro, passed us on to a more senior judge, called Kambioye. We gave thanks to God as we passed through the streets, for we had the chance to emulate Christ in being passed from one judge to another. I lifted up the spirits of my two companions by telling them of the grace we had received from God; that for a momentary work we would reap eternal rewards. They took much comfort from this that I was heartened to see their strength and joy. Many Christians came out to the streets and looked at us with awe, as if we were already martyrs, and praised the Lord for this grace, and were offering themselves up for martyrdom, saying they should also be taken into captivity as they were Christians as well and followed the doctrine of the fathers of Spain. The gentiles (despite their pity for them) ignored them because they were tired of guarding Christian prisoners, and did not want to arrest them to have no one to guard. Upon arriving before Kambioye, he told me: you dared to violate the prohibition of the Emperor, who banished you with the rest of the priests of the crucified and

mas Sacerdotes del Crucificado, y te mandò, no predicasses su doctrina? Como te has buuelto hasta la Corte del mismo Emperador, y en ella quebrantado sus mandatos? Yo le respòdi: Yo, ò Cambioye, vine desde España a Iapon, que està cinco mil leguas, solo por agradar al verdadero Dios, que es hazedor tuyo, y de todo lo criado, y para enseñaros como agradareys al mismo Señor, que mucho os ama, y dessea daros su cielo, cuyo camino yo enseño. No me truxo aca otro interresse: porque ni estimo vida, oro, ni plata, ni cosa de este mundo, sino solo el agradar y servir a mi Dios y señor: porque el solo deve ser amado, y adorado: y no los idolos, a quien adoran los Iapones, como son Amida, y Iacà: los quales, con los que los siguen, y adoran, padeceran eternamente en el infierno; y así no temo los tormentos que me pueden dar, ni el morir, antes en esto tengo mi consuelo, porque yrè mas presto a vivir y reynar al cielo con Dios. Preguntòme el juez: Pues adonde aviades de yr desde esta Corte? Yo respondi: a Voxu, Reyno de Ydate Mazamune. Y preguntò a Luys, y Tomas mis compañeros: Porque partes y lugares ha andado este Padre? Respondio e Tomas: Desde Nangasaku hasta aqui: y passamos por los Reynos de Firando, Meaco, y Mino. Nombràdole muy en particular todas las ciudades y villas. Preguntò: Y en que casas aveys passado? Respòdi: en los mesones de los Gentiles. Pues ninguno (replìcò) ha conocido a este Padre? No, porq̃ (como V. m. vec) ha andado en habito de Iapon, y habla la lengua muy bien. Y en esta ciudad y Corte (dixo Cambioye) ay muchos Christianos? Respondio Tomas: no tienen numero los que ay. Y quien son? (preguntò Cambioye) Dixo Tomas: no los conozco, porq̃ como el Emperador los persigue, andan encubiertos. Dixo el juez: dexad vosotros de ser Christianos, y con esto rescatareys vuestras vidas. Respòdieron Luys, y Tomas: serà esto cosa imposible, porq̃ los dos tenemos bien conocido, que en sola la Fè, y guarda de la ley de Christo verdadero Dios y hombre, ay salvacion, y vida eterna. Y así, señor Cambioye, bien puedes hazer en nosotros lo que quisieres, que sufriremos de buena gana tormentos y muerte, pero no dexaremos la fè de Iesu Christo, Dios y Señor nuestro, a quien de todo coraçõ seguimos y adoramos: y así lo que hizieres de este Padre, puedes hazer de nosotros: porque con el desseamos vivir, y morir: y siendonos posible, no nos hemos de apartar de el. Pues porque le teneys rão amor? Dixo Tomas: porque sin interresse alguno humano enseña la salvacion. Dixo Cambioye: Entraremos en consulta los del Yoriay (que es el Consejo del Emperador) y lo que alli se dermmate, esto

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commanded you not to preach his doctrine? How did you come as far as the court of the emperor, and there defy his will? I responded: I, oh Kambioye, came to Japan from Spain, which is 5,000 leagues away, just to please the true God, your maker, and the creator of everything, and to teach you how to thank the same God, who loves you so much and wants to give you His heaven, the path to which is what I teach. I did not come here for any other reason; because I do not value life, gold, silver or any other worldly thing, but only to thank and serve my Lord and God; because only He should be loved and adored, and not the idols which the Japanese adore, like Amida and Iyaka, whose followers will suffer in hell for eternity; thus, I do not fear any torture you may inflict on me, nor death, in the face of which I am at peace, because I will much sooner live and reign in heaven with God. The judge asked me: Where then did you plan to go from this court? I replied: to Tohoku, domain of Date Masamune. He asked my companions Luis and Tomas: In what parts and places has this priest travelled? Tomas answered: From Nagasaki to here; and we passed through the lands of Firando, Miyako and Mino. He gave the names of each town and village. He was asked: And in which houses did you stay? He replied: In the midst of the gentiles. No one (he was asked) recognized this priest? None, because he travelled in Japanese clothes and spoke the language quite well. And in this city and court (asked Kambioye), there are many Christians? Tomas answered: their numbers cannot be counted. And who are they (asked Kambioye)? Tomas said: I do not know them; since the emperor persecutes them, they are in hiding. The judge said: give up your Christianity and your lives will be spared. Luis and Tomas replied: that is impossible, because we both well know that salvation and eternal life lie in the faith and preservation of the will of Christ the son of man and one true God. And so, Lord Kambioye, you may do with us what you may; we would prefer torture and death than abandon our faith in our Lord and God, Jesus Christ, whom we adore and follow with all our hearts; what you inflict on this priest you may also visit upon us, because we wish to live and die with him, and if possible, we do not wish to be separated from him. And why do you love him so? Tomas replied: because he teaches the salvation without selfish interests. Kambioye said: The Emperor's council will enter into consultations and there we will

se hará de vosotros. Fuele de allí el juez, y entrará en consulta los siete del Consejo del Emperador, adonde se determinó que nos llevasen presos a la jaula, en que metian a los que cometian crimen lesa maiestatis, y que solo nos diessen a comer taitonomexi, que es como por onças. Proveydo esto, salieron los corchetes y verdugos, y arremetieron a nosotros inhumanamente, y nos desbalijaron, y miraron bien si trayamos armas, o otras cosas que nos quitar. Y viendo el habito, que yo traía debaxo del vestido Japó, se escandalizaron, y me quitaron el breviario, y dos o tres libros, y una bolsa de lumbré que llevaba. Yo me hincé de rodillas, y rezé el Te Deú laudamus, solo, porque mis dos ayudantes en el ministerio, y amados compañeros, no pudieron ayudarme, porque los estuviéron maniatando. Yo les dixé: ruegoos que tambien a mi me lleveys atado. Ellos respondieron: no es costumbre en Japon llevar atados a los Sacerdotes, o Bonzos. Yendo así por las calles, creí, y tuve por cierto, nos llevavan ya a martyrizarse: por lo qual levanté la voz, y dixé a infinita turba de gente, que nos salian a ver: Señores advertid, que no hemos hurtado la hacienda de nayde, ni hemos cometido otro delito alguno; llevan nos desta suerte, porque somos Christianos, y predicamos la doctrina de un solo Dios, que crió el cielo y la tierra, que enseñó Iesu Christo Dios y hombre verdadero, y redimio a todos los hombres con su sangre santissima. Y advertid, que en sola esta ley ay salvacion, y que fino os hazeys Christianos, es imposible yr al cielo, antes sereys por Dios echados al infierno, adonde en compañía de los demonios sereys castigados eternamente por vuestra incredulidad: y en testimonio desto, damos nuestras vidas de muy buena gana. Estava toda aquella gente como fuera de sí admirada, oyendo las cosas que dezia, por verme con el habito Serafico, que llevé publicaménte, dexando el de Japon, por pensar yva a morir entonces. Y van mis amados compañeros delante atados, con semblantes alegres callando, y yo les servia de pregoneros de su fé, y firmeza: porque la ventaja que me llevavan de *merced*, yendo atados, recobrase yo con la humildad del oficio de pregonero. Desta fuerte llegamos a la carcel, que he llamado jaula, cuyas propiedades, y lo que allí padecemos, passo a contar

al capitulo siguiente.

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decide what to do with you. After discussing the matter, the seven-member council decided to send us to a prison for those who commit the crime *lesae maiestatis* (crime against the established powers), where we were to be fed *taitonomechi*, which is by ounces. Out came the shackles and jailers, who gave us the rough treatment, and searched us to see if we had any concealed weapons and anything they could appropriate. They were shocked to find the habit I wore underneath my Japanese clothing; they took away my missal, two or three books and a fire-bag I carried. I knelt down and prayed the *Te Deum laudamus*, alone, because my two beloved companions and helpers in the ministry, were being manacled. I said: I wish also to be shackled. But the reply was: It is not the custom in Japan to manacle priests or monks. When we were taken through the streets, I was certain we were on the way to our execution; because of this, I raised my voice to the huge crowd of onlookers and said: gentlemen be warned, we have not stolen the property of anyone, nor have we committed any other crime; we come to this fate because we are Christians and preach the word of the one true God, who created heaven and earth, and sent His son Jesus Christ, true God and son of man, to redeem mankind with His holy blood. And be warned, salvation lies solely in this word, and it is impossible to go to heaven if you do not become Christians, and you shall be banished by God to hell, where in the company of the devils you will suffer eternal punishment for your heresy; and in testimony to this, we give up our lives most willingly. The crowd was filled with awe, hearing me say this and seeing me dressed in a habit, as I had decided to divest myself of my Japanese clothes to meet my death. Walking ahead of me were my two companions, tied up, with warm, happy faces, while I acted as herald of their strength and faith; this compensated for the advantage I had of not being tied up. In this luck we came to our prison, where the conditions and what we experienced I shall relate in the next chapter.

C A P. VI. De las propiedades, rigor, y successos de la carcel de Vendo, y prision larga y penosa mia, y de mis compañeros en ella.

Determiné hazer un capitulo de sola esta carcel, o jaula, como de cosa rarissima: y juntamente de los successos de ella, que entiendo no será el capitulo de menos gusto, y edificacion de esta relacion. Llevaron nos presos a un lugar en que avia quatro carceles juntas, o una de quatro aposentos, divisos unos de otros; y junto de ellos avia una jaula de maderos esquinados, o vigas, juntas unas con otras tanto, que no entrava luz en la jaula, sino era por qual, o qual juntura: porque en toda ella no avia mas abertura, que un agujero que se dexó de intento, para por el darnos la comida, por donde tá solamente cabia una escudilla muy pequeña. Tenia tan poca luz de otro, que apenas nos veíamos de dia unos a otros. Era esta jaula de doze varas de largo, y cinco de ancho, y muy baxa. Y para que nadie pudiese llegar a hablar con los presos, estava dentro de otra gráde. Tenia de ordinario, demas del alcayde, veynte y quatro guardas, que nos guardavan de dia y de noche, dando voces, para que se echasse de ver como no dormian. Antes de nos meter en esta jaula interior, nos deludaron otra vez, y atentaron bien, para ver si avia que nos quitar. Viendo que a mis compañeros les quitaron los rosarios que trayan al cuello, tomé el mio, y por mas seguridad le apreté en el puño (porque de proposito le traya tan pequeño, para poderlo esconder en tales ocasiones.) Violo una guarda, llamado Ficonxo, y atendiome el puño con ambas manos, quiso facarme el rosario, pero no pudo; y yo dixé: aunque me corteys la mano, no os le he de entregar. A esto cargará todas las guardas sobre mi, y me querian atar, para poderme lo quitar. Entró el Bungio, o alcayde de la carcel en esto, y dixo: no le quiteys el rosario, pues tá poco se les quita a los que no son Christianos, quando los prenden. Con esto me dexaron mi rosario, y nos metieron en aquella jaula por la puerta, que era tan pequeña, que para poder entrar, nos repuxavan de la parte de afuera las guardas, que adentro no quieren entrar, por el mucho hedor que ay de ordinario en ella. En entrando, me llevaron por la patente los paños menores. Avia quando entramos en esta jaula, ciento y cinquenta y tres presos, que apenas cabiamos en ella asentados. Acercaronse todos a mi: y admirados de verme, me preguntavan la causa de mi prision. Yo se la referi toda, y concluí

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Chapter VI. The conditions, regimen and events in prison in Edo, and our long and painful imprisonment there.

I decided to dedicate a chapter to this prison, or cage, for its uniqueness, as part of this account. We were taken as prisoners to a structure which had four adjoining chambers, or one with four separate rooms, and next to these was a cage made of closely fitted wooden beams, and the only light that entered the cage came from small cracks; it only had a small opening that allowed food to be passed to us. It was so dark inside that we could only see each other during daytime. This cage measured 10 meters long and 4 meters wide, and had a very low ceiling. And to keep people outside from talking with the prisoners, it was placed inside a bigger cage. Apart from the warden, it was usually guarded day and night by 24 men who raised their voices so we would know they were not asleep. Before being put inside this cage, we were again stripped to see if there was anything they could take from us. Seeing that the rosaries were taken from the necks of my companions, I took off mine and held it in a fist (as I chose to carry a small one to be able to hide it on such occasions). Seeing this, a guard called Fikongoru grabbed my fist in both hands and tried but failed to pry the rosary away; I told him: I will not hand it over even if you cut off my hand. The guards then surrounded, thinking to tie me up so they could take away the rosary. It was then that the jail warden came in and told them: do not take the rosary, since it is not taken even from those who are not Christians when they are arrested. And so, they allowed me to keep the rosary, and we were ordered inside the cage, whose opening was so small that we had to be pushed in by the guards, who avoid going in because of the foul smell coming from inside. In entering, they grabbed me by my underpants. Once inside, we saw it was filled by 153 prisoners, who barely fitted inside sitting down. They surrounded me, and in admiration at my sight, they asked the reason for my imprisonment. I told them the whole story and ended by saying: God sent me here for your

clui diciendo: Dios me ha traydo aqui por vuestro remedio, para q ya que perdeys la vida en tan rigurosa carcel y tormentos, no perdays vuestras a mas; y me huelgo de aver venido aqui, para enseñaros el camino de la salvacion. Vereys, que es verdadera la doctrina que os predico, en que por ella, y en testimonio de su verdad darè mi vida, y vengo a la carcel con mucho gusto. Ellos se admirarò de oirme predicar, y vernos a los tres con quanta alegria estavamos en aquel lugar tan abominable. Del dicho numero referido de presos, solos los diez, o doze eran Christianos, quando me metietò en aquella carcel, los quales se consolaton mucho, quando me vieron, y se dispusieron para confesarse: però en termino diez y ocho meses que estuve en ella, quedaron casi todos hechos Christianos: por que en el dicho tiempo bautizè en aquella carcel a sesenta de los Gentiles, a los quales muy de espacio, y proposito fuy disponiendo con platias espirituales de càda dia, enseñandoles a todos lo que avian de creer, y obrar.

Estava alli preso un Samuray, o hidalgo, hombre bien nacido, llamado Nayqui Dono, Christiano, por aver sido culpado con otros, q avian hecho moneda falsa. Todos (aunque avia otros biè nacidos) le tenian respeto y obediencia, porq era valiente. Despues de Dios fue causa este hombre noble, de que yo no muriesse en la carcel: por que aunque era costumbre en ella dar el peor lugar a los mas nuevos en ella, me hizo dar el mejor, y mas capaz, y a mis compañeros puso junto a mi; y con ser mi lugar de los mas capaces de la jaula, tenia solamente tres quartas de largo, y quarta y media de ancho. Estava divisa esta jaula en dos divisiones, que las nazia una viga rezia, que estava atravesada, sin otra cosa. En cada division avia tres hileras de ranchos, en este modo: dos hileras asentados pies con pies, cara acata, que citavan a los dos lados de la una division, y la otra hilera quedava en medio. Esta era la peor: porque los de las dos hileras, o ordenes de los lados, quando se enfadava de estar asentados en cuclillas, y se cansavan, tendiã los pies sobre los otros: y a los enfermos y flacos ahogavan, porque asentados los delas hileras, o ordenes de afuera, juntavan plantas con plantas, y aun un quedavan bien estendidos los pies. Era tan grande la estrechura, q si alguno queria descansar, o dormir, avia de ser arrimandose a su vezino, con la misma pensión, que quando el otro quisiessè dormir, se avia de arrimar tambien a el. De ordinario se concertavan mal, riñendo sobre el tiempo y lugar, que median con una medida muy de ordinario, diciendo uno: hasta aqui es mi lugar; y el otro, no es

salvation, so that even if you lose your life under torture or such harsh imprisonment, you will not lose your souls, and I am happy to have come here to show you the path to salvation. You will see that it is the true word that I preach, because for it, and in testimony of its truth I offer my life, and I came to this prison willingly. They were filled with admiration to hear me preach and to see us three so joyful to be in such an abominable place. Among the prisoners, there were only 10 or 12 Christians when we came to that jail; they were much consoled to see me and expressed their desire to confess; but after 8 or 10 months, nearly all of them had become Christians, as I had baptized 60 of the gentiles, to whom I had patiently and purposefully given spiritual talks each day, teaching them what to believe and what to do.

One of the prisoners was a well-born samurai and Christian called Naichi Dono, who along with others had been found guilty of forging money. Everyone (although there were other well-born men) held him in respect and obedience for his bravery. Aside from God, this noble man saved me from dying in that jail, because new inmates were usually given the worst places, but he gave me the best, and more room, and my companions were placed beside me. My space, being the biggest, was *tres quartas* long and a *quarta y medio* wide. The cage was divided into two by a stout beam spanning its length. Each division had three rows of seated men, with the two outer rows facing each other. The inner row had the worst of it, because when those on the outer rows got tired of their folded position, they extended their feet on top of the others, and those who were weak and sick were suffocated, as legs crisscrossed on top of them to obtain some comfort for the owners. The space was so confined that if anyone wanted to rest or sleep, he would jostle his neighbor, in the same sense that he would be jostled by a neighbor who also wanted to sleep. They became ill-tempered in time and quarreled over space, which they usually delineated, saying: my space is from here to here, and any encroachment on

fino mio; y sobre esto, o si se arrimavan de demasiado, andavan a puñetes, y coces. Estavamos ya tullidos, de estar asétados y encogidos. El remedio y consuelo que yo tenia, era levatar los pies en el ayre, y estirar los nervos házia arriba. Y si alguno se ponía algun genero de ropa, o vestido, no se la consentian los demas, particularmente en los ocho meses del año, que ay mas calor: porque lo uno, ocupava mas lugar con el vestido, y lo otro fatigava a su vezino, porque hazia tanto calor, que parecia de fuego artificial: y así todos estavamos desnudos en carnes; y solo se permitía tener un paño corto en el cuerpo, bastante a cubrir las partes de la honestidad. A mi (por la reverencia del Sacerdocio) consentian cubrirme un sayo vaquero larguillo de l enço delgado: pero muchas vezes no lo podia sufrir, porq estavamos abrasandonos como en un horno: y me lo quitava por recibir algun alivio, quedándose en carnes, como los otros. En año y medio q aquí estuve, no me corté el cabello, ni hice la barba, ni corté las unás: porq solo en esto avia orden entre tanta confusión, que no consentian allí dentro cuchillo, tigras, palo, foga, ni cosa semejante, cóque pudiesen matarse a si, ni o a otros; ni menos dexavan entrar medicinas, porque pensavan venian conheionadas có veneno, pedidas por los mismos presos, para matarle, y acabar ya con muerte tan proliza.

Vno de los presos que halie en aquella carcel, era Laurécio, hijo de Suquá Chino, medico de. Emperador (q despues fue illustre martyr, como dize en su lugar) a este embio su padre, estando muy malo, una purga, y no la dexaron entrar, pensando que era para mi, y queria se lo pagassen primero (porque el dinero facilita dificultades.) Peor era de llevar el tiempo de invierno (aunque có la mucha calor no sentiamos el frio) porque en este tiempo crecia el numero de los gusanillos, y teniamos tantos, que era imposible acabarlos. Y como no avia luz con que los matar, crecian, y se multiplicavan en infinito. Era la hediondez insufrible, porque avia de ordinario muchos enfermos, que no podian menearse, los quales en sus mismos ranchos hazian todas las necesidades corporales, sin q uviesse quien los limpiasse, que era intolerable cosa. Y era fuerza que los vezinos, no solo padeciesse el hedor, pero se les pegassen los excrementos: por lo qual desesperados matavan al enfermo, por librarle de aquel trabajo, dandole quatro, o seys cabeçadas en la viga; y los que no se atrevian a matar al enfermo, se matavan a si mismos, teniéndolo por mejor el morir, que padecer así. Viendo pues algunos, que aunque se davan cabeçadas, no se podian matar, dezian muy enojados:

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one's space resulted in punching and kicking. They were already bowed and hobbled for sitting folded up for too long. The only comfort available to me was to raise my feet in the air and extend my legs upward. No one was allowed to wear any clothes, particularly the eight hottest months of the year, because someone dressed took up more space and gave more heat to his neighbor, and it was already so hot that it felt like fire itself; and so, everyone was bare naked except for a small cloth that allowed the private parts to be covered. In respect for priesthood, I was allowed to wear a longish tunic of thin linen, but I removed this on many occasions because of the heat, which was like being placed inside a furnace; and I stripped naked like the others to gain some comfort. In the year and a half I spent there, I did not cut my hair, trim my beard or pare my nails; a result of an order amid such confusion, as we were not allowed to have knives, scissors, sticks, ropes or any other thing that may be used to kill or commit suicide; neither was medicine allowed to be brought to us, believing this would contain poison for prisoners who preferred to commit suicide.

One of the prisoners I encountered in that jail was Lawrence, son of the Emperor's doctor Sukua Chino (whose martyrdom I will relate later). He was sent an emetic by his father, but it was not allowed in, as the guards thought it was for me and wanted a bribe in exchange (since money overcomes many difficulties). The worst time was winter (although we did not feel the cold because of the heat inside) because it was when the worms grew in numbers, and we already had enough, due to the impossibility of eliminating them. And because there was no light to see them by and kill them, these multiplied and grew in great numbers. It was an impossible situation, because there were normally many who were sick, and being unable to move, they performed their bodily functions where they lay, with no one to clean them up, and it was intolerable. Their neighbors not only had to bear the foul smell, but were also soiled with excrement; which was why some became so desperate that they killed the sick, to be spared the ordeal, by smashing the victim's head on the beam four to six times; and those who would not kill the sick, killed themselves instead, preferring death than

dos: por mas que hago por matarme, no puedo. Viendo yo tales inhumanidades, les enseñava y reprehendia: y amenazádolos, de que lo avia de dezir al alcaýde, dezian riyendose de mi: que senzillo es el padre, pues a estos no les hazemos buena obra, que los despenamos y libramos de un infierno como este? Y aunque yo les dezia, q̄ aquello era muy grave pecado, y que yvã sus almas de aquellos miserables que matavan, a otro peor infierno (no lo entendian, como eran inieles.) No piense alguno, que hablo con exageracion: porq̄ solo digo las cosas como las vi y experimentè: y aun quedo corto, porque no se explicar aquellas cosas como eran.

De ordinario avia en la carcel mas de treynta, que no tenian que comer, ni quien se lo diesse, por lo qual morian de hambre: porque aunque algunos les davan un bocado de arroz, era tan poco, que no baltava para sustentarse. Quasi a veynte nos davan a comer el *taytonomexi*, que es como por onças, de los quales casi todos morian a los quarenta, o cincuenta dias: y con morir tantos, nunca faltava en la carcel el dicho numero de ciento y cincuenta, o sesenta presos: porque quantos muertos sacavan, metian otros tantos vivos. La causa de no morir yo, fue, que demas de la comida referida, me socorrian con mucho cuydado los Christianos desde la ciudad con alguna comida, pagando a las guardas, porque la dexassen meter: aunque no era tanta, que no desseava de ordinario unos frejoles de la tierra por mucho regalo, para matar la hambre que tenia: porque no siempre me podian meter comida. La que comi casi siempre, fue en poco de arroz cozido con agua suzia, y de ordinario podrido, cō una escudilleja de xiro, o caldo insípido y amargo, que muchas vezes lo dexava, y con echar una poca de agua en el arroz me passava. Tenia por muy gran ventura, quando en este caldo topava alguna cabeça de sardina. Esta comida me la dava una de las guardas, a quien pagavan los Christianos: y assi aunque fuese mala, no me atrevia a quejarme, porque no me la quitasse, como lo hazia muchas vezes.

Un devoto Christiano, llamado Vicente, aviendo cohechado a las guardas, me dio de comer algunos dias; pero no durò mucho: porq̄ las mismas guardas, temiendo, se supiesse el cohecho, y les costasse la vida, cogieron a Vicente, y lo llevaron delante del Governador *Cambioye*, diziendo: a este Christiano lo traemos preso, porque traya de comer al Padre q̄ està en la carcel preso. Visto por el Governador, preguntò a Vicente: y tu porque trayas de comer al Padre? *sin* duda que tienes alguna plata tuya, o dinero? Respondió Vi-
cente:

suffer thus. I witnessed some who, failing to kill themselves by bashing their heads against, dejectedly exclaimed: try as I may, I cannot kill myself. Seeing such inhumanity, I rebuked and lectured them, and threatened to inform the warden, to which they laughed and said: how simple the priest is; since we do no good here, should we not despair and free ourselves of a hell like this? And even if I told them that it was a mortal sin to take a life and their souls would go to a worse hell, they failed to understand because they were infidels. No one should think that I exaggerate, as I only tell what I witnessed and experienced; and this is not all, because I cannot explain well how things were.

Ordinarily, there were more than thirty in that jail who had nothing to eat, nor did anyone share with them, and so they died of hunger; and even if some gave them a mouthful of rice, it was so little that it was not enough to sustain them. Nearly twenty were given the taitonomechi diet, or by ounces, which meant death for a man within 40 to 50 days; but even with the death of so many, our numbers were kept at 150 to 160, because prisoners kept coming in. I did not die only because, apart from the prison diet, I received some food from Christian residents of the city who bribed the guards; although it was not much, and food could not be smuggled in regularly, some ground beans were a treat and eased the hunger pangs. My regular diet consisted of a small amount of rice, usually moldy, cooked in dirty water, with some tasteless and bitter broth, which I left untouched countless times, and taking a small amount of water with the rice, I survived. It was always a great treat to find a fish head in my soup. Food was passed on to me by a guard who was bribed by the Christians; and although it was wrong, I kept my silence, so it would not be withheld, as had happened many times.

A devout Christian called Vicente, by bribing the guards, was able to feed me for several days; but this did not last for long, because the guards, afraid of being discovered and sentenced to death, arrested Vicente and took him before Governor Kambioye, saying: we apprehended this Christian for bringing food to the priest who is in jail. The governor asked Vicente: and why do you bring food to the priest? Surely, you have money of your own? Vicente

cente, yo no tengo plata, ni dinero del Padre; porque estos Padres de S. Francisco no tienen, ni quieren nada de esso. Yo soy carpintero, y de mi trabajo con ayuda de otros Christianos, como yo, le acudia con alguna comida, segun nuestro posible. Y que es la causa, q̄ te mueve a dar de comer a este Padre? La causa es (dixo Vicente) porque soy Christiano. Dixerone los circunstantes: no digas que eres Christiano; porque te libres de la muerte. Respódió otra vez Vicente; digo, que porque soy Christiano le dava de comer; porque le amo, y reverencio mucho, por ver que solo por Dios, y el amor de las almas sin otro interese está en aquella carcel padeciendo hambre y grandes trabajos. Y quienes (dixo Cambiöe) te ayudan con limosna para sustentar al Padre? Respondio Vicente: ei hermano mayor de los pobres, que se llama Hyeronimo: nonbrolo Vicente: porque fue así concierto entre los dos, que si el juez preguntasse, quien le ayudava, dixesse, que el. Ello pidio, deseoso de ser Martyr, como lo fue, y queda ya dicho. Dixo Cambiöe: pues este ama tanto al Padre ponelde con el en la Iaula. Así lo hizieron, y truxeron a mi compaña con mucho cósueto suyo. Era fervoroso, y devoto, y muchas vezes me dezia: Padre temo, que me saquen desta crrel: porque alla fuera con las ocasiones, que ay, hare a gü pecado mortal, y me condenarè. Dentro de poco tiempo cegó en aquella carcel el santo Martyr Vicète: porque padecio muchos trabajos, y penalidades. La sed que todos alli padecimos, fue grande, porque solamente nos davan de racion dos escudillejas de agua, una por la mañana y otra por la tarde. Y como el calor era tan grande a causa de no aver por donde entrasse el ayre, luego se sudava lo que se bevia, y estavamos tan secos que no teniamos mas que guellos, y pellejo: por lo qual morian los mas rabiando de sed. Avia sienpre treynta, o quarenta enfermos caydos, que no se podiã levantar, a cobrar su racion; cobravanla sus vezinos, y se la conian ellos mismos, y dezian al enfermo, que no comiesse; pues no se podia levantar, a hazer sus necessidades: que de esa fuerte no enluciaría a sus vezinos. Viendo yo esta crueldad, rogava, y encargava a los Christianos, fuesen sus enfermeros, y cobrasien la comida, y los curasien. Hazianlo; pero no siempre: porque todos estavamos tales, que ni aú a nosotros mismos nos podiamos valer, y los mismos enfermos (porque no los mataffen) no querian comer tomando el cósejo de los infieles, para no tener excrementos. Quando venian unos con otros, y davan voces: para hazerlos callar las guardas se subian encima de la Iaula, y hechavannos a todos orines con otras inmundicias, y nos dexavan que era lastima. Los infieles

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replied: I have no silver, nor money of the father; because these Franciscan priests have none, nor want it. I am a carpenter, and from my work, with the assistance of other Christians like myself, I brought him food, according to our means. And what is your reason for giving food to this priest? The reason (said Vicente) is that I am a Christian. He was given this condition: do not say you are a Christian and your life will be spared. To which Vicente replied: I say, because I am a Christian, I gave him food, because I have much love and respect for him, because I see that for God and his unconditional love for the souls, he is in that jail suffering from hunger and much pain. And who (asked Kambioye) helped you collect alms to sustain the priest. Vicente answered: the eldest brother of the poor, who is called Jerome. Vicente gave this name because the two had agreed that if asked by the judge who gave him help, Jerome's name was to be given, as he wanted to become a martyr (which took place, as we already know). Kambioye said: Since this one loves the priest so much, let us put him in jail as well. And so, it was done, and he was brought to me full of joy. He was fervent and devout, and on many occasions told me: Father, I fear being taken out of this jail, because outside there will be opportunities for me to commit a mortal sin, and I will condemn myself. Within a short time, the blessed martyr Vicente became blind in that jail because of hardship and suffering. The thirst we all felt there was great because we were only given a ration of two ladles of water, one scoop in the morning and another in the afternoon. And since it was very hot inside because no air came in, what we drank came out in sweat soon enough, and we were so dry that all we had left were skin and bones, which caused many to die crazed with thirst. There, always 30 to 40 sick men prone on the floor, who could not summon the strength to get up and get their rations, which was appropriated by their neighbors, leaving the sick with nothing to eat, as they could not rise, not even to perform their bodily functions, which in turn resulted in their neighbors getting soiled by their excrements. Witnessing this cruelty, I appealed to the Christians to look after their neighbors, get their food for them and care for them. This was done, but not always, because all of us were in such a state that we could not even care for ourselves, and the sick (to avoid being killed), heeding the advice of the infidels, themselves refused to be fed so as not to produce body wastes. Whenever a fight broke out, and their raised voices were heard outside, the guards would climb on top of the cage and pour in urine and such, telling us not to let it go to

les dezian muchas injurias a las guardas, con que enojados en penitencia nos quitava el agua por dos, o tres dias, y padeciamos mucho pagando todos lo que algunos hazian. Quando baptizava a alguno no se perdia gota de agua porque el baptizado ponía debajo de la barva en q coher el agua, y luego se la bevia para apagar su grã sed.

La cosa de mayor horror, y tormento que alli avia era, q los cuerpos muertos no se sacavan de alli sin licencia en escrito del Governador Cambioye; la qual era difícil de sacar, y se eniavan alli siete, y ocho dias hediondos, sin los sacar; y con el gran calor, y fuego que salía de los muchos vivos se corrompia el cuerpo muerto dentro de siete horas: y se ponía tan hinchado, y feo que dava horror el mirarlo: aunque ya con la costumbre, y poca luz de la carcel no dava tanta pena, como el hedor, y corrupcion, y el aver de estar atrinados, y aun recostados a los cuerpos muertos. Y al primero, o segundo dia salía dellos tanta materia, y sangrança, que enfuciava a los vezinos: y quando los sacavan de la carcel, corria de hilo la materia por encima de los otros: y era tanto el hedor, que davamos voces como si nos atormentaran: y todos con alguna cosa, o vestido aventavan a aquel hedor, y el viento inñcionado, sin saber por donde saliese. Y despues que los cuerpos muertos estavan fuera, assi haziamos alegrias, como si nos uvieran librado de la muerte. Era tan grande la corrupcion de aquel lugar, que todos quantos alli entramos, nos hizimos leprosos, lucios, y hediondos, todo el cuerpo hecho una llaga, y algunos comidos los dedos de los pies, y manos. A muchos se les hazian tan grandes hinchazones, que en rebentandocielas cõ alguna espina de pescado (porque no avia otra cosa dentro) les salía tanta materia, que se quedavan muertos. Quiera yo entonces, que todos los hombres del mundo vieran esto (no que lo padecieran, que fuera mucha crueldad) para que por estos trabajos y penas que ay sobre la tierra, conocieran y saltrearan los que ay en el infierno, y temieran ofender a Dios. Yo estava tan leproso y lucio a planta pedis, usque ad verticem, que no lo puedo explicar con palabras. Salíanme fuentes de materia de las yemas de los dedos de pies y manos, rodillas, y oydos: y como estavamos siempre aleñtados, tenía las aleñtaderas hechas una llaga desde las corvas a la cintura, y desde la rodilla al tovillo era otra. La coniezon desta lepra era un fuego arcinial: y assi de dia, y de noche me estava ralcãdo haziendome pedazos, sin me poder yr a la mano: tanto que apenas podia rezar un diez en el rotario, sin echar la mano para ralcarme; y me arrancava una coltras como la palma grandes, y quedado desolia-

waste. The infidels shouted many insults to the guards, which resulted in our being deprived of water for two or three days, and we all suffered for the actions of a few. When I baptized someone, not a single drop of water was wasted, because the new Christian placed a vessel under his chin to collect the drops, which he then drank to slake his great thirst.

The worst thing in that jail was the bodies of the dead which were not removed without the permission of Governor Kambioye, which was not easy to secure, thus the bodies stayed there for seven or eight days, and because of the great heat, these would start to decompose within seven hours and become bloated; it was a horrible thing to see, but not as much, because of the poor light, as the smell of rotting flesh, and the idea of sitting beside or lying on top of a dead body. By the second, these began to ooze fluid that came into contact with the neighbors, and when these were finally dragged outside, a trail of fluids was left on top of those in the way; and the smell was so bad that we cried out in torment; and everyone used anything available to fan the smell away, even though there were no holes through which the odor could go out. After the bodies were removed, we would break into a cheer as if we had escaped death ourselves. The place was so foul that all of us who came to that jail became leprous, grimy and stinking, with bodies filled with boils, and some had fingers eaten up by the disease. Many had boils so big that in piercing them with a fishbone (because there was nothing else available), so much liquid came out that it caused their death. I wish everyone in the world could see such things (not to make them suffer, which would be a cruelty) so that by the anguish and suffering that exist in this world, they may see and learn what awaits hell, and avoid offending God. My leprosy was so bad and *suero a planta pedis usque ad verticem*, that I cannot describe it with words. Liquid oozed from the tips of my fingers, knees and ears, and because I was always seated, I had a boil that stretched from the hamstring to the waist, and another which grew from the knee to the ankle. It felt like I was on fire, and day and night, I scratched myself to pieces, unable to stay my hand; having prayed five beads of the rosary, my hand would again stray to scratch an itch; and I was scratching away scabs as big as my hand; I was desolate, as it hurt

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defollado, me dolia mas, y clamava, y gemia muy doloridamente; hablando con Dios, dezia: bien sabeis Señor, que no soy de piedra ni bronçe, y que no soy robusto ni tēgo virtud alguna para sufrir estos dolores; sino q̄ como flaco, y miserable no puedo mas: Dadme, Señor, vuestra gracia, y favor, para que no destallezca, como la distes al santo Job. Que aunque flaco, y de pobre candal, conozco, es merced vuestra, que me hazeis; porque os doy infinitas gracias. A vos Señor, que soys mi Padre, me queixo, y pido favor, para llevar estos dolores: y os ofrezco mis afficiones, y mi vida, y todo quanto soy, valgo, y tengo, pues todo es vuestro. Yo me conformo con vuestra santa volūdad. Y aunque padeci estos travajuelos por amor de Dios y de mis proximos, no por esto pienso, que tengo obligado a Dios; antes estoy de mi poca virtud, y paciencia rezelofo; solo confio en la misericordia Divina, que por su bondad me ha de hazer salvo.

Avia en esta carcel seys hombres infieles principales, y valientes, que por muertes, y atrozes delitos estavan condenados a muerte, esto es, a carcel perpetua en esta jaula, dandoles a comer por onças. Estos como gente ya perdida, y desesperada, sujetavan, y gobernava a todos los presos con leyes tan duras, y cruces, que dava, y quitavan la vida, a quien querian; y para conseguir esto ganavan, y conquistavan las voluntades de los mas esforçados de la carcel, y se valian de ellos, con que erā temidos de todos. Acada uno destos de quien se ayudavan, sustentavan, mandando, a los que mas tenian diessen de comer a uno de sus aliados. Si trayā alguna cosa a la carcel a algun preso sus parientes, ellos la tomavā por fuerça, y repartian entre si, y sus amigos. Ponian leyes, y a los que las quebrantavā davan tales penitencias, que muchos moriā de ellas. Y si alguno no obedecia al punto, le davan tantas cozes, que le dexavan por muerto. Haziā a los demas, que se estrechassen, para estar ellos algo mas descansados, y les obedecian con puntualidad. Mandando uno de ellos, que se llamava Ipio, que maltratasen a un hombre sano, y fuerte, que avia poco, que entrō en la carcel, le obedecieron luego, dádole tantas calabaçadas en una viga, que lo mararon. Viendo aquellas miserias, me parecia veyā un retrato del infierno: porque alli avia aullidos, voces, confussion, odios, y ravis mortales, impiedad, dolores perpetuos, desesperacion, y blasfemias. Y dexo de contar otras muertes, y crueldades que vi, por ser cosa que no mueve a devocion, antes la quita. Debaxo desta Iaula estava el suelo manando agua: Y destas humedades me dio tan grande asma, q̄ me apretava el pecho, y no podia respirar. Y deste mal llegue a punto de muerte

dos,

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me a lot, and crying and moaning in great pain, and speaking to God, I said: You know well, Lord, that I am not made of rock or bronze, and I am not tough nor conditioned to endure this pain; weak and miserable, I can no longer bear it; Lord, grant me your favor and grace so that I may not falter, like what happened to Job. Although weak and in poor condition, I know it is mercy that you grant me; because I give you infinite praise. Lord, my Father, I ask and beseech that you take away this pain; and I offer you my sufferings, and my life, and all that I am, own and possess, because everything is yours. I bow to your sacred will. And as I endure these travails for love of God and my neighbors, I do not see it as a favor to God; in my lack of virtue and patience I have not failed in my trust; I trust in the divine mercy, which by your bounty will save me.

In this jail were six prominent and brave men who were sentenced to life imprisonment for murder and atrocious crimes, and given food by ounces. These lost and desperate men subjected the rest of the prisoners to harsh and cruel rules, sparing or taking lives as they pleased; and to attain this, they won over the toughest of the men and used them to enforce their will. They ordered those who had the most food to share it with these henchmen. If a prisoner received something from relatives, they took this and shared it among themselves. They laid down rules, and anyone who transgressed was dealt such harsh punishment that it usually resulted in death. Anyone who failed to immediately obey an order was beaten up and left for dead. They commanded more room to be more relaxed, and were immediately obeyed. One of them, called Ipio, ordered that a rough treatment be given to a newcomer, a healthy and strong man who owned almost nothing; they obeyed, and by smashing his head on a beam, killed him. Witnessing such misery, it seemed as if I was looking at a picture of hell; the prison was filled with howls, voices, confusion, hatred and mortal anger, profanity, perpetual pain, desperation and blasphemy. I shall refrain from telling of the other deaths and cruelties I witnessed, as these do not induce devotion. There was water flowing under the cage, and the humidity this created gave me severe asthma which constricted my lungs, and I could not breath. This ailment nearly caused my death twice or three times. With this account one can

dos, otras vezes. En estos trabajos puede cada uno cõsiderar lo que padecian, y les sucederia a los otros nuestros hermanos, que andavan por los otros Reynos predicando la Fè.

C A P. VII. De los exercicios santos que en la carcel teniamos yo y los demas Cristianos, y de como llegaron a la corte de Japon los Embaxadores Fr. Diego de santa Catharina, y sus compañeros.

Para escribir los officios y exercicios en que mis santos compañeros se exercitavan conmigo en aquella rigorosa carcel, era menester estar mas de espacio de lo que yo estoy; pero dirè algunas cosas, para la edificacion. Quando nos metieron en esta carcel a mis tres compañeros, Luys, Tomas, y Vicente, y a mi (q̃ estava de proposito hecha fuerte, para poner en ella a una gente malissima, que estava en la carcel, o jaula vieja) los ciento y cinquenta y tres presos que hallamos, eran gente nueva, sin malicias, ni enfermedad alguna: por lo qual por dos o tres meses estuvimos todos fuertes y sanos, y con quietud. En este tiempo bapticè los setenta Christianos que è dicho, y les predicava a todos, porque como gente sencilla, me oyan todos de buena gana, Christianos y Gentiles; y el buen Tomas, que era excelente predicador del catecismo, los catequizava muy bien. Y por la fama que tenia, le vinieron a oyr una noche el carcelero, y su muger infieles. Como yo tenia ya hechõs setenta Christianos, estava muy ufano y consolado, y tenia por cierto, que todos los que estava alli, y los que fuesen trayèdo presos, se avian de convertir y baptizar: por lo qual ordenè a mis tres compañeros sus exercicios en este modo: Todos los Christianos por la mañana al amanecer se venian junto a mi, y de rodillas en lugar de prima teniamos una hora de oracion cõ mucho silencio, de lo qual los Gentiles se admiravan. Acabada la oracion, y vamos mis compañeros e yo, a proveer las necesidades de los enfermos, y a esso se seguia el instruir a los ya Christianos, en las cosas de la Fè; y les hazia que de un papel fuerte y correolo que ay en Japon, hiziesen Rosarios de ñudos, como de cordeles, y rezavan en ellos. Y quando a alguno destos Christianos sacavan para juzticiar, le enviavamos bien dispuesto, y llevaba su Rosario de ñudos al cuello, y con admiracion de los Gentiles verdugos, y ministros acabavan sus vidas, invocando los nombres de Iesus y Maria. A hora de visperas teniamos media ora de oracion, y a la de completas una ora. A maytines teniamos otra ora de oracion, y algunos haziamos la disciplina, q̃

have an idea of the fate that befell our other brothers who travelled in other parts preaching the faith.

Chapter VII. The sacred rites I and the rest of the Christians held in jail and how the ambassador Fr. Diego de Santa Catalina and his companions arrived at the Japanese court.

To recount the rites and ceremonies that my blessed companions celebrated with me in that harsh prison, it was necessary to slow down and explain some things for better understanding. When I and my three companions, Luis, Tomas and Vicente, were sent to this prison (which was strongly built to accommodate the criminals who were transferred here) the 153 prisoners we encountered were new inmates, healthy and without any malice, which is why for two or three months we enjoyed strength, health and peace. In this time, I baptized 70 Christians and preached to all, because they simple people and everyone, Christians and gentiles, listened willingly. And the good Tomas, an excellent preacher of catechism, taught them well. Because of his growing reputation for this, the jailer and his infidel wife came one night to listen to him. Having baptized 70 Christians, I was proud and encouraged, sure that everyone inside and the new ones brought in will also be converted and baptized; to this end I instructed my companions to hold activities this way: all Christians waking up at dawn should join me in our space and kneel for an hour of silent prayer, which drew admiration from the gentiles. After praying, the four of us would see to the needs of the sick and then instruct the Christians on matters related to the faith; and teach them how to pray using a rosary made by putting knots on the strong and tough paper which existed in Japan. Whenever a prisoner was meted his death sentence, we sent him well prepared with a rosary of knots about his neck, and in facing death with the names of Jesus and Mary on his lips, drew the admiration of both judge and executioner. We spent half an hour in prayer at vespers and a full hour on complete prayers. We again prayed at matins, and some of us performed penitence, which could not be done by all. Some of our

no podiamos todos. Rogavamos a los vezinos Christianos, se estuviessen echados, para poder hazer algunos la disciplina. Teniamos demas de mis companeros, un enfermero Gentil y caritativo. Succediale a este ayudar a morir, o curar a dos enfermos, uno Christiano, y otro infiel; y bolviafe al Christiano, y deziale: di Iesus Maria; y luego inmediatamente se bolvia al infiel, y le dezia: llama, e invoca al idolo Amida. Dentro de breve tiempo se convircio este enfermero, y se hizo Christiano. Estava entoces aquella carcel nueva con grau quietud y paz, y llevavamos todos nuestrs trabajos cõ suavidad, y consuelo, no faltando a estos exercicios: pero el demonio invidioso de ellos, no dormia, antes solicitava que a los presos de la carcel vieja traxessen con nosotros a la nueva, para nos perturbar, y quitar nuestra quietud. Truxeronos alli treyntas presos, como treinta demonios. Venian todos leprosos, y abominables de pies a cabeza, y sus almas manchadas con infinitos pecados nefandos, y homicidios. Solo nos vino de consuelo con esta gente el bendito Laurencio hijo de Suquan Chino, medico del Emperador, de quien ya hemos dicho atras que estava preso por Predicador, o Doxico del santo Martyr Fray Luys Socelo, tres años avia. Este Doxico me conto las hazañas de aquella buena gente, diziendo: este dentro de la carcel à muerto a cinco, y este a tantos, este à hecho esto, este estotro. El modo, con que los matavan, como no tenian armas, era, que cogian al paciente dos de ellos las manos atras, y otro le torcia la cabeza tanto quanto era bastante, para ahogarle. Las guardas, con el far fuera, tenian miedo a aquellos perdidos.

Luego que estos hombres facinerosos entraron en la nueva carcel, se hizieron señores, y Governadores de ella, y como tales pusieron las leyes, que he dicho en el capitulo pasado, haziendolas cumplir fograves penas. Entre ellas fue, mandarnos, que no predicassemos, ni hizicisemos nuestrs antiguos exercicios. Cosa de grau del consuelo para nosotros. Acusonos esta quadrula al alcayde de la carcel, a mi de que los avia baptizado, y a los Christianos, porque avian recibido el santo Bautismo; y las guardas, que antes desimulavan con nosotros, se hizieron de su vando, y fueron con aquellos perfidos: porque no los acusassen, de que consentian a los Christianos, hazer aquellos exercicios. Al principio, y como yo tenia rãtos de mi parte Christianos, y Infieles, véciamoslos: pero viendo, no ser posible otra cosa dexamos los dichos exercicios, mandandoles, se confesassen cada mes, y rezassen afolas cada uno en su rancho, y lugar. Dixome el santo Laurencio, que vino con ellos, que esta mala canalla

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Christian neighbors had to be displaced by this activity. Apart from us, there was also a charitable gentile nurse. In looking after his patients, one, a Christian, and another, an infidel, he would go to the first and say: pray to Jesus and Mary, and then proceed to the other and say: call on the idol Amida. It was not long before this nurse converted to Christianity. That was the time when we enjoyed peace and quiet, when all our work was carried out smoothly and comfortably, and activities proceeded regularly; but the envious devil was not asleep and worked to have a new influx of prisoners to disturb our tranquility. Thirty prisoners, who were like thirty demons, were transferred to us. All were leprous and were abominable from head to foot, and their souls were stained with the blood of others and innumerable mortal sins. Our only consolation among these was the blessed Lawrence, son of the Emperor's doctor Sukuan Chino, who was arrested for preaching, as the dogique of the blessed martyr Fray Luis Sotelo three years before. This dogique told me of what these men had committed, saying: this one killed five men in jail, and the other so many men; this did this, and that did that. Since they were not armed, their method of killing was for one to pinion the arms of the victim at the back, while the other twisted the head to break the neck. Even the guards outside were afraid of these murderers.

Upon arrival, these convicts made themselves masters in our jail, laying down rules, which I have mentioned in the previous chapter, enforcing these through harsh punishments. One of their orders stopped us from preaching and conducting our earlier activities, which had been of great consolation to us. They informed the warden that I had baptized other prisoners, charged the Christians for their conversion and accused the guards of tolerating this and conniving with us; this was to head off any accusation that they consented to our activities. At first, because I had both Christians and gentiles on my side, we defied this order; but later, seeing the impossibility of keeping up our activities, we limited confessions to once a month and each one prayed by himself in his own space. The blessed Lawrence, who came with them, said this

canalla se hizieron leprosos en la jaula vieja: porque era ordinario estar en ella diez cuerpos muertos saciados, y arruinados, hasta q̄ los viniesen a sacar, que de peste que dio, se morian, demas de los que ellos mataban. Dentro de dos meses, que ellos entraron en nueva cárcel, quedamos todos leprosos, sin faltar ninguno: y estos fueron los que maltrataron a mi gente, y primeros moradores de aquella cárcel, y enseñaron a matarse unos a otros. Estos y otros muchos trabajos padecimos allí mis compañeros, y yo, a honra y gloria de Dios.

Despues de aver estado en esta jaula seys meses, llegò a estos Reynos un navio de la nueva España, en que vinieron por Embaxadores de Filipo Tercero nuestro Señor, Rey de España, al Emperador de Japon, el hermano fray Diego de Santa Catalina, y el hermano fray Bartholome de Burguillos, y en su compañía un hermano layco, llamado fray Iuan Matute. Luego como llegaron al puerto, sabiendo que yo estava preso, determinò de venirme a visitar el hermano fray Bartholome de Burguillos, y para ello se vistio de feugar, y vino en compañía de un Castellano; y a las guardas davan, porque les dexassen verme, algun interes: pero las guardas no se atrevieron a permitir me hablasse, y así se boiyo sin verme. Despues de esto, ya que tenia un año de cárcel, vinieron a ella Iuan Antonio Castellano, y Tomas Lopez Portugués devotos, y aviendolo pagado muy bien, dexaron las guardas que me viesse por aquel agujero redondo, por donde se metian las escudillas con comida y bebida. Y como ellos me vieron con barba tan crecida, y con un rostro tan flaco, seco y palido, que no tenia figura de hombre, tanto se enternecieron y lloraron, que por muy grande espacio no pudieron hablarme palabra. Despues de gran rato habiamos, y se fueron: pero ahiñaron, que el mal oior que salia por aquella ventanilla, les encalabriò: y aunque mudaron ropa, no lo podian desfechar de si en muchos dias.

Quando los Embaxadores llegaron a la Corte, fuerò en ella apofentados, y anduvieron con sus habitos descubiertos ellos, y el hermano fray Pedro Baptista, que para ser interprete de la Embaxada, con consejo de todos se quitò el vestido de Japon, y se puso el habito de nuestro Padre S. Francisco: y yo aunque preso, tuve siempre mi habito guardado. Estavamos entonces cinco Religiosos de nuestro Padre San Francisco en la Corte con el habito descubierò, y casi siempre hasta aora o ha estado nuestro habito en estas partes, y a pesar de los hereges, y del infierno, y hasta oy por la miseria

bad lot became leprous in their old prison, because there, it was normal for ten bodies, of natural death or murder victims, to be left rotting for days before being removed. Within two months of coming to this prison, everyone had become leprous, without exception; and these were the men who maltreated my people, the first men in that jail, and taught them to kill each other. These and many other anguishes my companions and I suffered there, in honor and glory of God.

After we had spent six months in this jail, a ship arrived in these domains from Nueva España transporting the ambassador of our King Felipe III, our brothers Fray Diego de Santa Catalina and Fray Bartholome de Burguillos, accompanied by the layman friar Juan Matute. When they reached port, knowing I was in prison, the brother Fray Bartholome de Burguillos decided to visit me; for this he dressed in secular clothing and came accompanied by a Spaniard; but as the guards paid them no interest and would not allow them to speak with me, they had to leave without seeing me. Six months later, I was visited by the devout Spanish Juan Antonio and Portuguese Tomas Lopez, who had to heavily bribe the guards just so they could speak with me through the small hole through which food and water was passed. And seeing me with such a long beard, my face thin, pale and dried up, they broke down and cried so much that for a long time they could not speak. Later we talked, and they left; they later affirmed that the smell exuded by that small hole clung to them for many days despite having changed their clothes.

When the ambassadors arrived at the court, they came composed and dressed in habits, and the brother Fray Pedro Bautista, acting as interpreter for the embassy, acquiesced to the suggestion of everyone that he divest himself of his Japanese clothing and wear the Franciscan habit in the open; until then, our habit has not been seen in these parts because of the heretics, by now, by the grace of God, many evangelical ministers travel across

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ricordia de Dios, no han faltado muchos ministros del Evangelio en Japon, que andan dissimulados en habito de Espanoles, Portuguezes, y Japones de todas las quatro Religiones sobredichas. La embaxada fue mal recibida: porque llegaron en el tiempo de la mas rigurosa persecucion, que hasta entonces avia avido. Y no dexo de ayudar a que la recibiese mal, el ver que eran los Embaxadores Religiosos, a quien el Emperador tanto aborrecia, por aver creydo lo que los hereges Olandeses le avian dicho de los Religiosos q̄ pasavan a Japon. Con todo esto por no parecer descortes, recibio el Emperador Goxolama la embaxada de su Magestad, mandando a su hijo Iongunama (que ya gobernava por el el Imperio) que no recibiese el otro presente que para el venia. Hizose asì, y mandò el Iongu a los Religiosos Embaxadores, que luego se embarcassen en su navio, y bolviessen a España todos. Y porque esto tuviese efecto, y no se quedassen en el Japon escondidos, llevaron con guardas a los quatro Religiosos, y los embarcarò en el navio, teniendo guardas continuamente, para que no les dexassen desembarcar.

C. A. P. VIII. De como me fizaron de la carcel, y bolví a la nueva España en compañía de los Religiosos Embaxadores.

Algunos criados del Emperador, viendo que bolvia a la nueva España aquel navio, quisierò gozar de la ocasion, de grangear, llevando a la nueva España sus mercaderias, por lo qual se embarcaron en el dicho navio. Vno de ellos era Mucay Xonguen, Japon noble, a cuyo cargo estava el cuydar de los navios del Emperador. Este juzgando, o temiendo, que su hacienda tendria mal despacho, y salida en la nueva España, por la mala respuesta de la Embaxada, por asegurarla, tratò con el Emperador, de que me soltasse, para q̄ hallandome yo obligado, le correspondiese, en cuydar del buen despacho de su hacienda en la nueva España, siendo intercessor cò el Virrey. Concedioselo el Emperador: y la razon con que le persuadiò, fue dezirle, que mejor era desterrarme a la nueva España, q̄ no tenerme en la carcel, adònde hazia muchos Christianos, y que si me martyrizava, seria peor, porque con esto se animarian los Christianos. Finalmente este por su codicia, y porque Dios lo quiso asì, me sacò de la jaula, y estava tal, que no me podia menear, y un criado suyo me llevó a cuevas a su casa, y me hizo grandes favores y regalos. Levòme una vez a una casa de recreo y entretenimiento, que
tenia

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Japan in the Spanish, Portuguese and Japanese habits of the four Orders. The embassy, having arrived at the height of the persecution, was received coldly. Neither did it help that the ambassadors were religious, for whom the Emperor harbored such hate, influenced by the lies he was told by the godless Dutch about the religious who came to Japan. But so as not to appear discourteous, the Emperor Goshosama received the ambassadors in his majesty; at the same time, he ordered his son Iongunsama (who ruled the empire for him) not to receive the mission coming to see him. It happened thus, and Iongusama sent the religious ambassadors back to their ship to sail back to Spain. And to make sure this happened, and to prevent them from staying in Japan in hiding, he had them escorted to the ship and placed them under constant to prevent them from disembarking.

Chapter VIII. How I was taken from jail and returned to Nueva España in the company of the religious ambassadors.

Some servants of the Emperor, seeing that the ship would return to Nueva España, wanted to avail of this opportunity to load merchandise aboard and bring these to the New World. One of them was Mukai Songuen, a Japanese nobleman who was in charge of caring for the Emperor's ships. He feared that because of the cold reception given to the ambassador, his enterprise would not prosper in Nueva España. And so, he asked the Emperor to set me free, so that I, finding myself in his debt, would return the favor by seeing to the wellbeing of his business in Nueva España and commend him to the viceroy. The Emperor agreed, convinced that it was better to send me to Nueva España than keep me in jail, where I was turning many into Christians, and it would be worse to turn me into a martyr, as this would only encourage the Christians. With his consent, and by the will of God, I was taken from prison, but I was in such state that I could not budge, and so a servant carried me to his house, where he showered me with gifts and favors. He took me to a leisure and recreation house at his place, and to remind me of my obligation and show me his love (not for

tenia en un lugar suyo; y para obligarme, y mostrarme el amor que me tenia (no por Dios, sino por su interese) hizo conmigo una cosa muy rara para en Japon, y fue, que mando a los soldados, y pajes, y otra gente de su servicio, se saliesen de casa, sin que quedasse alguno dentro que nos pudiese ver, y haziédome un grande banquete, me sentó a su mesa, y hizo venir a su muger, y q̄ todos tres comiesemos juntos, y nos sirvierō las mugeres suyas cócubinas a la mesa. Estando yo admirado de ver esto, por saber lo que es en Japon, me dixo este Capitan del Emperador: A qualquiera que mira a mi muger, le corto la cabeça al p̄to, mas porque se que los Religiosos no soys hombres del mundo, y vivis castamente, quiero que la mires, y me digas si son tan hermosas las Españolas. Yo no acostunbro a mirar a las mugeres al rostro: pero mandándome lo se ḡda vez, por no parecer descortesia, la miré, y dixé: por cierto hermoia es tu muger como las Espanolas. Estuvo la muger a la mesa, tan grave y honesta, como lo estuviera una muger de un Grande de España, sin levantar sus ojos, ni bolver a mirar a parte alguna. Despues de esto, y otros favores, me dixo: Bien sabes que estavas condenado a la mas cruel muerte que se da en Japon, y que te he librado, que solo yo te podia librar de ella. He lo hecho por el mucho amor que tengo al padre fray Luys Sotelo, al qual (aunque yo no soy Christiano) le di a un hijo mio, que me bautizasse, como tu bien sabes, el qual murio con el agua del bautifmo. La causa de no ser ya yo Christiano, es por esta persecucion, pero espero en el verdadero Dios, en cuya doctrina y vuetra creo, que avra mejor oportunidad en que sin riesgo me pueda yo bautizar: por aora no me atrevo, por no perder mi vida y estado. Mas pues te he librado de la muerte, te pido, que como hōbre agradecido me des palabra, de que en nueva España haras mis causas, y apoyaras mis cosas con el Virrey, y con el Prelado mayor de tu Orden, para que en todo mi hacienda tenga buen despacho. Yo le respondi: yo vine de España a predicar el Evangelio, y a encaminar las almas por el camino de la salvacion, y a dar (si fuesse necesario) en testimonio desta verdad, mi vida. Si uviera muerto en aquella carcel, ten por cierto (Mocayxanguē) que estuviera mas medrado, porque uviera mi alma salido de la prision y del tierro del cuerpo, y deite mundo, e ydo a gozar del Reyno de Dios, por su bondad y misericordia: mas pues ya me has librado de la carcel y muerte, conformome con la voluntad de Dios, que el sabe lo que me está mejor, pues que así lo ha ordenado. Por lo qual te doy las gracias, que a tu voluntad devo: y ten por cierto, que haré todo lo que pudiere

God, but for his own interests) he did something for me that was very rare in Japan. He ordered his soldiers, footmen and servants out of the house, so that no one could bear witness, then laid a banquet, sat me at the table and summoned his wife, and we partook of the food, served at the table by his concubines. I was surprised by this, as I was familiar with Japanese customs, and this captain of the emperor told me: I will cut off the head of anyone who looks at my wife, but because I know that you, religious, are not men of the flesh and live in chastity, I want you to look at her and tell me if she is as beautiful as the Spanish women. I was not accustomed to look at the face of women, but asked for the second time and to avoid being discourteous, I looked at her and said: surely your wife is as beautiful as Spanish women. His wife was at the table, modest and reserved, as if she was the wife of a grandee of Spain, with eyes looking down and not straying anywhere. After this, and other favors, he told me: You well know you were condemned to the cruelest death existing in Japan, and that I have freed you, that I am the only one who could have done this. I did it for the great love I had for Fray Luis Sotelo, to whom (even if I am not a Christian) I gave one of my sons to be baptized, and whom you well know died with the water of baptism. If I am not a Christian, it is because of this persecution, but I believe in the true God, in whose word, and yours, I believe; that I will find a better opportunity to be baptized without danger; right now I cannot dare, as I may lose my life and properties. And since I rescued you from death, I ask you, as a grateful man, to give me your word that in Nueva España, you will see to my cause and support me with the viceroy and the senior prelate of your Order, so that all my businesses will be successful. I replied: I came from Spain to preach the gospel, and guide souls to the path of salvation, and if necessary, give up my life in testimony of this truth. If I had died in that jail, rest assured, Mukai Songuen, that I would have been better off, because my soul would have parted from my body, and left that prison and this world, and gone to enjoy the kingdom of God, through his bounty and mercy; but you have saved me from jail and death, in accordance with will of God, who knows better, thus it has been ordained. For which I give you thanks, and am in your debt; and be certain that I will do

dere por servirte, y que tus deseos no seran defraudados. Lo que te pido y ruego es, no te olvides de tu alma, y de ayudar a la Christianidad, porque alcançaras por ello eterna vida y gloria. Es lo prometio así, con que dimos fin a estos negocios, y nos despedimos, y yo me fuy a la nao; y mis quatro hermanos Embaxadores, e interprete se consolaron mucho de verme fuera de aquella carcel, aunque tan enfermo y flaco. Sentia yo mucho dexar a aquellas almas en la persecucion, y manos de los lobos: queria que darme, y así lo propuse a mis hermanos, pareciendome cunpia con la palabra que di a Mucayxonguen, con encomendar el cumplimiento della a los Embaxadores, que era cierto lo harian mejor que yo. Representeles muchas causas de conveniencia: todas les parecieron bien, solo hallaron un grande inconveniente, y fue, que a mi me entregó al capitan y maestre del navio, y demas de esto me avian fiado el piloto y despensero, y que si viesien los Japones las guardas que yo no yva, avian de prender a todos estos, y aun succeder otros mayores trabajos, dando tambien ocasion al Mucayxonguen de enojo y muy gran pena. Visto esto, determinè de hazer mi viage, aunque tan enfermo, y cumplir el destierro por Dios. Fue un desconuelo muy grande de muchos Japones Christianos, que avian venido por mi, para bolverme a tierra, y esconderme: los quales derramaron muchas lagrimas, por ver me apartavan dellos, dizièdo otras palabras semejantes a las que dezian a San Martin sus discipulos a la hora de su muerte, porque sabian lo que yo los amava. Y finalmente, dia de San Hieronymo de mil y seyscientos y diez y seys nos embarcamos, y partimos de Japon. Antes de nos embarcar, vino a despedir de los Religiosos un gran numero de Japones Christianos, y era tã grande su sentimiento, lagrimas y solloços, viendonos embarcar, que enterneciera el coraçon mas duro del mundo, si los viera. Dezian: ò miserables, y malaventurados de nosotros! Es possible, que la malicia de nuestros grandes pecados aya llegado a merecer, que Dios nos quite los maestros de la verdad, y padres amados de nuestras almas, y que quedemos desamparados, y sin remedio? Dezian destas, y otras razones muchas, y muy lastimosas, y luego hablaban en particular conmigo. Aunque el llanto, dolor, y afflicion que yo tenia de verlos, no me dexava hablar, con todo esto me anime, y les dixè como pude: No os congoxeys, ni afflijays, hijos de mi alma, que aunque yo me voy agora, os llevo dentro de mi coraçon; yo os prometo de bolver en todo caso, siendo Dios servido, acompañado de otros muchos Religiosos, tales como conviene para vuestro bien; y pues

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everything I can to serve you and keep you from disappointment. What I entreat and ask is that you do not neglect your soul, and to support Christianity, because through this you can attain eternal life and glory. And with this promise we concluded with this business and we parted ways, and I went to the ship; and my four brother ambassadors and interpreter were so happy to see me out of prison, even though I was gaunt and sick. It saddened me to leave behind those souls to persecution and in the hands of the wolves; I wanted to remain, and said so to my brothers, asking the ambassadors to fulfill for me the word I gave Mukai Songuen, which they could do better than I could. I gave them many good reasons for staying, but there was one obstacle, the guards were poised to arrest the captain, shipmaster, navigator and steward should I refuse to sail with the ship; I also had much work to do and live up to my promise to Mukai Songuen. Seeing the logic of this, I decided to complete the voyage, even in my sick state. It was a great disappointment for the many Japanese Christians who came to see me come down and hide me; they shed many tears as I bade them farewell, speaking words similar to what St. Martin said to his followers, because they knew my love for them. Finally, on the day of St. Jerome in 1616, we set sail from Japan. Before we went on board, a large number of Japanese Christians came to see off the religious, and there was much emotion, tears and sobs that it would have softened the hardest heart in the world. They cried out: oh, how miserable, how unfortunate we are! Have we come to deserve this for our great sins, for God to take from us our teachers of the truth and beloved fathers of our souls, and to leave us forlorn and without hope! They said this, and many other words which were painful, and later they cried out to me. I was unable to speak through the pain, tears and emotion I felt to see this, but their cries gave me the spirit to tell them: Do not be sad, or grieve, children of my soul, even if I go now, I shall keep you within my heart; I promise you that, having served God, I will come back, in the company of many other religious, as many as needed for your benefit; and as you see I do not go, but am forced

y pues veys, que yo no me voy, sino que me embian desterrado, fiad de mi que bolverè como os prometo. Otras muchas razones les dixè, despidiendome dellos: y afirmo, fuera mas consolado al martyrio, por darles buen exemplo, que no a embarcarme. Con esto nos abraçamos, y despedimos aquel mismo dia, y à la noche tuvimos una cruel tormenta; y hasta llegar a tierra de la nueva España, en cinco meses tuvimos quarenta tormentas, y huracanes. Quebròse nos el arbol mayor, y mesana, y de dia y de noche sin cesar se dava a las bombas. Por encima de la nao, quatro meses continuos, passava de una parte a otra un rio de agua, tanto que nació en el conves mucha yerba. De un golpe de mar nos llevò el corredor con quatro hombres. Yvan solos diez marineros Españoles, los demas eran Japones, que no son hombres para la mar: murieron tres Españoles; y los otros yvan enfermos, y todos los Japones, que saltado el agua bebian de la de l mar, y se morian hinchados: y así no se mareavan las velas, y se hazian pedaços. De todos los Religiosos, solo estuvo bueno el hermano fray Pedro Baptista, por ser robusto, el qual nos servia a los demas con mucha caridad. Predicava, y bautizava a todos los Geniles, de fuerte que los que murieron, alcanzaron el santo bapustino: y los demas se hizieron todos Christianos, que eran un capitan, y dozientos Japones infieles. Yo ayudava (aunque enfermo) lo que podia.

Dexo de contar aqui otros muchos trabajos q̄ padecimos, y por la brevedad, solo digo, que en tierra de la nueva España, por persuasión y ruego de los Japones, antes de llegar al común puerto de Acapulco, dimos fondo en una ensenada del valle de Vanderas: porque los Japones (que solamente quedaron cincuenta vivos) dixerò, que sino yvan luego a tierra, avian de quemar el navio, q̄ mejor era morir de una vez. Esto fue vigilia de S. Mathias de mil y seyscientos y diez y siete. Nosotros nos quedamos en tierra todos, y el navio llevaron a Acapulco, en q̄ yvan el hermano fr. Pedro Baptista, el piloto cò siete marineros, y algunos pocos Japones. Los demas recibimos en tierra mucho regalo, y caridad en las estancias de los Españoles.

Despues de algun tiempo nos fuymos a Mexico, y visitè a don Diego Fernandez de Cordova, Marques de Guadalcaçar, y Virrey de nueva España, y le signifiquè la obligacion en que quedava con Mucayxonguen, General de los navios del Emperador de Japon. Pedile por merced la remission de la pena de la vida, que tenían los Españoles, por aver llevado aquel navio via recta desde Japon

to go; trust in my promise to return. I addressed them with more words, saying goodbye; and I affirm that I would have been happier to have become a martyr, and give a good example, than to sail away. And so, we embraced and bade farewell. On that same night, we encountered a storm. We came across 40 storms and hurricanes in the five months we spent at sea before reaching Nueva España. We saw our mainmast and mizzenmast broken, and we were tossed about day and night. For four months, the deck of the galleon was continuously soaked in so much water that grass began to sprout. A big wave that struck us carried away four men. We only had ten Spanish seamen; the rest were Japanese, who are not men of the sea. Three of the Spaniards died and the others fell sick, while the Japanese, because of great thirst, drank saltwater and died bloated, leaving no one to raise the sails, which were torn to pieces. Of the religious, the only one who stayed healthy was Fray Pedro Bautista, because of his sturdy constitution, who attended to the rest with much care. He preached to and converted all the gentiles, who in being baptized were luckier than those who had died; all in all, he baptized a captain and two hundred pagans. I helped in what I could in my sick state.

I will no longer tell of the many other trials we went through, and for brevity, will only say that in the land of Nueva España, before reaching the port of Acapulco, we docked at a cove in the valley of Vanderas, because the Japanese (only fifty of them were left alive) said they would rather burn the ship and die once and for all if they did not touch land soon. This was on the eve of St. Matthew's Day in 1617. The ship proceeded to Acapulco with Fray Pedro Bautista, the navigator, seven seamen and very few Japanese; the rest of us stayed on land. We received much care and gifts in the places of the Spaniards.

After some time, we went to Mexico City, and I paid a visit to Don Diego Fernandez de Cordova, Marquis of Guadalcazar and Viceroy of Nueva España, and told him of my obligation to Mukai Songuen, General of the Japanese Emperor's fleets. I asked for the remission of the death penalty for the Spaniards for taking the ship on the direct route from Japan to Nueva España, and for a favorable

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Japon a nueva España; y tambien el buen despacho, y salida de la hazienda que venia de Mucay Xonguen. El Vistey lo hizo en todo, como tan Christiano y Cavallero, conque yo quedé desempeñado de mi palabra: y mas de superrogacion, me libró su Excelencia mil pesos, conque se remediaron, y socorrieron por mucho tiempo los ministros de Japon. Ayudo tambien mucho nuestro Reverendissimo Padre Fray Diego de Otalora Comissario General de nuestra Orden en la nueva España, Dios nuestro Señor les pague tanto bié.

CAP. IX. Como bolvi de Mexico a Manila, y Japon, adonde hallé que avian martirizado a mis compañeros, que tuve en la prision.

EN la ciudad de Mexico estuve mas de un año, aguardado ocasion y licencia de los Preiados, con desseo de bolverme a Japón; pero con la tardança me fui resfriando en este desseo, y me dio una vehemente tentacion, y fue que me persuadi, que me convenia no bolver a Japon, sino dexando la conversion, darme a la oracion, y contemplacion de las cosas divinas, lo que me restava de la vida: y que para esto me avia Dios sacado de la carcel, para que siédo bueno para otro, lo fuesse para mi, y q̄ por mis pecados no mereci ser uno del numero de los santos Martyres (y a esto ultimo estoy tambien agora muy inclinado.) Affligiame mucho esta tentacion, y con licencia del Preiado me fuy un dia al Religiosissimo Convento de santa Maria de Churubusco de los Descalços de nuestra Religion, una legua de Mexico poco mas. En este cōvento estuve por dos meses en soledad sin ocupaci6n alguna, haziendo algunos devotos exercicios, y encomendava este negocio muy de veras a nuestro señor: para que se hiziesse su santa voluntad, y a la Virgen de la purissima C6ncepcion. Comunique a mi Confessor, y otros Religiosos de aprovada virtud, mi espiri. n. Y todos me dezian seria servicio de Dios, el quedarme en Mexico, a predicar, y confesar. Determ. neme a ello; pero cada dia se quietava menos mi espiritu. Supe, que el padre Lofa Sacerdote en Mexico era hombre santo, y muy aceto en aquella republica, tenido por de grande espiritu. Y saliendo un dia con el santo Martyr Fray Luys Socelo, le fuy a ver a su casa, y yendo suviendo por la escalera, nos salio al encuentro: y antes de saludarnos ni hablarnos palabra, dixo: Aora salgo de orar un poquito, y Dios me a declarado para Vs. Rs. un lugar de la escriptura. Y viniendose para mi, dixo, dandome palmadas en el hombro: para aqui para el

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treatment for Mukai Songuen's business. Being a Christian and a gentleman, the Viceroy granted all my requests, which freed me from my obligation, and taking advantage of his prerogative, his Excellency gave me a thousand pesos, which was able to fund and sustain the ministers of Japan for a long time. Great assistance also came from our reverend Fray Diego Oralora, Commissary General of our Order in Nueva España, God bless them both.

Chapter IX. How I returned from Mexico to Manila, and then Japan, where I learned that my companions in prison had become martyrs.

I stayed in Mexico City for more than a year, waiting for the right time to ask permission from the prelates, as I desired to return to Japan, but my desire was growing cold and I was tempted to abandon the work of conversion and dedicate myself to prayer and the contemplation of divine matters the rest of my life, and I was beginning to believe that God took me from prison so that another may go in my stead and that because of sins I was not worthy to join the ranks of the martyrs (and to this last I am now also well inclined). I was drawn very much by this temptation, and with the prelate's permission I went one day to the Franciscan convent of Santa Maria de Churubusco, a little more than a league from the city. I stayed in seclusion at this convent for two months with nothing to do, except for some acts of penitence, which I offered to our Lord, that he may give his will, and the Virgin of the Immaculate Conception. I recounted my experience to my confessor and the other religious of approved virtue. And everyone said it would serve God for me to stay in Mexico and preach and give confession. I listened to them, but my spirit grew restless by the day. I learned that Father Losa, priest of Mexico, was a holy man of Great Spirit and highly regarded there. One day I went to his house with the blessed martyr Fray Luis Sotelo, and as we were climbing the stairs, he came out to meet us, and before any greetings were given, he said: I stop praying for a while, and God has given me a passage from the scriptures for your reverences. He came to me, and giving me slaps on the back, he told me: for the father, he

padre me lo ha declarado, y es el lugar este: *Cum sederis ad mensam regis, pone gladium gutturi tuo.* Y sin dezirme la exposicion, ni yo preguntarsela, entendi en mi interior, que me dezia, que al acendrado, y perfeto amor, no era el gustoso, y deleytable de la oracion, sino la guarda perfeta de los Mandamientos de Dios, y el estar siempre aparejado para morir por su amor. De lo primero, dize por Sã Iuan: *Qui diligit me, mandata mea servabit;* y de lo segundo: *Maioresm charitatem nemo habet, ut animam suam ponat quis pro amicis suis.* Cõ todo esso yo le llamẽ, y le dixẽ, que encomendasse este negocio a Dios; y me respondió: En mi està Dios, y por mi habla, y le digo que vuelva a Japon, que esta es la voluntad de Dios, y assi no ay necesidad de mas encomendarfelo. Oyda esta respuesta de la boca de aquel santo varon, se quieto al punto mi espíritu y conciencia, y yo tratẽ luego de veras de mi buelta a Japon, y me vine a embarcar a Acapulco, en compania de el Santo Martyr fray Luys Sotelo, que venia de buelta de su embaxada, y por Comissario de todo el Japon, y yo por su sucessor por muerte, o ausencia: y aunque necesitado, vine de Mexico a Acapulco a pie. Esto digo para gloria de Dios, y exemplo de los que pasan a estas conversiones. Viniendo assi por aquellos monẽs de cerca de Acapulco, encontrẽ con un hombre que venia de Manila, por capitan y maestre de una delas naos, y preguntõme: adonde va padre? Yo respondi: voy a Japon. El replico: sabe V. R. lo que ay en Japon? Dixe yo: que ay en Japon? Respondio: En Japon los Religiosos andan en habito de seculares, que valiera mas que se estuvieran en España en sus conventos, y no anduvieran tan a sus anchas: y assi me parece, que yr V. R. es mas yr a perderse, que a ganar a otros. Y entonces, con zelo de Dios, le dixẽ: Si los Religiosos fueramos a Japon por interesse humano, y a mercadear, como V. m. y otros, no dudõ yo que nos perdiãramos a nosotros, y a otros, dando los malos exemplos, que los seculares dan: pero los Ecclesiasticos no es assi, porque van por la obediencia, y caridad de sus proximos, y a dar sus vidas por Dios, predicando el Evangelho. Y assi estos tales se ganan a si, dando sus vidas temporales por la eterna. Y V. m. no deve presumir, de que unos hombres, que andan estos caminos de calzõs, y con tantos trabajos y pobreza, por mar y tierra, que van tã lexos a perder sus almas, y las de otros, sino a imitar a los Sãtos Apostoles. Advierta V. m. que yo ha poco que vine de Japon, y se porq̃ no quieren los seglares, que los Religiosos passen allã. Todo lo se, y que es porque no tengan quien vea y reprehenda sus vidas perdidas, peores mucho que las de los mismos Gentiles. Cõ lo qual passo

declared, this is the passage: *Cum federir ad meniam regis, pone gladium gutturi tuo*. He neither explained, nor did I ask, but I knew inside me, what he was saying, that pure and perfect love was not the joy and happiness of prayer but total obedience to the commandments of God, and to always be prepared to die for his love. Of the first St. John said: *Qui diligit me, mandata mea servabit*; and of the second: *Maiorem caritatem nemo habet ut animam suam quis ponat pro amicis suis*. With all this, I called him and told him to commend this business to God, and he replied: God is in me and speaks through me, and I tell you to go back to Japan; such is the will of God, and as such there is no need to commend it to him. Hearing these from the mouth of this holy man, peace dawned on my spirit and conscience, and I later planned my return to Japan in earnest; and I took ship in Acapulco in the company of Fray Luis Sotelo, who was coming back from his embassy, as Commissary for all of Japan, while I was his successor in case of death or absence; and although weak, I came from Mexico to Acapulco on foot. I say this for the glory of God, and as an example to those who work for conversion. Coming from the mountains close to Acapulco, I met a man who came from Manila, a captain and master of one of the galleons, who asked me: Where do you go, Father? I replied: To Japan. He said: Do you know what is there in Japan? I answered: What is in Japan? He explained: In Japan, the religious walk about in secular habits. It would be better if they stayed in their convents in Spain and not walked so much at ease; and it seems to me that your reverence would lose more there than win over others. And so, with the zeal of God, I told him: If we, religious, went to Japan for worldly interests, and to trade, as you have seen others do, there is no doubt that we will lose ourselves and others, given the bad examples which the seculars show; but the ecclesiastics are not like that, because they go for obedience, and charity for their neighbors, and to give up their lives for God, preaching the gospel. And this is how they triumph, by giving up temporal life for eternal life. And you should not presume that anyone who takes this path barefooted, in poverty and with many burdens, travels so far by land and sea to lose his soul and those of others, and not in imitation of the holy Apostles. I warn you that I have recently come from Japan, and know the seculars do not want the religious to go there. I know everything, and it is because they have no one to look after them and reproach them for their lost lives, far worse than those of the gentiles themselves. With this, he continued on his

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fu camino, compungido: y le roguè, no desanimasse a los Religiosos que venian atras, porque tendria de Dios un gran castigo. Aviendo llegado a Acapulco, nos embarcamos para Filipinas a los primeros de Abril de mil y seyscientos y diez y ocho. Y llegamos a Manila a los primeros de Julio siguiente, adonde hallamos un navio, que dentro de tres dias se partia a Japon: y aunque muy enfermo yo, y muchas las dificultades que se ofrecian, me embarqué al punto para Japon muy consolado, por ver yva a cumplir la palabra que di a los Christianos de Yendo, Corte de Japon, y por ver yva a morir entre ellos, que los amo mas que a mis hermanos carnales, sin comparacion.

No puedo dexar de contar aqui lo que me sucedio en la enfermeria de Manila, de nuestro Convento de santa Maria de los Angeles; y fue, que por las dificultades que avia, y particularmente mi enfermedad de alma, y otros achaques, estava ya determinado por mi Prelado el Santo Martyr fr. Luys Sotelo, me quedasse hasta otro año en Manila. Yo me desconsolé, viendo la falta que avia en Japó, fuyme a un Oratorio, que ay en la enfermeria, que sale a la capilla mayor, junto al Santissimo Sacramento, y pedi a nuestro Señor, que si era su voluntad, quitasse todos aquellos estorvos, y me diese salud y fuerça, para yr luego a Japon, a consolar sus siervos, y hijos de mi alma, que engendre en el Señor. Oyome su divina Magestad, no por mi (que soy pecador) sino por el conuicio de aquellas ovejas, q andan descariadas, y desamparadas en Japon. Hallenme luego al punto de improvísio sin enfermedad, ni dolor poco ni mucho, y muy fuerte. Alabé a nuestro Señor, conoci ser su voluntad, que yo me embarcasse luego a Japon; fui al dicho mi Prelado, diæle como esta va ya bueno, admiróse, y se consoló mucho. Diome su bendicion, y licencia. Fuy a Manuel Gonçales piloto del navio, y como era buen Christiano, rompio con muchas dificultades, y me dixo, me llevaria. Embarqueme para Japon, y llevé conmigo, y a mi obediencia desta Provincia de San Gregorio de Filipinas (a cuyo cargo y gobierno està la provision de aquella conversiõ de Japon, por ser toda una provincia) dos Religiosos, conviene a saber, fray Antonio de San Buenaventura predicador, y fray Martin de Pineda lego. Yvan en nuestra compañía del Orden de nuestro Padre Santo Domingo fray Juan de Santo Domingo, y fray Angel Letret; y del Orden de nuestro Padre San Augustin fray Pedro de Zuñiga (q los tres ya son Santos Martyres, como dirè en su lugar.) Yvamos todos en habito de Españoles seculares. Yo vine bueno, aunque flaco, todo

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way, apologetic; and I asked him not to lose heart over the erring religious, as great punishment will be given them by God. Having arrived in Acapulco, we took ship for the Philippines at the start of April in 1618. We arrived in Manila in early July, where we found a ship that would leave for Japan within three days; and although I was very ill and suffered many maladies, I gladly embarked for Japan to fulfill my promise to the Christians of Edo, court of Japan, that I would die among them, whom I love more than my blood brothers, without compare.

I cannot avoid relating what happened to me at the clinic of the Santa Maria de los Angeles Convent in Manila where I went for the maladies I had, particularly my asthma, and other illnesses; my prelate, the blessed martyr Fray Luis Sotelo, had already decided that I should stay in Manila until the following year. I was unhappy, seeing that I was needed in Japan; I went to a prayer room in the clinic, which opened to the chapel, next to the blessed sacrament, and asked our Lord, if it was his will, to take away all these impediments and give me strength and health so that I may go to Japan and console his servants, children of my soul, to engender faith in the Lord. His Divine Majesty heard me, not for me (as I am a sinner) but for the comfort of those sheep that were left astray and abandoned in Japan. I found myself in such an improved state as to have neither ailment nor pain, and very strong. I praised our Lord, acknowledging his will that I should sail for Japan; I went to my prelate and told him that I was well; he was filled with admiration and gladness. He gave me his blessing and permission. I went to see the ship pilot Manuel Gonzales, and being a good Christian, said he would take me aboard, in spite of the many difficulties. I embarked for Japan, taking with me the preacher Fray Antonio de San Buenaventura and legate Fray Martin de Pineda of this Provincia de San Gregorio de Filipinas (which is in charge of the conversion of Japan). We were accompanied by the Dominicans Fray Juan de Santo Domingo and Fray Angel Ferrer, and the Augustinian Fray Pedro de Zuñiga (who became martyrs, as I will tell later). We were all dressed in Spanish secular habits. Still thin, I was nonetheless

el camino. Tuvimos una cruel tormenta, de fuerte que el navio estuvo trastornado de nua benda mucho tiempo, y la gente se avia confesado ya para morir. Llegamos a Nangasacki, puerto de Japon, dia de Santa Clara, del mismo año de mil y seyscientos y diez y ocho. Y falliendo a tierra, caí yo en ella al punto desmayado, y estuve casi muerto grande rato. Aviendo buuelto en mí, me llevaron a casa de un devoto Christiano, y estuve muy enfermo, sin ser de provecho en un año entero. Juzgué de esto, que Dios nuestro Señor me quiso dar la salud (que aliás no avia de tener) bastante para llegar a Japon: y que no me convenia tener mas salud de aquella, con que me consolava mucho, y mas por verme ya en tierra adonde se ven oy en dia aquellos tiempos dorados de la primitiva Iglesia, y se cogen los frutos a montones. Todos los Religiosos, y los Christianos Japones se consolaron mucho con mi buelta a Japon: y yo tanto, que todos los trabajos que avia pasado, los olvidé, con alegría de verme entre aquellas nuevas plantas, que han crecido tanto en tan breve tiempo; y si fuera necesario, bolviera otra vez a andar por los mismos caminos y trabajos, por verme en esta conversion.

Mucho me he olvidado de mis quatro amados compañeros, que dexé en la prision de la rigurosa jaula de Yendo, con gran dolor de mi alma, quando me desterraron a Mexico, conviene a saber, Luys, Thomas, Vicente, y Laurencio. Bien colegia yo, antes de llegar a Japon, el dicho fin que ellos avian de tener de ser Martyres, porque no esperaba yo menos de su mucha constancia y sanctidad. Lo qual yo no merecí alcanzar, por mi mucha soberbia y pecados, y así quedaron frustradas mis esperanças. Ellos eran Santos, y el tiempo que anduvieron y estuvieron conmigo, me ayudaron, y servieron con mucha caridad y reverencia, no mirando a mis faltas, sino que era Sacerdote: por lo qual el Señor les dio el premio de su grande humildad y trabajos, y los hizo Santos Martyres, escogidos suyos, que por ser tan buenos, me los quitó y apartó de mí, y juntó a sí con el vinculo de su eterna felicidad. A Dios sean dadas infinitas gracias: yo les tengo embidia, y a mí muy gran lastima, de ver quan poco me aproveché del buen exemplo que me dieron de humildad y paciencia en tantos trabajos. Sus vidas, y martyrios fueron en esta manera.

El Santo Martyr Luys, Japon.

Fue mi compañero en todas mis peregrinaciones, muy fiel, devoto y fervoroso, sin que en el viesse accion de mal exemplo. Sabia de memoria

well throughout the voyage. We encountered a storm that was so strong that the ship leaned at a sharp angle for a long time, and everyone prepared for death by confessing their sins. We arrived in Nagasaki, a Japanese port, on the day of Santa Clara in 1618. Disembarking from the ship, I fell to the ground in a swoon and appeared dead for several moments. Witnessing my return, a devout Christian took me to his home, and I was sick, although I suffered no illness for an entire year. I saw this as a sign that the Lord our God wanted me healthy enough to reach Japan but not beyond this, and I was content, particularly for being in the land where one can now see those golden days of the embryonic Church and can reap its abundant fruits. All the religious and Japanese Christians were happy to hear of my return to Japan, and with all my labors now in the past, I was glad to be among these new plants, which have grown so much in such a short time; I would tread the same path and bear the same sufferings to see this conversion.

I was reminded of my four beloved companions Luis, Tomas, Vicente and Lawrence, whom I left in that harsh jail in Edo, causing my soul great pain as I sailed for Mexico. I already knew, before reaching Japan, that they ended up as martyrs, because I expected no less from such devotion and holiness. I had lost hope to have a similar fate, as I was not worthy, because of my arrogance and sins. They were saints, and during the time they travelled and stayed with me, they helped and served with much charity and reverence, not looking at my faults, but seeing me as a priest; for which the Lord has given them the accolade for their great humility and labors, and turned them into blessed martyrs, chosen by him, for having such goodness, and separated from me, to be awarded everlasting joy. God gave them infinite rewards; I envy them and feel sorry for myself for failing to learn from the good example of humility and patience they showed in their works. These were their lives and martyrdom.

The blessed Japanese martyr Luis.

He was my companion in all my travels, very faithful, devoted and fervent, never showing an act that could be seen as a bad

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moria las Lecanias, muchos Psalmos, y oraciones, y otras cosas devotas, que enseñava de ordinario a los que se convertian, y les enseñava a hazer una confesion devota, y bien hecha, como el se confesava, y prepararse para la comunion. En estos, y otros semejantes exercicios se ocupava, y en las otras obras de caridad, corporales, con sus proximos. Estuvo conmigo (como ya he dicho) en aquella jaula, y passò tan larga prision, y tan trabajosa, como se ha visto. Despues de aver yo salido de la carcel, quedando el en ella, fue sentenciado a muerte por Cambioye. Y sabiendolo un Cavallero Gentil, y teniendo que provar unas catanas nuevas, o alfanges, para ver su fineza, embiò (como se usa entre estos señores de Japon) a pedir el ya sentenciado a muerte, y llevaronlo a su casa, y sabido por los Christianos, fueron a hallarse a su santo martyrio, y juntos los Cavalleros, que avian de provar sus catanas, las provaron en el cuerpo del santo Luys mi compañero, y el quedò aprobado por Dios, por ser muy bueno, y fiel. Cortaronle primero la cabeça, y despues en la prueba de las catanas, le hizieron todo su cuerpo muy menudos pedaços. Fue el dia de su santo martyrio, sabado quatro de Febrero de mil, y seys cientos y diez y siete años. Todas sus santas reliquias cogieron aquellos Christianos, y guardaron en lugar decente, reverenciandole como a verdadero Martyr del Señor.

El Santo Martyr Thomas Japon.

Fue (como he dicho) gran Predicador, o Doxico, y mi compañero muchos años; y ultimamente atraveçò conmigo los Reynos del Japon mas de trecentas leguas, predicando el Reyno de Dios, baptizando y catechizando, del qual he dicho en los capitulos passados. Quando me parti de Japon desterrado, lo dexè en la carcel dicha tan rigurosa, y en ella le dieron sentencia de muerte, por Predicador del Evangelio; Y siendo sentenciado de la misma manera que el santo Luys, fue entregado a un Cavallero Gentil, para que provase sus nuevas catanas; y el dia en que le martyrizaron, estubo en el lugar del martyrio, y prueba de catanas, predico libremente a todos los presente Gentiles el camino de la salvacion, con gran fervor, y espiritu, assegurando a los oyentes, que el moria con muy grã de gusto, y consuelo, y si tuviera mil vidas, las diera por el verdadero Dios, y por predicar su doctrina, animandolos a todos a que se hiziesen Christianos, y no tuviesen miedo de perder una vida tan corta, pues por sufrir un dolor tan breve, se alcançava eterno descanso.

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example. He knew by heart the litanies, many psalms and prayers, and other matters of the devout; he usually taught those who converted, instructing them how to make a good and devout confession, like himself, and prepared them for communion. He devoted his time in these and other activities, as well as in charitable and corporal works with his neighbors. He was with me in that jail and spent a long and painful time in prison. After I was taken from prison, he was sentenced to death by Kambioye. He was brought to the house of a gentile nobleman who, wanting to test his new katanas, had asked Kambioye (as is normal among the lords of Japan) for the convict. Hearing of this, the Christians came to witness this martyrdom, as the noblemen tested their katanas on the body of my blessed companion Luis, who had God's approval for his devotion and for serving him well. They first severed his head, and then tested the keenness of their katanas by chopping his body into small pieces. His blessed martyrdom took place on the fourth Saturday of February in the year 1617. The Christians gathered his remains and buried them in a decent spot, paying reverence to a true martyr of God.

The blessed Japanese martyr Tomas.

He was a great preacher, or dogique, who was my companion for many years; he travelled more than 300 leagues with me in the realms of Japan, preached the kingdom of God, baptized and catechized, as I have mentioned in the earlier chapters. When I sailed from Japan, he was left in that harsh prison and was sentenced to death for preaching the gospel. He met the same death as the blessed Luis, handed over to a nobleman to test his new katana, but before his execution, he freely preached the way to salvation to all who were present, including the gentiles, and with great fervor and spirit, assured his listeners that he went to his death willingly and with great joy; and if he had a thousand lives, he would dedicate these to preaching the gospel and give them all up for the true God, entreating everyone to become Christians and telling them not to fear death, to brave a swift end in exchange for eternal rest. Once

Acabado su sermón, le mandaron tenderse de lado; el obedeció, y le dieron un golpe con una catana, con que le partieron por la cintura, y quedó hecho dos troços; y el entregó su alma al que la crió, y redimió, siendo la última palabra que habló, el nombre santísimo de Iesus, invocándolo devotísimamente. Su santo cuerpo con la prueba de catanas fue hecho menudos pedaços, y los Christianos que se hallaron presentes, lo recogieron con las reliquias del santo Luys, reverenciándolos hasta oy por santos Martyres de Dios. Fue su santo martyrio a ocho de Março de mil y seys ciētos y diez y siete.

El Santo Martyr Vicente Japon.

Que quedó también preso (como he dicho) quando a mí me sacaron de la cárcel, y desterraron. Fue preso, porque estando yo en la cárcel me sustentava, y llevaba de comer de sus limosnas, y de otros devotos Christianos, y despues me ayudò muy bien en la cárcel, y sirvió con mucho amor, y caridad, y padeciò muchos trabajos. Págoſelos nuestro buē Dios, porque despues de mi destierro fue sentenciado a muerte por Cábioye Governador de Yendo, y entregado a los verdugos, y ministros de Justicia, los quales lo degollarò, por la confesion de la Fè, a los veynete del dicho mes, y año.

El Santo Martyr Laurencio.

Fue hijo de Suquan Chino, medico del Emperador de Iapò, y de una Iapona su muger, natural desta Corte; criaronle sus padres en infidelidad, y collumbres de los Gentiles. Estando un dia en la Corte, predicando el santo Martyr fray Luys Sotelo los sermones del catecismo a los catecumenos, entrò el, siendo moço soltero, por curiosidad a oyr aquella doctrina, solo por verla predicar en lengua Iapona a un extranjero. Moviòle Dios, y tocòle en el coraçò, y aquel que antes vino a oyr por curiosidad, venia despues cada dia por enterarse mas en aquellas cosas, que oia, que le pareciã buenas, y verdaderas, y muy puestas en razon. Estando ya biē instruydo en ellas, pidió el santo baptismo, con gran devocion, al dicho nuestro hermano fray Luys Sotelo; el qual viendo su gran devocion, y fervoroso deseo, se lo diò, despues de averle muy de espacio instruido en la Fè. Crecia cada dia la devocion del bendito Laurencio. Supo su padre Suquan, como se avia hecho Christiano, sintiòlo mucho, por temer que por ello avia de perder la gracia del Emperador,

finished, he was ordered to stand to one side, and obeying, was struck with a katana which cut his body in half at the waist, and his soul was redeemed and came up to his maker, with the holy name of Jesus the last words coming from his lips, uttered with devotion. His blessed body was chopped into small pieces to test their katanas, and the Christians who were present gathered his remains and laid them beside those of the blessed Luis, revering them as holy martyrs of God. He became a martyr on the 8th of March, 1617.

The blessed Japanese martyr Vicente.

He also remained in prison when I was taken from jail and expelled. He was imprisoned for sustaining me while I was in jail, by bringing food bought from alms and those given by other devout Christians. He was later of great help to me in jail, serving with much love and charity, and endured many sufferings. He received his reward from God after my expulsion, when he was sentenced to death by Kambioye, Governor of Edo, for professing the faith, and handed over to the executioners and ministers of justice for beheading on the 20th of the same month of that year.

The blessed martyr Lawrence.

He was the son of Sukuan Chino, doctor of the Japanese Emperor, and a woman of high birth; he was raised by his parents as an infidel and taught the customs of the gentiles. One day at court, when the blessed martyr Fray Luis Sotelo was giving a sermon to the catechumens, he was filled with curiosity and went in to listen, just to hear a foreigner preach in the Japanese language. He was touched in the heart and moved by God, and he who came to listen because of curiosity, came every day to learn more of matters he heard, which seemed good and true, and based on reason. Influenced by these, he asked to be baptized, with great devotion; seeing his fervent desire and devotion, our brother Fray Luis Sotelo gave him instructions in the faith and baptized him. The devotion of the blessed Lawrence grew by the day. His father was annoyed to hear of his conversion to Christianity, as this could lose him the

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si lo supiese, por lo qual le caso al punto con una donzella infiel, hija de padres Gentiles, tan dorada de hermosura, como de discrecion, y nobleza, para que esta muger fuesse causa de hazerle olvidar de Dios. Obedeció como buen hijo, fiado en el favor Divino. Casose, y siempre tratò de guiar la voluntad de su muger, a que se hiziesse Christiana, mas ella le persuadia a que no lo fuesse. Pudo mas la verdad, y venció a la falsedad, y truxo a su muger a su padre, y maestro fray Luys Sotelo, para que la baptizasse, cosa de sumo consuelo para el. Baptizose, y casolos segú el orden de nuestra santa Madre Iglesia, y tuvieron fruto de bendicion de su matrimonio. Sabido por su padre Suquan, recibió mucho mayor pena de que su nuera se huviesse tambien hecho Christiana. Amava mucho a su hijo Laurencio, porque era dorado de muchos dones de naturaleza. El padre, ni le quiso acusar, ni menos dar a entender que era sabidor de ello, y así dióles a los dos, hijo, y nuera, cantidad de hacienda para vivir, y echólos de su casa, para poder dezir al Emperador, que no sabia nada, como no vivian con el. Hazian los dos casados una vida muy exemplar. Un dia vinieron a su Confessor, y Maestro fray Luys Sotelo, y le truxeron unas barretas de oro, y plata de alguna cantidad, y dixeron los dos: Padre, ya tenemos determinado de servir a Dios de veras, y de todo punto. Hemos para esto, conforme al Evangelio, vendido nuestra hazendilla, de que ha resultado esse oro, y plata. Mi muger (dixo Laurencio) quiere yrse a vivir con las beatas recogidas, y yo quiero hazerme hospitalero de los leprosos, y curarlos allí toda mi vida: y el tiempo que me quedare, lo gastaré (si V.R. gusta) en predicar, y catechizar a los que se convierten. Esse oro, y plata, es nuestra voluntad, que con superintendencia del padre se gaste, y con su disposicion, en los hospitales, y obras pias. Su buen maestro, como prudente, los reprehendió, y dixo, que era grande liviandad aquella, y que mañana, o esorro dia se arrepentirian, y no tendrían que comer; y otras cosas semejantes les dixo, có que provò su espíritu por mucho tiempo, hasta que (viendo ser obra de Dios por su constancia) aceptò su renunciacion, y ayudò a poner en execucion todos sus deseos. Hizieron voto de continencia, ella se entrò en las beatas recogidas Franciscanas (que aun no ha auido allí Monjas) el se recogió a un hospital cerca del Convento, adonde vivieron muchos años los dos, apattados en servicio de Dios, con gran exemplo. El buen Laurencio era fervorosissimo. Todo el dia, y lo mas de la noche gastava en curar a los pobres leprosos, y en catechizar, y predicar (a que

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Emperor's favor if he learned of it. His father decided to marry him to an infidel daughter of gentiles, endowed with beauty, discretion and nobility, to help him forget about God. He obeyed, like a good son should, trusting in the divine grace. Once married, he tried to encourage his wife to become a Christian, while she attempted to steer him from his religion. Truth won, and he brought his wife before his father and master Fray Luis Sotelo to be baptized, and they were married in accordance with our holy mother the Church, and their marriage enjoyed the fruits of this blessing. His father Sukuan was appalled to hear that his daughter-in-law had also become a Christian. He loved his son Lawrence very much, because he was endowed with many natural gifts. Not wanting to betray the two, nor ready to acknowledge that he was aware of their conversion and suffer the consequences, he decided to give them land of their own and sent them from his house, so that he could tell the Emperor he knew nothing because they no longer lived with him. The couple lived an exemplary life. One day, they came to their confessor and master Fray Luis Sotelo, bring gold and silver, and told him: Father, we have decided to serve the true God in every way. For this, in accordance with the gospel, we sold our small farm, which brought this gold and silver. My wife (said Lawrence) wants to live with the pious nuns, while I want to run a hospice for lepers and care for them all my life; and the time remaining to me, I shall (if it pleases your reverence) dedicate to instructing and preaching to converts. We want you to take these gold and silver and spend them, at your discretion, on hospices and charitable works. His good master, being prudent, admonished them for their foolishness, saying they would be sorry for their action soon enough when they find themselves penniless and without food to eat. But their determination proved him wrong, and seeing their resolve as the will of God, he accepted their renunciation and helped them achieve their aspirations. They took a vow of chastity; she entered a Franciscan convent (which no nuns as yet) and he went to a hospice near this convent; there they lived separately for many years, as good examples in the service of God. The good Lawrence was very fervent. He spent all his time, day and night, looking after the poor lepers, teaching, preaching (for which he had great talent)

Se que tenia grande inclinacion, y gracia, y en mucha oraci6n, y meditaci6n, cotidianas disciplinas y ayunos, y traya de ordinario un cilicio muy fuerte. Admiravase su padre y c6nsellor fray Luys Socelo, considerando en su hijo y discipulo tales virtudes y gracias.

El a~no de mil y seyscientos y treze, quando se levant6 la persecucion general, fue preso por ser Christiano, c6n los veynete y seys Martyres de Yendo en aquel hospital de Asacusa. Tienese por cierto, que su padre le acuso a Cambioye, no para que le matassen, sino para agradar al Emperador con esto, y mostrarse zeloso, y para fole meterle miedo: porque bien sabia el medico Suquan su padre, que c6n el favor que el tenia, no avia de peligrar su hijo. Llevaronle preso a la jaula de Yendo, c6n los dichos veynete y seys Martyres, el a~no de mil y seyscientos y treze, adonde padecio en quatro a~nos de prisi6n, todos aquellos trabajos que hemos referido, y se estubo exercitando alli en su hospital de leprosos, y predicacion, haziendo muchos Christianos con gran fervor y devocion. Y aunque su padre lo amava tanto, no dexo por algun tiempo de olvidarse del: por lo qual dieron contra nuestro Laurencio sentencia capital, con la que dieron contra los veynete y seys. No se execut6 contra Laurencio, por que sabiendo o su padre, la hizo suspender, y libr6 por entonces a su hijo: y despues dos vezes alcan~o perdon del Emperador, para q saliese de la carcel libre, con que no predicase mas. Y llevandole el padre este perdon, le respondi6, que el no queria salir de aquella carcel con tal condicion; que el era Christiano, alumbrado con la divina Fe: y que por esto, si el saliese, avia de ser para predicar a todos el Evangelio, y al Emperador el primero, si le pudiera ver; que se bolviese, y le dexasse ya de tentar: porque el estava muy consolado en la carcel, adonde juntamente mereciendo en padecer algunos trabajos por amor de Dios, baptizava y predicava a muchos; q por mas libre se tenia en la carcel, padeciendo por Christo, y predicando a sus proximos, que fuera, y no predicando. En la jaula, sirvi6do a sus amados leprosos, se le peg6 la lepra, y lleg6 a t6n estremo, q solo gueslos y pellejo le quedaron en su cuerpo, siendo antes muy robusto; y muri6 en la carcel, confundido de tantos trabajos, un lunes diez de Deziembre de mil y seyscientos y diez y siete.

Los Santos Martyres Francisco, y Leon.

Dos pobres leprosos del hospital de Asacusa de Yendo fueron presos pocos dias despues que yo, porque en sus casas se adereçava la

and also prayed, meditated, performed penitence daily and fasted, and was normally dressed in rough sackcloth. He was admired by his father and confessor Fray Luis Sotelo, who saw him as a son and follower of many virtues and talents.

In the year 1613, when the persecution against Christians broke out, he was arrested at the hospice, along with 26 martyrs from Edo. He believed his father had betrayed him to the Emperor, not to seek his son's death but to scare him, and to show his loyalty and enhance his standing at the court; his father was confident that with the regard in which he was held, his son was in no danger. He was taken to Edo with the 26 martyrs in 1613 where he was imprisoned for four years, during which time he cared for lepers and preached, and with great devotion and fervor converted many into Christians. His father, who loved him so much, never forsook him. When he was sentenced to death, along with the 26 martyrs, his father secured a stay of his execution; his father was twice able to get him released from jail by the Emperor, on the condition that he stopped preaching. Brought the pardon, he told his father he did not want to leave prison under such condition; that he was a Christian, illuminated with the divine faith; and because of this he would, as soon as he got out of jail, preach the gospel to everyone, including the Emperor himself, if he could come before his presence; and to go and cease this temptation, as he was happy in jail, where he justly deserved to suffer for the love of God, baptizing and preaching to many; and would prefer to be in jail and suffer for Christ and preach to his neighbors, than be outside and not preach. In jail, he took care of his beloved lepers, and soon became a leper himself, and his body, once so healthy, was reduced to skin and bones. He died in jail, consumed by his labors, on Monday, the 10th of December in 1617.

The blessed martyrs Francisco and Leon

Two poor lepers of the Asakusa hospice in Edo were arrested a few days after I was captured, because from their homes originated

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la comida que me traya el santo Vicente a la carcel: y por esta causa, y porque no quisieron dexar la Fè, despues de promessas, y amenazas, aviendo passados dos años de prision en otra rigurosa carcel, murieron. Y fue tanta la crueldad que con ellos usaron, que aun a la hora de la muerte no les quitaron los grillos: por lo qual fueron verdaderos Martyres, y passaron desta vida a la eterna.

C A P. X. Del martyrio del Santo fray Pedro de la Assumpcion, de nuestra Religion, en compañía del Santo Padre Iuan Baptista de la Compañia de I E S U S.

AVnque el hermano fray Iuan de Santa Marta (que ya es Martyr del Señor) fue preso (como dirè en su lugar) dos meses despues que a mi me prendieron, antes que prendiesse a otro alguno: pero el primer Religioso, que en Japon siguió a aquellos insignes seys Protomartyres, y que Dios honró y premiò con la corona del martyrio en esta persecucion, fue el illustre Martyr fray Pedro de la Assumpcion, predicador desta conversion, hijo desta Provincia de San Gregorio, que recibió el habito en la de San Pablo de los Descalços de Castilla la vieja, antes que se dividiesse de la de S. Joseph, y fue martyrizado en cõpañia del bendito Martyr Padre Iuan Baptista de la Compañia de Iesus. Quatro, o cinco años avia, que andava la persecucion muy rigurosa contra los Christianos, y no avia martyrizado a Religioso alguno entre ellos: porq̃ estavan los infieles muy assegurados de que en Japon no avia ya quien cuydasse de aquellas ovejas del Señor: porque solos dos que se avian descubierro, nos prendieron luego al punto, conviene a saber, al Santo fray Iuan de Santa Marta, y a mi: pero despues los Bonzos, o sacerdotes de los idolos, dieron noticia al Emperador, de como todavia avian quedado algunos en aquellos Reynos, que andavan predicando, cõ firmando a los ya Christianos, y haziendo otros. Sintiolo mucho, el Emperador, y se enojò contra el renegado Tono de Vomuta, a quiè avia cometido la expulsion, y destierro de los Ministros, y le embió una reprehension por su negligencia; mandandole, hiziesse de nuevo pesquisa, y prendiesse a todos quantos hallasse. El miserable Tono (que ya tenia su alma perdida, por aver renegado) temiendo perder su estado, y Reyno temporal, puso luego muy de veras en execucion el mandato del Emperador, embiando pesquisidores por diversas partes, y en su Reyno hizo publicar, que a qualquiera q̃ descubriese a un Sacerdote de los Christianos, le daria premio. En este tiempo

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the food that the blessed Vicente brought to me in jail; and for this, and because they refused to renounce their faith, in spite of the threats and promises, they spent two years in another harsh prison before they died. They suffered much cruelty, and even at the time of their deaths, their shackles were not removed. They were true martyrs and rose to eternal life.

Chapter X. The martyrdom of the blessed Fray Pedro de la Assumpcion of our Order, in the company of the blessed Jesuit Father Juan Bautista.

Although the brother Fray Juan de Santa Marta (who is already a martyr of the Lord) was arrested (as I will relate later) two months after I was captured, before anyone else, the first religious in Japan to follow the six distinguished protomartyrs, and honored by God and given the reward of martyrdom, was the illustrious Fray Pedro de la Assumpcion, preacher of the faith, son of this Provincia de San Gregorio, who received the habit of San Pablo de los Descalzos de Castilla before it was divided into that of St. Joseph, and who died in the company of the blessed Jesuit martyr, Father Juan Bautista. The persecution of Christians was into its fourth or fifth year, when the martyrdom of religious abated because the infidels were certain there was no longer anyone to care for the Lord's flock; they had only discovered two, the blessed Fray Juan de Santa Maria and myself. But later, the monks of their idols whispered into the Emperor's ears that there were still some who went about preaching in those realms, confirming the converted Christians and baptizing new ones. The Emperor was annoyed and became angry with the Tono of Vomura, a renounced Christian whom he had entrusted with the expulsion and banishment of the ministers, reproached him for his negligence and ordered him to conduct a new sweep and arrest all he found. The miserable Tono (whose soul was lost for having renounced the faith), fearing the loss of his estate and temporal powers, embarked on this task with a will, announcing in his realm a reward for anyone who leads to the arrest of a Christian priest. Fray Pedro was in the realm of

tiempo el santo fr. Pedro andava en aquel Reyno de Vomura , trabajando maravillosamente en aquella Christianidad. con su predicacion, y continuos trabajos, de dia, y de noche en la administracion de los Sacramentos, sin poder tomar lo necessario del sueño, a causa de la mucha mies. Levantando a muchos caydos, y haziendo muchos Christianos, con admirable exemplo de vida santissima: porque era Religioso de mucha virtud, y de grandes penitencias, perfectissima pobreza: y era muy amado de todos, assi Religiosos, como Japones, por su noble trato, caridad, y piedad con todos. Estando pues el santo fray Pedro en el partido, y jurisdiccion del Governador de Nangaye , en aquel Reyno de Vomura , y teniendo del noticia aquel Governador, sabiendo que se daria por servido su Tono, si le prendiese , procurò saber adonde estava el Santo, para prenderle ; pero como el era tambien renegado, no hubo Christiano que se lo quisiese descubrir . Visto esto por este desventurado , anduvo maquinando , y traçando como lo podria prender, y vender. Inviò a llamar a un Japon Christiano , amigo del santo fray Pedro , y disimulada , y maliciosamente le diò algun dinero, y le dixo: Lleva esta limosna a un Padre de San Francisco , que me dizen que anda en estos pueblos: y dile que yo se la embio, que (aunque renegado) me acuerdo de Dios. El Christiano, engañado del, se consoló , pensando queria bolverse a Dios aquel renegado Governador . Fuese , y buscò al santo fray Pedro ; hallolo en Quinduinzu, tierra del Reyno de Figen, y partido de Yfacay, quatro leguas de Nangaye , y bolvió de parte de el Padre a dar las gracias al Governador por ella ; el qual se holgò mucho de saber el lugar en que estava el Santo. Hizo un proprio al Tono , avisandole de lo que passava ; y en el entretanto llamó al dueño de la casa a donde en Nangaye avia posado, y le engañò con otro embulte, diziendo : Vè al Padre, y dile que yo me quiero bolver a Dios, y confesarme con el ; y que para esto me haga merced de venirse a qualquiera lugar de mi jurisdiccion , para que yo vaya alla a confesarme . El Christiano muy alegre, teniendo por verdadera la fingida conversion del Governador, fue al bendito Padre, y le diò este recaudo, con que el recibió gran consuelo. No faltò alli quié avisasse, y advirtiesse, que no fuesse el Padre a la jurisdiccion de Nangaye, porq̄ tenían por cierto, q̄ era fingido todo esto para prèderlo. El no lo creyò, antes echandolo a buena parte, se partió (para hazer aq̄lla obra del servicio de Dios) a la jurisdicció de aq̄l Governador: y estando en un pueblo de ella, llegó a el un

Vomura at that time, doing glorious deeds for Christianity by preaching and working day and night in administering the sacraments, doing without any sleep because of this good harvest. He raised many who had fallen and converted many into Christians, showing an admirable example of a holy life; he was a religious of great virtue and penitence, and absolute poverty; he was loved by all, religious and Japanese, for his noble treatment of everyone, as well as his charity and piety. Learning of Fray Pedro's presence in his jurisdiction, the Governor of Nangaye, knowing he would be doing his Tono a good turn by arresting him, tried to find out where he was hiding, but because the governor had also renounced the faith, no Christian cooperated with him. Realizing this, he came up with another plan. He summoned a Japanese Christian who was a friend of Fray Pedro and gave him some money, saying: take these alms to a Franciscan priest whom they say goes about these villages, and tell him I sent it, that (even though I renounced) I remember God. The Christian was fooled by this subterfuge, believing the Governor wanted to return to God. He went and looked for the blessed Fray Pedro; he found him in Kumduinzu, in the domain of Figen, and under the jurisdiction of Sakai, four leagues from Nangaye. He returned to convey the friar's thanks to the Governor, who was very happy to find out where the blessed saint was. The Governor informed the Tono of what had taken place and then went to see the owner of the house in Nangaye where the friar had spent the night and tricked him by saying: Go and see the priest and tell him I want to return to God and confess my sins, and for this may he do me the favor of coming to any place under my jurisdiction, so I can go there as well and confess. The Christian, very pleased in the belief the Governor was earnest about his conversion, went to the blessed priest and conveyed the message, which was well received. There were those who warned the father and advised him not to go to Nangaye because everything was sure to be a sham. He refused to believe them and went on his way to do the Lord's work in the Governor's jurisdiction; in the appointed village, he was arrested by a noble servant of the Tono and his men-at-arms. It did

criado noble del Tono, y gente de armas, para prender al Santo. No fue tan secreto, que antes de llegar no tuviese aviso el santo Religioso de los Christianos, que le amava mucho, diciendole, como le venian ya a prender, que se ocultase. Estava confesando en una casa a muchos Christianos: Puso se en oracion, y encomendò muy de veras a nuestro Señor esta causa, y que le inspirase, lo que mas de su santo servicio fuese, diciendo con san Martin: *Si adhuc populo tuo sum necessarius, non recuso laborem, fiat voluntas tua.* Y dixo el mismo Santo, que estando en aquella oracion, le truxo Dios a la memoria eficazmente, como avia corrido voz entre el vulgacho de los Christianos, que dezian, que los ministros les predicavan martyrio, y los entregavan a ellos a la muerte; pero que bien se guardavan, y escondian, y conservavan sus vidas: y asi dezia otras cosas, por lo qual (dixo) le dio Dios un venemente zelo de su honra, y un deseo grande de padecer martyrio, y estarle alli aguardando la prision, y que no era posible resistir a aquel espiritu: y asi quieto su animo, y se bolvió a sus confesiones, como si tal no le hubieran dicho, diciendo a los Christianos: Hijos de mi alma, y amados de Dios, no creays esto, que se dice, que sera el Demonio, que quiere estorvar la salud de vuestras almas, quietaos, y confesad, y quando sea verdad, y me prendan, que mayor bien puedo yo detestar en esta vida, que ser preso, y padecer muerte por Dios, y por el bien de vuestras almas: No merezco yo vil galardano tal merced, y misericordia de la mano de Dios. Bien sabey, que nosotros los Padres, venimos cinco mil leguas de aqui, a buscar vuestras almas, y guiarlas al cielo, y padecer (nédo necesario) martyrio por la confesion de la Fé, y predicacion; y que esto es lo que buscamos, y fino nos vamos a manifestar a los Tonos, y Governadores, es, por ver, que estais tan guerdanos, y faltos de Predicadores, que sulten tanta Christianidad; pero si Dios me embia la ocasion, sin la buscar yo, no es bien que la huya, ni sera daros buen exemplo de fortaleza: asi que dexemonos en esto, y en lo demas en las manos de Dios. Bolvieron a proseguir sus confesiones, y de alli a un rato vinieron los ministros de Justicia en una embarcacion, y dieron con el Santo. Vistos por el, los faudo alegremente, y les dixo: A quien buscays? respondieron: Por mandado del Tono venimos a prender al Padre, porque anda en sus tierras predicado, y haziedo Christianos. Oydas tales razones por el Santo, se hincò de rodillas, diò gracias al Padre de las misericordias, animo a sus fieles, despidiendose tiernamente de ellos, y encomendandoles la constancia, y firmeza

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not come as a surprise, as the blessed religious had been asked to hide by the Christians, who loved him very much, because soldiers were on their way to arrest him. He was then giving confession in a house filled with many Christians; he went to pray and commended his fate to our Lord and asked for inspiration beyond the blessed service he gave, saying to St. Martin: *Si adhuc populo tuo sum necessarius, non recuso laborem, fiat voluntas tua.* He said that while in prayer, God brought him a clear vision of how word was spreading among the Christians, that ministers preached martyrdom but themselves went to hid and saved their lives, as well as other things, which is why God gave him ardor and a strong desire to go to prison and die as a martyr, and that it was impossible to resist this spirit; and so, he was calmed and returned to giving confession as if he had not been warned. He told the Christians: Children of my spirit and beloved of God, do not believe what they say, it is the devil who wants to disturb the tranquility of your souls, be calm, and confess, and if it turns out to be the truth and I am arrested, then what more can I want from this life than to become a prisoner and die for God and for the good of your souls? A worm like me does not deserve such grave and mercy from the hand of God. You well know that we priests came from five thousand leagues away to find your souls and guide them to heaven, and if necessary, to die as martyrs for preaching and professing the faith; and this is what we seek, and the only reason why we do not present ourselves before the Tonos and Governors is that you will become orphans and have no preachers to keep Christianity alive; but if God gives the opportunity, without my having to find it, then it is not proper to flee, nor will it be a good example of strength; and so let us leave this be; the rest is in the hands of God. They returned to confession, and after a while, the ministers of justice came in a conveyance and arrested the saint. Seeing them, he greeted them cheerfully and asked them: Whom do you seek? They replied: By order of the Tono we came to arrest the priest, because he goes about in his lands preaching and making Christians. Hearing their purpose, the saint knelt down and thank the Father for this grace, cheered up his followers, bade gentle farewell to them and urged them to remain firm and strong in the faith, telling them not to be sad by his

en la Fè, diziendoles, no se entristeciesen porque el faltasse, que si el fuesse martyr del Señor, en su lugar embiaria Dios otros Ministros mucho mejores que el: y así cumplió su palabra el Señor: por que ha embiado con su providencia infinita, grande numero de ellos. Los ministros de Justicia le echaron mano, y lo llevaron: y un Sabado a ocho de Abril de mil y seys ciëtos y diez y siete, llegó a un partido llamado Cori, a casa del Governador, adonde estava preparada la carcel, y guardas, y le metieron en ella con ordé, que no saliesse, ni entrasse carta alguna, ni comida, ni otra cosa, fino que solamente le diessen a comer la ración de la carcel; conviene a saber, un poco de arroz, y caldo de yervas, y una poca de agua, y que por ningun caso lo dexassen ver a los Chřistianos.

Dentro de pocos días de como prędieron al dicho nuestro hermano fr. Pedro, prendieron tambien al bendito padre Iuan Baptista, de la Compania de Iesus: sucedió su prision así: Que aqłlos persiquisidores, que embió el Tono, aviendo llegado a Nangasaqui, y no pudiendo allí descubrir, si quiera un Sacerdote, adonde (tenian noticia) avia muchos, estavañ muy tristes. A este tiempo, permitiendolo Dios, entró el Demonio en el coraçon de un desventurado Chřistiano, que con una cōdicia Iudayca, trató de vender al bendito Padre Iuan Baptista, haziendo pacto con los ministros de Satanas, de que le darian cierta cantidad, la qual se bolvió en un buen numero de palos, que le dieron en pago al mal aventurado. Hecha la venta, fueron a la isla de Goto, lugar que el mal Chřistiano avia dicho: y por las señas que les dió de la embarcacion, conocieró al santo Padre Iuan Baptista, y le prendieron, juntamente con Leon, Japon seglar, que servia al dicho Padre, y ayndava a su ministerio. Fue su prision Viernes catorze de Abril del dicho año. Cō esta prefa vinieron los lobos carniceros, y truxeron al dicho santo Martyr, y le entregaron en la carcel, adóde estava el santo fray Pedro, a las mismas guardas, y con las mismas leyes. *Quien podrá explicar el consuelo, que estos dos benditos del Señor tenian, viendose presos por Predicadores del Evangelio? Quien podrá dezir las gracias que a Dios nuestro Señor dieron, por tan alta merced? Quien sabrá encarecer las continuas oraciones que hazian, pidiendo a nuestro Señor misericordia, para el miserable Tono renegado, y los demas sus ministros? Fueron los exercicios, en aquella carcel, de estos dos santos varones, ayunos, diciplinas, rezar a choros el oficio Divino, con mucha devoçion, y dezir Missa cada dia hasta el Lunes despues de la santissima Trinidad, veynte y dos de Mayo*

absence, because if he is chosen to become a martyr, God will send better ministers in his stead; and his word was kept by the Lord, as he sent in his infinite providence a great number of these. The ministers of justice grabbed him and took him away; and on Saturday, the 8th of April, in 1617, they arrived at the residence of the Governor in a place called Kori, where his jail and guards were waiting for him; orders were given that no letters should be allowed to come in or go out, nor food or anything else; and he was only to be fed a ration of a small amount of rice and weed soup, and given some water; in no case would he be allowed to see a Christian.

Within a few days of Fray Pedro's arrest, the blessed Jesuit Juan Bautista was also captured. When the search parties sent out by the Tono arrived in Nagasaki, they failed to find a single priest, although there were reports that there were many of them. It was at this time when, allowed by God, the devil entered the heart of a hapless Christian who, wanting to earn the reward offered by a decree of Iyudaika, made a pact with the agents of Satan; however, the amount promised turned instead into a number of lashes for this unfortunate. Having obtained the information they needed, they proceeded to the island of Goto, the place pointed out to them by the Christian; recognizing the blessed priest Juan Bautista by the signals from land, they took him captive, along with the Japanese secular Leon, who served the priest and helped in his ministry. They were arrested on Friday the 14th of April in the same year. With this arrest came the ravenous wolves, and they took the blessed martyr to the same jail where the blessed Fray Pedro was being held. We can only guess at the joy these two blessed men felt when they found themselves together in jail for preaching the gospel. Who can say how much thanks they gave the Lord our God for granting them such grace? One can only imagine their constant prayers, asking our Lord for mercy for the miserable Tono who renounced the faith and his agents. Among the activities of these blessed men in that jail were fasting, penitence, praying together the divine office with much devotion, and celebrating mass each day, until Monday, after the Holy Trinity, the 22nd of May in 1617. Fray Pedro was

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de mil y seyscientos y diez y siete. Estando pues diziendo Miffa el Domingo de la Santiffima Trinidad nuestro hermano fray Pedro, tuvo inspiracion de Dios de que no avia de dezir ya muchas Miffas. Comunicolo con su santo compañero, animandolo al martyrio, el qual le dió las gracias, diziendo: Por V. R. Padre fray Pedro, me haze a mi Dios tantas mercedes, si es que a mi me quiere para teñigo de su santa Fè en estos Reynos, q̄ yo no lo merezco mas que por aver estado en su santa compañía. Que fuera de mi, sino fuera por el buen exèplo que V. R. me ha dado, y animo que me ha pueffo para todo? que cierto, segùn es mi flaqueza, todo lo he avido me nester: Hagase la voluntad de Dios nuestro Señor: y V. R. hasta que vamos de esta vida a la presencia de Dios, no me olvide. El padre fr. Pedro a palabras tan humildes de su santo confforte, respondió con otras semejantes. La misma inspiració tuvo el Lunes por la mañana, y dixo a su santo compañero: Padre Iuã Baptista, esta es nuestra ultima Miffa, V. R. la diga, y con el afecto ofrezca a Dios muchas, porq̄ mi espiritu me esta diziendo, q̄ no hemos de celebrar ya mas en esta vida. El Lunes pues ya referido, quatro horas despues de apercebit a su compañero, al medio dia les notificaron la sentècia del Tono renegado, en q̄ mandava cortarles las cabeças aquel mismo dia en la tarde. Alegraronse sus almas, y se consolaron mucho con tan feliz nueva. Dixero a los ministros de justicia, q̄ accep-tavan la sentècia con mucho gusto. Hincaronse de rodillas, y dixerõ a verfos el Te Deum laudamus: y acabado, hizieron una larga disciplina, y se confesaron uno a otro muy de espacio, con mucho dolor, y lagrimas de devocion. Y hecho esto, se pusieron en contèplacion de las cosas Divinas, que esperavan gozar dètro de breviffimo tiempo, y no se quitaron, ni desistieron de la oració, hasta que los ministros de justicia les avisaron, que era hora ya de yr al lugar del Martyrio. Abraçarõse los dos, y a instancia del santo Padre Iuã Baptista, salio primero para el martyrio el santo fr. Pedro, despues de averse dado uno a otro el parabien, el qual llevaba una Cruz en sus manos, y al pie de ella la regla de nuestro Padre san Francisco (que tambien guardo) arada cõ sus disciplinas. El Beato Padre Iuã Baptista llevaba en sus manos una Cruz de bronze de hasta un palmo, que le dió el Beato fr. Pedro, con un Diurno en la mano. Assi caminaron por calles, y caminos al lugar del Martyrio, con rostros alegres, cantando loores a Dios, y predicando por el camino a Infieles, y Christianos, y animandolos a padecer martyrio, por la confesion de la Fè Catolica.

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celebrating mass on the Sunday of the Holy Trinity when he was sent a premonition by God that he would not hold another mass again. He told this to his companion, who, his heart lifted by the prospect of martyrdom, said: It is because of your reverence, Fray Pedro, that God gives me such grace, if he has chosen me to testify to his holy faith in these realms, as I do not deserve more than having been in your blessed company. It is not for me, but for the good example that your reverence has shown me, and your encouragement that has prepared me for everything, which, because of my weakness, I truly needed; God's will be done; and your reverence, until we part from this life by God's will, I shall not forget. Fray Pedro responded with words as humble as his companion's. He was visited by the same premonition on Monday morning, and told his companion: Father Juan Bautista, this is our last mass that your reverence will hold; and with affection, offer up much to God, because my spirit tells me we will not celebrate another in this life. By midday, four hours after speaking of this, they were informed of the sentence handed down by the Tono, who ordered they be beheaded in the afternoon. Their spirits were lifted, and they were heartened by this new joy. They told the agents of justice that they gladly accepted the sentence. They fell on their knees and recited verses of the *Te Deum laudamus*; once done, they performed a lengthy penitence, and gave each other unhurried confessions, with much pain and tears of devotion. Afterwards, they went into contemplation of divine matters, which they hoped to enjoy shortly, and they did not interrupt their prayers until the agents of justice informed them it was time to go. The two embraced, and after bidding each other farewell, the blessed Fr. Juan Bautista gave precedence to Fr. Pedro, who held a crucifix in his hand and had the Franciscan handbook tied to his legs with his whip. The blessed Fr. Juan Bautista was carrying a palm-sized bronze crucifix which was given by the blessed Fr. Pedro when he pressed his hands. They walked through the streets to the place of execution with a happy countenance, singing praises to God, and preaching to Christians and infidels alike as they walked, urging them to die as martyrs for professing the Catholic Faith.

Llegados al lugar del martyrio, pusieronse en los puestos que los ministros del Tono les señalaron, que era como dos varas de distancia, mirandose uno al otro, y avisados de los ministros (después de un rato de contemplacion) de que ya era hora, se hincaron de rodillas, y descargaron luego los golpes dos verdugos con sus alfanges en ellos. El que hirio al São fray Pedro, como mas diestro, le corrió del primer golpe la cabeça, y cayó en el suelo. El que hirio al Santo Padre Iuan Baptista, no le dio bien el golpe, hiriole, y no le mató; dixo el bendito Padre: Iesus, y bolvió a enderezarse; y dándole otro golpe el verdugo, cayó en tierra la cabeça, con que sus almas benditas fueron a gozar el premio de tan santas vidas, trabajos, y dichosa muerte. Quedaron los cuerpos santos juntos, y sus cabeças; metieronlos en dos ataúdes, pero en sola una sepultura fuerón enterrados. Juzgamos desto todos los ministros de Japón, que no fue a caso, ni carecio de algun mysterio, el juntar nuestro Señor a estos dos Santos en su martyrio, y mezclarle de fuerte la sangre de los dos, que no podia distinguirse de qual dellos era, sino que nuestro Señor nos quiso con esto enseñar la union y fraternidad, que estas dos Religiones devenos tener, y particularmente en hazer esta obra del Señor, y conversion del Japon, ayudádonos unos a otros como obreros de una misma viña, y de un solo Señor.

Luego corrió la fama del santo martyrio por todas aquellas partes, villas, y ciudades, y concurrió infinito numero de Christianos, a visitar el lugar del martyrio, y el santo sepulcro, sin ser poderoso el Tono a estorvarlo: solo puso guardas, para que no llegassen a tomar reliquias, ni aun cerca del mismo sepulcro. Hizieron malos tratamientos y extorsiones las guardas a los estrangeros que venian a visitar el santo sepulcro, pero no bastava nada a estorvar el concurso de día y de noche. El miserable Tono, viendose que avia renegado, y que los Martyres, a quien el avia menospreciado y martyrizado, eran venerados por Santos, y amigos de Dios, estava afligido: y así buscó como aliviar su dolor, y pena que su mala conciencia le causava, viendo a sus ojos tanto concurso de gente, que adorava a los santos cuerpos, mandando desenterrarlos, y que los echassen en el profundo del mar, y lexos, con una pesga, porque no los hallassen los Christianos; pero como *non est consilium contra Deum*, ordenó Dios, que contra el del malaventurado renegado, saliesse el cuerpo del Santo Martyr fray Pedro a la playa y orilla del mar: el qual hallandole un Gentil, lo llevó a su casa, y mostró a los Christianos, que lo conocian bien, diciendo, que si le davan buen rescate,

Having arrived at the place of execution, they went to the spots designated by the Tono's agents, which were two yards from each other, and informed by the agents (after a short prayer) that it was time, they went on their knees and the two executioners did their work with their blades. The blessed Fray Pedro's head was severed with one blow, and it fell to the ground. The executioner of Fr. Juan Bautista did not strike true with his first blow; the blessed father was able to call the name of Jesus before the second blow fell and finally chopped off his head, and their souls went up to reap the rewards of such holy lives, labors and admirable deaths. Their bodies and heads were dumped together before being placed in two separate coffins and buried in a single tomb. We can surmise from this that the Japanese agents were not aware of the mystery they created by bringing the Lord to these two saints in their martyrdom and mixing up their remains, with no way to distinguish one from the other, which is God's design to show us the unity and brotherhood that should exist between these two Orders, particularly in doing the work of God and in the conversion of Japan, helping one another like workers of the same trade, under the same master.

The fame of their martyrdom spread far and wide, across villages and cities, drawing a huge number of Christians to visit the place of their execution and holy tomb, and the powerful Tono could do nothing to stop them; the guards were only able to keep them from coming close to the tomb and taking relics. They were subjected to threats and abuses by the guards, but the pilgrims kept coming day and night. The miserable Tono, having renounced the faith, while the martyrs whom he belittled and executed were venerated as saints and friends of God, was desolate; and so, seeking to lift the pain and remorse brought about by his conscience as he saw the huge crowd adoring the blessed remains, he ordered these disinterred and sunk far away into the sea so they may not be found by any Christian; but since *non est confitium contra Deum*, his hopes were dashed when God commanded the remains of the blessed Fray Pedro to wash up on the beach and be found by a gentile, who brought them to his house and showed them to the Christians, who recognized them; the gentile was willing to turn the

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se lo entregaria; rescatólo la cofradia del Cordon, de la ciudad de Nangasqui, la qual dio el santo cuerpo a la Orden (q̄ guardamos hasta oy) quedandose la cofradia cō la cabeça, que no ha sido posible sacarsela.

Gran consuelo y gloria dio Dios a estas dos Religiones de nuestro Padre San Francisco, y la Compania de Iesus en este tiempo con estos dos hijos Martyres illustres, rosas hermosas destos dos jardines del Señor, cuyos ortelanos son los fundadores gloriosos nuestros Padres San Francisco, y San Ignacio de Loyola. Y fue en premio sin duda de los muchos servicios que estas dos Religiones han hecho a Dios en sta conversion del Japon. Dispuso la providencia divina, que despues que nuestros primeros Santos Martyres padecieron, y sus Santos compañeros, muriendo crucificados, quedasse aquel Reyno encendido en deseos del martyrio, y de padecer por Christo. Y assi dezian los Japones: Padre, antes que viesse Martyres, eramos Christianos de cumplimiento, y no teniamos entera fe, ni devocion, y assi de cada casa, por cumplir con el ministro, forçavamos a uno, a que se fuesse a confessar: y no queriendolo yr, le amenaçavamos, que le haríamos hazer carbon para el Tono, en penitencia, sino fuesse; y muchos querian mas hazer carbon, q̄ confessarse. Pero aora, Padre, que hemos visto a los Santos Martyres derramar su sangre, y dar su vida por la Fe que profesavan, menospreciar el mundo, hacienda, riquezas, mugeres, padres, hijos, y todos consuelos humanos, hemos hecho cōcepto, y juyzio, de que es el ser Christiano, y quanto vale, pues se da en trueque por ello todo lo del mundo, y hasta los Reyes, y Tonos han dexado sus Reynos. Antes, en retrociendo un Señor, y dexando la Fe, le seguian todos sus vassallos: mas despues de los Santos Martyres, el padre dexa al hijo, y el marido dexa a la muger, y el siervo a su amo: y al contrario; y se entregan a la muerte con grande fortaleza. Desde aora ay exercicio de Sacramentos, y deseos de los recibir, y reformation de vida y costumbres. Estas y otras cosas semejantes dezian los Christianos todos en comun. Este florido plantel regaron con su sangre los Religiosos de nuestro Padre San Francisco, riego muy ordinario en la Yglesia; y aun en algun modo necesario, para mayor aumento de la Christiandad. Esto ha hecho por medio de nuestra Serafica Religión en Japon, llevando el Estandarte Real de la Cruz, y despues ayudando con su doctrina, socorros, y muy grande sollicitud en la conversion, Y esto en los Reynos del Occidente: que en los de Oriente, como son en el Quanto, y Yendo, Corte del Empe-

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remains over in exchange for a bounty; the reward was paid by the Cofradia del Cordon of the city of Nagasaki, which handed over the body to our Order (and is now in our keeping), but the head was left with them because it had not been possible to secure it.

The Franciscan and Jesuit Orders received great joy and glory from God with these illustrious martyred sons, beautiful roses in these two gardens of our Lord, whose keepers are our glorious founders St. Francis and St. Ignatius of Loyola. And it was doubtless in reward for the many services these two Orders have given God in the conversion of Japan. As divine providence would have it, after the death of our first blessed martyrs, and their blessed companions were crucified, that realm was lit by a burning desire for martyrdom and to die for Christ. And the Japanese said: Father, before there were martyrs, we were not wholly Christian, we did not have complete faith, nor devotion; and going from house to house as part of our ministry, we forced people to confession; those who refused, we threatened with punishment by turning them into coal for the Tono, but there were many who preferred to be burned into charcoal rather than confess. But father, now that we have witnessed the blessed martyrs shed their blood and offer up their lives for the faith they profess, giving up the world, property, wealth, women, parents, children and all of man's joys, we have learned and gained an idea of what it is to be a Christian and how much it is worth, as for its sake even lords and masters have abandoned their realms. Before, when a lord recanted, his subjects followed suit; but after the blessed martyrs, father left his son, husband left his wife, and servant left his master, and went to face death with great resolve. Since then, sacraments have been given, and willingly received, and there have been changes in our lives and customs. These and other similar things were said in common by all the Christians. This flower bed was nurtured with the blood of our Franciscan religious, a nourishment quite ordinary for the Church, and remains necessary for the propagation of Christianity. This is done by our holy Order in Japan, bearing the royal standard of the cross, and greatly helped by its doctrine, works of charity and great care for conversion. And this takes place in the realms in the west, as in the east, like Kuantō,

Emperador, Mino, Voxu, y Deva. Los de nuestra sagrada Religion fueron los primeros, y unicos, que plantaron la Fè, y la cultivaron con su sudor y trabajos, padecièdo rigurosas carceles y destierros; y en particular, desde el año de mil y seysçientos y treze, hasta el de veynte y quatro, nunca han faltado en las carceles de Japon Religiosos Franciscos presos por la predicacion; y otros muchos, que en habito de seculares estan disimulados en los exercicios re feridos, de que sea la gloria a nuestro Señor Iesu Christo.

C A P. XII. De la vida y martyrio del Santo fray Juan de Santa Marta.

EL martyrio deste Santo Religioso, se siguió al martyrio del Santo fray Pedro de la Assumpcion. Fue el bendito fray Juan de S. Marta de nacion Catalana. Recibió el habito de nuestro Padre San Francisco en la Provincia de Santiago de Castilla. Y pasó a estas partes, y desde Manila, en las islas Filipinas, cabeça desta nuestra Provincia de San Gregorio de Descalços, fue a esta conversiõ de Japon. Era de feliz memoria, y así a los cinco, o seys meses q̄ estuvo allà, aprendió la lengua Japona, y administró en ella; cituvo en Japon treze años. Era gran cantor, y organista, y de tan raro ingenio, que (sin averle enseñado nadie) hazia organos, y otros instrumentos, para las alabanças divinas, de maravilloso artificio. Su vida era santa, de gran caridad con los pobres; y sus visitas eran solo a los pobres, y particularmente a los leprosos, consolandolos, y buscandoles limosnas. Nunca le vieron ocioso: porque era incansable en el oficio de predicar, confesar, y trabajar de sus manos. Era muy observante de su regla, y tan pobre, que jamas vestia mas que un solo manto sin tunica. Traya siempre los pies descalços sin sandalias; nunca faltava a los santos exercicios de oracion, meditacion, disciplina, y ayunios de media noche, por mas cansado que estuvièsse. En ocho, o nueve leguas de camino, que ay de Fuximi a Vosaca, viniendo los demas Religiosos por agua en un barco, venia el a pie por tierra descalço, por no perder el merecimiento. Era muy zeloso de la salvacion de las almas: por lo qual de ordinario buscava ocasiones para predicar a los Gentiles, que le oyan con mucho gusto por su buen espíritu.

Despues de aver conversado este Santo varon entre estos Japones el tiempo sobredicho, fue preso por la confesion de la Fè, a veynte y quatro de Junio de mil y seysçientos y quinze. Fue desta fuerte

Edo, the Emperor's court, Mino, Woshu and Deva. Ours was the first, and only, Order to sow the seeds of the faith, cultivated with the sweat and labor of its religious, who endured harsh imprisonment and expulsion; and in particular, from 1613 up to 1624, Japanese jails did not lack in Franciscan religious who were arrested for preaching; and many others who, disguised in a secular habit, carried out their activities, all for the glory of our Lord Jesus Christ.

Chapter XII. The life and martyrdom of the blessed Fray Juan de Santa Maria.

The martyrdom of this religious saint came after the death of the blessed Fray Pedro de la Assumpcion. Fray Juan de Santa Maria, a Catalan, became a member of the Franciscan Order in the Provincia de Santiago de Castillia. He left these parts, and from Manila, in the Philippine Islands, headquarters of our Provincia de San Gregorio de los Descalzos, went to work on the conversion of Japan. It was a happy time, as in the five or six months he spent there he learned the Japanese language, while in carrying out his work he stayed in Japan for 13 years. He was a good singer and organ player, and of a rare talent that (without being taught by anyone) he could play the organ and other instruments for divine praises with marvelous art. He led a holy life, with great charity for the poor, and he dedicated his time to them, particularly the lepers, consoling them and collecting alms for them. He was never idle; he never tired of preaching, giving confession and working with his hands. He strictly observed his vows, and was so poor that he only wore one cloak and this without a tunic. He went about barefooted; never neglected to perform duties like prayers, meditation, penitence and matins at midnight, no matter how tired he was. The eight or nine leagues between Fukani and Osaka, which other religious traveled by boat, he walked barefoot, so he would not lose his merit. He worked zealously to save souls, and was always looking for an opportunity to preach to the gentiles, who very willingly listened because of his good nature.

After converting these Japanese during this time, this blessed gentleman was arrested for professing the faith on June 24, 1615.

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fuerte su prisión y martyrio. Despues que los tres juezes referidos, en Nangafaqui desterraron a todos los ministros del Evangelio q̄ pudieron aver, por Noviembre de mil y seyscientos y catorze comenzaron a perseguir a las pobrecitas ovejas de la grey del Señor en el Reyno de Arima, pareciendoles que ningun pastor avria ya, que las pudiesse ayudar, y librar de sus manos. Lo qual sabido por este santo varon, se fue embusca de ellas, como buen pastor, disimulado, inquiriendo adonde, como, y quando martirizavan a los Christianos. Y sabida por el la carcel, y el lugar del martyrio, se yva allá de ordinario, y buscava ocasion de ver sus amadas ovejas, y davales el pasto de los santos Sacramentos, animandolos con sermones, y exortaciones al martyrio: y si podia, no se apartava dellas hasta dexarlas con la corona y vitoria, seguras de todo peligro. Desde Arima passó al Reyno de Vomura, por parecerle avia mucha necesidad de un ministro en aquella fazon allí, más que en Arima: porque aquel Reyno de Vomura era antes de Christianos, y en el ovo muchos ministros, y Yglesias, que era consuelo. Pero enojandose el tyrano Rey, o Tono de aquel Reyno con los padres sus ministros. El año de mil y seyscientos y tres, los echó y desterró a todos de su Reyno, y derribó todas las Yglesias. Y aunque despues desto yva a aquella tierra de quando en quando algun ministro, era tan ocultamente, que muy pocos lo sabian, y consequente-mente muy pocos se baptizavan, y recibían los otros Sacramentos: y así avia muy gran numero de renegados, y la mayor parte olvidados de la Christianidad, y recepcion de Sacramentos; a los quales no les avia quedado ya cosa de Christianos, mas que el nóbre; con lo qual se avian buuelto a muchas de sus supersticiones Gentilicas. Estava este Reyno ya casi impossibilitado de remedio: porque avia en el, con la expulsión de los ministros del Evangelio, crecido el numero de los malos sacerdotes de los idolos, los quales impedían el entrar allí otra vez los sacerdotes de Dios. Pues a este tiempo de tanta necesidad, y despues de veynete años, q̄ apenas veyan ministro, vino a este Rey no hermano fr. Juan de S. Marta, y entró en el, hecho un rayo de fuego de amor Divino, deshaziendo todos aquellos yelos de los coraçones de los desanparados Christianos, predicando de dia y de noche, confessando y baptizando, y a otros reconciliado a la Fè; ocho dias en un pueblo, y quinze en otro, discurría por todo aquel Reyno. Andava a pie, y descalço, y muchas vezes cõ el recaudo de dezir milla sobre sus ombros; dormia en los montes en alguna choça, o cueva, comiendo solamete arroz y agua.

Hizo

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He was then imprisoned and executed. In November 1614, after the three previously mentioned judges expelled all the preachers of the gospel from Nagasaki, they began persecuting the Lord's poor lambs in the land of Arima, as there no longer appeared to be any pastor who could help and save these. Hearing of this, this blessed gentleman, good pastor that he is, went in disguise to seek them out, inquiring into the place, time and manner in which the Christians were executed as martyrs. Having learned the locations of the jail and execution, he went there regularly and sought every opportunity to see his beloved flock and give them the sacraments, raise their spirits and encourage them in their martyrdom; and whenever possible, never left their side until the moment of their death, unmindful of the danger in this. From Arima, he went to the land of Vomura, as it seemed it was in greater need of a minister, because this realm used to be predominantly Christian and had many churches and ministers who gave comfort. But the tyrant lord, or Tono, of that realm became angry at the ministers, and in 1603 banished them from his lands and tore down all the churches. And though a minister passed by those lands from time to time, it was in such secrecy that very few heard of him, and so, very few were baptized and received the sacraments; thus, many had recanted, and many more, not receiving the sacraments, had forgotten Christianity, and became only Christians in name, returning to the superstitious practices of the gentile. It was nearly impossible to reverse the situation in this realm, because with the expulsion of the preachers of the gospel, the monks serving the idols had grown in numbers and were set on preventing the return of God's priests. It was in this time of such need, after 20 years without a minister, when our brother Fr. Juan de Santa Maria came to this realm and brought the fire of divine love, melting the ice around the hearts of the forlorn Christians, preaching day and night, giving confession and baptizing, and reconciling people to the faith, spending eight days in one village and 15 in another as he went about the land. He travelled barefoot, and many times had to take the precaution of saying mass over his shoulder; he slept in a hovel or cave in the mountains, sustained by only rice and water. He produced

Hizo maravillosos frutos, y reformatacion de costumbres en aquel Reyno, que quizá lo vido antes, y viera entonces, dixera: *Hac mutatio dextera excelsi*; estuvo dos meses en este Reyno en este ministerio. Bien supo el renegado Tono, señor de aquella tierra, como andava allí, y lo que hazia: pero oyendo su modo de vivir, no quiso buscarlo, ni dar se por entendido, antes le cobró notable afición, juzgandolo por hombre santo, y digno de reverencia. Mas los Bonzos, sacerdotes de los idolos, acusavano fuertemente, y el Tono dissimulava; hasta que el mayor de aquellos Bonzos le dixo: Pues tu señor favoreces al Bonzo de los Christianos, y todos se van tras el, nosotros nos queremos yr a vivir a otra parte, pues aqui no tenemos que hazer. Entonces temio el Tono, que fuesen sus sacerdotes idolatras, a acusarlo al Emperador: y por aplacarlos, mandò prender al bendito Padre, y preso, lo tuvo atado treynta dias, hasta q̄ dio noticia a los tres juezes del Emperador. No fue poco lo que los sacerdotes de los idolos se holgarò, viendo preso a su enemigo, que les impedia el culto de sus idolos. Y lo hazian guardar cò tanta vigilancia, que por aquellos treynta dias (como si el preso se uviera de huyr) le hazian visitar las sogas, que tenia en las manos, y garganta, y se las apretavan tanto, que (como el dixo) no podia tragar la saliva. Sabida su prision por el Emperador, mandolo llevar a la carcel publica de la gran ciudad de Meaco, entre los ladrones y facinorosos: adonde padecio infinitos trabajos por mas de tres años, que en ella estuvo preso; porque (por tener continuas disputas con ellos, impugnandole sus errores, y execrandoles sus maldades, reprehendiendoles sus vicios execrables y nefandos) no lo podian ver, y aborrecian, haziendole muchos agravios e injurias. Sucedió, que quando entrò en aquella carcel de Meaco, estava en ella preso un Bonzo, o sacerdote de idolos principal, y gran letrado, que el Emperador tenia preso por un crimen lesæ maiestatis. Con el qual tuvo muchas disputas sobre sus sectas el Santo, y le convècio con gran confusion del Bonzo. Avia leydo de intento el Santo: fray Juan las sectas de los idolatras, para cò sus mismas razones y medios arguyrles. Estando yo presente, convècio en cierta ocasion a otro Bonzo principal. Viendo esta vitoria contra el idolatra, muchos de los Gentiles presos se hizieron Christianos, despreciando al Bonzo, y a los idolos. Y el demonio embidioso desto, hizo que los demas Gentiles le cobrasen tanto odio, que le maltratavan por ello mucho a cada passo. En una carta que el mismo Santo escrivio a nuestro hermano fray Luys Gomez, dize: Ha me traydo Dios a este lugar, para que conozca mis culpas, y para acrisolarme, y que sepa que cosa es mortifi-

marvelous results and brought changes to the customs in that realm, that anyone who saw it before and then would say: *Haec mutatio dexteræ excelsi*; he carried out his ministry in this realm for two months. The apostate Tono of that land knew of his presence and what he was doing, but hearing of how he lived, preferred not to search for him and ignored him, because of his admirable work, judging him a noble saint and worthy of respect. Even when the priests of the idols raised strong accusations, the Tono avoided the matter; until the most senior of the monks said: You, lord, favor the priest of the Christians, and everyone follows in his wake, we all want to live with another patron, because we have nothing to do here. Thus, the Tono became fearful that his idolater priests would leave and accuse him before the Emperor; to appease them, he had the blessed father arrested and kept him prisoner for 30 days before notifying the Emperor's three judges. It was not long before the priests rejoiced to see in prison an enemy who worked against the worship of their idols. They kept him under strict guard during those 30 days (as if the prisoner could escape), checking the ropes that tied his hands and bound his neck so tight that (as he himself said) he could not swallow his saliva. Hearing of the arrest, the Emperor had him transferred to a public jail in the great city of Miyako, to be placed among thieves and other criminals, where he endured endless suffering for three years because he got involved in countless disputes with them for reproaching them for their mistakes, defying their evil, rebuking them for their execrable and nefarious habits, which they could not understand, and angered, gave him insults and ill-treatment. It happened that when he was transferred to that jail in Miyako, it also held prisoner a learned, senior priest of the idols whom the Emperor had arrested for *lesae maiestatis*. He engaged this priest in many arguments about his religion and left him in great confusion. The blessed Fray Juan had on purpose studied these idols so that he may argue against them with reason. I was present when he defeated another idolater priest on different occasion. Seeing his victory against these idolaters, many gentile prisoners chose to become Christians, deriding the priest and his idols. And the devil, his envy provoked by this, made the rest of the gentiles hate him so much, abusing him every time he went by. In a letter written by this saint to our brother Fray Luis Gomez, he said: God has brought me to this place, so I may know my sins and be developed, and to know what humility means,

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ficacion: porque antes no lo sabia. Y porque reprehendo a estos idolatras el vicio nefando, y sus idolatrias, me dá muchos puñetes y bofetadas, y otras muchas vezes tantas coces, que me han dexado por muerto. Y porque se vea el buen espíritu de este São Martyr, y zelo de la conversión de las almas, y deseo de padecer por amor de Dios, pondré aqui una carta, que escrivio a cierto Religioso, que a el y a mi traxa de sacarnos de la prisión, la qual dize así.

C A R T A.

IESVS sea en nuestras almas. Pague el Señor la visita de ayer a V. charidad como puede, con el aumento de la Divina gracia, q̄ bien será menester, para el largo viage de mar y tierra: y plega a su divina Magestad le vuelva a este Reyno con bien; que cierto me quiebra el coraçon, ver que tantos y tan buenos ministros se vayã, o (por mejor dezir) por pecados desta gente los embie el Señor a otras partes, adonde hagan mas fruto que aqui, pues no conocen el regalo y visita de la Divina misericordia. En lo que toca a mi (hermano de mi alma) haga el Señor lo que fuere seruido, que yo le doy muchas gracias por todo. Y si por este camino de carcel, o martyrio quisiere que acabe mi vida, hagase su Divina voluntad, q̄ con esse deseo salí de España. Y si con mas larga vida (siendo de provecho para estas almas) quisiere el Señor que le sirva, fiat. Lo que ruego a V. charidad es, que mire bien lo que pide al Principe: y sino diere perdon general a todos los Cristianos, en ninguna manera ruegue por nosotros: porque para gloria de Dios, y nuestra Religion, de mas importancia es que muramos en la carcel, predicando la santa Fè a todos los que vienen a ella, que salir de aqui libres. Y digo, sin mentir, q̄ quando por fuerça me llevaren al navio, que si puedo, los he de dexar burlados, y bolverme, si me valiere la fuerte. Venga lo que viniere, que quando así lo hiziere, no serè yo el primero: pues nuestros Santos Martyres de Marruecos por dos, o tres vezes se huyeron de las guardas que los llevavan, &c.

Otras muchas cosas dezia en esta carta; mas bastã las ya dichas, para que por ellas se conozca el espíritu del Santo Martyr, y deseo de padecer por amor de Dios. Fueron muchos y muy grandes los trabajos y deshonoras que en la carcel padecio, por el grande odio y rancor, que los idolatras le avian cobrado, porque les predicava a todos sin cessar. Y si alguno, movido de Dios, queria oyr allí en la carcel su santa doctrina, se lo estorvavan, ya con malos consejos que les

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because I had none before. And because I reproach these idolaters for their nefarious habits and their idolatry, I am beaten up, and many times so badly that I was left for dead. And so, we may plainly see the good spirit of this blessed martyr, his zeal for converting the souls and his desire to suffer for the love of God, I include here a letter he wrote to a certain religious who tried to get him and me out of prison, which says this.

L E T T E R

JESUS be in your soul. May the Lord repay you in his way for the visit you made yesterday, with more divine grace, which will be much needed for the long voyage by land and sea, and pray that his divine majesty sees you safely from this realm; it truly breaks my heart to see so many good ministers go, or (better said) be sent to other parts by the sins of these people, where they will gain more results than here, since they do not recognize the gist and call of the divine mercy. As to what falls to me (brother of my soul) I will do what I can in the service of God, whom I give thanks for everything. And if my fate is this imprisonment or martyrdom, for which I came from Spain, then his will be done. And if the Lord wants me to serve him with a longer life (which I may dedicate to these souls), let it be thus. What I beseech is for your charity to consider well what you ask from the Prince; and if a general pardon is not given to all Christians, do not in any manner appeal on our behalf, because for the glory of God and our Order, it is more important for us to die in jail preaching the holy faith to everyone who come and go from here. And I say in truth that if they take me to the ship by force, if possible, I will defy them by coming back, if I am fortunate enough. Come what may, if it happens thus, I will not be the first way; since our blessed Moroccan martyrs twice or thrice escaped from their escorts, etc.

There were many other things said in this letter, but the words above are enough to show the spirit of the blessed martyr and his desire to suffer for the love of God. There were many and great labors and insults he suffered in jail because of the great hate and rancor he drew from the idolaters for his endless preaching. And if anyone, moved by God, wanted to hear the holy word from him in that jail, they discouraged him with ill advise, threats and force.

les davan, ya con fuerças y exortaciones. Dezianle, que era engañador, y falso Sacerdote; tiravanle a la cara inmundicias, cascarras, y guellos de fruta: mas no por esto el Santo fray Juan dexava de reprehenderles sus vicios, y enseñarles la verdad de nuestra santa Fè Catholica, que ellos no querian oyr: antes convencidos con sus eficaces argumentos, y razones llenas de espíritu y verdad, con impetu y voces venian todos sobre el, y le davan muchas bofetadas, y coces, y pelavaa las barbas y cabellos, y hazian otras injurias semejantes a estas. Quien podra referir los trabajos que padecio en tres años y dos meses de tan rigurosa prision? Despues de la qual fue degollado por la predicacion y confesion de la Fè.

En esta manera supieron los Christianos de el alcaýde de la carcel, y de las guardas, como estava ya dada sentençia de muerte cõtra el Santo, y que los juezes lo querian degollar de noche, sin que lo supiessem, ni viessem los Christianos, para con esto evitar y estorvar que el Santo fuesse reverenciado, y porque no tomassen los Christianos exemplo en el, para imitarle. Por esta causa los Christianos de la ciudad acudian de noche con secreto, y ocultamente a la carcel, a tomar la bendiccion del Santo, y consolarle con el. Supo pues el Governador de la ciudad el concurso de gente que avia de noche en la carcel, y que yvan a visitarlo: y temiendo, no uviesse algun alboroto, estorvando la muerte al Padre, o por lo menos q̄ saliesse a ver el martyrio gran numero de Christianos, dilatò la execucion de la sentençia, hasta dos meses despues. q̄ viendo se avia ya olvidado el martyrio del Padre; lo sacò de dia de improviso a martirizar, sin publicar el martyrio dos dias antes, como es costumbre en Japon, quando ha de ser alguno ajusticiado. Sacaronlo de la carcel con una foga a la garganta, y atadas las manos atras, y los muelles fuertemente. Y desta fuerçe lo sacaron de la ciudad al lugar del martyrio: y para llegar a el, lo passaron por treynta quadras, o calles largas, las mas principales, y por todas ellas passo predicando a Christianos e infieles con grandissimo espíritu y fervor, y cõ suma alegria. Y quando llegó cerca del lugar del martyrio, entonò diceltramente (como tan buen cantor) el Psalmo, *Laudate Dominum omnes gentes*. Estando ya en el lugar donde avia de morir, levantò los ojos, y entre los Christianos vio a un doxico de nuestros fraýles, que se avia eriado en la Yglesia, y ayudado a la predicacion muchos años, y llamòle: el qual con gran reverencia y devocion se allegò al Santo, quitandose (por reverencia de la tierra, y lugar del martyrio que pisava) los çapatos, y se hincò de rodillas,

They called him a deceiver and a false priest; they threw filth, and fruit peels and seeds at his face; which only served for the blessed Fray Juan to reproach them more for their bad habits and teach them the truth of our Catholic Faith, which they did not want to hear; and losing to his arguments and reasoning filled with the truth, they raised their voices above his, they would give him a beating and shaved his beard and head, and subjected him to other injuries. Who can say what sufferings he endured in the three years and two months he spent in that harsh jail? After which he was beheaded for preaching and professing the faith.

The Christians learned from the jail warden and guards how this saint was sentenced to death, how the judges wanted to behead him at night to keep it secret and prevent the Christians from coming and paying their reverence, and to keep the Christians from witnessing his example and imitating it. Because of this, the Christians came secretly at night and visited the jail surreptitiously to receive the saint's blessing and console with him. The governor learned of the arrival of people at night to visit him, and fearing a disturbance that might prevent the execution of the priest or at the least, for a great number of Christians to witness his martyrdom, he postponed the execution of the sentence for two months hence; and seeing that the martyrdom of the priest had passed from memory, he had him executed at a moment's notice, without the prior notice of two days which was customary in Japan when someone was sentenced to death. They took him from jail, and with hands tied behind his back and a rope around his neck, they dragged him along. As they took him to a spot outside the city, passing through 30 blocks or large main streets, he preached to both Christians and infidels with great spirit and fervor, and in apparent joy. When they reached the place of execution, he sang (he was a good singer) the Psalm *Laudate Dominum omnes gentes*. Right at the spot where he was to die, he raised his eyes and saw among the Christians a dogique of our friars who had served in church and helped preach for many years, and called out to him; with great reverence and devotion, he came to the saint, removed his shoes (in respect for the sacred ground on which he trod), went to his knees and embraced

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y abraçò al Santo, y beso el habito. El Santo le pidio, diesse sus encomiendas a todos los Religiosos ministros de Japon, y que a los desterrados les escribiesse: y que tambien le encomendasse a todos los Christianos, y en particular a sus devotos. Y hablando con todos, dixo en alta voz, e inteligible: Rogad a Dios hermanos, que tenga por bien de no castigar al Emperador, y sus ministros, mas q̄ los perdone, y haga Christianos. Dicho esto, pidio a los verdugos, le dexassen orar un rato. Hizo oraciõ, levantados los ojos al cielo, y de alli a un poco hizo señal a los verdugos, de que hiziesen su officio: los quales descargando el golpe, lo degollaron. Los Christianos mas devotos, que alli se hallaron, cargaron luego del santo cuerpo y cabeça, para se lo llevar: pero un juez que se hallò presente, se lo mandò quitar, dádotes muchos palos, y hizo prender a cinco Christianos de ellos, y los llevaron a la carcel, adonde estubo preso el Santo Martyr. Despues los ministros de justica dieron muchos caranaços en el cuerpo del Santo, haziendole muchos pedaços y dexandolo alli, recogieron las santas reliquias los Christianos, solo la cabeça no pudieron tomar, porque la pusieron en una escarpia, para que todos la viessem, con guardas, para que no la quitassen de alli. Llevavan la sentència escrita, y puesta en una tablilla, de fuerte que todòs la pudiessem leer, a usò de Japon, la qual es del tenor siguiente.

S E N T E N C I A.

Conopatre Nangafaqui yorinovoti si tovo susume Christiani sotto nitçuite canuno gotocu xcibay suru mono nari Genua yonen.

Quiere dezir en lengua Española.

A este Padre, por aver subido de la ciudad de Nangafaqui al Cami, y ciudad de Meaco, y persuadido a la gente, se hagan Christianos, es ajusticiado desta manera. A los quatro años de la era del Dayri Genua.

Fue su santo martyrio a diez y seys de Agosto de mil y seysçientos y diez y ocho años. Sea por todo glorificado nuestro buen

Dios y Señor, que assi premia cò corona de gloria a sus fieles y amigos.

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the saint and kissed his habit. The saint asked that the dogique commend him to all the religious ministers in Japan and to write about him to those who were expelled, and to commend him as well to all the Christians, particularly his followers. And speaking to everyone in a high and clear voice, he said: Pray to God, brothers, that the Emperor and his ministers not be punished, but rather forgiven and turned into Christians. Having said this, he asked the executioners for a few moments. He raised his eyes to heaven and prayed, and after a while made a sign to the executioners to carry out their task, which they performed by beheading him. The most devout Christians who came wanted to carry away his head and body, but a judge drove them away by assaulting them and had five of them arrested and sent to the same jail where the blessed martyr had been imprisoned. The agents of justice then went about hacking the saint's body into pieces; when they left, the Christians collected all these holy relics except for the head, which was raised on a spike for all to see and was watched by guards. The written sentence was displayed on a board so that it can be read by all, as customary in Japan, and says the following.

S E N T E N C E

Conopatre Nangafaqui yorinovoti fi tovo fufume Chriftiani foto nitçuite canuno gotocu xcibay furu mono nari Gennua yonen.

Meaning in Spanish Language.

This priest, for having come from the city of Nagasaki to the city of Miyako and persuading people to become Christians, has been meted this sentence. In the fourth year of the time of Dayri Genua.

His martyrdom took place on August 16, 1618. It was all for the glory of our good Lord and God, who awards thus the crown of glory to his faithful friends.

CAP. XIII. De como quando la persecucion estava mas en su punto, llegaron a Japon cinco Religiosos de socorro, del Orden de nuestro Serafico Padre San Francisco.

YA he dicho como llegué a Nangasaqui de buelta de mi destierro, el dia de santa Clara de mil, y seys ciétos y diez y ocho. Prosiguiendo pues desde alli esta relacion, digo, que gozava entóces la Christiádad de alguna quietud, pues nueve Religiosos, que estavamos en Nangasaqui, con los de las otras Religiones (aunque en abitós de seculares) andavamos por las calles de dia con seguridad: y así traté de poner en execucion las cosas de mi comisió. Una de ellas fue, embiar al Rey de Voxu Maçamuné, con el hermano fray Francisco de Galbe (que ya es glorioso Martyr) unas cartas, y presente, que le embiava nuestro hermano fray Luys Sotelo, dandole razon de su llegada a Manila, y que vendria presto a dar la respuesta de su embaxada. Fue bien recebido de Maçamuné el dicho Religioso, y le permitió estar alli, y predicar. Y hasta oy ha estado, y está en su Corte un Religioso de nuestra Orden continuamente, acudiendo al consuelo de los Christianos de aquel Reyno, (que ay muchos) sustentando la Christiandad, que han hecho alli nuestros Religiosos, y haziendo cada dia otros muchos con el amparo de el Tono Maçamuné.

El dia de santa Lucia de el dicho año, bolvió a arreziar la persecucion contra los Christianos, y duró el rigor de ella mucho tiempo. Y a la media noche deste dia, quando todos estavamos mas descuydados en Nangasaqui, se dividierón en dos quadrillas los alguaziles de Gonrocu, y cercando dos casas de Christianos, que hospedavan de ordinario a los Religiosos: prendieron en ellas a quatro, los quales son ya Martyres de Señor: y pudieran muy bien prendernos a todos, porque nunca menos cuydamos de guardarnos. Era Christiano uno de aquellos alguaziles, y sabiendo a lo que ivá, se apartó de una de las quadrillas, y se vino a mi posada, y me avisó de lo que passava, y me sacó de aquella casa, por ser ya sabida, y me llevó a otra donde estuviéssé mas seguro y oculto. Desde entóces se hizieron muy grandes diligencias, buscando a los Religiosos: y yo el dia de la Natividad del Señor de aquel año, estuve escondido en una cavalleriza entre unos hazes de paja, huyendo de la persecucion, con falta de salud, y muy grande frio; pero con la consideracion de el Mysterio de aquel dia, lo llevé todo con mucho

Chapter XIII. How, when the persecution was at its peak, five Franciscan religious came to our assistance in Japan.

As I have said, I returned to Nagasaki from exile on the day of St. Claire in 1618. Resuming this account from there, I relate that Christianity enjoyed some peace then, as nine of us religious who were in Nagasaki, along with the other religious (albeit in secular habits), safely went about the streets in broad daylight; and so, I was able to carry out my tasks. One of these was to send with the brother Fray Francisco de Galbe (who is now a glorious martyr) some letters and a gift for Masamune, lord of Woshu, from our brother Fray Luis Sotelo, to inform him of his arrival in Manila and who would soon be returning with his embassy's response. The said religious was warmly welcomed by Masamune and was allowed to stay there and preach. Until now, there remains a religious of our Order in his court who gives comfort to the many Christians in that realm, nurturing Christianity among those baptized by our religious and converting more every day with the blessing of the Tono Masamune.

On the feast of Sta. Lucia, the persecution of Christians resumed and lasted for a long time. At midnight today, when everyone was relaxed in Nagasaki, two contingents of Gonroku's constables surrounded two Christian houses where the religious normally lodged; among those captured are those who are now martyrs of God; and they would have captured us all because we never took the precaution of hiding. One of the constables was a Christian, and knowing what was taking place, he detached himself from the group and came to warn me of what was happening; he took me from the house, because it was already known, and brought me to a safer hiding place. From then on, they exerted great efforts to capture all the religious; and I, on the day of the Lord's nativity in that year, hid in a stable between some stacks of straw, fleeing from the persecution with failing health and feeling very cold; but with the consideration of that day's mystery, I was able to go

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cho consuelo. Desde entonces a causa de mi poca salud (por ver no podia andar escondiendome, y huyendo) determiné y me a un monte: hize en el una Ermita, adonde estava predicando, y administrando los Sacramentos a los labradores de una aldea, que estava alli cerca, y dezia Missa cada dia. Entonces di principio a las Ermitas, que agora tenemos en los montes, que son muy a propósito para estos tiempos, no obstante, que aun alli no estamos seguros. Tenemos quatro Ermitas en estos montes de Nangasaqui, adonde residen los hermanos legos; y los Religiosos enfermos se van a curar con ellos, y a retirarse algun tanto, y respirar del trabajo, para cobrar nuevo aliento, y fuerças: y tambien en tiempo del rigor de la persecucion nos escondemos alli, por dar lugar a la yra, considerando la falta de ministros, y obreros que ay en estos Reynos, y la mucha mies.

A esta fazon, quando la persecucion estava en el mayor rigor, nos socorrió Dios nuestro Señor, y esta nuestra santa Provincia de san Gregorio (que siempre, sin cessar, ha cuydado desta convertió, como de cosa, que mas estima, y de que mas se precia) con cinco Religiosos de gran virtud, y bonissimas partes para el ministerio, còviene a saber, fray Francisco de Barajas, fray Diego de la Cruz, fray Francisco de san Andres, fray Pedro de Avila Sacerdote, y fray Vicente de san Joseph layco, y estos dos ultimos son ya santo) Martyres. Los dichos Religiosos truxeron (como es ordinario de esta nuestra Provincia de san Gregorio, gran socorro de medicinas, candelas, vino de Castilla, y limosnas, y otras cosas de que estavamos ya necesitados. Fue gran consuelo su venida para todos los de acá.

Vinieron de Manila los dichos cinco Religiosos, en abito de Españoles disimulados, porque si dixeran que eran Sacerdotes, no huviera quien los truxera, por ser cosa sabida de todos, que el q̄ trae a Japon un Sacerdote, tiene pena de perdimiento de bienes, y vida. Truxolos aqui un Capitan Chino, no sabiendo tuessen Religiosos; pero como luego en las acciones se conoce cada uno quié es, fueron conocidos por tales, por ver su modestia, y santo proceder, y que no juravan, ni maltratavan naide, como suelen hazer otros Españoles. Riñieron en el camino el Capitan del navio, y su escrivano, el qual le amenaçò con muchas veras, de que en llegando a tierra le avia de acusar a la justicia, de que llevaba cinco Religiosos. El Capitan no se olvidò desta amenaça, por lo qual en llegando a Nangasaqui no dexò de sembarcar a los Religiosos, por
que

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through it with much joy. From then on, because of my poor health (for which I could not continue running and hiding) I decided to flee to a mountain, where I became a recluse, preaching and giving the sacraments to the peasants of a nearby village, and holding mass every day. I thus gave attention to our retreat, of what we had in the mountains, which are very useful in these times, although even there we are not totally safe. There are four retreats in these mountains of Nagasaki where our lay brothers live and where our sick brothers go to for recovery, and to withdraw for a while and rest from work, to regain their energy and strength; at the height of the persecution, we also found shelter there, fleeing from the wrath, as there are few ministers and workers in these realms, and much to harvest.

For this reason, when the persecution was at its peak, to our assistance, came the Lord our God and our holy Provincia de San Gregorio (which has constantly considered this conversion as priceless and inestimable) with five religious of great virtue and of good spirit for the ministry; these were Fray Francisco de Barajas, Fray Diego de la Cruz, Fray Francisco de San Andres, Fr. Pedro de Avila and the layman Fray Vicente de San Jose (the last two are already blessed martyrs). These religious brought with them a supply of medicines, candles, wine from Castille, alms and other things we were in need of. It was a great joy to see them arrive.

These five religious came from Manila disguised in Spanish clothes, because they would not have been brought to Japan if they were known to be priests, for it was known by everyone that those who took a priest to Japan ran the risk of losing both life and property. They were taken aboard by a Chinese captain unaware they were priests; but their actions later betrayed them for what they were, because they were modest, acted piously and never judged nor abused anyone, as other Spaniards were wont to do. The captain was accosted by his men, and his scribe threatened to tell the authorities upon reaching land that his ship carried five religious. Mindful of this threat, the captain had the religious disembark in Nagasaki to avoid punishment for harboring them; he took them to

que no se le escondiessen, y a el lo castigassen: antes los llevò, y depositò en casa de un Japon, para que los guardasse, por ver si le acusavan, y entregarlos a la justia, porque el no padeciese. Viendo yo el peligro en que estavan los Religiosos, llamè a dos Christianos fervorosos Thomè, y Miguel, y les roguè los facassen del deposito, y casa del Japon depositario, que estava muy temeroso, y se encargassen de los presos depositados. Ellos lo hizieron muy bien, y se encargó de ellos, y llevaron a casa de Miguel. Venia el Capitan Chino a ver sus passageros cada dia. Fue el negocio publico en Nangasaqui, y teniamos ya las esperanças perdidas de poderlos librar: y passados seys dias de este deposito, pedi a los depositarios me entregassen los tres Religiosos, y que se quedassen los dos a pagar por todos, y que si ellos, o sus familias corriessen riezgo, que entonces bolveriamos tambien a los tres (de que yo les di palabra) porque ellos no padeciessen. Y persuadidos de mis ruegos, y razones, me entregaron los tres, que yo les pedi, y les dexè en su poder a los santos Martyres fray Pedro de Avila, y fray Vicente layco, que luego que los vi, me dió en el coraçon, que avian de ser Martyres, porque no se que testimonio, o señal manifestativa se traen consigo los siervos de Dios. Ellos se quedaron muy consolados en su deposito, ensayandose para la prision, y martyrio, diziendo con gran jubilo, y alegria: Esto, y esto hemos de hazer, y dezir, quando nos prendan, y quando nos lleven a martyrizar. Yo tambien me fuy muy consolado por ver llevava, si quiera a los tres libres, y los meti en mi Ermita del monte, adonde los dexè con alguna seguridad, y me bolvi a tratar de librar a mis otros dos hermanos, que no quedava ni coraçon aun quieto. Bolvi a los depositarios, y dixeles: Pues aveys usado de misericordia con vuestros Padres, y Maestros, usalda tambien con estos dos, que hazeis gran servicio a Dios, que pues el escribano no ha querrellado hasta aora de ellos, ya no querrellará, y quando esso sea, no importa, entregadmelos aora, que despues Dios nos enseñará lo que hemos de hazer. Ellos me tuvieron gran respeto: y no se atrevieron a negarme lo que les pedia, y me los entregaron. Vestime de Portugues, y a medio dia los laqué, y lleve a un monte, en el qual les di guías, y compañía, y los embié a unas Ermitas a otro monte mas lexos de Nangasaqui. Bolvime a la ciudad, y dentro de quatro horas vinieron a mi muy affligidos los depositarios Miguel, y Thomè, diziendo, como ya la causa estava ante Gontoc

the house of Japanese and lodged them there, so that if they were betrayed and arrested, he would not suffer the consequences. Seeing the danger facing them, I called two fervent Christians, Thomè and Miguel, and asked them to fetch the religious from the house of the Japanese, who was uneasy at being saddled with the responsibility for the five. The two calmed him down and took responsibility for the religious, bringing them to the house of Miguel. The Chinese captain came to see his passengers every day. It was a normal transaction in Nagasaki, and we were already losing hope of freeing them; after ten days had passed, I asked their caretakers to hand over the three religious into my care and hold on to the other two until they are fully paid for, and (I gave my word) if they or their families were endangered, I would return the three to free them of any consequence. And convinced by my reasoning and appeal, they handed over the three I asked for and were left with the care of the blessed martyrs Fray Pedro de Avila and Fray Vicente, whom upon seeing, I knew in my heart would be martyrs, although I have no idea what led me to think they would serve God as such. They were content to remain in the hands of their guardians, becoming accustomed to detention and martyrdom, saying with great joy and happiness: this and this is what we should do and say when they arrest us and when they take us to be executed. On the other hand, I was very glad to have secured the freedom of three, whom I took to my retreat in the mountains, where I left them when I came back in an attempt to have the other two released, because my heart remained restless. I went to their guardians and told them: Well, you have been granted mercy by your parents and masters, grant the same to these two, who do great service to God; since the scribe has not informed on them until now, he does wish to do so, and if it happens, never mind, give them to me now and God will show us later what to do. They had great respect for me and could not refuse me what I asked, so the two were handed over. I dressed up as a Portuguese, and at midday fetched them and took them to a mountain where I gave them guides and companions to take them to another retreat farther from Nagasaki. I then returned to the city, and after four hours, their agitated guardians, Thomè and Miguel, came to inform me that the case had been placed before Gonroku,

Governador de Nangalaqui, que les bolviessse los Padres para entregarlos, porque temian perder sus vidas, y hazienzas. Comunicó el caso con todos los Ministros, que estavamos en aquella Ciudad: dixeron todos, que tenia obligacion a se los entregar, porque los Christianos, y sus mugeres no padeciessen. Quise entregarlos, y yr yo con ellos, para los animar, y padecer cō ellos: no sabiamos, que hazernos, y despues de encomendar este negocio a Dios: *incidi in concilium bonum*, llamé a los depositarios, y dixeles: Hermanos bien sabeys, que estos cinco Padres, y todos los que estamos con vosotros, venimos a Japon a solo salvar vuestras almas, y por vuestro amor: y que no venimos a mercadear, ni buscar interese algu-
 to humano, sino a dar la vida (si es necesario) por amor de Dios. Yo no quiero librar de la muerte a estos mis cinco hermanos, que antes muriendo ellos, gano yo mucho, por tener hermanos mios Martyres del Señor, pero quisiera dilataries el martyrio, para que despues de averse empleado en predicaros, y trabajado en esta cō-
 version, haga Dios de ellos lo que fuere su voluntad, porque agora acaban de llegar, y me pesa de verlos entregar a la muerte, si que ayan hecho algo de provecho; y que no parezca, que solo vinieron al matadero; por lo qual partamos el peligro, y riesgo: Entregaos primero (si fuere necesario) a qualquiera peligro, y experimentemos a que os apremian, que si viere yo que corren riesgo vuestras vidas, yo entregaré a los Padres, porque vosotros no padezcays, q̄ tambien, por ser Christianos, teneys obligació a padecer por amor de Dios. Tales razones les dixi con el favor de Dios, que los convencí. Dixeron ellos: Padre fray Diego; si nos prenden, y matá por causa de no entregar a estos cinco Padres, seremos Martyres? Yo les respondi, que si, pues morian por Dios, y por librar de la muerte a sus Ministros, a quien en odio de la Fè, querian confumir; y que así era morir por el zelo de la honra de Dios, y caridad de sus proximos, porque no les faltasen ministros del Evangelio. Entonces dixeró: Pues ponga el Padre a sus hermanos a buen recaudo, y encomiendenos a Dios, que nos de fortaleza, que vamos expuestos a padecer mil vezes muerte, si fuere necesario, por hazer a Dios este servicio. Con esto se fueron, quedando ellos, y nosotros consolados. Despues sucedió el prender a Miguel, en cuya casa estuvieró depositados los Religiosos, y a Alonso de Castro Español, Criollo de la nueva España, que tambien posava en casa de Miguel, y al Capitan Chino, señor del Navio, a quien secretaron los bienes, no se acordaron, ni hizieron mención de Thomé.

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Governor of Nagasaki, and ask for the return of the priests, as they were fearful of losing both life and property. I told the case to all the ministers who were within the city and it was their opinion that the religious be returned to spare the lives of the Christians and their wives. I decided to hand them over and go with them, to raise their spirit and suffer with them; we did not know what to do, and after commending the matter to God; *incidi in concilium honum*, I called the guardians and told them: Brothers, you well know that these five priests, and all of us with you, came to Japan to save your souls, and for your love; and we did not come to trade, nor seek any human interest, but to give up life (if necessary) for the love of God. I do not want to save these five brothers from death, for I earn much from their death by having my brothers as the Lord's martyrs, but I do want to delay their martyrdom, so that after having employed them in preaching and working on this conversion, God may do with them as he wants, because they have just arrived and it pains me to see them given over to death without having done anything of use; and so it will not seem as if they only went to a butcher; for which let us share the danger and risk; submit yourselves first (if necessary) to any danger and see what is in store, and if I see that your lives are at risk, I will surrender the priests so that you may not suffer, for being Christians as well, you have the obligation to suffer for the love of God. These were the arguments I gave them, and with God's help, they were convinced. They asked: Father Diego, if we are arrested and killed for not handing over the five priests, will we be martyrs? I replied, yes, if they died for God, and for saving from death his ministers, whom those who hated the faith wanted to consume; and this was how it was to die for the zeal of honoring God and charity for one's fellow men, so that there would be no lack in preachers of the gospel. And they replied: Keep your brothers in good care, father, and pray to God that He give us strength, we go willingly to suffer a thousand deaths, if needed, to render God this service. With this they went, leaving us all consoled; later it happened that they arrested Miguel, in whose house the religious had been deposited, and the Spaniard Alonso de Castro, a Creole from Nueva España who was staying at Miguel's house, and the Chinese ship captain, who was divested of all his properties; no mention was made of Thomè.

Estando los tres en presencia de Gontrocu Governador de Nagasaki, preguntó el Governador al Capitan Chino, porque truxiste de Manila a aquellos cinco Padres, contra el mandato del Emperador? El respondió: No he sabido, ni se que sean Padres. Pues si no sabias, que era Padres, para qué los depositaste en casa de Miguel? Yo los deposité en casa de Miguel (dixó el Capitan Chino) para que pareciendo ser padres, como dezian algunos que lo eran, los entregasse a la justicia, por resguardar nio. Dixó Gontrocu a Miguel: Entrega estos Padres, que se depositó este Chino. Dixó Miguel: A mí no me ha entregado este Chino Padres algunos, sino cinco Españoles, que me truxo a mi casa, para que posassen en ella. Preguntó Gontrocu: Pues adonde estan agora estos cinco Españoles? Ya se han ydo de mi casa (dixó Miguel) y dixeron, que iban al Reyno de Firando a comprar cosas, que avian menester de los Olandeses. Dixó Gontrocu a Alonso de Castro: Tu no dirás, que no sabes que son Padres, pues son de tu nacion? Dixó Alonso de Castro: No son padres, y si lo son, yo no lo sé. Finalmente mando Gontrocu, que Alonso de Castro estuviesse preso en la carcel, y que Miguel, y el Capitan Chino estuviessen depositados entre los vezinos de su calle, para que todos, como sus fiadores, diessen cuenta de ellos; y que los dos a su colta embiassen a buscar a los Padres, y los entregassen. Gastó Miguel en este pleyto todo lo que tenia de hacienda, y yo le ayudé, segun nuestra pobreza, con alguna limosna, para ayuda a passar su vida. Bien veia Gontrocu, y sabia que los cinco eran Religiosos; pero contentóse con hazer las diligencias, que bastavan para que a el no le culpassen. Salió libre el Chino a un año de deposito; y Miguel a los dos, y Alonso de Castro despues de quatro años de prision, y muchos trabajos, y temores: porque ya dezian lo quemavan, ya que lo crucificavan. Ultimamente le di el abito de la tercera Orden, y confesó, y dispuso para el martyrio; y levandolo a juyzio fuertemente atado, aviéndose ratificado en su dicho, de que no sabia, que fuesen Padres, lo soltaron en fiado. Padeció estos trabajos con mucha alegria, y contento, sin que xarse de nadie. Finalmente se libraron los cinco Religiosos, y Dios les dilató su martyrio, para que primero le hagan en esta conversion muchos servicios, y bien a los proximos; y despues de grandes merecimientos, sean coronados con la corona del martyrio, como lo han sido ya los dos de ellos. Los santos fray Pedro de Avila, y fray Vicente de san Joseph.

The three were brought before Nagasaki Governor Gonroku and the Chinese captain was asked why he brought the priests from Manila in defiance of the Emperor's edict. He replied: I did not know that they were priests. Well, if you did not know they were priests, why did you deposit them at the house of Miguel? I deposited them in the house of Miguel (said the Chinese captain) because they seemed like priests, as some said they were, I gave them up to justice for my safety. Gonroku told Miguel: Hand over the priests that this Chinese entrusted to you. Miguel said: This Chinese did not leave any priests with me, but five Spaniards, who were brought to be guarded in my house. Gonroku asked: Then where are these five Spaniards now? They have gone from my house (said Miguel) and said they were going to the realm of Firando to buy things they needed from the Dutch. Gonroku asked Alonso de Castro: Don't tell me you did not know they were priests, because they are from your country? Alonso de Castro said: They are not priests, and if they were, then I am not aware of it. In the end Gonroku commanded that Alonso de Castro be imprisoned and for Miguel, along with the Chinese captain, to be deposited with his neighbors, who will be responsible for them, and for these two to mount a search for the priests at their own expense. Miguel spent everything he had for this purpose, and I provided assistance, as much as our poverty allowed, with some alms, to help him get by. Gonroku was not fooled; he knew the five were priests; but he was content to go through the motions to avoid any blame falling on him. The Chinese was allowed to go after a year of detention; Miguel after two years; and Alonso de Castro after four years of imprisonment, and many labors and fears, because they taunted him that he would be burned alive or crucified. In the end I gave him the habit of the Third Order, gave him confession and prepared him for martyrdom; and brought before a judge well trussed, his testimony that he was not aware they were priests was upheld and he was released from captivity. He came out from this with much joy and happiness, without blaming anybody. The five religious were finally free; God had delayed their martyrdom so they may first give many services to this conversion; and after proving themselves worthy, to be awarded the crown of martyrdom, which two of them have already received: the blessed Fray Pedro de Avila and Fray Vicente de San Jose.

CAP. XIII. De como sabi a los Reynos del Oriente, y provey de Ministros aquella Christianidad.

Quando llegué a Nangasaqui de buelta de Manila, como estava falto de salud, no pude luego poner en execucion mis deseos de visitar la Christianidad, q̄ nuestra sagrada Religión avia tomado a su cargo, y hecho en el Oriente en la Corte, y otros Reynos comarcanos; pero luego que mejoré, y dispuse las cosas en la parte del Occidente, encargandolas a Religiosos experimentados, y siervos de Dios; me parti para aquellos Reynos del Oriente, aunque contra la opinión de muchos, que con algun fundamento dezian, que era imposible pasar agora tantos caminos, y tan largos, sin ser conocidos, y dexar de ser presos los que fuesen allá, porque si en Nangasaqui, adonde todos eran Christianos, no estavamos seguros, menos lo estariamos por los caminos. Lleve en mi compañía al hermano fray Francisco de Barajas, Religioso de muchas prendas, de virtud, y santidad. Vestimonos en abito de Chinos, y nos embarcamos en una embarcacion, que iba a Vosaca, a los primeros de Febrero de mil y seys cientos y veynete años. No nos faltaron en el camino temores, y cuidados. Encotramos en un puerto, que se llama Tomo, a Gontrocu Governador de Nangasaqui, que nos alcanço allí: aunque salio tres dias despues de nosotros. Dió fondo su embarcacion junto a la nuestra, y temimos ser vistos, y conocidos, y no escapar de sus manos; pero nuestro Señor nos libro en esta, y otras dos vezes, que nos alcanço en el camino; por lo qual yendonos poco a poco, lo dexamos pasar adelante, y no lo encontramos mas. Con estos, y otros sobresaltos, llegamos a Vosaca, adonde fuimos bien recibidos de los Christianos; y estuvimos consolando los algunos dias: Ellos quisieran no nos fueramos de allí, y dezian: Que si saliamos de Vosaca para los Reynos del Oriente, nos avian de prender en el camino: y que era fuerza el saber que aviamos partido de sus casas, adonde nos avian hospedado, y que los avian de castigar a ellos. Yo les dix: Hermanos carísimos, pareceme que es mucha prudencia humana esse temor, y prevencion vuestra: Pensays que aveys de yr al cielo sin trabajo? pues advertid, que no ay Cielo, sino es para el q̄ pelea varonilmente, sufriendo por Dios incomodidades: y que el Reyno de los cielos padece fuerza, y solo aquellos van a el, que mortifi-

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Chapter XIV. How I came to the eastern realms and brought ministers to the Christianity there.

Because I returned to Nagasaki from Manila in poor health, I was unable to execute immediately my plans to visit the Christianity which our holy Order has assumed as its responsibility and sown in the Eastern Court and its neighboring realms; but when my condition improved, and I was able to settle things in the western part, putting in charge the experienced religious and servants of God, I left for the east against the opinion of many, who with some basis said it was impossible at that time to travel such a long and unfamiliar route, as those who pass there end up as prisoners; if we were in danger even in predominantly Christian Nagasaki, then it would be worse to be on the road. I took with me the brother Fray Francisco de Barajas, a religious of many gifts, in both virtue and holiness. Dressed up as Chinese, we took a ship for Osaka in early February of 1620. We did not lack in anxiety and caution. At the port called Tomo, we saw Nagasaki Governor Gonroku, who had caught up with us, although he had sailed three days behind us. His ship docked beside ours, and we were afraid of being seen and recognized, and be unable to escape his clutches; but our Lord save us in this and two other similar occasions on the road, which is why we slowed down our pace, so that he overtook us, and we did not see him again. Having experienced this and other surprises, we arrived in Osaka, where we were welcomed by the Christians, and we enjoyed comfort for several days. They did not want us to leave, saying that if we left Osaka for the eastern realms, we would be arrested on the way, and it would be found out that we were sheltered at their houses and they would be punished. I told them: Beloved brothers, it seems that your caution and fears are more of earthly prudence; Did you think you would go to heaven without earning it? Then be warned, there is no heaven, except for those who bravely endure discomfort for God, and that the kingdom of heaven requires determination, and is only for those who disdain

mortificando su carne, lo ganan a fuerza de brazos. Y viendo yo, q̄ aun hazian instancia, y aun casi fuerza a q̄ no fuésemos, los reprehendi (por parecerme necesario) con mas ásperas palabras, diziéndoles, que era sobrada libertad, y atrevimiento, el querer ellos enseñar a los Sacerdotes sus Padres, y Maestros, el como, y quando han de predicar el Evangelio. Los Christianos de aquel Reyno del Cami, son muy presumidos, y amigos de su parecer, y siépre ha querido gobernar a los Religiosos, sin dexarles salir un puto de su gusto, impidiéndoles las obediencias de los Prelados; mas esta vez no les valio nada su porfia, aunq̄ hizieron grandes diligencias, porq̄ yo con el favor de un Christiano devoto, hize alquilar dos cavallos, para mi compañero, y para mi, y a uña de cavallo salimos de Volaca para Yendo, que ay de camino ciento y veynte leguas. Tuvimos bué viaje, a Dios sean las gracias. Entramos de noche en Yendo, adóde los Christianos se cõtolaron mucho, viédome de buelta de mí del tierro; y hizieron grã helta, y regozijo por mi venida; y seys leguas antes de Yendo me salieron a recibir seys Christianos en nõbre de los demas. Luego al puto de spaché al hermano fr. Francisco de Barajas a Voxu cõ personas de confianza. Fue allã muy bié recebido del santo Martyr fr. Francisco de Galbe, porq̄ tenia gran necesidad de un condjutor. En Yendo comencé luego el ministerio, y hallé, q̄ los Christianos no se avian cõfessado desde antes q̄ yo entrasse en la carcel de Yendo, cinco años avia. Confesselos, y cõsolelos, y ellos me sustentaron con dos Doxticos, q̄ traia en mi compaña, siete meses con mucha abundancia, y caridad. Hallelos tan concertados, compueitos, y morigerados, que alabé por ello a Dios nuestro Señor. Estavan repartidos en doze cofradias del Cordon los hombres, y las mugeres en quatro: y hazian sus santos exercicios, como si no les huviera faltado Ministros. En los siete meses, que allí estuve, los confesse, y comulgue a todos. Quando caminavamos para Yendo, venia en nuestra compaña nuestro donado Mathias, al qual embie a Nangasaku, a que traxesse en su compaña al hermano fr. Diego de la Cruz a Yendo, porque el dicho donado avia visto el modo que tuvimos en el camino; y assi sabia bien como avia de guiar, y guardar al Religioso. Truxolo a Yendo con cuidado, y sin que le sucediesse cosa adversa. Aviedo llegado el hermano fr. Diego de la Cruz, le entregué el ministerio de aquella Corte, y lo dexé allí, partiendome para el Reyno del Cami. Hizolo muy bien este Religioso en aquella Corte, porque tiene bonissimo natural, y mucha virtud, y por esto los Japones lo aman, y estiman en mucho.

the flesh, and win it by their strength. And seeing that this had no effect on them and they still insisted we stay, I reproached them (for it seemed necessary) with stronger words, and said they were taking liberties and were impudent for trying to tell the priests, their fathers and masters, how and when they should preach the gospel. The Christians of that realm of Kami were very presumptuous and insolent, and have always wanted to dominate the religious, to them from doing what they want and carrying out the order of their prelates; but this time it served them of no avail, as I, with the help of a devout Christian, rented two horses for my companion and myself and we rode the 120 leagues from Osaka to Edo. We made good time, and thanks to God, we arrived at night in Edo, where the Christians were very glad to see me return from exile; they rejoiced at my arrival. Six leagues before Edo, we were met and welcomed by six Christians who welcomed us in behalf of the rest. Later, I sent the brother Fray Francisco de Barajas to Woshu in the company of trusted men. He was warmly welcomed there by the blessed martyr Fr. Francisco de Galbe, who was badly in need of a curate. In Edo, I soon began my ministry, and I called the Christians who had been to confession since I was imprisoned in Edo five years earlier. I gave them confession and comfort, generously assisted by two dogiques who stayed with me for seven months. I found them to be so composed, moderate and well-organized that thanked the Lord our God for having them. The men were divided into twelve Cofradias del Cordon and the women into four, and had kept up with their penitence as if they never lacked a minister. In the seven months I stayed there, I gave confession and communion to everyone. When we were on the way to Edo, we had in our company the lay brother Mathias, whom I sent to Nagasaki to bring the brother Fr. Diego de la Cruz to Edo, since he was now familiar with the route we took and could guide and look after the religious. He was able to bring him safely to Edo without encountering any untoward incidents. Upon his arrival, I entrusted Fr. Diego de la Cruz with the ministry of that court and left for the realm of Kami. This religious carried out his responsibilities well because he had a good disposition and many virtues, for which he is much loved and respected by the Japanese. Within a year, he had baptized 700

Dentro de un año hizo mas de setecientos Christianos, trabajado continuamente en este ministerio, con grande vigilancia, fervor, y caridad. Dexé tambien en el Reyno de Voxu al hermano fray Francisco de Barajas, y en el de Mongani al hermano fray Francisco de Galbe. Y llegando al Cami, dexé en aquel Reyno a los hermanos fray Luys Gomez, y fray Francisco de san Andres, encargádoles todo aquel Reyno, y en particular las quatro Ciudades de Meaco, Vofaca, Fuximi, y Sacay, desde donde me bolví a Nangafaqui, conolado, por ver dexava proveydos de Ministros aquellos Reynos del Oriente.

Antes que me partíesse de Yendo, al Reyno de Cami, hubo alguna persecucion en el Oriente; particularmente en Xenday fueron dos Christianos martyrizados, por la confesion de la Fé. Viendo yo ello, y queriendo evitar qualquiera causa, que pudiesse estinguir, o mover a los Tonos a ira, y persecucion, convoque a los Religiosos Ministros de aquellos Reynos del Oriente (que son los seys referidos) para tratar, y conferir las cosas convenientes a la conversion: y nos juntamos todos seys en Yendo, con admiracion de todos los Christianos, por ver a seys Religiosos de nuestro Padre san Francisco juntos en la Corte, en tiempo que tan pocos avia de todas Religiones en Japon. Fue notable el consuelo que recibieron en vernos todos los Christianos; y lo que se animaron, y los regalos, y caricias, que nos hizieron dia de todos Santos de mil y seys cientos y veynete: porque los Christianos de estos Reynos, son muy fervorosos, devotos, y inclinados al culto Divino, y cosas de la salvacion: y así no sabian que se hazer de contentos. Tratamos muy de espacio lo que se devia hazer. Averiguamos, que los Tonos del Oriente no levantaron aquella persecucion, por salirles de coraçon, o por tener odio a los Christianos, sino por hazer alguna demonstracion con que agradar al Emperador; y que entendíesse, que no se descuydavan en buscar a los Christianos, y perseguirlos. Lo qual visto, y averiguado por nosotros, y los Christianos, dererminamos se bolviessen los Ministros cada qual a su puesto, y ministerio: y que por no dar pena a los Tonos, no anduviessemos en publico, sino con gran recato: y así se bolvieron adonde estavan, y yo me vine a Nangafaqui. De los milagros que nuestro Serafico Padre san Francisco haze cada dia, ha sido uno de ellos, el sustentarse con su pobreza, en Japon, en estos tiempos de tanta persecucion, con tanta costa, muchos Ministros, y en particular seys en los Reynos del Oriente, atravesando

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Christians, working without rest in this ministry, with great determination, fervor and care. I left the brother Fray Francisco de Barajas in Woshu and fray Fracisco de Galbe in Mongami. In Kami, I left the brothers Fray Luis Gomez and Fray Francisco de San Andres, in charge of the entire realm, including the cities of Miyako, Osaka, Fuximi and Sakai, from where I returned to Nagasaki, content that I had provided ministers for those eastern realms.

Before I left Edo for Kami, some persecution broke out in the east, particularly in Sendai, where two Christians died as martyrs for professing the faith. Upon learning of this, in the hope of preventing anything that might draw the anger of the Tonos and provoke a persecution, I met with the six ministers of the eastern realms to discuss and agree on matters related to the conversion; the six of us gathered together in Edo, to the awe of all the Christians, as there were very few religious in Japan. It was heartwarming to see the comfort the Christians drew from seeing us, giving us encouragement, gifts and care on All Saints Day in 1620. The Christians of these realms were very devout, fervent and inclined to the divine worship and matters related to salvation, and so there was nothing they would not do to make us happy. We had a thorough discussion on what should be done. We found out that the Tonos of the east did not raise the persecution because they wanted it or for hatred of the Christians, but as a demonstration of loyalty to the Emperor, and, as we understood it, were not interested in searching for and hunting down Christians. Having seen and verified this, we decided for each of us to return to his ministry, and to avoid provoking the Tonos, we did not appear in public and kept to the shadows. And so, they returned to their work and I went back to Nagasaki. Of the miracles made by our blessed father St. Francis, each day, one was sustaining with his poverty, in these times of persecution in Japan, at such cost, many ministers, in particular the six in the eastern realms, where they covered 300 to 400 leagues at

trezientas, y quatrocientas leguas, con grandes gastos, que todos se buscan de limosna.

Entre otros muchos casos raros que me sucedieron, fue uno de grande edificacion, la conversion de una señora principal de Yendo, que aqui diré. Estando yo en aquella ciudad, escondido en casa de Francisco Xizuque, Japon ricó, que tenia por muger a Maria, Japona principal y honrada; vino a visitarla otra muger principal viuda, a cuyo hijo unico avian muerto, a quien ella mucho amava. Entró a la sala, y habló con la dueña de casa, queixandose con gran sentimiento, de que avian muerto a su hijo, y que hasta vengarse no avia de descansar su coraçon. Todas estas cosas oya yo, que estava en otra pieça mas adentro escondido, que avia poco que avia acabado de dezir missa. Apiadème mucho, y me condoli de ver aquella muger principal con aquel mal desseo de vengarse. Era infiel, y diome el Señor impulso, y desseo de la hablar, y enseñarla, a que perdonasse a sus enemigos. Y así la hize llamar, y ella entró adonde yo estava, y se espantó mucho de verme en habito extranjero, y con barba larga. Saludéla, y dixela: He estado oyendote, y me has causado lastima y cópasion: y deseando darte algú alivio y consuelo, te hize llamar, fiando de tu nobleza, que no harás mal a quien te dessea hazer bien. Estar seguro puedes (dixo ella) q̄ por ningún caso te haré mal, solo desseo hazerlo a quié mató a mi hijo; y no tendré consuelo alguno, hasta que vea muerto al que me le mató. Yo le dixé entonces: El hazer matar al que mató a tu hijo, no te puede dar consuelo alguno. Si tu hizieres lo que yo te diré, esso te podra consolar. Has de saber (dixé yo) que la mayor valétla y hazaña, que el hombre puede hazer, es perdonar al enemigo, y no vengarse del. Y tu (aunque muger) puedes hazer esta maravillosa hazana. Esso nos ha enseñado el Cayfan, o Autor de la ley de los Christianos Iesu Christo Salvador del mundo. Si esta hazaña heroyca hazes, perdonando a aquel maneebo que mató a tu hilo, ten por cierto que hallarás alivio para tu pena: y que el Tatuquete y Salvador Iesu Christo, si te dispones, te enseñará interiormente; y te dará gran premio, por aver perdonado a tu enemigo. Y no es cosa imposible la que yo te enseñé, pues mis compañeros, y yo la hazemos cada dia, perdonando de coraçon al Emperador, y los demas que nos persiguen, hasta quitarnos la vida: pero no por esso les dessemos mal, antes rogamos a Dios por ellos, para q̄ les haga bien, y convierta a su santa Fé. A estas y otras razones estuvo muy atenta, y no me respondió palabra, porque se quedó suspensa en profunda

great cost, all coming from alms.

Of the many strange cases I encountered, one was of the conversion of a prominent lady of Edo, which was of great edification. I was in that city hiding in the house of Francisco Shizuki, a wealthy Japanese who had a wife named Maria, a prominent and honored Japanese, when a prominent widow, whose beloved only son had been killed, paid her a visit. She entered the hall and talked with the lady of the house, and in speaking of her son's death, she said her heart would not rest until he had been avenged. I heard all this, as I was hidden from view in an adjoining room where I had just celebrated mass. I felt much pity and could not bear to see that woman filled with a desire for vengeance. She was an infidel, and God prompted me and made me want to speak with her and teach her how to forgive her enemies. And so, I had her called, and she came into the room I occupied, and was surprised to see me in strange clothing and long beard. I greeted her and said: I have been listening to you, and you have provoked my compassion and pity; and wanting to give you some relief and comfort, I had you called, noting your nobility; do not think poorly of one who wishes you well. Be at peace (she said) for I will, in no way, do you evil, I only wish to do evil to the one who killed my son, and I will have no peace until I see him dead. Thus, I told her: Killing the one who killed your son will not give you any consolation. You should know that the greatest deed and achievement man can do is to forgive his enemy, and not to take vengeance. This was taught to us by the Kaisan, or the founder of Christianity, Jesus Christ, savior of the world. If you can do this heroic deed, forgive the youth who killed your son, you will most certainly find comfort for your pain; and the tasukete and savior, Jesus Christ, if you are willing, will show you in your heart, and will greatly reward you for having forgiven your enemy. What I teach you is not impossible, because my companions and I do it everyday, forgiving in our hearts the Emperor and all those who hunt us to death; but we do not wish them ill for this, but instead pray to God that they become good and convert to the holy faith. She took in these words that I said, and spoke not a word, because she was in deep thought. As we planned

profunda imaginacion. Aviamos de yr a dezir missa a otra parte: dixè a mi doxico Francisco, que recogiesse los adereços y adornos del altar, para dezir missa, para que nos fuessimos, porque aguardavan otros Christianos. Començò Francisco a quitar el cielo del altar, y entonces dixo ella: Ruegote Padre, no descompongan el altar, porque tengo cierta cosa que te comunicar. Yo mande al doxico, dexasse el altar como se estava; la buena muger se fue a otro aposento, y se estuvo retirada a solas como media hora, despues salio, y me pidio la hiziesse Christiana, con muy gran fervor. Yo la dixè, que no lo podia ser, sino perdonava al que matò a su hijo, y a todos los demas que la tuviesse ofendido. Dixo ella: Ya tengo ante Dios perdonado a todos, y no ha quedado en mi coraçõ memoria de vengança, y creo firmemente todo lo que tu crees; y juntamete con esto hizo grande instancia en pedir el santo Baprisimo. Yo la baptizè, con otras quatro mugeres, que por su exemplo se convirtierõ, despues de informadas en la fe: y di muchas gracias a Dios, de ver que en tan poco tiempo obrò tan gran maravilla. Y la buena muger, despues de Christiana, no tratò mas de vengarse, ni aun pedir justicia contra el homicida que matò a su hijo.

Quando lleguè a Nangasaqui, de buelta de los Reynos del Oriente, hallè las cosas de la conversion muy alteradas, y la periecucion mas rigurosa que hasta aquel tiempo. Esto fue por la Circuncision, del año de mil y seyscientos y veyn. e y uno. Avian entonces prendido de nueitra Religion, a los hermanos fray Pedro de Avila, y fr. Vicente de San Joseph layco, con otros muchos Christianos. Y por passar a contar sus santos martyrios, dexo de referir aqui muchos trabajos que nos sucedieron, y padecimos todos desde el dicho día de la Circuncision del Señor, hasta el martyrio de los Santos Martyres.

C. A. P. XV. De la prision de cinco Religiosos de nuestro Padre San Francisco, y quatro professos de la Tercera Orden.

ENtre las hermosas y celestiales rosas de gloriosos Martyres, cõ que el cielo ha adornado e ilustrado la corona Franciscana en Japon, es muy vistosa y odorifera la del Santo Martyr fray Apolinario Franco predicador, que vino a esta Provincia de S. Gregorio de la de Santiago de la regular Observancia. Vivio en Japon muchos años, con grandissimo exemplo de Religiosos, y seglares, hazendo particulares penitencias, siendo muy austero en la vida, y muy

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to hold mass in another place, I instructed my dogique, Francisco, to gather all the altar items so we could leave, because other Christians were waiting for us. When Francisco began collecting the pieces, she said: Please, Father, do not disarrange the altar, because I have something else to tell you. I told the dogique to leave the altar as it was, while the good woman went to another room to think alone for half an hour. When she returned, she asked with great fervor to become a Christian. I told her I could not do so until she forgave the person who killed her son and everyone else who had offended her. She said: I have forgiven all before God, and there is no trace of vengeance in my heart, and I strongly believe in what you believe, and with all this, I have taken the big decision of asking to be baptized. Following instructions in the faith, I baptized her, along with four other women, who were influenced by her good example; and I gave many thanks to God for having done such marvelous work in such a short time. And the good woman, now a Christian, abandoned all thought of vengeance, not even to seek justice against her son's killer.

When I arrived in Nagasaki from the eastern realms, I came upon big changes in the conversion and the persecution worse than ever. This was on the Feast of Circumcision in 1621. The brothers Fray Pedro de Avila and lay friar Vicente de San Jose had been arrested, along with many other Christians. And to tell of their martyrdom, I must end the narration of the labors we experienced and endured from that day until the execution of the blessed martyrs.

Chapter XV. Of the imprisonment of five Franciscan religious and the four trials of the Third Order.

Among the beautiful and heavenly roses of glorious martyrs, with which heaven has bedecked and adorned the Franciscan crown in Japan, the most colorful and fragrant is the preacher Fray Apolinario Franco who came to this Provincia de San Gregorio from the Provincia de Santiago de la Regular Observancia. He lived in Japan for many years as a great example of the religious and secular, practicing penitence, leading an austere life in abject

muy pobre y observante de la regla de nuestro Padre S. Francisco, y de gran fervor en la oracion, y en el ministerio y conversi6n de las almas, y adornado de muchas virtudes. Fue su prisi6n en esta manera. Despues del martyrio de los Santos fr. Pedro de la Assumpci6n, y el Padre Juan Baptista (que ya hemos dicho, q̄ martirizo el Tono de Vomura) fueron presos por la predicacion de la F6 en el mismo Reyno, los Santos fr. Hernando de S. Ioseph, del Orden de nuestro Padre S. Augustin; y fr. Alonso de Navarrete, del Orden de nuestro Padre S. Domingo, y martirizados por el mismo Tono renegado. El qual viendo que avia tantos Padres ministros del Evangelio, se quejava de su fortuna, y dezia, que pensava que no se avian de acabar para siempre. Sucedio pues, que nuestro hermano fr. Apolinario Franco, que a la saz6n era Comissario en Japon, y estava en Nāgasaqui, viendo q̄ en tan breve tiempo avian martirizado en aquel Reyno a quatro Sacerdotes, y que en todo el no avia quedado ni aun uno solo, que administrasse a aquellos Christianos, y los animasse y consolasse, porque los hazia renegar, y apremiava mucho: y que los mismos Christianos embiavan a pedir confesores, para bolverse a Dios, porq̄ con aquellos martyrios avian quedado muy fervorosos, se fue el dicho Religioso al Reyno de Vomura, a confesar, y consolar los Christianos, y a ver si de camino se le ofrecia padecer por amor de Dios. Lo mismo hizo el Padre fr. Thomas del Espiritu santo, del Orden de nuestro Padre S. Domingo, y con el mismo zelo. Los quales fueron cada qual por su parte, arrancando y destruyendo las supersticiones de la Gentilidad, y plantando de nuevo la Religion Cristiana, y reconciliando con Dios a los q̄ avia caydo, o dexado la F6 por miedo. En lo qual tenia tanto que hazer de dia y de noche, que apenas podia tomar un breve sueño. Y para acudir a lo mas necesario, determinaron de no oyr confesiones, que no fuesen de mas de dos años. Porque todas las confesiones de un partido llamado Cori, erā de ocho años arriba, y muchas de diez, y de veynte, y treynta años, que tanta era la necesidad que avia de quien les administrasse los Sacramentos.

Holgose mucho el Santo fray Apolinario, quando vio la ocasi6n de poder yr al Reyno de Vomura, con tan justa causa, y necesidad tan grande, y por si se ofreciese de camino padecer por amor de Dios martyrio: porq̄ los infieles de Nāgasaqui, y aū algunos Christianos menos recatados en hablar, dezian, q̄ los Padres Religiosos les predicavan martyrio: pero que bien sabian ellos huyr las ocasiones de el. Lo qual sentia mucho el buen Prelado, y deseava

poverty, strictly observing the principles of our father St. Francis and displaying great fervor in prayer, in the ministry and in the conversion of souls, and was endowed with many virtues. For these he was sent to jail. After the martyrdom of the saints Fr. Pedro de la Assumpcion and Fr. Juan Bautista (which has already been told, and has left the Tono of Vomura disconsolate) the Augustinian Fr. Hernando de San Jose and the Dominican Fr. Alonso de Navarette were arrested in the same realm for preaching the faith and were ordered executed by the same Tono. Seeing there were so many priests preaching the gospel, the Tono began to doubt if he would ever be rid of all. It happened then that our brother Fray Apolinario Franco, then commissioner in Japan, and who was in Nagasaki at that time, seeing four priests become martyrs in that realm within a short span of time, leaving the Christians without a minister to encourage and console them; because Christians were being greatly rewarded for renouncing the faith; and the Christians were sending messages asking for confessors to return to God because the martyrdoms had rekindled their fervor; he went to Vomura to give confession and comfort to the Christians, and see what fate God had in store for him. The same thing was done by the Dominican Fr. Thomas del Espiritu Santo, and with the same zeal. Each went on his way, uprooting and destroying the superstitions of the gentiles, and sowing anew the seeds of Christianity, and reconciling with God those who had turned away or abandoned the faith because of fear. In this they worked day and night, with just a few hours left for sleep. And to be able to attend to those who had greater need, they decided to give confession only to those who had not done so for more than two years. In a place called Kori, everyone had not confessed in the past eight years, and many had not been to confession for ten, twenty and even thirty years, which was why they had to be given the sacraments.

The blessed Fray Apolinario was very happy to find an opportunity to go to Vomura for a very good reason, because the need was so great, and the possibility of being arrested on the way and dying as a martyr for the love of God; because the infidels in Nagasaki, and even some Christians, were saying the religious were good at preaching martyrdom, but were good at hiding when they themselves were faced with the same situation. The good prelate

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ocasion en que pudiesse mostrar lo contrario, y bolver por la hora de Dios, y de sus subditos. Y assi (despues de muchas oraciones, ayunos, vigilijs, y disciplinas, pidiendo a Dios nuestro Señor, le alumbrasse, y guiasse a lo que mas fuesse su santa voluntad) determinó de yr a aquella mislon de Vomura, no en habito de seglar dissimulado, sino en su proprio habito de Religioso, descubierto y publico, predicado la ley de Dios, y salvacion a todo genero de gentes. Diole el Señor tan gran desseo y fervor de esto, que no podia resistirlo, ni los demas Religiosos fueron poderosos a detenerlo, y estorvarle su designio y determinación, antes era tan grande la fuerza interior de su espíritu, que arrojaba sangre por la boca: porque dezia, que en ninguna manera se podia contener, o resistir al espíritu, y que le atormentavã mucho en contradizerle; que le dexassen, que no podia dexar de hazer lo que el Señor le inspirava. Y assi lleno del Espíritu del Señor, se vistio su habito, y se abrio la corona: y fue al Reyno de Vomura, hasta llegar a la misma ciudad donde habitava el Tono, y predicó, y convirtio a muchos. Vno dellos fue un soldado, o verdugo, de los que martirizaron poco avia al Santo fray Pedro de la Assumpcion. Supieron los sacerdotes de los idolos, como el bendito Padre hazia Christianos, y reduzia y levantava a los que avian renegado. Por lo qual le acusaron al Tono de aquella ciudad: el qual, vista su determinacion, y que en su misma corte, o ciudad predicava, mandó fuesse, y le matassen luego: mas los de su consejo le dixeron, que no lo matasse, por que si lo hazia, cada dia vendrian Sacerdotes a su Reyno: porq̃ ellos andan buscando, y desseando ocasion de morir por amor de su Dios: lo qual sabian bien todos, por ser Christianos renegados. Al Tono le parecio bien: y assi lo mandó prender, y fue puesto en una rigurosa carcel a siete de Julio de mil y seyscientos y diez y siete; y con el seys Iapones Christianos fervorosos, que de su voluntad se ofrecieró al martyrio. Diez y siete dias despues prendieron al Padre fray Thomas del Espíritu Santo, que assi mesmo le acusaró los sacerdotes de los idolos, porque andava de la misma suerte, trabajando en aquel Reyno en la conversion; y con el fueron presos otros seys Iapones, q̃ de su voluntad se ofrecieron tambien al martyrio. Estuvieron estos dos Santos Religiosos en aquella carcel rigurosa (adonde no les davan mas comida, que un poco de arroz y agua, y un poco de caldo de yervas mal guisado) cinco años, padeciendo muy grandes trabajos, y no por esto dexaron de hazer sus penitencias, y santos exercicios, y trabajar en el ministerio, porque entre los guardas que tenian, avia algunos piadosos, y buenos naturales, que de noche permitia entrar en la

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was very hurt by this and wanted to find an opportunity to disprove it and return honor to God and his subjects. And so (after many prayers, fasting and penitence, asking the Lord our God to enlighten and guide him in fulfilling his divine will) he decided to go on his mission to Vomura, not in everyday clothing, but wearing the habit of a religious, for all to see, preaching the word of God and salvation to all kinds of people. God gave him such a great desire and fervor for this that he could not resist, nor could the other religious sway him from his plan and determination; so great was the fire burning in his spirit that blood came from his mouth; he said there was no way he could contain or resist the spirit, and that it caused him much pain to fight it, that he be left alone, because he could not stop from doing what the Lord wanted. And so, suffused with the Lord's spirit, he wore his habit, and revealed the crown; he went to Vomura and arrived at the city where the Tono resided, preaching and converting many people. One of these was the executioner who had earlier beheaded the saint Fray Pedro de Assumpcion. The priests of the idols heard how the blessed father was making new Christians and raising those who had recanted. And so, they informed the Tono of the city, who, seeing such determination that even within his own city the priest was preaching, ordered his arrest and execution, but his advisers spoke against this, as many more priests would come to the realm seeking to die a martyr's death, and this everyone knew, because they were renounced Christians. He took their advice, stayed the execution and sent him instead to a harsh jail on July 7, 1617, along with six fervent Japanese Christians, who willingly offered themselves up for martyrdom. Seventeen days after Fray Thomas del Espiritu Santo was arrested, the priests of the idols accused them of the same thing, going about the realm and converting people to Christianity; and so, the six Japanese were arrested. These blessed saints spent five years in that jail (where they were fed nothing more than a little rice and water, and some soup made of badly-cooked weeds), enduring great suffering and never neglecting these sacred exercises and penitence and working in the ministry, as some of the guards were good natured and merciful and allowed who came for confession to go inside the jail

carcel, a todos quantos Cristianos uenian a confesarse, aunque de dia no se atrevian por miedo del Tono; y assi gastavan las noches casi enteras en levantar a los caydos, y hazer otros Cristianos. Iun tamente con esto tenian dispuesto y repartido el tiempo, gastado lo en compania de los santos Iapones en oracion, diciplinas, y otras penitencias, como si estuvieran en un desierto haciendo vida eremitica, conque edificavan a los Cristianos, y confundian a los infieles.

Entre los seis Iapones que de su voluntad se ofrecieron al martyrio con el santo Fr. Apolinario Franco, fueron presos dos companeros y Doxicos suyos, llamados Pablo, y Iuan de Yquenda: los quales se avian criado desde niños con los Religiosos de nuestro P. S. Francisco en sus Iglesias, ayudando al ministerio: y assi eran muy devotos y fervorosos, continuos en la oracion, diciplinas, y exercicios espirituales. Sirvieron con gran caridad en la carcel mas de cinco años a su Padre y maestro el santo fr. Apolinario, dando grande exemplo de humildad y paciencia. A los quales en la carcel el santo fr. Apolinario con mi autoridad, dio el habito de nuestra santa Religion, a Pablo de frayle lego, y a Iuan de Terce-ro. Y aviendo tenido un año de noviciado tan riguroso, como le podian tener en el mas recoleto Convento de España, con los votos de los santos Martyres fr. Ricardo de santa Ana, fr. Pedro de Avila, y fr. Vicente, que estaban alli presos, el mismo santo fr. Apolinario les dio la profesion solene.

El santo fr. Francisco de su Buena Ventura, Chorista de Japon.

¶ Fue natural del pueblo de Musaxi en el Reyno de Quantos: aviafe tambien criado desde niño con nuestros Religiosos en las Iglesias y Cóventos de nuestro P. S. Francisco: por lo qual fue muy entendido y provecho en las cosas de la Fe, doctrina Cristiana, y estudios; lo qual visto por los Religiosos, le hizieron Doxico, o Predicador, y le exercito en este ministerio muchos años, con aprobacion y consuelo de todos los Religiosos. Fue muy fervoroso en hazer penitencias, y en los exercicios de oración, y otras virtudes. Particularmente era deseosissimo del martyrio, y de padecer por amor de Dios. Era Doxico y compañero de ordinario del santo fr. Apolinario, y quando le prendieron, no se halló con el: y por esto no fue entonces preso; pero tres dias despues de su prision, a diez de Julio de mil y seiscientos y diez y siete, lleno de espíritu

at night, although they dared not do this during daytime for fear of the Tono; and so, nearly the entire night was spent on conversion and reconciling the fallen with God. Apart from these, they devoted time to prayer and penitence, as if they had been banished to the desert to live the life of a hermit, which edified the Christians and confused the infidels.

Among the six Japanese who offered up their lives to martyrdom along with the blessed Fr. Apolinario Franco were his two dogiques, Pablo and Juan de Ikenda, who had served the Franciscan religious in church since childhood, and so were very devout and fervent, and were always engaged in prayer, penitence and other spiritual exercises. For more than five years, they served in jail their father and master, the blessed Fr. Apolinario, as great examples of humility and patience. Because of this, the blessed Fr. Apolinario, with my permission, awarded Pablo the layman's habit of our Order and Juan of the Third Order. And having spent a year of their novitiate in such harsh conditions, which cannot be surpassed by the strictest convent in Spain, with the approval of the blessed martyrs Fr. Ricardo de Santa Ana, Fr. Pedro de Avila and Fr. Vicente, who were also in the same jail, Fr. Apolinario gave them their sacred vows.

*The blessed Japanese chorister Fr. Francisco de San
Buenaventura*

It was normal in the village of Musashi in the realm of Kunto for someone to serve our religious in the Franciscan churches and convents since boyhood, through which he gained a deep understanding and knowledge of matters related to the faith, Christian doctrine and studies; and seeing this, the religious made him a dogique, or preacher, and worked in this ministry for many years to the joy and satisfaction of the religious. He was very fervent in his penitence, prayer and other acts. He was particularly desirous of martyrdom, to die for the love of God. This was the dogique and regular companion of the blessed Fr. Apolinario, who was not with him when he was arrested; but three days after he was sent to jail, on July 10, 1617, urged by the spirit of the Lord, and for his honor

del espíritu del Señor, y de lo de su honra y gloria, viendo aviã preso a su amado Padre, se vistio un habito de nuestro P. S. Francisco, y con el publicamente se fue al palacio del Tono, para le predicar y reprehender sus vicios, y estado de condenacion en que estava por ser renegado. Y aviendo llegado a la fortaleza de la casa del Tono, le preguntaron las guardas, que a que venia, y que queria. El santo Doxico Francisco respondió: vengo a tratar con vuestro señor el Tono cosas de mucha importancia, tocãtes a su salvacion: hazedme plazer de dezirle, como estoy aqui, que me de audiencia. Fueron las guardas, y dixeron al Tono, como un frayle de san Francisco estava a la puerta, y pedia licencia para tratarle cosas importantes a su salvacion. El tono lleno de furor e ira dixo: Es posible, que a mi misma casa se an de atrever a venir a predicar estos atrevidos Religiosos? matenle luego al punto. Sus conlejeros le fueron a la mano, que no le mataste, diciendo: esso es lo que el quiere y busca, porque como vio que mataste a aquellos dos primeros, y despues salieron otros dos, a quien tambien mandaste matar, viene aqui, para que a el tambien le mates: y si a el le matas agora, vendran despues otros muchos en sabiendolo. Lo qual no te conviene ni esta bien, porque labra el Tongun Emperador, que su Reyno esta lleno de estos Padres, y que tu tienes la culpa, pues estandote encomendado los desterrastes, tuviste descuydo en poner en execucion lo que el te mando: y asi lo mejor es que le mãdes prender con los demas que estan presos. Y asi fue preso el dicho dia por la predicacion y confesion de la Fè, y puesto en compania de su Padre amado fr. Apolinario, y los demas presos. Viendo en este santo varon tales y tãtas virtudes los Religiosos, le dieron el habito de nuestra Seraphica Religion, para del coro, aviendole el pedido con mucha instancia, e yo dado la autoridad para ello al santo P. fr. Apolinario, y professo juntamente con los ya referidos fr. Pablo de santa Clara, y Iuan de Yquenda: y ruvo los mismos cinco años de prision cruel en aquella carcel, e hizo los exercicios, y penitencias, que los demas.

Los santos Fray Pedro de Avila Predicador, y Fray Vicente de san Ioseph layco su compañero fueron presos jutos, en un dia (de quien ya he tratado en los capitulos passados) era el santo Fray Pedro de Avila natural de Palomera de Avila en Castilla la Vieja. Tomò el habito de nuestra Seraphica Religion en la Provincia de Sã Ioseph, siendo de pocos años, donde diò muy grandes esperanças de su santidad, y de lo que avia de ser delante de Dios. Era este san

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and glory, seeing his beloved father imprisoned, he dressed in the Franciscan and in broad daylight went to the Tono's palace to preach and reproach him for his sins and state of condemnation for having renounced the faith. Upon arrival at the gate of the palace, he was asked by the guards his purpose. The blessed dogique replied: I came to discuss with your lord Tono many important things regarding his salvation; do me the favor of telling him I am here, to grant me an audience. The guards went and told the Tono that a Franciscan friar was at the gate asking for permission to discuss important things regarding his salvation. The Tono, filled with fury, said: Is it possible that these insolent religious would dare come to my own house to preach? Arrest him. His advisers counseled against any execution, saying: That is what he wants and seeks, because he knows you killed the first two, and then two others turned up, whom you also ordered killed, he comes here, so that you will also kill him; if you kill him now, many more will come when they hear of it. Which is not be good for you, because the Emperor Iongun will think his lands are filled with these priests, and you will be blamed, because you are in charge of their expulsion, for being remiss in carrying out his command; so, it is better that you throw him in jail along with the other prisoners. And so, he was imprisoned on the same day for preaching and professing the faith, and placed in the company of his beloved father Fr. Apolinario and the others. Seeing so many in virtues in him, the religious gave him the habit of our holy Order, for the choir, which he had fervently asked for, and for which I had given my permission to Fr. Apolinario, and he took his vows together with Fr. Pablo de Santa Cruz and Juan de Ikenda, and spent the same five years in that jail, and performed penitence and exercises as the rest.

The blessed preacher Fray Pedro de Avila and his layman companion Fray Vicente de San Jose were in prison together (as we have read in the previous chapters). Fray Pedro de Avila was a native of Palomera de Avila in old Castille. He joined at a young age our Order in the Provincia de San Jose, where he showed great promise with his holiness and for what he would do in the future for God. This blessed gentleman was endowed with many virtues and

to varon dotado de muchas virtudes, y dones naturales, muy com-
puesto, agradable y amable: que todos quãtos le veyan, se le aficio-
navan luego: renia don, y gracia natural, para pedricar: y era pacifi-
co, sufrido y penitente. Sobre todas las virtudes campeava mas en
el la dela honestidad, y pureza. Tuvo en España este siervo de Dios
grandes impulsos, para vênir a este nuevo mundo a la conversion,
y aun premissas de la corona que nuestro señor le tenia guardada
en Japon. Particularmente dezia, que un santo lego del insigne cõ-
vento de nuestro Padre San Francisco de Sevilla le avia profetiza-
do, que avia de fer en estas partes Martyr. Y asy procuro con gran
de instancia, venir a esta mision, y los Prelados le dieron licencia:
por aver visto, y conocido en el las virtudes referidas. Vino a lapõ
con licencia del S. Martyr Fr. Luys Sotelo Comissario desta cõver-
sion, que estava en Manila, quãdo venia de bueltra de la Embajada.

En su compañía passò a Japon desde Manila su santo compañe-
ro Fray Vicente de san Ioseph lego, que recibio el habito de nuef-
tra sagrada Religion en la Provincia de san Diego de Mexico en la
nueva España, y vino a esta de san Gregorio en compañía del sãto
Comissario Fray Luys Sotelo. Dio en esta Provincia muy buen e-
xemplo: porque era Religioso muy cõmpuesto, y morigerado, muy
humilde, y agradable a todos.

Estuvieron en Japon estos dos santos solamẽte tres años. Llega-
ron a el el año de mil, y seys cientos, y diez, y nueve: fueron presos
el de mil y seys cientos y veinte, en la vispera de la Expectacion
de nuestra Señora: y despues de dos años de cruel prision fueron
martyrizados, el año de mil y seiscientos y veinte y dos. Fue su pi-
sion en esta manera: despues de aver llegado a Japon el santo fr.
Pedro de Avila, como tenia talento, aprendio la lengua Japona
con gran brevedad, y dentro de breve tiempo fue de provecho a
la conversion: por lo qual lo embiè con su compañero, a que se o-
cupasse por algunas aldeas cerca de Nangasaqui, exercitando su
talento en confesar y consolar a los Christianos. Estando en una al-
dea el dicho dia vispera de la Expectacion de nuestra Señora con-
fessando a todos los Christianos de alli, y disponiendolos para
la Pascua de Natividad del señor, en casa de Domingo de Vo-
chonço (que despues fue santo Martyr, porque hospedò a los dos
santos, y porque demas desto, hospedava de ordinario a todos
los minitros que a su casa yvan, y fue asado vivo por la confessiõ
y perseverancia en la Fè) vino al sãto un Cristiano renegado, lla-
mado Ioseph, q̄ era guarda del mõre daquel lugar, el qual fingida

natural talents, was very composed, nice and kind; everyone who saw him would like him; he had grace and a natural gift for preaching, and he was calm, patient and penitent. Of all his virtues, his honesty and purity shined the most. In Spain, this servant of God was filled with yearning to work in the conversion of this new world and earn the crown that our Lord had in store for him. He was fond of saying that a layman saint of our father St. Francis of Seville had prophesized that he would become a martyr in these parts. And so, he petitioned to come to this mission, and the prelates gave their permission, having seen and recognized his virtues. He came to Japan with the consent of the blessed martyr Fray Luis Sotelo, commissioner of this conversion, who was in Manila, on the way back from the embassy.

He went from Manila to Japan in the company of the layman Fray Vicente de San Jose, who joined the Order in the Provincia de San Diego de Mexico in Nueva España and came to the Provincia de San Gregorio in the company of Fray Luis Sotelo. He was a good example in this Provincia, being composed, moderate, very humble and pleasant to everyone.

These two saints spent only three years in Japan. They arrived in 1619, were arrested in 1620, and executed on the day before Christmas of 1622, after two years of harsh imprisonment. Their imprisonment came about this way: After they arrived in Japan, the blessed Fray Pedro de Avila, as he had talent, quickly learned the Japanese language, and was soon working in the conversion. I sent him and his companion to take charge of several villages near Nagasaki to use his talent in giving confession and comfort to the Christians. In one of the villages, he was giving confession and was preparing for Christmas at the house of Domingo de Vochonzo (who never refused shelter to any religious who came to his house; he was burned alive for professing and staying true to the faith) when a recanted Christian called Joseph came to see the friar and

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mente pidio confesion. El Santo le dixo, que se aguardasse algun tiempo, preparandose para se confessar. La preparacion que hizo el reo, fue embiar en el entretanto un compañero que traya a Nangalaqui, a llamar a los alguaziles de Gonrocu, Governador de la ciudad, con quien antes avia tratado de entregar a los innocentes por un muy baxo precio que le avian prometido. Vinieron los alguaziles adonde estavan los Santos, para los prender: y fiendo sabidor de ello el Santo fray Pedro de Avila, les fasio a recibir a la puerta con jubilo y alegria de su espiritu, y les dio la bienvenida, y preguntó, que querian alli? Ellos respondieron, que venian a prender a los Padres, por mandado de Gonrocu, porque predicavan, y hazian a los Gentiles Christianos. El Santo les dixo, que estimava en mucho la honra que Gonrocu, y ellos le hazian, de prenderlo, por predicar a Jesu Christo Salvador del mundo: y que en demostracion del agradecimiento que tenia, les rogava entrañen con el adentro, y beberian un poco de vino de Catilla, del có que dezia Missa. Ellos aceptaron el combite, y bebiéron, y con esto, y otras palabras amorosas que les dixo, llamando los de hermanos, les ganó las voluntades, como lo quales dexaron vestir sus hábitos de Religiosos. Despues de esto los ataron muy fuertemente el cuello y braços, y los sacaron, y llevaron presos a la carcel de Nangalaqui. Traya el Santo fray Pedro un Crucifixo pequeno al cuello, y con el fue predicando por los caminos y ciudad con tan gran fervor y espiritu, que todos los Christianos que le seguian, oyendolo, derramavan muchas lagrimas.

El santo Fray Ricardo de santa Ana era Flamenco de nacion, y hijo de la Provincia de san Joseph, de donde vino a esta de san Gregorio con grandissimo fervor, y desseo de la conversion, y del martyrio: y tenia revelacion de que avia de ser Martyr, como oi de su boca muchas vezes antes de su martyrio. Por lo qual le amava mucho, y por sus muchas, y excelentes virtudes, que en el resplandecian de prompta obediencia, y observancia de la regla de nuestro Padre san Francisco, mucha caridad, y zelo de la salvacion de sus proximos. Era de grande animo, y intrepido en las ocasiones, que se ofrecian de la salud de las almas: y así se hallava presente a los martyrios de los Christianos, para los animar, y esforçar. Y particularmente, quando martyrizaron al santo Martyr Domingo de Vochonzo (que le quemaron vivo el año de mil y seys cientos y veinte y uno: porque hospedó al santo Martyr Fray Pedro de Avila, y porque no quiso renegar) y no le dexó de animar, y consojar hasta que

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mockingly asked to confess. The saint told him to prepare for confession while he waited. The preparation the man did was to send a companion to go to Nagasaki and summon the constables of Governor Gonroku, whom he promised to deliver the friars for a small reward. When the constables arrived, the blessed Fray Pedro de Avila came to the door to greet them with joy and gladness in his spirit; he greeted them and asked for their purpose. They said they came to arrest the priests on the orders of Gonroku, because they were preaching and turning gentiles into Christians. The saint expressed his gratitude to them and the honorable Gonroku for his arrest, and as a token of his appreciation invited them in to partake of some wine from Castille which he used for mass. They accepted his hospitality and the drink, and with these and other words he addressed to the constables, whom he called brothers, he was able to win them over and they were allowed to dress in the habit of the religious. They then bound their arms behind the back and placed tight ropes around their necks before being taken him to prison in Nagasaki. The blessed Fray Pedro, with a small crucifix hanging from his neck, preached with great fervor and spirit as they passed through the streets and across the city, and the Christians who followed their progress listened with tears in their eyes.

The Flemish Fray Ricardo de Santa Ana came to the Provincia de San Gregorio from the Provincia de San Jose filled with a spirit and fervor for conversion and martyrdom; I have heard him say many times that he had a premonition that he would die a martyr's death. I loved him for this, and for his many excellent virtues, particularly his obedience and observance of the principles of our father St. Francis, his charity and his zeal for the salvation of his fellow men. He had great courage and was fearless at times, when it came to saving souls, and so was always present in the martyrdom of Christians, lending them courage and strength. He was there when Domingo de Vochonzo was burned at the stake in 1621 for sheltering the blessed Fray Pedro de Avila and refusing to recant, consoling him and giving him courage until God took his spirit,

que dio a Dios su espíritu, como valeroso Martyr, sin tener temor, de ser conocido, o maltratado de los ministros de justicia, y verdugos. Y oyendo contar a otros el santo Fray Ricardo, que un renegado Christiano avia entregado a un Sacerdote a la justicia por traycion, y engaño, fingiendo que se queria confesar con él, se movió mucho a compasión de aquella alma perdida, y con un fervor de espíritu grande se fue en busca del renegado, para le enseñar, y guiar al camino de salvacion, dandole a entender el mal estado, en que estava, y la gravedad de sus pecados. Hizolo así, y él le oyó; pero como estava obstinado, cayó el grano sobre la piedra de aquel corazón duro, y no dio fruto; antes le acuso el mismo renegado a la justicia, y le hizo prender. Fue puesto en la carcel de Nangasacki q̄ era la misma a donde estavan los santos Fray Pedro de Avila, Fray Vicente de san Joseph. A quatro de Noviembre de mil, y seys cientos y veinte y uno.

La santa Lucia de Flores Lapona era natural de Nangasacki, casada con Felipe de Flores Portugues. Era dotada del Señor de muchas virtudes, y devocion: particularmente luzieron en ella mas q̄ las otras las dos virtudes de hospitalidad, y desseo del martyrio. Fue siempre su casa una hospederia de todos los Religiosos Ministros del Evangelio: porque allá se yvan a esconder de las persecuciones, a pedir de comer, y otras cosas necessarias para el sustento, y vestido, y a curar de sus enfermedades, como si fuera madre de los Sacerdotes: y así le llamavamos todos madre. Era para alabar a Dios, ver con la alegría, y charidad, con que acudia al consuelo de los Sacerdotes, y ministros del Evangelio, de que no le pesava a su marido, por ser muy gran Christiano. Era muger muy varonil, espiritual y fervorosa. Cierta dia supo, que un itaco y miserable Christiano avia renegado en presencia de el Teniente de Gouernador. Y llena de espíritu, y zelo de Dios, se fue luego a casa del dicho Teniente, y en su presencia, y de otra mucha gente que allí estava, dixo con gran animo al miserable renegado: O cuytado y desventurado, es posible que quieras trocar la vida, y gloria eterna, y compañía de los Angeles y Santos del cielo, por esta breve y momentanea? la qual muy presto (que quieras, o no) la has de dexar, y caer en las llamas del infierno para siempre sin fin, donde padecerás infinitos tormentos en compañía de los demonios abominables. Arrepientete de todo corazón de lo mal que lo has hecho, y buelvet a Dios, que su divina Magestad te perdonará. Oyendo tales razones el Teniente de Gouernador, y los que con él estava, se

without fear of being recognized or manhandled by the agents of justice and the executioners. Hearing the blessed Fray Ricardo tell others of an apostate who had surrendered a priest to justice for treachery and deceit, he was filled with compassion for this lost soul and a desire to give him confession; with great fervor and spirit he went in search of this man, to teach him and guide him to the oath of salvation by showing him the gravity of his sins and the condition of his soul. And this is what he did, and the man listened; but being obstinate, the seed failed to sprout on the barren rock of a heart; and the man had him arrested and surrendered to justice. And on November 4, 1621, he joined the saints Fray Pedro de Avila and Fray Vicente de San Jose in jail in Nagasaki.

The blessed Japanese Lucia de Fletes was a native of Nagasaki who was married to the Portuguese Felipe de Fletes. She was gifted by the Lord with devotion and many virtues, in particular her hospitality and desire to become a martyr. Her house was always open to preachers of the gospel, sheltering them from the persecution, providing food and clothing, and treating their ailments like a mother to the priests; for which everyone called her “mother.” One would thank the Lord to see the charity and joy with which she saw to the needs of the priests and preachers of the gospel, of which her husband approved, as he was a great Christian. This gentle woman was very spiritual and fervent. One day she heard that a weak and miserable Christian had renounced in the presence of Gonroku’s lieutenant. And filled with spirit and zeal by God, she went to the house of the lieutenant, and before him and many other people who were present, told the miserable apostate: O wretched and unfortunate man, would you abandon eternal life and glory and the company of the angels and saints of heaven for this brief and fleeting existence? Which you will lose soon enough (whether you like it or not), and you will fall into the fires of hell for all eternity, where you suffer infinite torments in the company of abominable demons. Repent of all the evil deeds you have done and return to God, so his divine majesty will forgive you. Hearing these words, the lieutenant and those who were present were shocked and

se turbaron: y provocados a ira, viendo ofadia tan varonil en una muger, la dixerón: como te has atrevido a hablar tales cosas, con tan poco respeto del Teniente, y de lo que con el estamos? no tienes el castigo que te podemos dar por tan grande atrovimiento? Ella respondió sin turbacion alguna: Solo temo a Dios del cielo, q̄ puede castigar a los malos, y premiar a los buenos: que a vosotros no os temo, ni a vuestros tormentos. Y enpuñando un alfange de mano de aquellos hombres, dixo al Teniente: Vés aqui este alfange, tomale, y executa en mi lo que te pareciere, que bien sé que tarde, o temprano he yo de morir a vuestras manos por la confesion de la Fe, q̄ esso es lo q̄ yo busco y desseo. No la quiso mandar prender el Teniente, solo dixo, la dexassen como a loca, y la echaron de alli.

Otra vez la reprehendio un Sacerdote ciertas cosas, q̄ parecian demasias (aunque eran efectos de su gran valor y virtud) respondió le ella: Bien puede ser, padre mio, que estas sean faltas, mas quando V. R. vea, que me queman por amor de Dios, verá como tambien se quemán alli todas mis faltas, y defectos. Lo qual vimos despues cumplido: porque la fervorosa Luzia fue presa en un mismo dia y hora, con su padre y confessor, el Santo fray Ricardo, que lo prendieron en su casa, estando curandose en ella de una grave enfermedad, en que recibió de su casera y enfermera mucha caridad: y a ella la llevaron a la cárcel de las mugeres en Nangasaqui, adonde yo le di el habito de la Tercera Orden (porque ella lo pidió con grande instancia) y despues hizo profesion, dispensando con ella en algunos meses de noviciado: porque temi (como sucedió) que antes del año se avia de cumplir su gran desseo, de ser martyr del Señor.

El Santo Leon Tapó, fue el ultimo preso de todos los nueve Martyres, hijos de nuestro Padre San Francisco. Era natural de un pueblo del Reyno de Saziuma, y fue siempre doxico del Padre fr. Ricardo, de que dio muy buena cuenta: porque era hōbre de mucha prudencia y capacidad, bien modigerado, y a todos nos edincava su compostura. Quando prendieron a su Padre y Maestro fray Ricardo, y Lucia de Fletes, no estava el en casa, que avia ydo a catequizar en la Fe a algunos que querian ser Christianos. Lo qual le fue de muy gran desconsuelo: y lleno de emulacion santa, de la buena fuerte del Santo fray Ricardo, se fue a los alguaziles, y les dixo: Pues aveys prendido a mi Maestro y Padre, prendedme a mi tambien que soy su compañero y doxico; que si el tiene culpa, tambien yo la tengo, que la misma ley, y Fe profesó, y tan bien predico yo,
como

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enraged to see such presumption in a woman. They told her: How dare you say such things, without any respect for the lieutenant and all of us here? Are you not afraid of what we could do to you for such impudence? Without any discomposure she replied: I only fear God in heaven, who punishes the evil and rewards the good; I do not fear you, nor your anger. Pointing to a sword carried by one of the men, she said to the lieutenant: Do you see that sword? Take it, and do with me what you will, it matters not if I die by your hands sooner or later for professing the faith, which is what I want and seek. The lieutenant did not have her arrested, saying she was mad, and just had her thrown out.

At one time when she was reproached by a priest for certain things which seemed excessive (although these resulted from her virtue and bravery), she replied: It may be so, my father, that these are faults, but your reverence will see when they burn me for the love of God that these faults and failings will also be burned away. Which we later saw come to pass, when the fervent Lucia was arrested together with her father and confessor, Fray Ricardo, who was arrested at her house while she was treating for a serious illness with great care. She was thrown into a prison for women in Nagasaki, where I gave her the habit of the Third Order (upon her fervent request); I later allowed her to take her vows by dispensing with several months of novitiate because I (rightly) feared that her wish to become a martyr would be granted before the year ended.

The blessed Japanese Leon was the last to be arrested among the nine Franciscan martyrs. He was born in a village in the realm of Saziuma, and had always been the dogique of Fray Ricardo, giving a good account of himself, as he was a man of great prudence and capability, quite moderate and everyone admired his composure. He was not present when his father and master Fray Ricardo was arrested along with Lucia de Fletes, because he had been sent to teach the faith to several persons who wanted to become Christians. And so, he was disconsolate; and wanting to emulate the blessed Fray Ricardo and share in his good fate, he went to the constables that same day and told them: You have arrested my father and master, arrest me as well, as I am his companion and dogique; if he is at fault, then so am I, under the same law, and like him, I preached the same faith he professed. Having said this and

como el. Aviendo dicho muchas vezes estas y otras razones, con grande espiritu y deseo del martyrio, fue preso por los alguaziles, y puesto en prisió con el Santo fr. Ricardo, en el mismo dia que el, con gran confusio de los dos: y dixeron el Te Deum laudamus los dos, en hazimiento de gracias: que aunque enfermo el Santo fray Ricardo, no le faltavan fuerças para exercitarse en las divinas alabanças, ni paciencia para llevar en tan cruel prision una tan grave enfermedad, sin regalo alguno, ni medicina: que solo tenían en la carcel un poco de arroz y agua, y por gran fuerte algunas vezes alcançavan un poco de mal caldo de yervas.

No ha faltado quien condene el fervor de estos, y otros Santos Martyres, de salir en publico a predicar, y ofrecerse al martyrio en este tiempo, no considerando la necesidad que avia, y la fuerça del divino impulso, que comunicò a sus siervos el amor de las cosas celestiales, y desprecio del mundo.

Viendo Rocuyenon, (a quien por el Tongun estava cometida esta causa) que avia tantos Cristianos presos por la Fe en Vomura, y en Nangasaqui: y que con su exemplo, los vezinos de aquellas dos ciudades se esforçavan, y confirmavan en la Fe, mandò llevar a todos los Religiosos presos, y a sus doxicos y compañeros a la carcel de Vomura, y que los juntassen con los demas que allà estavan, para que padeciesse allí mas rigurosa carcel: y tambien porque estuviessen en lugar y Reyno menos principal, y de menos concurso. Y así los llevaron, y juntarò a todos en aquella estrecha y fetida carcel, con mucho consuelo suyo: adonde de carcel, la hizierò choro de alabanças divinas, y sanuario y palenque de virtud, como veremos en el capítulo siguiente.

C A P. XVI. De los exercicios de los Santos Martyres en la carcel: y de como fueron llevados al lugar del martyrio, con otros muchos.

DOS son los empleos santos, más propios de los Religiosos, des a saber, las divinas alabanças, y la mortificacion propia. Son tan del agrado del divino Esposo, que de ellos se entiede la alabança que el dixo de la hermosura de su Esposa: *Quid videtis in salamine, nisi choros castrorum;* que es dezir: entre las perfecciones de mi Esposa, las mas vistosas son dos: que siendo una, estè hecha lenguas y choros para alabarme: y siendo la pacífica, sea como un lucidísimo exercito de valerosos còbarientes, q̄ en el capo de la mortificacion propia està lidiando por mi amor. Estos dos santos empleos

pues

given other reasons, with a great yearning and desire to become a martyr, he was arrested by the constables and thrown into jail with the blessed Fray Ricardo, to the great joy of both; and they recited the *Te Deum laudamus*, and gave praise; and even though Fray Ricardo was sick, he did not lack in strength for the divine praise, nor patience to bear such harsh imprisonment in his poor condition, without any medicine; and they were only fed in jail a small amount of rice and water, and if fortunate enough, some badly cooked weed soup.

There was no lack of men who condemned the fervor of these and other blessed martyrs for appearing in public to preach, and sent them to martyrdom during this time, not taking into account the need they had and the strength of the divine spirit that God gave his servants to yearn for heavenly rewards and disregard worldly matters.

Seeing so many Christians imprisoned in Vomura and Nagasaki, and that by their example those of neighboring areas were being encouraged and drawn to the faith, Rokuyemon (who was committed to this cause because of Iongun) ordered the two religious, along with their dogiques and companions, to be transferred to the prison in Vomura, to suffer with the rest who were being held in that harsh jail; and also, to tuck them away in a realm of lesser importance. And so, they were all gathered in that harsh jail, where they sang divine praises, and which they turned into a sanctuary and an emporium of virtue, as we will see in the next chapter.

Chapter XVI. Of the activities of the blessed martyrs in jail and how they were sent to execution, along with many others.

Divine praises and penitence are the two sacred practices that best suit the religious. Such was the gratitude of the divine husband when he praised his bride's fairness by saying: *Quid videbis in Sulamite, nisi choros castrorum*; meaning that in his bride's perfection, two qualities stood out. One was singing choruses in his praise and the other was bringing peace, like a magnificent army of brave warriors which goes to battle for his love in the vanguard of self-mortification. These then were the activities

pues fueron los continuos destos gloriosos Martyres en la carcel cruelissima de Vomura; no contentandose con estar aherrrojados y presos en aquella carcel tan estrecha y hedionda, llena de tantos trabajos y penalidades, sino q̄ a todo esto añadian todos aquellos exercicios religiosos y santos, que se hazen en el mas religioso Convento de España: porque rezavan los maytines a media noche, y tenian dos horas y media de oracion mental cada dia; el rezo del Officio de nuestra Señora, disciplinas de comunidad, ayunos, y penitências mas particulares de nuestra Religión, no avian de faltar por ningun caso. Era tanto este rigor y asperezas, que el Santo fray Apolinario tuvo en estos cinco años de prision consigo, y con sus subditos, y novicios, que muchos que avian recibido el habito en aquella carcel, no pudiendo llevar aquel modo de vida, dexaron el habito en el año de la aprovacion. Y yendo a la mano al santo Prelado los Religiosos de nuestro Padre Santo Domingo, y de la Compania de Iesus, diziendole, que era mucho aquel rigor con los novicios Iapones, respondia, que eran novicios, no solo para la Religión, sino para el martyrio. Viendo su perseverancia en estos exercicios y penitências todos los Religiosos, me escribieron muchas vezes los Santos fray Thomas del Espiritu Santo, y fray Angel Ferrer, del Orden de nuestro Padre S. Domingo, sus grandes penitencias y ayunos, diziendome, le tenian gran lastima y compasión; y pidiendome, escrivielle al Santo fray Apolinario, moderasse aquellas penitencias, y se conformasse cō los demas de las otras Religiones, que hazian todo lo que les parecia podia llevar la flaqueza humana. Viendo la instancia de estos dos santos Religiosos, y que era justo lo que me pedian, escrevi al Santo fray Apolinario, se conformassen el, y sus subditos con los de las otras Religiones, pues eran tantas sus penitencias: y que en quãto a su persona, tuviese por su mayor al bendito padre fr. Angel Ferrer, y consiesse, y hiziesse como el le ordenasse, sin exceder un punto, pues con tanta charidad queria ser su enfermero.

Estavan presos en esta carcel de Vomura quinze Religiosos professos, de las tres Religiones mendicantes (los onze de Europa, y los quatro Iapones.) De estos los seys eran de nuestra Religión Seráfica, y dos de la Tercera Orden, que son, los Santos fray Apolinario Franco Comissario, fray Ricardo de Santa Ana, y fray Pedro de Avila predicadores; y fray Vicente de San Joseph lego, y fray Francisco de San Buenaventura chorista Iapon, y fray Pablo de Santa Clara lego, con otros dos professos de la Tercera Orden, Iuan de Yquenda, y Leon de Saziuma. Del Orden del glorioso Patriarcha Santo Domingo

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that the glorious martyrs constantly engaged in during their harsh imprisonment in Vomura. Not content to endure the labors and sufferings that came with imprisonment in that harsh jail, they also observed all the religious exercises that are practiced in the strictest convents of Spain; they prayed the matins at midnight, each prayed for two and a half hours everyday, they prayed the Oficio de Nuestra Señora, fasted and practiced penitence, and never missed one. The regimen they observed was so strict and severe that in the five years Fray Apolinario spent there, many of those who received their habits in that jail were unable to keep up, and so gave up in the year of their approval. And the Dominican and Jesuit religious, appealing to the blessed prelate that the regimen of the novices was too severe, were told that they were novices not only for religion but also for martyrdom. Seeing that he was determined to see all the religious continue with these exercises, the blessed Fray Thomas del Espiritu Santo and the Dominican Fray Angel Ferre wrote to me a number of times of the extensive fasting and penitence, saying they felt compassion and pity, and asked me to write to the blessed Fray Apolinario to moderate their penitence and conform with the other Orders, who did everything based on what their weak condition allowed. Because of the insistence of these two blessed religious, and seeing that what they asked for was right, I wrote to Fray Apolinario for him and his novices to conform with the other Orders, as their penitence was enough, and in the matter of his health, to place himself under the care of the blessed Fr. Angel Ferrer, who with great charity wanted to act as his nurse, and follow all his instructions.

There were 15 religious of the three mendicant Orders who were imprisoned in Vomura; 11 came from Europe and four were Japanese. Of these, six belonged to our sacred Order and two were of the Third Order. These were the blessed Fray Apolinario Franco, Commissioner; the preachers Fray Ricardo de Santa Ana and Fray Pedro de Avila; the layman Fray Vicente de San Jose; the Japanese chorister Fray Francisco de San Buenaventura; the layman Fray Pablo de Santa Clara; and the two members of the Third Order, Juan de Ikenda and Leon de Saziama. Of the Dominicans, there were

avia siete Religiosos, fray Thomas del Espiritu Santo, aliás de Sumarraga, fray Francisco de Morales, fray Alonso de Mena, fr. Angel Ferrer, fray Jacinto Orfanel, fray Joseph de San Jacinto, fray Mancio de Santo Thomas Japon. De la Compañia de Jesus, dos Sacerdotes, el Padre Carlos de Espindola, y el Padre Sebastian Quimura Japon. Todos ellos se ocupavan en los santos exercicios ya referidos; y con ellos estavan otros diez y seys Japones, que a todo les acompañavan, que eran por todos treyuta y uno, y todos estavan en poco mas de seys varas de ancho, y quatro de largo: y aun treyuta y dos eran, antes que muriese en la carcel el bendito Padre fray Juan de Santo Domingo Dominico. Y los diez y seys de ellos, conviene a saber, los Santos fray Apolinario Fráco, y fray Thomas del Espiritu Santo, y los doze Japones que con ellos se ofrecieron al martyrio; y los Santos fray Francisco de San Buena-ventura, y Leon Saziuna Tercero, estuvieron mas de cinco años en aquella carcel: y los demas desde el día que fuerón presos, hasta el de su martyrio. Todos estos Santos Martyres estavan en la carcel, como si estuvieran en la gloria, asentados a la mesa de las bodas del Divino Cordero, considerando que por su amor y exemplo, y redimir sus almas, avia padecido Cruz, y afrentas muy mayores; y así todas estas cosas sufrían con alegría y contento, y deseavan padecer, por mas parecerse a su cabeça y Maestro Christo nuestro Redemptor. Estavan esperando, y deseando la dichosa nueva, y buen día, en que se la diessen, de que sus deseos se avian de cūplir con el feliz fin del martyrio. En esto gastavan el tiempo que les quedava, despues de oracion, choro, y penitencia, tratando de cuándo, y como avia de ser su martyrio, o si Dios (dezian) por sus pecados les avia de privar de tan grande bien. Temian mucho, que no los avian de martyrizan, sino desterrar solamente a Maniá, por ser tantos.

Estando los Santos unanimes y conformes en estas oraciones, y conversaciones, les doblaron las guardas, y pusieron mayor cuidado en la carcel: y preguntando ellos la causa (porque lo tuvieron por buen presagio) les dixeron, como Gonrocu, Governador de Nangasaqui, avia baxado de la Corte, de tratar con el Emperador, lo que se avia de hazer de los presos: y que el mismo Governador avia mandado doblar las guardas, y que se dezia, que los martirizarian presto. Fue causa de universal regozijo para todos: por lo qual dieron gracias al Señor, y mas fervorosamente prosiguieron con sus exercicios, esperando aquella hora, de ellos tan deseada,

seven religious: Fray Thomas del Espiritu Santo, alias do Sumaraga; Fray Francisco de Morales; Fray Alonso de Mena; Fray Angel Ferrer; Fray Jacinto Orfanel; Fray Joseph de San Jacinto; and the Japanese Fray Mancio de Santo Tomas. Of the Company of Jesus, there were two priests: Fr. Carlos de Espindola and Fr. Sebastian Kimura, a Japanese. All of them observed the abovementioned exercises, and had 16 Japanese with them; along with everyone in their company, they were 31 in all; and they occupied a space about six yards in length and four yards wide; and they became 32 when the blessed Dominican Fray Juan de Santo Domingo was put with them. Of these prisoners, Fray Apolinario Franco, Fray Thomas del Espiritu Santo and the 12 Japanese who offered themselves up for martyrdom, as well as Fray Francisco de San Buenaventura and Leon Saziuma, spent five years in that jail. The rest were kept there until the day of their execution. All these martyrs spent their time in jail as if they were in glory, seated at the wedding table of the Lamb of God, who by his example and for their love, and to redeem their souls, endured great sufferings and died on the cross; and so, they bore their suffering with joy and contentment, and offered up their lives, like our lord and master, Christ the Redeemer. They always held the hope that the next day would bring news that would soon see their wish to become martyrs come true. They spent time delving on this in their spare time, after prayers, chorus and penitence, thinking when and how they would become martyrs, or if God would deny them this because of their sins. They dreaded the prospect of being expelled to Manila instead.

The saints were deep in prayer and conversations when the guards were doubled and the jail placed under a tight watch. Asking the guards what was happening, they were told that Governor Gonroku had gone to discuss with the Emperor what to do with the prisoners; that the governor himself, who had ordered the guards to be doubled, had been heard saying that they would soon be executed. This caused everyone to break into universal rejoice; and they gave thanks to the Lord, and applied themselves to their exercises more fervently, waiting for the moment when they would

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en la qual les fue notificada (por orden de Gonrocu) la sentencia que el truco del Emperador, en que mandava, muriesen todos los que en las carceles de Vomura, Nangafaqui, y otras partes estavan presos, por ser Christianos : y que unos fuesen quemados vivos , o tostados, y otros degollados, segun que en la sentencia se cõtenia. Y que cada qual fuesse justiciado en el Reyno, o jurisdiccion adõde avia sido preso. Fue esta sentencia de sumo consuelo y alegria, para los Santos presos de Vomura; solo les causo algun desconuelo, el ver, que a los que tan unidos estavan en el Señor, era fuerça el di-
vi dirlos a la hora del martyrio, segun aquella sentencia: porq̃ unos fueron presos en Nangafaqui, y otros en Vomura; y en el entretanto que ellos se esforçavan, confessavan, y consolavan unos a otros: tratava el tyrano Gonrocu, de elegir junto a Nangafaqui en su jurisdiccion (que està cinco leguas de Vomura) el lugar mas a proposito para el martyrio de los Santos Martyres. Eligio pues un lugar cerca del mar, capaz, y a proposito para que tan grande numero de gente, como alli se avia de hallar presente a este expectaculo, pudiesse verlo bien: porque fue elegida la falda de un monte no muy alto, a la costa de mar : de suerte , que estando en baxo los Santos Martyres, los podia ver muy bien (como desde un teatro) toda la gente que viniesse. Y tambien para que otros en embarcaciones pudiesen descansadamente sobre las aguas ver el martyrio y triu-
fo de nuestros Santos Martyres. En este lugar tan capaz y a proposito, mandò Gonrocu hazer el brasero, para los que avian de ser quemados vivos, fixando veynte y cinco maderos de una braça de alto, y dos palmos de grueso, a que los Martyres fuesen amarrados, (como es costumbre en Iapon) y un cadahalso en q̃ los demas fuesen degollados. Publicòse el dia del martyrio para nueve de Setiembre de mil y seyscientos y veynte y dos. Este mismo dia llegaron cerca del lugar del martyrio los Santos presos de Vomura, que avian sido presos en Nangafaqui, y su jurisdiccion, que eran por todos veynte y tres, conviene a saber, de nuestro Padre San Francisco, fray Ricardo de Santa Ana, y fr. Pedro de Avila Sacerdotes, y fray Vicente de San Joseph lego, y Leon de Saziuma professo de la Tercera Orden; y de la de nuestro Padre Santo Domingo, fr. Frã-
cisco de Morales, fr. Alonso de Mena, fray Angel Ferrer, fr. Iacinto Orfanel, y fray Joseph de San Iacinto, todos Sacerdotes de la Europa. Y de la Compañia de Iesus, el Padre Carlos de Espindola Sacerdote, y el Padre Sebastian Quimura Iapon professo, con doze Iapones, de los que estavan en la carcel de Vomura: los quales
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be notified (by orders of Gonroku) of the Emperor's decision to execute all who were in jail in Vormura, Nagasaki and other parts for being Christians, with some being burned alive, while others were beheaded, in accordance with their sentence. And each one would be executed in the realm or jurisdiction where he was being held. That sentence brought joy and happiness to the blessed prisoners in Vomura; but there was disappointment when they learned that those who were so united in God were to be separated at the hour of martyrdom, in accordance with the sentence; some were to be prisoners in Nagasaki, while others in Vomura; nevertheless they lent each other strength, confessed and gave comfort to one another; the tyrant Gonroku failed in his attempt to have them all transferred to his jurisdiction in Nagasaki, which was a more befitting place for their martyrdom. A place near the sea was selected to accommodate the huge crowd that was expected to attend the spectacle; there was a low hill along the coast from where (like a theater) the crowd could look down to witness the event. Ships would also allow spectators to relax while watching the martyrdom and triumph of our blessed martyrs. Gonroku had the brazier prepared for those who would be burned alive, ordering the erection of 25 poles of close to six feet in height and two feet thick to which the martyrs would be tied (as is the custom in Japan), and had a scaffold built for the beheadings. He announced that the executions would take place on September 9, 1622. On that day, the 23 blessed prisoners of Vomura, who had been prisoners under his jurisdiction in Nagasaki, were brought to the place of execution. The Franciscans were Fr. Ricardo de Santa Ana and Fr. Pedro de Avila; the layman Fray Vicente de San Jose; and Leon de Saziuma of the Third Order. The Dominicans were Fr. Francisco de Morales, Fr. Alonso de Mena, Fray Angel Ferrer, Fr. Jacinto Orfanel and Fray Joseph de San Jacinto, all priests from Europe. Fr. Carlos de Espindola and the Japanese Fr. Sebastian Kimura were of the Company of Jesus, and the rest were the Japanese who were in jail with them in Vomura. They were taken there on horseback, tied up

avian salido aquel dia de la dicha carcel de Vomura. Y los sacaron a todos veynte y tres a cavallo, maniatados como mallecheros, o como si uvieran de defenderse, los que vinieron mas de cinco mil leguas en busca deste buen dia. Fueron todos por su orden, e intervalos, predicando con grande espiritu a los ministros de justicia, y a quasi infinito numero de gente que los seguian, Cristianos e infieles: pero el que con mas fervor, y mas tiempo predicò, fue el Santo fray Pedro de Avila, que por tener mas clara voz, por diestro en la lengua: y por su buen espiritu, se lo devian todos a el. El Santo lego fray Vicente de San Joseph, hizo officio de Alferrez en esta reforçada esquadra, llevando en alto una banderilla de damasco colorado, en que estava por escudo el Santissimo nombre de I E S V S. Todos los demas Santos Martyres yvan con sus Cruces en las manos, ya predicando, ya cantando todos a choros el Te Deum laudamus, laudate Dominum omnes gentes; y otras alabanças divinas. No pudo executarfe la sentencia de Gonrocu, o del Emperador aquel dia nueve de Setiembre, porque el brafero, cadahalfo, y tiendas, en que los juezes, y otros perionages se avia de poner a mirar este espectáculo, no se pudo acabar para aquel dia, por lo qual se dilató para el siguiente: y a los Santos se les multiplicaron sus trabajos, porque passaron aquella noche muy mal, y de sa comodados en el campo, sin casa, comida, ni cama. Quedaronse en la carcel de Vomura solo ocho presos, conviene a saber, los béditos Padres fray Apolinario Franco, fray Thomas del Espiritu Santo, fray Francisco de San Buenaventura chorilista, fray Pedro de Santa Clara lego, Iuan de Yquenda Tercero, y fray Mancio de S. Thomas, y Mathias, y Domingo, doxicos de los Padres.

Acabado de apercebir el lugar del martyrio, el dia siguiente a diez de Setiembre fueron por los Santos Martyres, y los truxerò como el dia antes. Todos los quales, viendo aun desde lejos los maderos del brafero, cò el mismo espiritu que S. Andres a la Cruz, los saludaron, diziendoles mil requiebros y amores, q movian a eò passion, y gozo juntamente aun a los pechos de los obstinados verdugos, e infieles. Era este brafero muy capaz, cercado d palos muy fuertes, y al fin del en un altillo estava hecha una tienda, adonde se hallò presente a la execuciò Zuquendayu Teniente de Górocu con otros ministros de justicia. Fuera del brafero detuvieron a los Santos Religiosos, y sus compañeros, hasta que llegassen sus doxicos, caferos, y los otros presos q estavam en Nangasaqui, que avian ya embiado por ellos. En el entretanto que tardaron de llegar,

like common criminals, as if they who came from 5,000 leagues away for this day would fight their way free. They took turns preaching to the agents of justice and the countless numbers of Christians and infidels who followed in their wake; the blessed Fray Pedro de Avila displayed the greatest fervor, and spent more time preaching, because he had the clearest voice, a better grasp of the language and for his good spirit. The blessed layman Fray Vicente de San Jose took out and raised a small ensign of red damask on a reinforced platform which bore the holy name JESUS in its coat of arms. The rest of the blessed martyrs held their crucifixes in their hands, preaching and singing in chorus the *Te Deum laudamus* and the *laudate Dominum omnes gentes* and other divine praises. The executions did not take place on that day, the 9th of September, because the pyre, the scaffold and tents that would shelter the judges and other men of rank were not finished on time. The event was rescheduled for the following day, and the martyrs had to endure more labors, as they had no food or shelter in the field, nor anywhere to lie down on. Eight prisoners had been left behind in Vomura, namely the blessed Fray Apolinario Franco, Fray Thomas del Espiritu Santo, the chorister Fray Francisco de San Buenaventura, the layman Fray Pedro de Santa Clara, Juan Ikenda of the Third Order, Fray Mancio de Santo Tomas and the dogiques Mathias and Domingo.

The following day, with the constructions finished, the blessed martyrs were brought in the same manner as the previous day. As they approached, and began to see from a distance the stakes of the pyre with the same spirit in which St. Andrew looked upon the cross, they were hailed by thousands of voices expressing love and affection, filled with so much passion that the hardened hearts of the executioners and the infidels were moved by it. The pyre was very big and was enclosed by a strong fence, and situated upon a rise at the far end a tent had been erected for Zukendayu, lieutenant of Gonroku, and other men of rank. The blessed religious and their companions were halted outside the fence, awaiting the arrival of their dogiques and other prisoners from Nagasaki who were on their way. The blessed Fray Pedro de Avila took advantage of the delay

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(que fue mas de una hora) tomó la mano el Santo fray Pedro de Avila, y estuvo predicando a mas de sesenta mil almas Christianos e infieles, que se hallaró en aquella hora presentes, unos en el mar, y otros en tierra: a todos los quales predicó la salvacion, y camino del cielo, y exortó a los Christianos a la perseverancia en la Fè, y constancia en el sufrir el martyrio, con gran consuelo y bendiciones de todos, que le echavan, por ver tanta gracia y fervor del Divino Espiritu, que en el resplandecia.

Llegó la otra esquadra, y exercito del Señor, de los Santos Martyres, presos en la carcel de Nangasaqui, en la qual venian treynta y tres Christianos, hombres, niños, y mugeres, para los martirizar a todos juntos, por caseros, y doxicos de los Santos Religiosos: a los quales prometieron primero en la carcel, que si renegavan, y dexavan la Fè de Christo, los perdonarian: y ninguno de ellos quiso renegar. Venia por Capitan desta esquadra de Nangasaqui, la bendita Luzia de Eletes, profesia de la Tercera Orden de nuestro beato Padre San Francisco, y traya en sus manos un Crucifixo; venia vestida del habito de Tercera, predicando, y animando a todos los demas, particularmente a las mugeres por el camino, cò tanto espirtu y fervor, como lo pudiera hazer un gran predicador. No temays (dezia) poned en Dios vuestros coraçones, con firme esperanza de que os ayudará, y dará fortaleza para sufrir los tormetos del tyrano Gonrocu, y sus ministros. Por ventura fueron de otra naturaleza que nosotras, las sãtas Virgines Cecilia, Agueda, Ynes, y otras muchas, a quien Dios dio fortaleza para toierar y sufrir tãtos tormentos? No eran mugeres como nosotras, y aun mas delicadas? Pues porque aventos de desconfiar, y pensar que no nos ha de favorecer nuestro buen Dios? no morimos por su amor? Pues el Señor nos ayudará. Tengamòs animo valeroso, y no se diga de nosotras cosa que nos cause afrenta, sino como vatoniles mugeres confundamos a los obstinados Gentiles, que nos persiguen por ser Christianas, y ganemos las coronas que nuestro Señor Jesu Christo nuestro Espòso nos tiene preparadas: oy hemios de ser Reynas con el en el cielo. Antes de agora tenia algun temor al fuego, mas ya nuestro Señor Dios me lo ha quitado. Ni hago caso de quantos tormentos ay, en acordandome, que por solo el padecerlos, me hà de dar por pago no menòs que al mismo Dios. No pudieron sufrir esto los ministros de justicia, y verdugos, y así le quitaron el Crucifixo de las manos con gran furia, y la desnudaron del habito de la Orden de nuestro Padre San Francisco, por la injuriar, y agraviar, hazien-

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(which lasted for more than an hour) to preach to the more than 70,000 Christians and infidels who were present, on land and sea, the way to salvation and the path to heaven, and called on the Christians to be strong in the faith and remain steadfast in the face of martyrdom; he basked in the comfort and blessing that everyone imparted to him as they saw the grace and fervor of the divine spirit that shone on him.

And then came the Lord's army, 44 Christian men women and boys who had been imprisoned in Nagasaki for sheltering the religious or working as dogiques and who all turned down offers of mercy and pardon in exchange for renouncing the faith. At the head of the army walked the blessed Lucia de Fletes dressed in the habit of Third Order of the Franciscans, preaching with a crucifix held in her hands, and lifting the spirits of everyone, particularly the women who followed her, with the spirit and fervor she displayed, as only a great preacher could do. Do not fear (she said), put your hearts in God, in the strong hope that he will help you, and give you the strength to bear the torments of the tyrant Gonroku and his ministers. Are we so different in nature from the blessed virgins Cecilia, Agueda, Inez and many others whom God gave the strength to bear and endure such torments? Then why should we doubt and think that our good Lord will not favor us. Do we not die for his love? The Lord will help us. Let us show our bravery, and let nothing be said that may offend us, but rather as gentle women let us bewilder the stubborn gentiles who persecute us for being Christians, and we will win the crown that our Lord Jesus Christ, our groom, holds for us; we came today to be queens with him in heaven. Before, I feared the fire, but now the Lord God has taken it away. I do not mind all these torments when I think that we die only for him. I render this due to none less than God himself. Unable to stand this any longer, the agents of justice and the executioners took the crucifix from her hands with great ferocity and removed her habit; for the offense and affront, they did this to her; and because

haziendole esta afrenta; y porque les dava pena ver aquel habito descubierta y publico, en tiempo que tan abofrecido era, y perseguido. No por esto nuestra Luzia santa dexo de predicar y atabar a Dios, antes entono el cántico virginal de la Magnificat: y acabado, bolvio al tema primero de su sermon. Y vifto por los perversos tyranos, le dieron muchas coces y bofetadas, y hizieron muchos malos tratamientos; y desta fuerte passo su carrera con los demas martyres, hasta llegar al brasero, para ser quemada, segun la sentencia dada.

Grande fue la fortaleza de estos Santos Martyres, y divino el fuego que ardia en sus pechos, especialmente en los hijos de aquel Serafin encendido Francisco: pues en estas dos lucidissimas esquadras de valerosos soldados, ellos fueron los Capitanes que animaban a los demas, y que tomaron a su cargo el predicar en aquella ocasion, y guiar las almas al cielo; porque en la que vino de Vomura, llevando el estandarte el bendito Martyr fr. Vicente, fue el predicador entre todos el glorioso Martyr fr. Pedro de Avila. Y en la que vino de Nangasaqui, la estorçada y valerosa santa Luzia de Flores.

CAP. XVII. Del insigne martyrio de estos, y otros muchos Martyres, que son por todos cincuenta y seis.

Quien podra con palabras significar el consuelo espiritual que estas dos benditas esquadras del Señor recibieron, quando se vieron todos cerca del brasero, y cadahalso, en que avian de ser sacrificados en holocausto, muy agradabile a Dios. Allí se saludaró, y se dieron los parabienes unos a otros, y rindieron las gracias a sus bienhechores. El sacerdote les dava por los beneficios que el casero le avia hecho, servicio, y caridad; y el casero al Sacerdote, porque le avia hecho Cristiano, y sustentádole con la doctrina y buen exemplo, hasta traerle a tan dichoso fin. Animaronse, y se abrazaron, y despidieron tierna y devotissimamente unos de otros: y del pues de todo el pueblo, con una alegría exterior, que nacia de la interior de sus almas: y con esto los metieron dentro del cercado, ó brasero, y cadahalso, en que los unos avian de ser quemados, y otros degollados. A los veinte y cinco maderos que avia, fueron amarrados los veinte y cinco, conviene a saber, de nuestro Orden cinco, fr. Ricardo de santa Ana, fr. Pedro de Avila, fr. Vicente de san Joseph, de la primera orden, y professos de la tercera el hermano

they were unsettled by that habit being worn in public for all to see, in this abhorrent time of persecution. But this did not stop our blessed Lucia from preaching and giving praise to God, and later singing the virgin's song of the Magnificat before returning to the earlier theme of her sermon. Seeing her defiance, the perverse tyrants fell upon her and gave her a beating; and from there she was taken to the pyre to be burned with the rest of the martyrs, in accordance with the sentence handed down.

So great was the strength displayed by these blessed martyrs, and the divine fire that burned in their breasts, particularly the sons of the radiant St. Francis, that these two contingents of God's soldiers had them as their captains to inspire the rest, and they took it upon themselves to preach on that occasion and guide the souls to heaven; because in the one that came from Vomura, with the standard borne by the blessed martyr Fr. Vicente, was the glorious martyr Fr. Pedro de Avila, the greatest preacher of them all. And the one that came from Nagasaki was led and encouraged by the blessed Lucia de Fletes.

Chapter XVII. The glorious martyrdom of these and many others, who were fifty-six all in all.

Who can describe with words the spiritual comfort that these blessed armies of God had when they found themselves before the pyre and the scaffold in which they were to be sacrificed and offered to God? There they greeted and congratulated one another and gave thanks to those who had performed them a service. The priest thanked the owner of the house for the shelter and care he received; and the owner thanked the priest for making him a Christian, for teaching him the doctrine and for bringing him to this end. Their spirits lifted, and they embraced and earnestly and tenderly bade farewell to one another; and then they bade farewell to all the people, with a countenance that showed the happiness that came from their souls, before climbing the pyre to be burned alive or the scaffold for beheading. Those who were tied to the 25 stakes were the Franciscans Fr. Ricardo de Santa Ana, Fr. Pedro de Avila and Fr. Vicente de San Jose of the First Order, and

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mano Leon de Sazuma, y la hermana Lucia de Fletes con los cinco Padres Dominicanos referidos, y los dos Padres de la Compania de Jesus, con otros Japones halla el numero de los veinte y cinco: Y antes de ser amarrados, se hincaron de rodillas todos, y cada uno beio muchas veces el madero instrumento de su martyrio; diziendole mil amores, y requiebros.

Estas ataduras eran muy deviles, y floxamente hechas con invencio y traça diabolica, para que quando los Santos Martyres estuviessen en el mayor rigor del fuego, se desataffen, y huyessen, para reir, y burlarse de ellos. Pero fue disposicion Divina, para que mas se provatle la constancia, y fortaleza de sus siervos. Dexaron assi amarrados a estos Santos cada uno a su madero: y antes de dar fuego a la leña, que estava preparada en el brasero, echaro mano a sus catanas, o alfanges, para degollar a los treinta y uno restantes, hasta el numero de cincuenta, y seys: los quales tenia sentencia de que les cortassen las cabeças. Todos ellos estavan ya en el cadahalfo de rodillas, encomendandose a Dios, y aguardando el golpe de la catana. O espectáculo raro! O maravilla de la bondad de Dios! Quanto para ver esta Divina representacion al vivo, con auditorio de sesenta mil almas, y mas! Allí reloxian las armas de los soldados, y se oyan los folloços, y gritos, que de devocion levantavan en alto los Christianos. Los infieles estavan admirados de tal fortaleza, y costancia, y dezian: sin duda que es grande el premio que esperan, pues tan prodigamente dan por el sus vidas! Delante pues de tan grande auditorio hizieron su representacion estos Santos. Baxo el golpe de la catana, y corto las cabeças de treinta, y un Martyres santos, hombres mayores, niños, y mugeres: dando todas las edades, y estados verdadero testimonio de nuestra santa Fe: conque sus almas alcançaron la eterna Gloria.

Estas treinta, y una cabeças pusieron sobre una tabla en unas escarpas, o clavos de hierro, a vista de los veinte y cinco, q̄ avian de ser quemados, para dar pena a los vivos con los muertos, y un nuevo martyrio viendo las cabeças de sus discipulos, y caferos. Pero recibieron grã consuelo por ver, los embiavan delante, libres de todo peligro, y ellos partian desta vida sin cuydado, si desfallecerian, o de mayaria por miedo de los tormentos: especialmente porque avia muchos niños de tierna edad. Y davan gracias a Dios por el triunfo de sus hijos, y hermanos venerando sus cabeças por reliquias santas: y pidiendo a Dios nuestro Señor, les diese a ellos fortaleza y constancia para sufrir el fuego, y martyrio.

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the brother Leon de Saziama and the sister Lucia de Fletes of the Third Order, the five abovementioned Dominicans, the two Jesuit priests and their Japanese companions. Before being tied to the stake, they all fell on their knees and kissed many times the wooden instrument of their martyrdom, giving it favor and thanks.

The ropes were weak and loosely tied on purpose, so that if a martyr panics from the pain of the fire these would unravel and he can run from the flames, giving the crowd someone to jeer and laugh at. But it was God's will that these be strong and tight for his servants. Thus, the martyrs remained tied to the stakes; and before the coals were lit, the executioners raised their blades to behead the 31 other martyrs. These were on their knees, commending themselves to God while awaiting the blades to fall on them. Such a marvelous show! What a marvelous tapestry woven by God! If only one could see this divine presentation in the flesh, with an audience of 7,000, and more! One can see the glittering arms of the soldiers and hear the screams and shouts of devotion coming from the Christians. In awe of such strength and determination, the infidels were saying: This undoubtedly is the great reward they hoped for, for they give up their lives so valiantly! The martyrs did give a performance before the huge audience. The blades descended and to the ground fell the heads of 31 martyrs, men, women and children, in testimony to our faith, and their souls attained eternal glory.

The 31 heads were nailed to board and displayed before those who were to be burned, to provoke pity at the sight of the decapitated heads of their disciples and followers. But they took comfort in seeing they were already gone and free of all danger, and that they were given a swift death, without swooning or fainting from the fear of pain, particularly because there had been many boys of a tender age. And they thanked God for the triumph of their sons and brothers, venerating the heads as sacred relics; and asked the Lord our God to give them strength and determination to endure the flames, and martyrdom.

Pusieron los ministros de justicia fuego a la leña, que estava en medio del brasero, y apartada de los Martyres cinco varas: y así los tostaron, o asaron a fuego lento: fue esto un Sabado antes de medio dia, doze de Septiembre de mil y seys cientos y veinte y dos. Duró mucho el martyrio: porque algunos estavan vivos aun a la noche, y a dos de ellos al canto del gallo los oyeron que estavan invocando los nombres santissimos de Iesus, y Maria. Y viendo, se tardavan mucho en morir, deshizieron quatro casillas de paja de unos pobres, que estava allí cerca, y poniendola sobre los que estavan vivos, les dieron fuego, y los acabaron con el calor del fuego a unos, y a los otros con el humo que la paja mojada levantava. A todos estos tormentos estuvieron los santos Martyres, immobiles unos en pie, otros de rodillas por su devoción todos levantados los ojos al cielo, causándonos emulacion santa, y deseo del martyrio a muchos Religiosos, que los estavamos mirando, y dando infinitas gracias a Dios, que tal fortaleza dio a sus santos Martyres. Y a no estar ligados con la obediencia de nuestros Prelados, de que no nos manifestallemos, nos ofrecieramos sin duda al proprio martyrio.

Causó grande admiracion la constancia de la santa Lucia de Fletes a todo genero de gente: porque entre los veinte y cinco quemados sola ella era muger (aunque su animo era varonil) a la qual todos miravan mas en particular, y viendo su esforçado animo, se admiravan todos. Y mucho mas quando uno de los veinte y cinco, llamado Diego, que era Japon Doxicó, que estava a un lado de la santa, se aparto del fuego, dexando su madero, y procurando librarle de la muerte: conque, como lo blanco sale mas, junto a lo negro por la oposicion, así tambien la fortaleza de nuestra santa Lucia salio mas, y campeó mucho, opuesta a la del Japon Diego. Al qual dixeron otros Martyres, animandolo, para que no mostrasse flaqueza: mira esta muger, como sufre tan varonilmente, y con tan admirable fortaleza: y averguençate, de ser para menos que ella; pero de nada le sirvió: porque el se saltó del fuego: mas los verdugos le bolvieron a el por fuerza ignominiosamente, y dandole de rejonazos, le arrojaron al fuego. Lo mismo sucedió a otro Japon llamado Domingo. A todos nos causó esto gran dolor, y compasion, y a otros temor, y conocimos como todo bien a de venir de la mano larguissima de Dios.

Huvo casos admirables en este santo martyrio, que a los Christianos combidavan a devocion, y a los Angeles, a alabar a Dios, que tan admirable es en sus Santos. Entre los treynta, y uno degollados avia

The executioners set fire to the coals, which was piled in the middle of the enclosure and some five yards from the scaffold; and they began to be roasted alive over a slow fire before noon of Saturday, the 12th of September, 1622. Their suffering lasted a long time, for some were still alive by nightfall, and as the cock began to crow, two of them could be heard invoking the sacred names of Jesus and Mary. Seeing that they were taking too long to die, four huts were torn down and used to feed the fire; and so, some finally died of the heat, while others suffocated from the smoke these produced. Throughout this torment, the martyrs remained upright or on their knees, all with eyes raised to heaven, making those religious who witnessed the executions also wish for martyrdom and to emulate them, and thanking God for the strength he gave them. Had we not been bound by obedience to our prelates not to do so, we would undoubtedly have offered up ourselves to martyrdom as well.

The determination of the blessed Lucia de Fletes drew the admiration of people from all walks of life; she was the only woman (even if she acted like a man) among the 25 who were burned alive and was the one most people watched, with awe in her strength of spirit. When one of them, a Japanese dogiques called Diego tied next to her, broke loose from his bindings and tried to escape from the heat, it served to make the strength of our blessed Lucia shine out more, as the contrast of black does to white. The other martyrs urged him not to display weakness, like the woman who was suffering with admirable strength like a man; to be ashamed of himself and his actions; but his efforts to escape were in vain, for the executions dragged him back to the fire to perish. The same thing happened to another Japanese called Domingo. This provoked great compassion and pain among us, and fear in others, but we knew that everything came from the merciful hand of God.

There were admirable cases in this martyrdom which urged Christians to devotion and for the angels to praise God for such admirable saints. Of the 31 who were beheaded, there was a

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una ninger Christiana, la qual estava sentenciada a muerte con un hijo suyo inocente: y antes que en ellos executassen la sentencia, lo tomó en sus brazos, y levantandolo en alto, vuelta hazia los Religiosos, que estaban amarrados a los palos, haziendolos testigos de la vida que a Dios ofrecia, dixo en alta voz: Este ofrezco a Dios, Padres este ofrezco a Dios, juntamente con mi vida. Y luego al punto fuerón degollados, madre, y hijo. Huvo otros muchos niños, de seys a diez años, que morian sin llorar, y sin tristeza; antes con mucha alegría. Otros, siendo rogado por los Christianos, les davan por entre la cerca del brasero pedacitos de papel, que para reliquias les pedía. Vno de onze años, no teniendo, con que hazer señales de alegría, se rasgó la manga de su vestido, y della hizo una vanderilla, con que hazia señales de su regozijo, y consuelo interior, despidiendo se de los Christianos, que conocia. Otros niños, viendo sacar al verdugo el alfange baxavan sus cuellos, y se inclinavan, para q̄ les cortassen las cabeças.

A un Niño de diez años por ser muy hermoso, le dixeron los Iuezes que renegasse, y le perdonarian, mas el como si ya tuviera fortaleza de varon perfecto, en tan tiernos años resistio a esta tentacion, y dixo, que no se cansassen, que no avia de dexar la Fè de Christo, que professava, y ya conocia por verdadera: aunque le diessen muchos tormentos. Y así vencidos, y avergonçados los gentiles le cortaron la cabeça, como a los demas, y el conliguio con los otros niños inocentes, las dos coronas de virgen, y martyr, siguiendo al Cordero *Quocunque ierit.*

Como ya tenían los miserables Iuezes (y executores de este martyrio) experiencia, de que los Christianos veneravan a los Santos martyres, y procuravan recoger sus santas Reliquias: Se previnierón, y pusieron guardas al lugar del martyrio por quatro dias, y quemaró muy bien, y hizieron polvos, los cuerpos, y vestidos de los Santos, martyres: y todo lo echaron en el mar, de suerte que no pudiesse ser tomado de los Christianos: porque no quedasse memoria de los Santos martyres, y así no pudieron los Christianos aver Reliquias, aunque hizieron para ello muchas y extraordinarias diligencias, hasta ponerse a riesgo de la vida: porque a todos los que se hallavan cerca, y se llegavan demasiado al cercado del brasero, davan muchos palos con baltones, chuços, o lanças, con que los herian y maltravã mucho, y algunos dexavan por muertos, tanta era la crueldad, y fiereza, con que executavan las Sentencias del cruel tirano. A una buena Christiana llamada Ines, y a otras personas, porque se allegavan a venerar los Santos martyres, de cerca, los desnudaron, y tuvieron así mucho tiempo,

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Christian woman who had been sentenced to death with her innocent child; before she was executed, she took the child in her arms, raised it high and brought it before the religious who were tied to the stake, to bear witness to the victim she was offering to God, and in a high voice said: I offer this child to God, fathers, I offer this child to God along with my life. And mother and son were both beheaded. There were many children, between the ages of six and ten, who faced death without crying or showing any sadness, but rather displayed happy countenances. Some, asked by the Christians, passed across the fence pieces of paper as mementos. An 11-year-old child, not having anything to give a sign of his joy, tore off the sleeve of his tunic and waved it like a flag to display his happiness and take leave of the people he knew. The other children, seeing the executioners pick up their blades, bowed down and stuck out their heads to be beheaded.

A child of ten, because of his beauty, was asked by the judges to recant in exchange for pardon, particularly since he displayed the strength of a gentleman at such a young age; he resisted this temptation and told them not to bother, because he would never abandon the faith of Christ which he professed and knew to be the truth, even if they subjected him to much pain. Rejected and embarrassed, the gentiles chopped off his head like the rest, and this boy, along with the other innocent children, obtained the crowns of a virgin and a martyr by following the Lamb of God. *Quocunque ierit.*

As the miserable judges (and executors of this martyrdom) had learned from experience that the Christians would venerate their blessed martyrs and collect their sacred relics, they posted guards at the place of execution for four days, while the bodies and clothes of the martyrs were burnt to ashes; the remains were then scattered far into the sea so they may not be recovered by the Christians and no reminder will be left of these martyrs. And so, the Christians failed to get any relic, even after searching diligently, even to the point of endangering their lives, because those who came too close to the pyre were beaten with canes and spears, which caused many wounds and injuries, with some being severely beaten and left for dead; such was the harshness and cruelty with which the orders of the tyrant were carried out. A good Christian woman called Ines and several people who wanted to venerate the remains of the blessed martyrs up close were stripped naked, tied up and left this way for

tiempo desonestamente amarrados. La devota Ines, quando la dexaron libre desta afrenta, dixo a los ministros del Emperador: por que no me matais a mi tambien con estos Santos, pues yo soy tambien Cristiana, y en mi casa è hospedado a estos benditos padres, como los que mueren con ellos: lo qual era afsi verdad, porque su casa era continua hospederia de Religiosos. Por lo qual la açotaron muy cruelmente, y contentandose con esto, la dexaron yr libre, no atendiendo a estas y otras palabras que dezia, pidiendo el martyrio: y afsi en estas y otras muchas oraciones quedò vencida la crueldad de los infieles, de la gran fortaleza y constancia de los Christianos. A un Cristiano quitaron la vida con un gran golpe q̄ le dieron en la cabeça, por aver llegado a venerar los santos cuerpos: y a otros tres, marido y muger, y un compañero (en Vomura) porque recogieron las reliquias de los santos martyres, tambien martyrizaron.

Quando estos santos Religiosos estavan presos, no se contentavan con ocuparse tambien, como è dicho, administrando los santos Sacramentos en la carcel, como, y quando podian, sino q̄ desde ella consolavan y enseñavan por cartas a sus devotos cañeros presos, y a los otros Christianos, con gran fervor y espiritu: a mi me embiaron muchas cartas, que dexo de poner aqui por la brevedad, llenas de grande Espiritu y edificacion. Solo pondre la que me escrivio el santo fr. Pedro de Avila, quando lo querian ya sacar al martyrio, la qual dize afsi.

A nuestro hermano Comissario, fr. Diego de san Francisco.

Misericordias Domini in aeterno cantabo. Porque dizè que nos an de quemar por aver predicado el Evangelio: de que vamos muy contentos. El Señor nos abraçe en su amor. v. C. nos de su benedicion, y reciba en prendas de amor esse Crucifixo, que es muy lindo, y encomiendeme a el. Hijo de v. C. *Fr. Pedro de Avila.*

C. A. P. XVIII. Del martyrio del santo fr. Apolinario Franco, y sus tres compañeros, Religiosos de nuestro P. S. Francisco, y de otros quarenta y seis martyres.

YA. dixe como en la carcel de Vomura quedaron presos los santos fr. Apolinario Franco, comissario de los Religiosos, y sus compañeros, fr. Francisco de san Buenaventura corista de Japon,

some time. When she was released from the ropes, the devout Ines addressed the Emperor's agents and asked: Why don't you kill me as well with these saints, for I am also a Christian, and I gave shelter in my house to priests, like the ones who died with them. And this was the truth, because her house was always open to the religious. For her pains, she was beaten up cruelly, but then set free, as her words and attempt to be turned into a martyr were ignored. In this, and many other instances, the cruelty of the infidels proved powerless against the great determination and strength of the Christians. A Christian was beheaded with one stroke of a sword for coming to venerate the blessed remains, while a man, his wife and their companion were killed (in Vomura) for recovering relics of the martyrs.

When these blessed religious were still in jail, they were not content to spend their time, as mentioned, on celebrating the blessed sacraments whenever possible, but also devoted time to comfort and teach their devout patrons and the other Christians through letters, with great fervor and spirit; I received many letters from them, which I would include here to show their great spirit and edification, but for the lack of space. I shall only show what the blessed Fray Pedro de Avila wrote when his martyrdom was drawing near.

To our beloved brother Commissioner, Fr. Diego de San Francisco

M*isericordias Domini aeterno cautabo.* Because it is said we are to be burned for having preached the gospel, we are very content. May God embrace us in his love. May your reverence give us your blessing, and accept in the bonds of love this crucifix, which is very beautiful, and may your reverence commend us to the Son.
– *Fr. Pedro de Avila*

Chapter XVIII. Of the martyrdom of the blessed Fr. Apolinario Franco and his three companions, the religious of our father St. Francis, and forty-six other martyrs.

As I have already mentioned, the blessed Fr. Apolinario Franco, commissioner of the religious, was left behind in Vomura's jail, along with his companions, the Japanese chorister Fr. Francisco de San Buenaventura, the layman Fray Pedro

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fray Pedro de santa Clara lego, y Iuan de Iquenda professo, de la tercera Orden, y los padres fray Tomas del Espiritu Santo, Dominicanos, y Matias, doxico del santo fr. Apolinario, y Domingo, doxico del santo fray Tomas, que los dexaron presos en la carcel de Vomura, porque en aquella jurisdiccion fueron presos: y allã tambien remittieron a un fervoroso Christiano llamado Leon, por ser de la dicha jurisdiccion, que le prendieron porque quiso tomar del lugar del martyrio de Nangasaque, un braço de un santo martyr. Y por lo mismo, tambien prendieron allã a la muger de Leon, y a otro Japon: el bendito Leó fue sentenciado a quemar, y su muger, y el otro Japon a degollar por esta causa piadosa, despues de averles ofrecido perdon, si renegassèn; lo qual ellos no quisierò hazer, antes estuvieron conitantes en la Fè. Roqueyemon quando llego de buelta de la Corte, notifico la sentençia del Emperador Iongun a Ficoyemon, Governador del parrido de Vomura, en que le mandava quemasse vivos a los Christianos presos en su carcel: y assi Ficoyemon puso luego en execucion el mandato del Emperador, y un Domingo onze de Setiembre de 1622. mandò hazer el brasero en que avian de ser assados los Santos: una legua distante de Vomura en un lugar muy retirado, y fixos en el nueve maderos, ocho para los santos fray Apolinario, y sus siete compañeros, y el noveno para el bendito Leon, y hizo poner en el brasero mucha leña, y mas cerca que la del brasero de Nangasaqui: y en el mismo dia mandò echar un pregon, que ninguno pena de la vida saliessè a ver el martyrio de los Santos Martyres, ni los venerasse. Lunes por la mañana, doze del mesmo mes y año, notificaron la sentençia a los santos Martyres, y les fue de grande consuelo, y alegria espiritual, porque hasta entonces estuvieron con rezelo, y cuydado de lo que avia de ser dellos, no sabiendo que era la causa, porq̃ a ellos no les davan otro tan buen dia como aviã dado a sus cópañeros, para q̃ pudieffen yr a gozar dia q̃ careze de noche, en el Cielo: dieron pues muchas gracias a quien les notificò la sentençia, y unos a otros mil parabienes, y se dispusieron para el martyrio.

Aquel mesmo dia por la mañana, fuerò a la carcel los verdugos, y ministros de Ficoyemon, porque todos temieron el rigor del edicto, y pregon, mas no por esto los Santos fray Apolinario, y fray Tomas dexaron de predicarles el engaño de la adoracion de los Idolos, y verdad de nuestra santa Fè, pena, y gloria, y no usandose en Japon quando justiciã a alguno, darle bõzo, o Sacerdote que le ayude a morir, truxeron los infieles un bonzo, o Sacerdote que les ayu-

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de Santa Clara and Juan de Ikenda of the Third Order, as well as the Dominican priests, Matias (Fr. Apolinario's dogique) and Domingo (Fr. Tomas' dogique) because they were arrested under this separate jurisdiction; also added to their company was a local Christian resident called Leon, who was arrested at the place of mass execution for trying to smuggle out an arm of a blessed martyr. Leon, who was arrested with his wife and another companion, was sentenced to be burned, while his wife and companion were to be beheaded, after refusing an offer of pardon in exchange for renouncing the faith. Rokuyemon, upon his return from the court, notified Figoyemon, Governor of Vomura, of the Emperor's sentence which called for the Christian prisoners to be burned alive; and so Figoyemon acted to carry out the Emperor's sentence; on September 11, 1622 he had nine stakes prepared in a secluded place a league from Vomura, and much more kindling was stacked and positioned much closer than in Nagasaki; a crier announced that no one, on pain of death, was to go to the place of execution nor venerate the martyrs. On the morning of Monday, September 12, the sentence was conveyed to the blessed martyrs, to their great consolation and spiritual joy, for until then they remained uncertain as to their fate, not knowing why they did not share the end of their other companions who were now basking in constant light in heaven; and so, they gave thanks when they were notified of the sentence, and congratulated each other, and prepared themselves for martyrdom.

When the executioners, agents and crier of Figoyemon came to the jail that same morning, the blessed Fray Apolinario and Fray Tomas exhorted them to abandon their devotion to the idols and preached the truth and glory of our faith; they brought with them a

ayudasse a morir, que fue por el camino diziendo a los santos Martyres, con grandes bozes, que invocassen al idolo Amida, al qual el santo fr. Apolinario dixo: Vete de ay cuytado y misero engañador, a engañar a otros como tu, que aqui no tienes que hazer. Oyédo estas, y otras razones que dixo el Santo, cesò el bonzo de predicar la invocacion de los idolos a los maestros de la Fè. Llegados pues al brafero, y lugar del martyrio, fueron los nueve amarrados a los maderos, y dando fuego a la leña, los cuerpos fueron abrafados con el fuego material, y sus benditas almas bolaron a las alturas, abrafadas en el fuego suave del divino amor. A la muger de Leon, y al otro Christiano, que tambien estuvieron constantes en la Fè, cortaron las cabeças en el mismo lugar y ora, y fueron gloriosos martyres del Señor. Aviendose quemado el abito del santo fray Apolinario, se viò pegado a sus carnes un grande, y aspero cilicio de hierro, que traya continuo, descubriendo el fuego, lo que el por su umildad encubria. Despues de aver espirado los santos Martyres, solo quedò vivo el santo fray Apolinario; al qual estando para aspirar, se allegò un ministro de justicia, y le dixo: Llama al idolo Amida: y como el Santo estava ya tan sin fuerças para le responder, sacandolas del grãde espiritu que renia, le dixo: Ya, ya, esto es, no quiero, no quiero, y luego espirò: y como las ataduras no eran fuertes, cayò en tierra el santo cuerpo, bolando su alma a Dios, que la criò, y redimiò. Del martyrio de estos onze Sãtos martyres, solo he podido averiguar esto, porque no se hallò presente persona alguna, sino los ministros de justicia, de quié emos sabido por cierto lo que aqui escribo. Sus sanras cenizas fueron echadas al mar, porque no las pudiessen aver los Christianos.

En el mismo lugar del martyrio, y el mismo dia fuerò preso seis Japones devotos, porq̄ fuerò a venerar las Reliquias de los santos Martyres, a los quales mãdo Fizoeyemon, q̄ tenegassen sopena de la vida, y no lo querièdo hazer, antes perseverado firmemete en la cõfessiõ de la Fè, fue alli luego executada la sentècia cõtra ellos: fuerò degollados, y ganarò el cielo cõ grã brevedad, y vètuosa fuerte.

Como mi intento es cumplir solamente con la obediencia, y escribir lo que tengo bien averiguado: y consiguiemete aver de tratar de otros martyrios, voy suciendo en esta relacion: y con el mismo estilo tratarè en este capitulo de otros santos Martyres q̄ en varios tiempos en este año fueron martyrizados,

En Nangasaqui, a diez y nueve de Agosto de 1622. fueron martyrizados por Iontroqu, quinze Martyres, conviene a saber,

priest of the idols who went about telling the blessed martyrs in a strong voice to invoke the idol Amida. To this Fray Apolinario said: Begone from here you wretched and miserable deceiver, and deceive others like you, for here there is nothing for you to do. Hearing this, the priest stopped urging them to call on the idols. Upon arrival at the place of execution, they were tied to the stakes, the kindling was set on fire and their bodies were consumed by the flames; and their souls went up to heaven wrapped in the comforting flames of divine love. The wife of Leon and the other Christian also remained steadfast to their faith as they were executed at the same time, and became glorious martyrs of the Lord. When the flames burned away the habit of Fray Apolinario, these revealed a large and crude barbed strap wrapped around his flesh which he kept hidden because of his humility. When all the other martyrs had died and only Fray Apolinario was still breathing, an agent of justice urged him to call the name of the idol Amida, and the saint, in no condition to reply, summoned what strength he had left and said: Begone, begone, this is it, I will not, I will not, and soon I die; and because the ropes were not strong, his body fell to the ground and his soul flew to God, whom he believed in, and was redeemed. Only this has been verified in their martyrdom, as no other person was present except for the agents of justice, from whom we learned for certain what I now write. The blessed ashes were thrown into the sea to prevent the Christians from recovering these.

On that day, six devout Japanese came to the place of execution to venerate the remains of the blessed martyrs and were arrested; offered by Figoyemon mercy in exchange for renouncing the faith, they remained true to their belief, and so were beheaded, earning their place in heaven.

Since my intent is solely to comply with obedience, and to write what I have been able to verify; and consequently, to tell of other martyrdoms, I will continue with this account; and in the same manner, try to tell in the next chapter of other blessed martyrs who were executed on different days of this year.

In Nagasaki, on August 19, 1622, fifteen martyrs were executed

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el Santo fray Luys Flores, de los Predicadores: el Santo fr. Pedro de Zuñiga, de nuestro Padre San Agustín: y Joachin Japon, maestro y señor del navio en que ellos vinieron a esta conversion; estos fueron quemados vivos: y doze Japones, oficiales y marineros de aquel navio, fueron degollados por la confesion de la Fè. La especial causa de la prision del maestro, y sus doze marineros, fue el aver traydo a Japon a los dos Santos Religiosos: y estando presos, les perdonavan las vidas, si renegassen de Jesu Christo Señor nuestro: pero ellos no quisieron, antes tuvieron a grãde dicha, el aver Dios nuestro Señor sido servido de que fuesse en Japon testigos de su santa Fè.

En el mismo brafero de Nangasaqui, un domingo, onze del mes de Setiembre de mil y feyscientos y veynete y dos, fueron martyrizados por mandado de Gontocn tres Japones, conviene a saber, a un mancebo de veynete años, doxico del Padre Constancio Camilo de la Compania de Jesus, y a dos niños, hijos de los Santos Martyres, cañeros de los Religiosos presos en Vomura, fueron todos tres degollados por la confesion de la Fe.

En la ciudad de Firando, a diez y nueve de Setiembre del dicho año, por mandado del Tono de aquella ciudad, fue quemado vivo el Santo Martyr Pedro Camilo Constancio, de la Compania de I E S V S.

En el pueblo de Yangame, Reyno de Figuen, en veynete y tres del dicho mes y año, por mandado del Bunguio, o Governador, o Manajo, fueron quemados vivos por la confesion de la Fè, los Santos Martyres Mathias, con su muger, y dos hijos, que fueron cañeros del Santo Martyr fray Jacinto. Era el Santo Martyr Mathias labrador, al qual el carcelero dexava salir a escondidas de quando en quando, a ver su casa y labranças, y luego se bolvia con puntualidad a la carcel, que amava mucho, por ver que alli se afinavan los quilates de su virtud, y que de alli avia de ser sacado para el martyrio, que el tanto deseava, y ansi no se huyo, aunq̃ pudo tantos dias: y padecio valerosamēte, con sus hijos y muger el martyrio de fuego. Quando estavan ya para encenderlo, uno de los Japones que se hallaron presentes al martyrio, que era infiel, rico, y principal, dixo al Santo Mathias (viendo que los niños eran muy hermosos:) dame estos tus dos hijos, que les tengo lastima, que yo los librarè, y criarè en mi casa. El Santo con espiritu del cielo, le dixo q̃ no queria, porque sus hijos, mediante el tormento del fuego, avian de yr a gozar de Dios eternamente, y que no les tuviesse lastima, que mejor estari an

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on the orders of Gonroku. Of these, the blessed Fray Luis Flores of the Order of Preachers, the Augustinian Fray Pedro de Zuñiga and the Japanese Joaquin, master and commander of the ship that brought them here, were burned alive. Twelve Japanese officers and seamen of that ship were beheaded for professing the faith; they had been offered a choice, but remained faithful to our Lord Jesus Christ and willingly testified to their faith with their lives.

At the place of execution in Nagasaki, on the Sunday of September 11, 1622, three Japanese were ordered beheaded by Gonroku for professing the faith. These were the 20-year-old dogique of the Jesuit Fr. Camilo Constancio and two children of martyrs who had given shelter to the religious in Vomura.

In the city of Firando, the blessed Fr. Camilo Constancio of the Company of JESUS was burned alive on the orders of the city's Tono on September 9, 1622.

In the village of Yangame, in the realm of Figuen, the governor sentenced the blessed Mathias, his wife and their two children to be burned at the stake on September 23, 1622 for giving shelter to the blessed Fray Jacinto. The blessed farmer Mathias was allowed by the jailer to leave in secret from time to time so he may see to his house and farm, but he always came back at the agreed time. He liked jail because it honed his virtues and it was from where he would find the martyrdom he so desired; and so never took advantage of the opportunity to flee. He went to his death bravely with his wife and two children. When they were about to be burned at the stake, a prominent and wealthy Japanese who was present (drawn by the beauty of the children) said to the blessed Mathias: give me your two sons, for I pity them, so I may raise and care for them in my house. Mathias, filled with the spirit of heaven, refused, saying his sons, through the pain of fire, would earn a place beside God for all eternity; that they should not be pitied, because their

estarian allá sus almas (aunque sus cuerpos fuesen abrafados del fuego material) que no en esta vida, abrafandose con el voraz fuego de los vicios nefandos de la Gentilidad. Y así llevó en su compañía a sus amados hijos, como tan buen padre. Concurrió al martyrio gran numero de gente, que vinieron de todos los rededores: a los quales el Santo Labrador Mathias, hecho un divino predicador, enseñó con palabra y exemplo, el camino del cielo, con admiracion de todos. Fue esta obra de la diestra de Dios: porque viédo aquella gente padecer con tanta constancia a un rustico (q̄ apenas sabia las oraciones) y predicar con tanto fervor, se admiraron, y perdieron totalmente el miedo al martyrio; y cō este, y c̄tros tales exemplos, han tomado los Christianos tanto animo, que sin acordarse de los crueles Editos, y penas que les han impuesto, nos reciben de muy buena gana en sus casas, y hazē mil favores y regalos. Y así las crueldades que executan los infieles, para poner miedo, y destruir la Christiandad, las convierte Dios en fortaleza, y se viva.

En Nangasaqui, en dos de Otubre del mismo año, por mandado de Gonrocu, fue asado vivo el valeroso Martyr Luys Japon. Poniendo el fuego desviado del seys varas, para más le atormentar, despues de averle dado doze diferencias de tormentos cruelísimos, arrancandole sus carnes a pedaços, y metiendole por las partes de la honestidad agudas puyas de caña, con otros tormentos de agua y fuego, sobre que se pudiera hazer una grande historia. Fue preso este Santo, porque sacó y librò de la carcel de los hereges, al Santo fray Luys Flores Dominicó, y llevo en su embarcacion. Por la misma causa fueron degollados quatro Japoneses, que le ayudaron a remar, y su muger, y dos hijos suyos, y otro hijo de uno de los marineros (que tal es el rigor de estos tiempos, que a los que favorecen a los ministros del Evangelio, los martyrizan cō sus familias.) Fueron todos nueve, uno quemado vivo, y ocho degollados: los quales nos dexaron gran exemplo de fortaleza, que imitar: y fuerò llevados y agregados al candido exercito de los Santos Martyres en la gloria.

Por la misma causa en Nangasaqui, a dos de Otubre del mismo año: y por el mismo juez fueron degollados dos Santos Japoneses, q̄ murieron con gran constancia por la confesion de la Fè.

En Ximavara, pueblo del Reyno de Arima, dia de todos Santos del dicho año, fueron asados vivos por la predicacion del Evangelio, el Santo Martyr Padre Pedro Pablo, de la Cōpañia de Iesus, con

souls would be better off there (even if their bodies were consumed by earthly flames) than remaining in this life embracing the consuming fire of the gentile's nefarious practices. And so, he took his children with him, as the good father that he was. Their martyrdom was witnessed by many people from surrounding areas whom the blessed farmer, turned into a divine preacher, had taught by his words and example the path to heaven, to everyone's admiration. This truly was the work of God's hand, as the people present saw a rustic (who barely knew the prayers) display such devotion and preach with so much fervor that they were filled with admiration and lost their fear of martyrdom; this, and other examples, has given the Christians the courage to receive us in their homes and shower us with favors and gifts, in spite of the cruel edicts and the promise of pain. And so are the cruelties practiced by the infidels to inspire fear and destroy Christianity turned by God into strength and living faith.

In Nagasaki, the brave Japanese martyr Luis was roasted alive on October 2 of the same year by order of Gonroku. The fire was arranged a distance from the stake to prolong his agony; and this was after subjecting him to twelve different forms of torture; his flesh was flayed to pieces, his private parts were pierced with sharp needles of wood, and he was given the fire and water treatment, which in itself is already a great story. This blessed martyr was arrested for freeing from jail the blessed Dominican Fray Luis Flores and bringing him aboard his vessel. This resulted in the execution as well of four Japanese who helped row the vessel, and his wife, their two children, and the son of one of the oarsmen (such was the practice in those times, that even the families of those who helped preachers of the gospel were executed). They were all beheaded, displaying admirable strength of spirit, and were taken and added to the glorious army of blessed martyrs in glory.

Two other Japanese martyrs were beheaded in Nagasaki on October 2, 1622 on the orders of the same judge for their great devotion in professing the faith.

In Shimavara, a village in Arima, the blessed Fr. Pedro Pablo of the Company of Jesus was roasted alive on All Saints Day of the same year for preaching the gospel, along with three devout

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con tres fervorosos Japones, que todos fueron a celebrar aquella fiesta, con los mismos que nuestra Santa Madre Yglesia celebra aquel dia.

C A P. XIX. Del illustre martyrio de los Santos fr. Francisco Galves de nuestra Serafica Religion, y del Padre Geronymo de los Angeles de la Compania de I E S U S: y de quarenta y nueve Japones, todos assados vivos por la confesion de la Fè.

VNO de los mas claros y hermosos rubies de la preciosissima corona de los ilustrissimos Martyres de Japon, q̄ la Magestad de Dios nuestro Señor fabricò para gloria suya, escogiendo los, y facandolos de la excelentissima cantera, y mina rica de la Religio Franciscana, fue el vitoriosissimo Martyr fray Francisco Galves, en quiè resplãdecio cò crecidas ventajas la divina gracia en el discurso de su vida, y exemplo santo della en la Religion, y se perficiono, y hizo excelentissima en su dichoso fin, engrandecièdolo Dios cò la corona de su illustre martyrio. Fue este santo varon natural de la ciudad nobilissima, que es cabeça y honra del Reyno de Valècia; empleò sus tiernos años en el virtuoso exercicio de las letras: y cùplidos los cursos de Artes, y santa Theologia, en que aprovechò grandemète: y se aventajò a muchos, por la claridad de su ingenio, feliz memoria, y continuo trabajo, encaminado todo esto a las mejoras de su alma, y santas costumbres, se dispuso cò ellas a merecer que los Prelados de la Yglesia lo alistassen en el numero de los que en ella muy particularmente le avian de servir en el Orden sacro: y hallandose ya iniciado con el orden de Diaconato, deseando llegar a la suma de la perfeccion en la Religion, escogio la de nuestro Serafico P.S. Francisco: y en una de las mas luzidas y perferas Provincias della (que es la de S. Juan Baptista de los Descalços, en el Reyno de Valencia) y en el Religiosissimo Convento de San Juan de la Ribera, cabeça y madre de toda la dicha Provincia, cò sumo gozo suyo, y aplauso de toda aquella santa comunidad, que le admitio en su gremio, y dio el habito santo de nueitra Religion. Pocos años vivió en su Provincia este santo varon, mas en ellos se adelantò tanto en virtud, sciencia, y santo exemplo, que merecio alcãçar, lo ordenassen de Sacerdote, e instituyessen en predicador, y señalassen entre otros por muy idoneo, y suficiente para la empresa excelentissima de la conversion de Japon, a que el Santo unicamè-

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Japanese who went to celebrate that feast as we all do in our Holy Mother Church on that day.

Chapter XIX. The glorious martyrdom of the blessed Fr. Francisco Galvez of our sacred Order and Fr. Jerome de los Angeles of the Company of Jesus, and that of forty-nine Japanese who were all roasted alive for professing the faith.

One of the most sparkling and beautiful rubies of the most precious crown of the glorious martyrs in Japan, which the majesty of the Lord our God designed for his glory, picking and choosing them from the excellent quarry and rich mine of the Franciscan Order, was the triumphant martyr Fray Francisco Galvez, in whose lifetime the great benefits of the divine grace was resplendent, and who was a blessed example of this in the Order, and which he displayed in perfection and excellence at his end, thanking God for the glorious crown of martyrdom. This gentleman was born in the noble city which is the capital and pride of the kingdom of Valencia; he dedicated his early years to the virtuous study of the letters; he finished courses in arts and theology, which served him well; and he surpassed many, through his sharp mind, excellent memory and hard work, availing of these for the betterment of his soul and disposition, and was noticed by the prelates of the Church as deserving enough to join those who were to serve in the sacred Order; and finding himself as an initiate with the diaconate, yearning to achieve perfection in the Order, chose that of our beatific father St. Francis; and in one of the most magnificent and perfect Provincias (that of San Juan Bautista de los Descalzos, in the kingdom of Valencia) and in the most reverent San Juan de la Ribera Convent, headquarters of this Provincia, to his delight and the acclaim of all in that blessed community, he was admitted into the brotherhood and given the sacred habit of our Order. In the few years he spent in that Provincia, he displayed so much virtue, learning and good example that he was soon ordained as a priest and instructed in preaching, and was considered among others as a very suitable candidate for the excellent undertaking of conversion in Japan, for which he fervently aspired, and sought

te aspirava, a que se disponia con oracion, ayuno, y mortificacion: y al fin merecio, que lo embiasse la obediencia santa, en compania de otros Religiosos, a nuestra santa Provincia de Filipinas, que es la palestra donde se adiestran los valerosos soldados, que se embia para la conquista de las almas, y conversion del Japon, y adonde se refinan los buenos espiritus, con los Religiosos que alli ay, que vinieron de España con el mismo desseo y alientos, tomando dellos la traça del aprender las lenguas, instruyr las almas, y exercitar el ministerio de la conversiõ. Algunos años estuvo este Santo Martyr en Filipinas, exercitandose en estos primeros principios, y arte de convertir almas, con todos los demas espirituales exercicios acostumbrados en la Religion. Y fue tanto lo que aprovechò en breve tiempo, especialmente en la lengua Iapona (por ser muy facil en aprender lenguas) que los Prelados le encomendarõ el ministerio de los Iapones Christianos, q̄ estavan en nuestra doctrina de Dilao. Allí se hizo muy capaz de las condiciones de los Iapones, y entendiõ muy de rayz aquella dificultosa lengua: la qual llegó a hablar con tan grande propiedad y elegancia, que ponía en admiracion a los Iapones. Allí fue creciendo el desseo de comunicar este talento a los mas necesitados y ciegos de Japon; y así lo embiarõ los Prelados allá el año de mil y seysciētos y tres, en cõpañia de otros muchos Religiosos: por lo qual viendo el demonio los grãdes frutos de su predicacion (en espacio de ocho años que allí estuvo) los muchos ciegos que alumbrò, con la luz dela predicacion del Evãgelio: y la multitud grande de almas, que con su buen talento y espiritu grangeò para Dios, y especialmente con los libros que traxo de Español en lengua Iapona: como fueron, el libro de las vidas de los Santos: y otros libros de devocion. Traçò que entre los Religiosos que fueron desterrados de Japon el año de mil y seyscientos y catorze, por este mismo respeto de predicar, y convertir almas a Dios, fuesse preso, y llevado a Nangasaku, y desterrado cõ todos los demas. Llegò pues el Santo a Filipinas, dõde como otro Adan desterrado del Parayso, y puesto en frente del, para que siempre aspirasse a bolver a aquella primera felicidad. Estava deseado bolver allá, a regar aquellas plãtas incultas, y rendir gustosissimos frutos de conversion y penitencia: y cõsultando esto muchas vezes con Dios en la oracion, saliendo della mas fervoroso y encendido en sus desinios, comunicãdolo tãbien con sus Prelados, alcançò de ellos beneplacito y obediencia. Y como el amor es ingenioso, inventò algunas traças, para el cõplimiento de sus desleos; y fueron,

through prayer, fasting and penitence; and found worthy, he was sent in the company of other religious to our blessed Provincia de Filipinas, which is the training ground of our soldiers who will be sent for the conquest of souls and the conversion of Japan, and the smith that hones the spirit of the religious who come from Spain with the same desire, where they learn the language, how to instruct the souls and exercise the ministry of conversion. He spent several years in the Philippines, absorbing this knowledge and art in converting souls, along with the rest of the spiritual exercises practiced in the Order. And he learned so much in such a short time, particularly the Japanese language (as he was gifted in learning tongues), that the prelates recommended him for the ministry of Japanese Christians who were under our doctrine in Dilao. He proved himself adept under the tutelage of the Japanese and gained a deep understanding of the difficult language; and so, he came to speak it with great command and elegance, to the admiration of the Japanese. And there grew his desire to apply his talent to those with the greatest need and the blinded in Japan; and he was sent by the prelates in 1603 in the company of many other religious; thus, he gave the devil to see the great results of his preaching (in the eight years he was there) by opening the eyes of the blind to the light of the gospel, and drawing a multitude of souls to God through his talent and spirit, putting to good use the books of devotion and about the lives of saints, translated into Japanese, which he brought from Spain. It happened that when the religious were expelled from Japan in 1614 for preaching the gospel and converting souls to God, was one of those who were arrested, brought to Nagasaki and banished. He arrived in the Philippines, where like another Adam banished from paradise, he yearned to go back to his first place of happiness. He wanted to go return to water the uncultivated plants and nurture the fruits of conversion and penitence; and consulting this many times with God in prayer, coming out of these more fervent and fired up in his determination, informing his prelates of this as well, he obtained pleasure and fulfillment from these. And as love is resourceful, it came up with the conditions for the fulfillment of his

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la primera: embarcarse en la armada que hizo el Governador D^o Juan de Silva el año de 1616. que llevó a Sincapura con pensamiento de que acabado aquella jornada, se deslizaria lo mejor que pudiesse a Macan, y desde alli se bolveria a Japon. No pudo ocultarse a todos este su intento, y especialmente al Capitan de su nave, el qual por amarle entrañablementé, pareciendole q̄ con esta traça se exponia a inmenfos riesgos y peligros, procurò con todas sus fuerças desbaratarla e impedirla: mas el santo uso de una estratagemã admirable, en que mostrò grandemente su umildad, su paciencia, y el zelo de la conversion de las almas, porque sobre el habito se vistio uno de lascar, o marinero de la India, y se mascarrò muy bien cabeça, manos y cara, de suerte que parecia un Etiopie. Y así metido entre los otros marineros, se entrò en una embarcacion que yva a Macan, y descubriendose y mostrádo sus recaudos y patente al Padre Guardian de aquel Convento, estuvo esperando sazón de embarcarse para Japon año y medio, en el qual tiempo predicò de ordinario en la ciudad, con grande aceptacion, por tener grande caudal para este ministerio, y con el favor de Dios nuestro Señor, y buenas diligencias del Auditor de aquella ciudad, se embarcò para Japon, y llegando a mi presencia en Nangasacki, lo recebi como a un Angel del Cielo, por mi consuelo, y el de todos mis hermanos, y el bien y utilidad de estas almas, especialmente de las del Oriente en este Reyno, adonde como ya tengo dicho, lo embiè, y encomendè los recaudos del santo martyr fr. Luis Sotelo, en respuesta de la enbaxada de Maçamune, y las prefeas que su Santidad le embiava. Fue muy bien recibido este santo martyr con los despachos que llevaba, y avido el beneplacito del Tono Maçamune, y licencia para predicar, enseñar, y baptizar en todos sus Reynos, se empleò en estos santos exercicios con grã de medra y aumento de aquella cristiandad, todo el tiempo que alli estuvo, hasta que como tengo referido, dexando en su lugar al hermano fr. Diego de Palomares en aquel Reyno de Boxo, y ministerio de las almas, por la nueva distribucion que hize de los ministros de Japon, que estavan a mi cargo, le cupo la suerte de Mógami, con las ciudades y pueblos convezinos, donde avia muchos Cristianos, los quales por razon de la persecucion referida, del año de 613. y destierro de los obreros Evangelicos, estavã sin ministro, ni pastor, hasta que de vuelta de mi destierro estuve consolando aquella cristiandad algunos meses, y por aver de acudir a la necesidad de otras muchas cristiandades, que me pedian que es-

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desires; the first was sailing with the fleet sent by Governor Juan de Silva in 1616 to Singapore, where he planned to slip to Macau and from there proceed to Japan. He was unable to keep his plan secret from everyone, particularly the ship captain, who, because he loved him dearly, seeing that this plan would put him at serious risk and in grave danger, exerted all efforts to discourage and stop him; the saint, adopting an admirable stratagem, and displaying his great humility, patience and zeal for the conversion of souls, dressed up like an Indian seaman and wrapped up his head, face and hands to look like an Ethiopian. And mingling with other seamen, he was able to come aboard a ship going to Macau, and revealing himself and his plans to the guardian priest of the convent there, he spent a year and a half waiting for the right time to sail for Japan; during this time, he regularly preached in the city, and was well received because of his gift for this ministry, and with God's favor, and the efforts of the city Auditor, he was able to take ship, and arriving before me in Nagasaki, I welcomed him like an angel from heaven, to my consolation, and those of all my brothers, and to the good and benefit of these souls, particularly those in the eastern part of these lands, where, as I have said, I sent him and gave him to the care of the blessed martyr Fr. Luis Sotelo, in response to the embassy of Masamune and the gifts he had sent. This saint was warmly received with the dispatches he carried, and having the approval of the Tono Masamune, and his approval to preach, teach and baptize in the entire realm, he applied himself to this task to the great benefit and increase of Christianity there during his entire stay, until I left in his stead the brother Fr. Diego de Palomares as minister of the souls in the realm of Woshu, as part of the reorganization I did among the ministers in Japan which were under my care, and assigned him to Mogami and its outlying cities and villages, where there were many Christians, who, because of the persecution of 1613 and the expulsion of the preachers of the gospel, were left without a minister, or pastor, until I returned from exile and spent several months giving comfort to that Christian, and because I had to see to the needs of many other Christian communities, who were also

ravan sin ministros, fue necesario el dexar en mi lugar al bendito Martyr fray Francisco Galves, porque con muchas ventajas, y con mas espíritu que yo avia de cumplir con las obligaciones del ministerio, y consuelo de tantas almas, como en aquel Reyno y Corte del Emperador avian convertido a Dios, por su predicación, los Religiosos de nuestra Orden, fabricando para este efeto aquellas tres Yglesias, que por la sollicitud y cuydado del bendito Martyr fray Luys Sotelo, y con las limosnas de los Christianos recien convertidos, se avian edificado en la ciudad de Yendo, Corte del Emperador, y cerca de ella (como avemos dicho.) Y porq̄ se sepa de rayz, que fundamento tiene, el aver solamente nuestra Orden edificado estas Yglesias en este Reyno y Corte, predicado, y hecho Christianos, y no otra alguna de las Religiones que ay en Iapon, aviendolo deseado, y procurado con muchas veras, se ha de advertir, que el Emperador Gongusama, en el principio de su gobierno desseó saber, si avia quedado en Iapon algun Religioso de la Orden y habito de aquellos primeros seys Religiosos, y Santos Protomartyres, a quien su antecessor, el Emperador Taycosama, avia mandado crucificar; y diziendole, como avia quedado un Religioso, compañero dellos, llamado fray Geronymo de Iesus, lo mandò llamar: y teniendo en su presencia, y preguntandole algunas cosas acerca de los Christianos, le habló muy afablemente, lo acatció, y hizo muchos favores: y entre otros, le concedió, q̄ levantasse las sobredichas Yglesias de nuestra Religión, dentro de la Corte de Yendo, y fuera della. Lo qual todo devemos atribuyr a la altissima providencia de Dios, que dispone las cosas con soberano acierto. Mas despues dispuso la soberana Magestad, que se levantasse aquella borrascosa persecucion, que tengo referida en el primer capitulo desta Relacion, ocasionada assi de las mentiras, y falsos testimonios, q̄ los iniquos hereges Olandeses, enemigos nuestros, dixeron contra los Christianos; juntandose a esto, que el año de mil y seyscientos y doze, un Christiano, criado del Emperador, llamado Pablo Dayfab, recibió una gran suma de dinero, por cohecho, del Tono de Arima (que tambien era Christiano) para que le procurasse un Reyno, que avia sido de sus antepassados, al qual engañó el sobredicho Pablo, diziendo, que ya tenia alcançada merced del Emperador, de la promission del Reyno que pretendia. Y aclarada esta maraña, y sabida por el Emperador, irritado grandemente contra su criado, tomó de aqui argumento, para dezir que eran engañados, y embusteros todos los Christianos, y mandò que todos renga-

without a minister, it was necessary to leave in my place the blessed Fray Francisco Galvez, who had more talent and spirit than I did to carry out the ministry and console so many souls that had been converted in that realm and court of the Emperor by the preaching of our religious, who built for this three churches under the guidance and supervision of Fray Luis Sotelo, through alms given by the newly converted Christians, which were raised within the city, court of the Emperor, and in a nearby area (as I have said). And because the construction of these was due solely to our Order, through preaching and conversion, and not to any of the other Orders in Japan, attained with many hardships, it should be known that the Emperor Goshosama, at the start of his reign, wanted to know if there remained in Japan any religious of the same Order as the six protomartyr religious whom his predecessor Emperor Taikosama had crucified; and as one of them had been left, called Fray Jerome de Jesus, he had him summoned; and brought before him, and asking several things about the Christians, he spoke to him affably, gave him hospitality and many favors; and among others gave his permission for the construction of the churches of our Order in the court of Edo and in a nearby area. All of which we should attribute to the highest providence of God, which decides on things with majestic certainty. Much later, the Emperor decided to unleash the persecution referred to in the first chapter of this account, as a result of the lies and false testimonies the godless Dutch, our enemies, said against the Christians; in addition to these, in the year 1612, a servant of the Emperor called Pablo Daisab, received a huge sum of money from the Tono of Arima (who was also a Christian) to secure a realm which had belonged to his ancestors; the said Pablo deceived him, saying the Emperor had already agreed to grant him the lands he wanted. The Emperor was terribly angry at his servant when he learned of this, and as a result, considered all Christians to be deceivers, and commanded that they renounce the faith. Those

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gassen de la Fè. Y porque algunos no quisieron retroceder, les quitò sus haciendas; y particularmente a doze criados suyos, que eran Christianos, los echo de su palacio; y publicò aquel Edicto, de desterrar a todos los ministros, y sacerdotes de los Christianos; y màdò derribar las tres Yglesias, que teniamos en su Corte, y cerca de ella; y desde entonces començo a perseguir a los Christianos, a sangre y a fuego. Estendiose la persecucion contra los Christianos, y sus ministros, de tal fuerte por toda esta Corte y Reyno, q̄ desde el tiempo que se encendio, no osavan los Christianos con demostraciones publicas confessar que lo eran; y los ministros del Evàngelio andavamos a sombra de tejados, acudiendo a las necesidades espirituales de los Christianos. Contra nosotros especialmete andava mas viva y encendida la persecucion, buscando e inquietando los Gentiles, y los renegados Christianos, adòde estavan los ministros del Evangelio. Y como el bendito Martyr fray Francisco Galves, era uno de los mas diligentes e inteligentes, de los puetos y ocasiones en que podian acudir a las necesidades espirituales de los Christianos, discurriendo desde la Corte por las villas y ciudades, llevo la ocasion en que la Magestad de Dios tenia dispuesto, q̄ fuesse terminado de sus grandes jornadas, trabajosos caminos, y cansancios, y descomodidades, y en que fuesse preso por la administraciòn de predicar el Evangelio, y convertir almas a Dios. Fue su prision en esta manera. Un falso y fingido Christiano, de la ciudad de Yendo, Corte del Emperador, se mostro tan devoto, que fiandose delos Religiosos y Christianos, le encomendavan los negocios, que entre los unos y otros se comunicavan. Con esto el falso y fingido Christiano, informandose, y teniendo noticia de las casas, y caleros de los Religiosos, y de otros muchos Christianos, hizo una memoria dellos, y principalmente de los mayordomos de la cofradia del Cordò, de nuestro P. S. Francisco, de los caseros de los Religiosos, y de algunos Christianos principales, por todos cincuenta y uno: siendo los mas señalados, los Santos Religiosos, el hermano fr. Fràncisco Galves predicador, de nuestra Serànica Religion: y el Padre Geronymo de los Angeles, de la Compañia de Jesus. Dio tambien noticia de don Juan Paramondo, privado del Emperador, a quien avia servido desde niño; este fingido Christiano despues le entregò, como otro Judas a su Maestro y Señor. Presentò pues este memorial a los Governadores del Emperador: los quales al punto dieron orden de prenderlos, y principalmente a nuestro Santo fr. Fràncisco Galves; cuya prision fue assi.

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who refused to do so lost all their properties; twelve Christian servants of the Emperor were driven from the palace; the Emperor issued the edict expelling all the Christian ministers and priests; he ordered the churches in Edo and nearby torn down; and from there began the persecution of the Christians with blood and fire. It was fortunate that when the persecution was entrusted to his ministers, the Christians in the court and the entire realm had not been engaging in public events professing their faith; and we, the ministers of the gospel, moved in the shadows in seeing to the spiritual needs of the Christians. We were the ones who felt the full force of the persecution, as the gentiles and apostates hounded us. And because the blessed martyr Fray Francisco Galvez was one of the most intelligent and diligent, he saw to the spiritual needs of the Christians whenever possible, going from the court to the towns and villages, until such time the majesty of God decided he end his great journey, his endless travels, labors and burdens, and he was arrested for preaching the faith and turning souls to God. It happened that a false Christian and pretender in the city of Edo seemed so devout that he was entrusted with the communication of transactions between other Christians. Thus, he was able to learn of the houses, and owners, where the religious were given shelter, and of many other Christians; and he made a list of these, paying special attention to the caretakers of the Cofradia del Cordon of our father St. Francis, those who provided the religious shelter and prominent Christians, who numbered 51 in all, and topped by the names of the preacher brother Fray Francisco Galvez of our sacred Order and Fr. Jerome de los Angles of the Company of Jesus. Also included in the list was Don Juan Faramondo, who had been in the service of the Emperor since he was a child. Then, like another Judas betraying his lord and master, this pretender handed over the list to the Emperor's governors, who immediately ordered the arrest of those on the list, particularly of the blessed Fray Francisco Galvez.

Aviendo ido el S. Martyr un dia desde Yendo a Camacura, Corte antigua de los Reyes (que está por mar doze leguas) a administrar los Sacramentos: y hospedandose en casa de Hilario Mangosaymon, sindaco de nuestra Orden, dio el fingido Cristiano la memoria que avia hecho a los Governadores de Yendo, diziendo, estava en Camacura el Padre de San Francisco en casa de Hilario Mangosaymon. No fue esto tan secreto, que Hilario lo ignorasse, y así embarcó al Santo fray Francisco Galves, y a Iuan Cambo, (portero que fue del Convento antiguo, que avo en Nangasacki, de nuestra O. de..) y Pedro doxico (que ambos despues configuieron el lauro del martyrio) en una pequeña embarcacion: y dioles una guia, la qual remienddo no lo prendiessen tambien, los dexò, y se fue (segundizen) con la plata que le avian dado para el camino. Y así no teniendo quien los guiasse, se estuvieron quedos: y llegado los alguaziles del Governador de Yendo, prendieron y maniataron al Santo fray Francisco Galves, y a sus dos compañeros Iuan, y Pedro. Prendieron tambien a nuestro sindaco y casero Hilario, y a su muger, confiscandoles sus bienes, que erã muchos, y los libros y cosas de la Yglesia, que en su poder tenia, como sindaco. Y llevados presos a Yendo, y presentandolos ante los del Consejo del Emperador, uno de los Governadores, o Consejeros, dixo al Santo fray Francisco Galves: Engañador, porque engañas a estos ignorantes y simples Christianos, con tus predicaciones, embustes, y mentiras, por lo qual eres justamente causa de su muerte: pues ya ha llegado la hora en que no engañarás mas, quemandote a ti, y a ellos en un ardiente y terrible fuego. A lo qual respondió el Santo fray Francisco en voz alta, y elegante lengua (porque era la mejor que en aquel Reyno avia:) Yo no he engañado a nadie, ni predicado falsa doctrina, ni he sido causa de muerte: antes bien por amor de Iesu Christo, verdadero Dios, y verdadero Salvador del mundo, y por amor de sus escogidos, los Christianos, les he predicado la verdad, y verdadera salvacion, sin la qual nadie se puede salvar; ni vuestras mercedes se salvaran, sino creen lo que yo les predico y enseno. Yo no he sido causa de la muerte de los Christianos, sino vuestras mercedes lo son, que los perseguen, y dan muerte injusta y tyranicamente. No lo dexaron hablar mas, mandandolo llevar luego a la carcel, donde hallò al Padre Geronymo de los Angeles, que pocos dias antes lo avian prendido: donde fue grande el gozo y alegria, q̄ los dos Santos recibieron, viendose en una carcel, y por una misma causa presos, dando por ello gracias sincesas a

One day, when the blessed martyr went from Edo to Kamakura, the old court of the kings (12 leagues away), to give the sacraments and was welcomed at the house of Hilario Mangosaimon, who enjoyed the Order's trust, the false Christian betrayed this location to the Emperor's agents. Since this betrayal had become known, and could not be ignored by Hilario, the blessed Fray Francisco Galvez, Juan Kambo (porter of the convent our Order once had in Nagasaki; a martyr) and the dogique Pedro (also a martyr) were given a small boat and a guide, who fearing arrest abandoned them, taking with him (as they say) the money he was given for the journey. And so, the three found themselves stranded; and the constables of the Governor of Edo came and arrested the blessed Fray Francisco Galvez and his two companions. They also arrested our trusted Hilario and his wife, and confiscated his many properties, as well as the books and other items of the Church that had been entrusted into his care. They were taken to Edo and brought before the Emperor's council, where one of the advisers said to the blessed Fray Francisco Galvez: Deceiver, why do you deceive these ignorant and simple Christians with your preachings, tricks and lies, for which you are exactly the cause of their death; well, you have reached the point wherein you will deceive no more, as you and they will be burned over a slow and horrible flame. To which the blessed Fray Francisco replied in a high voice and elegant tongue (as he was the best speaker we had in that realm): I have deceived no one, nor have I preached a false doctrine or caused the death of anyone; it is true that for the love of Jesus Christ, the real God and true Savior of the world, and for the love of his chosen people, the Christians, I have preached the truth and true salvation, without which no one can be saved; nor will your graces be saved if you do not believe in what I preach and teach. It was not I who caused the death of the Christians, but your graces, who persecute them, and deal death unjustly and tyrannically. Not wanting to hear more, they had him taken to jail, where he found Fr. Pedro de los Angeles, who was arrested a few days earlier; the two saints found great joy to see each other in jail, and for the same reason, giving many thanks to the

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fas a la Magestad divina, de quien todos los bienes manã. Confesaronse los dos, confortandose para el martyrio, y a nimaron a los demas Christianos, que eran quarenta y nueve, de los mas principales. Despues desto los ministros de justicia hizieron fixar cincuenta y un maderos a la orilla de un camino, que va a Meaco, y pusieron en rededor gran cantidad de leña. Esto prevenido, a los quatro de Diziembre de mil y seyscientos y veynete y tres años, sacaron de la carcel a los benditos Martyres fray Francisco Galves, y al Padre Geronymo de los Angeles, y a don Iuan Faramondo, privado del Emperador, juntamente con los demas Christianos, que eran cincuenta y uno: y a todos, y a buen recaudo, los llevaron al lugar del martyrio. Los padres, que ambos eran en Japon antiguos, y buenas lenguas, fueron predicando al pueblo Gentilico, que era infinito. Y aviendo llegado al lugar del suplicio, fueron atados los quarêta y ocho Christianos en sus maderos fuertemente, y dando fuego a la leña, que era mucha, fueron quemados vivos sus cuerpos, y sus santas almas fueron a gozar del Señor, por quien padecierô. A los dos Santos Padres Sacerdotes, y a don Iuan Faramondo llevaron a cavallo, y a cada uno le pusieron una bandera, y un reculo q̄ dezia: Estos son Padres; y en la de don Iuan: Este es Faramondo. Tuvierô los ministros de justicia a cavallo a los tres Santos, miêtras las demas se abrafavan en el fuego, para cõ esto darles mayor pena y sentimiento en la muerte de sus hijos, engendrados cõ su predicaciô: mas parece aver sido esto ordê del cielo, para que les predicassen, y animassen entan riguroso trance. Todo el tiempo que estuvierô estos quarenta y nueve Christianos en la carcel, fue su constancia grandemente teutada, y provada con la astucia del demonio, por medio de los Gentiles, que les persuadian retrocediesen. Y un miserable, que no era deste numero de electos, temiendo perder la vida temporal, perdio la eterna, retrocediendo de su buen proposito, y apostatando de nuestra santa Fe: aunque por esto no se librô de la muerte, pues le forçaron a que fuesse maniatado hasta el lugar del martyrio. Y aviendolo bien amarrado al madero, lo soltaron, diziêdo: Renegad todos, como este ha renegado, y os soltaremos libres. Oyendo esto Francisco embarrador, buen Christiano, y conocido mio, dixo en alta voz con grande espiritu: O miserable, buelve en ti, y pesete del mal que has hecho, que Dios te perdonara. Mas el desventurado, en su apostacia persistiendo, acabô miserablemente su vida dentro de dos dias: y Francisco embarrador, pidió con grande instancia, q̄ le pusiesen a el en lugar del renegado, y cou

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divine majesty, from whom comes everything good. They gave each other confession, preparing each other for martyrdom, and encouraged the rest of the prominent Christians, who were 49 in all. Afterwards, the agents of justice erected 51 stakes along the road to Miyako and surrounded these with a large amount of kindling. Once finished, on December 4, 1623, the blessed Fray Francisco Galvez, Fr. Jerome de los Angeles and Don Juan Faramando, along with the other Christians, were tied up and taken to the place of execution. The fathers, who had good command of the tongue, preached to the huge crowd of gentiles that had gathered along the way. Upon reaching their destination, the 48 Christians were tightly bound to the stakes, and with the kindling set alight, they were consumed by fire and their souls were taken by God, for whom they had died. The two priests and Juan Faramondo were placed on horses, and to each was attached a banner and a sign that said: this is a priest or this is Faramondo. They were paraded before the Christians who were being consumed by the flames to cause them pain and pity for their brothers, condemned to death by their preaching; but it seemed more the will of heaven, so they may encourage and lend strength to those who were suffering. In all the time these 49 Christians were in jail, they were subjected to many temptations, brought by the clever devil, through the gentiles, to entice them to recant. And a miserable man, to save his temporal life, thus losing eternal life, renounced the faith and became an apostate; but he was still taken to the place of execution and tied to a stake. Later he was freed from the stake, and the rest were told: Renounce, all of you, like he has renounced, and you will be set free. Hearing this, a plasterer named Francisco, a good Christian whom I knew, said in a strong voice full of spirit: O miserable man, go back, and think of the evil you have done, which God has forgiven. The unfortunate man, keeping to his apostasy, ended his miserable life two days later. The plasterer Francisco, wanting to take the place of the apostate, cast himself

y con grande espíritu se arrojò en el fuego que ardia; por lo qual los verdugos cortidos, le dieron muchos paños, y lo embiaron a la cárcel, donde está aguardando le cupia Dios sus buenos deseos. Despues desto fueron quemados vivos los tres santos, el padre fr. Francisco Galves, el padre Hyeronimo de los Angeles, y el buen don Juan Faramondo, que como insignes Capitanes, estuvieron esforçando a los soldados de Christo, hasta aver conseguido la victoria, y corona del martyrio. Aviendo ya pues quemado vivos a los cincuenta y un martyres, mandaron los luezes poner guardas, para que no cogiesen las reliquias de los santos los Chritianos. Fues de poca importancia el ponerlas, porque aquella noche recogieron los Chritianos los cuerpos de estos santos Religiosos: y despues teniendo dello noticia el Emperador, con una infernal indignacion, mandò quemar vivos a todos los Chritianos, que se hallassen en Yendo: temiendo los Governadores no se descubriesse el grande numero dellos, y fuesen por el Emperador reprehendidos de negligentes, usaron de una traça diabolica, mandado pena de la vida, que ninguno diese posada en su casa a ningun Chritiano. Prendieron luego a veynte y cinco Gentiles, por aver dado posada a los Chritianos, los quales fueron crucificados por transgressores del vando. Prendieron tambien a siete, o ocho Chritianos, que quemaron vivos, y a otros niños hijos suyos hizierò quartos, y los colgaron de las Cruces de los Gentiles crucificados, publicando, se avia de dar este castigo a los que en sus casas admitiesen Chritianos.

Fue tan rigurosa esta persecucion, que los Gentiles atemorizados, expelieron, y echaron de sus casas a los Chritianos: y fue con tanto estremo el perseguirlos, que huvierò de yrse muchos a Reynos estranos, a montes, y destietros, mas las pobres mugeres, y tiernezuelos niños, no pudiendo huyr aquella furia, passavan miserablemente, sustentandose de algunas limosnillas, que los mismos infieles les hazian, ignorando que fuesen Chritianos: y es lastima tan grande, que hasta oy dos de Setiembre de mil seis cientos y veynte y quatro años, dura este rigor, y tirania.

Dios por su clemencia convierta esta gente ciega, y se apiade desta Chritiandad.

(*)

into the flames with great determination, but the executioners gave him a beating instead and threw him in jail, where awaits for God to grant him his wish. Afterwards, Fray Francisco Galvez, Fr. Jerome de los Angeles and Don Juan Faramondo, who like glorious captains gave spirit to the soldiers of Christ, were burned alive, and attained the triumph and crown of martyrdom. When all 51 martyrs had burned to death, the judges posted guards to prevent the recovery of any relics by the Christians. But this precaution was in vain, as that night the Christians were able to recover the remains of the blessed religious; the Emperor was enraged when he heard of this, and commanded that all Christians found in Edo be burned alive; the governors, fearing failure to round them all up, resorted to a diabolical scheme, threatening death to anyone found with a Christian in his house. They arrested 25 gentiles for harboring Christians and had them crucified. They also captured eight Christians whom they burned alive; the children of these were quartered and hung from the crosses of the crucified gentiles, announcing the same fate for anyone caught sheltering a Christian.

The persecution was so terrible that the fearful gentiles threw out from their homes the Christians, who, hunted fiercely, fled to other realms, the mountains or went into exile, and the women and the young children who could not escape this way, spent their lives in misery, living on alms given by the gentiles themselves, in ignorance of their Christianity; and it is truly a great pity that until now, the second day of September of 1624, this harsh condition and tyranny still exists. May God, in his clemency, convert these blind people and have mercy on this Christian community.

C. A. P. XX. Del insigne martyrio del santo fray Luys Sotelo, y de los dos santos Luyses, y sus compañeros.

POR gustoso fin, y dexo desta relacion, y adorno victorioso de tantas, y tan hermosas Açucenas, y coronas de Martyres, como emos visto, proveyo el Cielo de tres dellissimas Açucenas, o Flores de Lis, matizadas con generosa sangre del martyrio de los tres inclitos Luyses Franciscanos, que por aver sido martyrizados en el dia de aquel celestial, y Real flor de Lis, el santo Luys Rey, y gloria de Francia, resplandor, y gala de nuestra Religion Seráfica, todas quatro celestiales flores, componen una preciosissima Cruz sobre la corona destos illustrissimos Martyres, por felicissimo remate, q̄ corresponde a sus meritos y triunfos; los quales emos de historiar cō la brevedad posible, en esta relacion; la qual aunque parece que no sufre el historiar las vidas de los santos Martyres; mas acerca dela del insigne Martyr fr. Luys Sotelo, es fuerza de discurso dezir algo, porq̄ toda ella bié considerada, fue una preparatoria continua para su dichoso fin, sino queremos dezir, q̄ fue un proiongado martyrio, verificandose aqui lo que dixo el Padre Sanan; conviene a saber, que la muerte es eco de la vida: y así de la de este Santo varó salio el eco sonoro de su illustre muerte, y del podemos cōgeturar, porque fue tan trabajosa, y asligida su vida, de que pudiera el Santo con Hieremias lamentarse, por averle engendrado su madre, como para un señuelo de cōtradicion, en quien atestava las jaras de periecuciones, y rinas. E por mejor dezir, gloriarse en las tribuaciones, con san Pablo. Mas q̄ mucho, si como dize el mismo Apóstol, es pensión de ciervos de Dios, y hōbres pios, padecer periecuciones en esta vida. Esta pensión pagava el Sāto, donde quiera q̄ se hallava, en Japon, en España, Indias, Filipinas, y otras partes, cō gr̄a de libertad, por verse tan rico de piedad con Dios, de caridad cō los proximos, y de zelo de la conversion de las almas, q̄ por esto el demonio levātava contra el tantas, y tan continuas borrafcas, para anegar con ellas la nave de su paciencia, q̄ qual de codicioso mercader, yva llena de celestiales comercios de pan, de doctrina, y santidad, de vida para el remedio de los hambrientos Gentiles; especialmente de los Japones, mas guiavale el espiritu de Dios, poniendo la croa de todos sus deseos en la conversion de las almas, y vieto en popa, le llevó al deseado puerto del Japon, haziendole superior a las sobervias, y vanas olas de las cōtradiciones, a los esferateos

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Chapter XX. Of the glorious martyrdom of the blessed Fray Luis Sotelo, and the two blessed Luises, his companions.

It is with great pleasure that I give this account, a triumphal adornment to so many beautiful lilies and crowns of martyrs, as we have seen, offered by three exquisite lilies, or fleur de lys, generously tinted with the blood of martyrdom by the three illustrious Franciscan Luises, who became martyrs on the day of that royal and heavenly fleur de lys, Louis, king and glory of France, in a radiant array of our beatific Order, all four heavenly flowers form a precious cross over the crown of these glorious martyrs, by happy choice, which corresponds to their merits and achievements; which we shall tell as briefly as possible, in this account; so that the story about the lives of the blessed martyrs does not suffer; although more needs to be said about the illustrious martyr Fray Luis Sotelo, because all things considered, it was one continuous preparation for martyrdom, or better yet, it was a prolonged martyrdom, attesting to the words of Father Sanan, who said that death was the echo of; and so from the life of this blessed gentleman came the sonorous echo of his glorious death, and from which we can conjecture, because his life was so laborious and afflicted that this saint can lament with Jeremiah, for having been engendered by his mother, like a lure for contradiction, thrown into the thick of struggles and persecutions. Better yet, to glorify in the tribulations of St. Paul. More than all, as the Apostle said, it is the due of pious men and the servants of God to suffer persecution in this life. This due was paid by the saint wherever he went, Japan, Spain, the Indies, the Philippines and other parts, with great generosity, for he was rich in piety with God, with charity to all mankind and with the zeal for converting souls, and for this the devil unceasingly faced him with many trials, to test his patience, which he countered like a rich merchant, bringing the heavenly bread of doctrine and sanctity to succor the hungry gentiles, particularly the Japanese, to guide them to the spirit of God, by employing all his means in the conversion of souls, and with wind astern, his desires took him to the port of Japan, with the furious waves and crests working in vain against him, and the hurricanes failed in their task to stop him. Amid the

ceos furiosos, y atropellados de las murmuraciones, y uracanes deshechos de las afrentas, que padeció. Y en medio de las tormentas peligrosas, q̄ descargaro sobre el, estava firme como una roca, intrepido, y incontrastable, diziendo con el Apostol. De buena gana lo sufro todo por la conversion de las almas.

Esta tempestad despertó el infierno mas en particular contra el Santo varon, en el p̄nto que le vido aceptar la embaxada q̄ hizo de parte del Tono Maçamune Rey de Boxo, q̄ embió a su Santidad, y al Rey Catolico nuestro señor, en cõpañia de otro embaxador suyo seglar, llamado Roquyemon faxeocura, para tratar los negocios de la conversion en su Reyno, con el favor de la Catolica Magestad, y con la bendicion, y disposicion de su Santidad. De esta embaxada hablaron muchos variamente, sin tener noticia clara del fin della, dexandose llevar del dicho de pocos, q̄ se hizieron juezes, sin oyr las partes, ni satisfazerse, y enterarse primero de la verdad: mas parece que el Cielo tomo la mano para defendelle, y pregonar en la tierra, quã al gusto de su Magestad divina fue esta Embaxada, pues por dicho se ha della, y como a Celestial Legado, porque lo era de Dios, concedió su Magestad el excelentissimo don del martyrio, ni podra jamas la censura del juyzio humano, disminuir la gloria de tan santo Varon, que si bien echando el cartabon, y compas de las leyes de prudencia, parecieron a algunos sus empresas heroycas, menos prudentes, y acerradas: mas si cõsideramos la alteza de los juyzios de Dios, y los tesoros escondidos de su Omnipotencia, con lo qual de nada haze algo, con viles, y desmedrados intrumetos, obra grandiosas hazañas, y con las cosas mas contrarias, y desproporcionadas, segun el discurso limitado, sabe Dios con su intento; no avrá porque admirarnos tanto, si en las empresas del Cielo, dignas solo de Dios, q̄ encomienda a sus siervos, no se acomoda muchas vezes a los medios que a otras ha tomado para sus altos fines, en que halla porque uanitate la prudencia umana, y juyzio de los hõbres, vencido del juyzio de Dios; y tambien descubre nuevo modo de engrandecerlo por sus altos, y inscrutables secretos, con lo qual quedé quedar satisfechos los mas rigidos censores de las empresas raras; medios exquisitos, y cosas extremadas deste bendito Martyr, el qual quando era avisado dellas, o censureado, se cubria como otro Elias, de la capa del zelo de la salvacion de las almas, mostrando que el Señor q̄ despertava su espiritu para tan generosas victorias, lo guiava, enseñava, hazia inexpugnable, y detendia de todo genero de contradicion.

dangerous storms that brewed overhead, he remained firm as a rock, intrepid and invincible, saying to the Apostle: I willingly suffer everything for the conversion of souls.

This storm woke the fires of hell, particularly against the blessed gentleman, when he accepted the embassy entrusted to him by Tono Masamune, ruler of Woshu, who sent him to our Catholic king in the company of another ambassador, Hasekura Rokuyemon, to discuss the business of conversion in his realm, with the blessing of his Catholic majesty. They spoke of many things with this embassy a number of times, without gaining a clear idea of its purpose, leaving it at that, as judged, without listening to the parties, nor satisfying themselves, or gleaning first the truth; it seemed more as if heaven took upon itself to defend it and trumpet on earth that this embassy came on its behalf, since it was doing its work as envoys of God, he lent his majesty to the glorious martyr, nor could the censure of human judgment diminish the glory of the blessed gentleman, who in dispensing with the rules of prudence, saw his deeds as heroic, imprudent and assured; much more so if we consider the height of God's judgment, and the treasures hidden by his omnipotence, without which scornful and puny instruments cannot achieve great exploits, and with things unbalanced and one-sided, because of limited discussions, God displayed his intent; we would not have gained much admiration, if in the business of heaven, due only to God, who entrusts it to his servants, if the means used by others are not availed of to further his ends, to bring humiliation to human prudence and the judgment of men, which are defeated by God's judgment; and to find new ways to praise him for his sublime and inscrutable secrets, with which the strictest of censors are satisfied with the extraordinary business, the exquisite means and extreme matters of this blessed martyr, who, when told off or censured, like another Elias, covered himself with the cloak of zeal for the salvation of souls, showing that the Lord, who fired up his spirit for such generous triumphs, guided and taught him, made him impregnable, and defended him against any type of opposition.

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Fue este dichoso Martyr natural de la muy insigne Ciudad de Sevilla, hijo segundo de Diego Cavallero de Cabrera, Veyntiquatro della, y de doña Catalina Niño Sotelo, su muger, y nieto del Mariscal Diego Cavallero, Veyntiquatro de la misma Ciudad, y de doña Leonor de Cabrera su muger, y de don Luys Sotelo, Alguazil mayor de la Inquifcion de la dicha Ciudad, y su Arçobispado, y de doña Isabel Pinelo su muger: nació a seys de Setiembre del año de 1574 dia en que la santa Iglesia celebra en su Martirologio Romano, la memoria del santo Obispo *Leto*, doçtilissimo, y eficazissimo varò, que despues de largas prisiones, fue quemado por la Fè catolica, sièdo felicissimo pronostico de otra tal corona, que Dios le tenia prevenida a el ea Japon, muriendo quemado vivo en otra hoguera, por la confesion, y predicacion de la misma Fè catolica, como adelante veremos; el qual estàdo en sus tiernos años exercitandose en el estudio de las letras, en la ciudad de Salamanca, diò de mano al mundo, a su prosperidad, y gloria vana, tomàdo el abito de nuestra Religion sagrada, en la Provincia de san Iosèf de los Descalços de Castilla: y de alli vino a esta Provincia de san Gregorio, y islas Filipinas, con desseo del martyrio, y de passar al Japon, el qual avia engendrado en su alma, la fama, y voz que en España avia corrido del illustre martyrio de los seys Protomartyres del Japon, sus hermanos, con el qual intento estuvo preparandose algunos años en los exercicios de oracion, contemplacion, lecciò de la sagrada escritura, y libros santos; especialmente de las vidas de los santos Padres, y illustres vitorias de los santos martyres, encendiendose con esto, y inflamandose mas de dia en dia, en fervorosos desseos de padecer por Christo Crucificado, començado en si, y por si a mortificarse, y Crucificarse con ayunos, abstinencias, y diciplinas, y una concinua mortificacion de sus potencias interiores, y exteriores, y a imitacion del Apostol san Pablo, vino a tenerse a si tan rendido, que hizo entrega de su volùtad, y prestò la obediencia della, y de su persona, a un Religioso lego, para que en las cosas que conducen con la virtud, y con la mortificacion, le fuese un perpetuo monitor, guia, y adalid: rogandole por amor de Dios nuestro Señor, y de su santissima Pasion, y muerte, que tomase a su cargo el darle todos los dias una continua racion de diciplina muy aspera, y dura de treze açotes, en reverencia de los cinco mil y tantos, que el Redentor de la vida recibìo por nuestro bien, el qual numero se compone, y entera al fin del año del sobredicho numero de treze: y quando succedia estar aquel Religioso ausente, estos

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This martyr was born in the illustrious city of Seville as the second son of Diego Cavallero de Cabrera, a veintequatro of the city, and Doña Catalina Niño Sotelo, and grandson of the Marshal Diego Cavallero, a veintequatro of the city, and his wife Doña Leonor de Cabrera, and Don Luis Sotelo, high constable of the Inquisition in that city and archbishopric, and his wife Doña Isabel Pinelo. He came to this world on September 6, 1574, the day when the Holy Church celebrates in its Roman Martyrology the memory of the blessed bishop, well learned and competent, who having suffered a long imprisonment was burned because of the Catholic faith, heralding another such crown, which God had in store for him in Japan, burning alive at another stake for professing and preaching the same Catholic faith, as we will see later; he spent his early years in the study of the letters in the city of Salamanca; he abandoned to the world his wealth and vainglory, and wore the habit of our sacred Order in the Provincia de San Jose de los Descalzos in Castille, and from there came to our Provincia de San Gregorio in the Philippines, with a desire to go to Japan and become a martyr, having engendered in his souls the fame that spread across Spain of the six protomartyrs of Japan, his brothers, for which he was preparing himself for the past few years with prayers, meditation, lessons in the blessed scripture and so many books, particularly about the lives of the blessed fathers and the glorious triumphs of the blessed martyrs, each day adding more to his burning desire to die for the crucified Christ, starting each one by punishing and crucifying himself with fasting, abstinence and discipline, and continued penitence, inside and outside the body, in imitation of St. Paul, thus wearing himself out, and had to submit himself, his will and his person, to a lay religious so that in matters of virtue and penitence he may be kept under constant watch and guidance; praying for the love of the Lord our God, and to his sacred passion and death, that he may be given each day a continuous ration of a harsh punishment of thirteen lashes, in reverence of the five thousand and more which the Redeemer of life suffered for us, which forms and completes the end of the year with the number thirteen; and whenever that religious was absent or occupied in his

O este santo varon ocupado en sermones, o otros exercicios legitimos, de suerte que no podia recibir aquella racion ordinaria de disciplina: en teniendo lugar la pedia toda represada, con grandes ansias, y recibia algunas vezes de lo represado, trecientos, y quatrocientos açotes: y allende de esto que era lo ordinario, se hallava algunas vezes tan fervoroso en la mortificacion, q̄ acudia al sobredicho Religioso cō grande afecto, y le dezia: Hermano misericordia, q̄ muero de hambre, que muero de hambre, y era la que tenia el Santo de disciplina, de mortificacion, y de padecer por Christo: y tal vez uvo, q̄ engolosinado en el padecer, pidió al dicho Religioso, que embreasse un latigo, o un rebenque, y viendolo, se pareció muy bien, y recibia con el, las disciplinas. Y junto con este, y otros santos exercicios, apredió la lengua de Iapō, con tanta brevedad, y tanta perfeccion que admirava a los Iapones Christianos, q̄ vivia en Manila en la doctrina de Dilao (que es administracion de nuestra Orden) q̄ lo pidieron por ministro suyo, y los Prelados se lo concedieron. En este ministerio trabajò mucho con los Iapoues, con doctrina, y exemplo, sobrellevandoles sus condiciones con grande paciencia, y saliendo valerosamente a defenderlos en todo lo q̄ pertenecia a la Christianidad, y aumento della: y assi fue muy amado de todos los Iapones, y estimado de los demas segiares; pero especialmente de sus Prelados, como quien mas bien conocia su espiritu, y assi lo escogieron entre los Religiosos, que señalaró para la conversion del Japon. Y alcançada licencia dellos, se retiró como para ultima preparatoria para el martyrio, al convento de S. Francisco del Monte, q̄ es un desierto, y santuario de gran devoció, dos leguas de Manila, y en el estuvo cerca de un año, dádose todo a la contemplacion, y oracion, haziendo grandísimas penitencias, difponiendose para el martyrio; haziendo estos exercicios con otros Religiosos, que con el avian de yr al Japon, y con otros moradores de buen espiritu de aquel convento: muchos ay de ellos vivos en esta Provincia, que estaban entonces con el en S. Francisco del Monte; los cuales afirman, q̄ traya de ordinario en el cuerpo un grande y aspero cilicio de hierro, sin quitarselo jamas: y hazia muy grãdes penitencias en el reitorio, y que denoche buscando como la Esposa, al que su alma amava. Eran sus penitencias, y vigiliã grandes, haziendose amarrar a una columna de piedra del claustro baxo del convento, mientras los demas dormian, y assi atado recibia grandes disciplinas de pies a cabeça: y acabada la disciplina, dezia su culpa al que a su pedimento le açotava, postrandose en tierra pro-

duties, he was not given this regular ration of penitence; instead he asked that these be accumulated, with huge additions, and at times received 300 to 400 lashes; and beyond this, which normal, he was sometimes so fervent in his penitence that he would go to the religious and with great emotion say: Merciful brother, I die of hunger, I die of hunger; such was this saint's yearning for discipline, penitence and to suffer for Christ that he asked the religious to find a whip, and seeing it as sufficient, used it for his discipline. And along with this, and other sacred exercises, he learned the Japanese language with such speed and perfection that he earned the admiration of the Japanese Christians who were living in Manila in the seminary of Dilao (which is run by our Order) and who asked for him as their minister, to which the prelates gave their blessing. He did much work in this ministry with the Japanese, with doctrine and example, adapting to their condition with great patience, and coming out bravely to defend them in everything related to Christianity and its growth; and so, he was loved by all the Japanese and esteemed by the rest of the seculars, particularly by his prelates, as they knew well his spirit, and so became one of their choices for the conversion of Japan. And having obtained their blessing, for his ultimate preparation for martyrdom, he withdrew to the San Francisco del Monte Convent, which is a bare sanctuary of great devotion, two leagues from Manila, and stayed there for nearly a year, dedicating himself to meditation, and prayer, and performing great penitence in preparation for martyrdom, practicing these exercises with the other religious who were to go with him to Japan and other occupants of good spirit in that convent; there are still many of those who stayed at San Francisco del Monte who are now in this Provincia and can attest that he usually had a large metal cilice wrapped around his body which he rarely took off, and that he performed great penitence in the resitorio, which at night he looked for like a wife which his soul loved. His penitence and vigils were so fervent he had himself tied to a stone column in the cloister underneath the convent, while the rest slept, and thus tied received punishment from head to foot, and once finished, he confessed his sins to the one who whipped him, prostrate on the ground, and as if

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fundamento; y como si fuera su Prelado, le oya la reprehensió que le dava, conociendo con grande humildad, que era aun peor de lo que le dezia, porque encargava mucho primero a los que tomava por padres, y Maestro, en estos actos, que le tratasen muy asperamente de palabra, como si tratatan al mas execrable hombre del mundo: y si acaso el que le reprehendia no le asentava bien la mano, le pedia lo hiziese muy encarecidamente, y despues se tendia en el suelo, para que le pisasse la boca, y cuerpo, diciendo: Hermano pife bien este cuerpo, y esta boca, que ha ofendido a su Dios, y Señor.

Aviendose pues preparado tambien este santo varon para su via ge, passó a estas partes del Japon el año de 1602. cõ deseo de dilatar nuestra santa Fe, en este Reyno, donde despues de aver convertido gran numero de infieles a nuestra santa Fe, y hecho maravillosos frutos en esta cõversion, de q se puede hazer una larga historia, por espacio de mas de diez años, fue preso por la predicacion del Evãgelio, y estuvo en una rigurosa carcel, de donde le sacó Maçamune Rey de Boxo, grande amigo suyo, el año de 1613. para emballe a Roma con la embaxada, a la Santidad de Paulo V. y a España a la Magestad Catolica del Rey Felipe N. Señor, como queda referido en los capitulos antecedentes desta relacion. Y aunque nuestra Religion sagrada, abraço, y fomentò siempre, y aora abraça, y fomenta, y como verdadero, y cierto, como lo fue, y es, el negocio desta embaxada; con todo esto para quitar la confusion, o duda a los que han podido tenella acerca della, tuve por acertado el referir aqui las palabras formales, que el santo Martyr fray Luys Sorelo me escrivio en una carta, estando preso en la carcel de Vomura, pocos dias antes de su martyrio, en la qual dize, que se hallaràn en su petaca, la carta de la Santidad de Paulo V. y respuesta para Maçamune, en una caxita de madera, adornada con la decencia devida, y un rosario, y dezenario, dos quadros pequeños guarnecidos de plata, y oro, con dos medallas de oro del grandor de la palma de la mano, con el rostro de la Santidad de Paulo V. al natural, y me encomienda, que procure dar a Maçamune la carta de su Santidad, con todas estas joyas, y le signifie que la volûtad del Pontifice, que se les embia, que es como dize su carta, que se convierta Maçamune, y haga Christiano, para con franca, y liberal mano concederle las gracias y favores, que la silla Apostolica acostùbra, y puede hazer a los Reyes Christianos, como de presente ha hecho a sus embaxadores, y que agradece mucho el pio afecto con que la embio

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this was his prelate, he listened to the reprimand he was given, knowing with great humility that it was worse than what they said to him, as he asked those who acted as his father and master in these acts to treat him as the most execrable man in this world; and if he was not satisfied with the reprimand, he beseeched, and would then lie on the floor so that his mouth and body may be stepped on, saying: Brother step hard on this body and this mouth, which have offended the Lord God.

Having prepared as well for the voyage, this blessed gentleman came to Japan in the year 1602 yearning to spread out holy faith in this realm, where after converting a huge number infidels to our holy faith and producing marvelous results in this conversion, of which a long story can be written, in the span of more than ten years, he was arrested for preaching the faith and was held in a harsh prison, from where he was taken by Masamune, ruler of Woshu, his great friend, in the year 1613, so he could go with the embassy to see His Holiness Paul V in Rome and his Catholic majesty King Philip in Spain, as we have seen in the previous chapters of this account. And though our sacred Order has always embraced and supported, and now embraces and supports, the business of this embassy as truthful and sincere, as it was, and is; to dispel any confusion or doubt from those who have witnessed it, I made sure to refer to the formal words that the blessed Fray Luis Sotelo used in a letter he wrote to me while I was in jail in Vomura, a few days before his martyrdom, in which said the written reply of His Holiness Paul V to Masamune could be found in his trunk, kept within a small wooden box, adorned with the decency of life, along with a rosary, a calendar, two small frames gilt with gold and silver containing two palm-sized gold medals bearing the image of Paul V, which he asked me to send on to Masamune, and convey the pontiff's will, contained in the reply, for Masamune to become a Christian, so that favors and graces may be given with an earnest and generous hand, so that the Holy See may become familiar and turn the kings into Christians, as has been done with the ambassadors, and very much appreciates the pious sentiment with

bio, y el favor que haze a los Christianos, y Sacerdotes, y de nuevo se los encomienda, y ruega mucho los tēga debaxo de su amparo, que oyga su doctrina, y tome los consejos de sus embaxadores, y q̄ por ella se le avise de todo, con seguridad de que acudirā su Santidad a darle la satisfacion en todo lo que se ofreciere.

Esta embaxada (dize el Santo en su carta) q̄ en mi poder queda, que es necesario darla, lo primero por ser respuesta de embaxada que su Santidad, y la santa Sede Apostolica recibio, y honro como a tal, y la consulto con la sacra congregacion de Inquificion, y por ella fue despachada en forma, y entregandomela para que con fidelidad la traxesse: y assi en cumplimiento de lo que a su Santidad se deve, es fuerça darla para quien viene. Devese dar, lo segundo, por el honor y reputacion de nuestra sagrada Religion, assi para q̄ ante su Santidad, y sacra Curia conste, que lo que una vez fido de un Religioso della, aunque aya muerto el tal en la demanda, la misma Religion lo tomo a su cargo, y diò cuenta dello, como para aclarar las tinieblas de los que han ignorado la verdad, y certeza desta embaxada, por no saber los principios, medios, y fines della, los quales no merezco yo ver, ni alcançar por mis grandes pecados, y altos juyzios de Dios, el qual tiene reservada esta gloria, y vitoria para quien la mereciere, peieando mejor que yo en esta empresa. La tercera razon que ay para darla, es, porque Maçamune sabe por via del embaxador, que està en mi poder la respuesta de su Santidad, y sabiendo esto, despues que yo fuere muerto, estimarā en mucho este cuydado, y llevarā adelante el buen credito que tiene de la Religion, y (mediante Dios) ayudando a la Christiandad Maçamune, irā la cōversion de cada dia de mas en mejor, que es lo que importa, y especialmente devemos desear, y con todas veras procurar.

Descubrefe maravillosamente en estas palabras del santo Martyr, la verdad deste caso, con que quedará llana toda duda, y resplā dece en ellas su fervoroso espiritu, y zelo grande q̄ tuvo de la conversion de aque llas almas, con el qual llegó a España en profecucion de su embaxada, adonde despues de grandes trabajos por los caminos, fue bien recebido de la catolica Magestad en España, y de su Santidad en Roma, dandole muchos y grandes favores, y privilegios.

Por la largueza deste capitulo, y tratar de la vida del santo Martyr fray Luys Sotelo, ha sido fuerça el escribir su martyrio, y de sus dos santos compañeros en otro capitulo, que es el siguiente.

which this was sent, and the favor he shows the Christians and priests, and commends them to him, and asks that he keep them under his protection, to listen to their doctrine and take the advice of his ambassadors, and to learn everything from them, with the assurance that His Holiness is inclined to agree to everything he offers.

This embassy (said the saint in his letter) which has been left in my care, should be continued, first, for being the reply of His Holiness, and the Holy See received it and honored it as such, and was consulted by the sacred congregation of the Inquisition, and was sent in state for this, and was entrusted to me so it may faithfully carry out its purpose; and thus, to fulfill what is asked by His Holiness, for those who will come. Secondly, it should be continued for the honor and reputation of our sacred Order, so that before His Holiness and the sacred Curia it can be said that it had been done at one time by one of its religious, even if he has already died during its course, it will be taken into account that the Order assumed its responsibility to dispel the doubts of those who have ignored the earnestness and sincerity of this embassy because they do not know its principles, means and ends, which is not in my capacity to achieve, and the high judgment of God has this triumph and glory in store for someone more deserving, who will fight better for this enterprise. The third reason is that Masamune already knows, through his ambassador, that the reply of His Holiness is in my care, and knowing this, after I have died, he will much esteem its care, and it will be to the credit of our Order, and (through God) Masamune will provide great assistance to the conversion that is improving by the day, which is what matters, and what we should seek, and with all our means pursue.

Discover with marvel in these words of the blessed martyr the truth of this case, which dispels all doubt, and resplendent with his fervent spirit and great zeal for the conversion of souls, with which he arrived in Spain to pursue his embassy, during which, after extensive travels, he was well received by his Catholic majesty in Spain and His Holiness in Rome, and showered with favors and privileges.

Because of the length of this chapter, telling the life of the blessed Fray Luis Sotelo, I shall have to write of his martyrdom and that of his two companions in another chapter which follows.

CAP. XXI. De la prision, y martyrio del santo martyr fray Luys Sotelo, y sus compañeros los dos Luyses, y de los santos martyres el padre fray Pedro Vazquez Dominicano y el padre Miguel Caravallo, de la Compañia de Jesus, y de otros muchos.

QVando el bendito padre fr. Luys Sotelo bolvió de su embaxada, y pasó por Mexico en la nueva España, teniéndolo noticia que en la Provincia de S. Pedro, y S. Pablo de Mechoacá estava un Religioso chorita, natural de Japon, hijo de un santo Martyr, que por esta causa, y su mucha virtud le avian en aquella Provincia dado el abito, y profesión, y se llamava fr. Luys de san Francisco, llevado de su antigua afición a la nación Japónica, lo pidió a los superiores, y con otros Religiosos le truxo consigo, y le tuvo en su compañía quatro años en Filipinas, enseñándole por palabras, y exemplo las virtudes que el exercitava; y así salió tan aprovechado en ellas, como discípulo de tan santo maestro. Era de un natural tan apazible, y angelico, que (como dicen) parecia no aver en el pecado Adán, porque desde niño entró en la Religion, y después de aver profesado, y venido a Filipinas, y estando en ellas mas de quatro años, quando se uvo de partir a Japon, no tenia edad para ser ordenado de Sacerdote, y se uvo de dispensar en la edad, por causa de la conversion a que iba; y así fue a Japón ordenado de Sacerdote, y por compañero del santo Martyr Sotelo, el qual los quatro años que se detuvo en Manila aguardando buena ocasión de pasar a Japon, truxo en su compañía a otro Japon, mancebo de hasta catorce años, llamado tambien Luys, que tenia por sobre nombre Baba, el qual acudia a algunas cosas del servicio del convento, y juntamente iba aprendiendo a escribir para lo que Dios después quisiese hazer del, porque por su buen natural le traya consigo el Santo, esperando sería después de provecho para la conversion: estos dos dichos compañeros del Santo Martyr fray Luys Sotelo alcanzaron la corona del martyrio en su compañía, como luego veremos, en Japon, en el qual por ser muy estendido, y aver llegado la noticia de nuestra santa Fè a casi todo el Imperio, son otros muchos mas los Martyres, que de cada dia se sabe que han padecido en diferentes partes, por ser Christianos. Y agora de nuevo se ha averiguado, que en el Reyno de Vomuta de gollará a Tome, y a Gōçalo mayor domos de la Cofradia del cordón. Y en el Reyno de Goto padeció el

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Chapter XXI. Of the imprisonment and martyrdom of the blessed Fray Luis Sotelo and his companions the two Luises, and that of the blessed martyrs the Dominican Fray Pedro Vasquez and the Jesuit Fr. Miguel Caravallo, and many others.

When the blessed Fray Luis Sotelo returned from his ambassadorial mission, and passed through Mexico in Nueva España, he heard that in the Provincia de San Pedro y San Pablo de Mechoaca there was a religious, a Japanese chorister and the son of a blessed martyr, who for this reason and his many virtues was given his habit and vows in that Provincia, and was called Fr. Luis de San Francisco; influenced by his affection for the Japanese nation, he requested him from his superiors, and took him in his company, along with the other religious; during their four years in the Philippines, he taught him through words and gave him examples of the virtues he possessed, and so this religious had the benefit of being the disciple of such a blessed master. He was naturally mild mannered and so angelic that (as they say) he seemed to have no original sin, as he had been in the Order since childhood; and when he was to go to Japan, after taking his vow and going to the Philippines, and having stayed there for four years, he was still not of age to be ordained as a priest, and so dispensation had to be given for this, for the sake of the conversion he was to pursue; and so, he went as an ordained priest to Japan in the company of the blessed martyr Sotelo, who in the four years he spent in Manila while waiting for a good opportunity to sail for Japan, had in his company another Japanese, a fourteen-year-old youth also called Luis, with the surname Baba, who saw to certain things in the service of the convent and learned to write in preparation for what God had in store for him, for the saint, taken in by his good nature, held hopes that he would be of benefit to the conversion; these two companions of the blessed Fray Luis Sotelo earned the crown of martyrdom in his company (as we will see later) in Japan, where because of its vast expanse, and word of our holy faith has spread to nearly the entire empire, news is heard everyday of the martyrdom of Christians in different parts. Right now, it has been verified that in the realm of Vomura the caretakers of the Cofradia del Cordon, Tome and Gonzalo, have been beheaded. In the realm

el mismo martyrio por la confesiõ de la Fè, cinco Santos Japones; y a una muger noble, muy devota Christiana, criada de la muger del Emperador, quemaron, por no aver querido retroceder de la Fè.

Tambien en estos mismos tiempos, en el Reyno de Bojo, en la ciudad de Cenday, alcançaron la corona del martyrio veynte y dos felicissimos Christianos, cuyo caudillo era el bendito Padre Diego de Carvalho, de la Compañia de Iesus, el qual con seys Japones dio su espiritu a su Criador, metido en una cruelissima carcel, o jaula, que estava hecha por los Gentiles dentro de un rio, en lo mas riguroso del invierno. En Fproxima crucificaron a otros tres Christianos. En el Reyno de Firaudo echaron al mar con piedras al cuello a otros quinze.

Advierto, que en las relaciones de los Martyres del Japon, que algunos han embiado de aqui, han puesto mas numero de Religiosos Martyres, de los que yo conocí por Religiosos antes del martyrio en este Reyno, podria ser que a los demas que numeran, les uviesse dado el habito en la prision y carcel, donde sabieron a padecer martyrio. Mas si se han de numerar los Martyres de Japon por Religiosos, porque quando salia de la carcel para el martyrio, los vestian con habitos de varias cofradias, agregadas a las quatro Religiones que ay en Japon, casi todos assi hombres, como mugeres, se pueden llamar Martyres de varias Religiones: porque todos al salir de la carcel se vestian los habitos de sus cofradias, pues todos los Japones Christianos se precian de alistarse en alguna de las cofradias; y para gloria de Dios, son mas de treziẽtos Japones conocidos, los que han alcançado el dichoso lauro del martyrio, desde que las tres sagradas Religiones de nuestros gloriosos Patriarchas San Francisco, Santo Domingo, y San Agustín entraron en Japon. De donde se ve claro el copioso fruto que han dado, y dan cada dia en esta Christiandad, y assi son muy necessarias e importantes para ella.

Mas bolviendo la pluma a nuestros benditos dos Luyfes, compañeros felicissimos del tercero y gran Luyf Sotelo, inclito Martyr; digo, que como a todos, conita en Filipinas, en profecucion de sus buenos deseos, se embarco en un puerto de Cagayan, en compañía de los dos dichos Luyfes, el año de mil y seyscientos y veynte y dos, en un navio de Chinos: los quales aviendo llegado a Japõ al Reyno de Szuma, tuvieron noticia, que pocos dias antes avian martirizado a los Santos Padres fray Luyf Flores, de la Orden de nuestro

of Goto, five Japanese men and a very devout noble woman who had served the Emperor's wife were burned alive after refusing to renounce the faith.

In the same period, in the city of Sendai, in the realm of Bojo, the crown of martyrdom was won by 22 joyful Christians, who were under the care of the blessed Jesuit Fr. Diego de Carvalho, who, in the company of six Japanese, commended his spirit to the Maker, locked up at the height of winter in a harsh jail built by the gentiles on top of a river. In Hiroshima, three Christians were crucified, while in Firando, 15 others were thrown into the sea with rocks tied around their necks.

I must point out that the accounts of the martyrs in Japan sent by others place the number of executed religious much higher than that of the religious whom I knew in these lands; it may be that the rest were given the habit in jail before their execution. The reason may also be that the martyrs, before being taken from jail and brought to execution, dressed up in the habit of the different *cofradías* and mistakenly counted as a member of the four Orders, since all the Japanese Christians yearned to become members of these *cofradías*; and for the glory of God, more than 300 Japanese are known to have died as martyrs since the three sacred Orders of our glorious patriarchs St. Francis, St. Dominic and St. Augustine came to Japan. From these we can see the great results that come from this Christianity, which in turn is very much needed for it.

Let us return to our two blessed Luises, happy companions of the great Luis Sotelo, glorious martyr, who, to pursue their good desires, all took ship in a port in Cagayan, in the Philippines, in the year 1622; having arrived on a Chinese ship in the realm of Satsuma, they learned that the blessed Dominican Fr. Luis Flores

nuestro Padre Santo Domingo, y fray Pedro de Zuñiga, de la Orden de nuestro Padre San Agustín: y a Joachin, capitán de un navio, por que los avia traydo de Manila. Con lo qual se determinaron los Chinos, de entregar a los tres Religiosos, por librarfe ellos de la muerte que los amenazava. Tuve noticia yo de esto, y previne una embarcacion, con doze valientes Japones, con intento de embestir el navio de los Chinos de noche: y esparrandolos, quitarles los dos Sacerdotes (cosa de inestimable precio para esta conversión.) Mas porque no convenia, o porque el Señor los queria ya coronar con el lauro del martyrio, no faltó quien lo impidió, y tomó la embarcacion, estando yo ya a punto de embarcarme.

Dieron los Chinos aviso al Governador de Nangasqui: el qual al punto despachó embarcacion, y gente a Sacuma, para que los traxessen a su presencia. Aviendolos llevado los ministros de justicia a Nangasqui, aunque en habito de seculares, el Santo Martyr fray Luys Sorelo fue conocido de muchos Japones. Visto esto por el Santo, habló a solas a Gonrocu, y le dixo: Yo soy fr. Luys Sorelo, Religioso de S. Francisco, que soy a España con la Embaxada de Mazamune, y agora buelvo con la respuesta; y no aviendo quie en habito de Religioso me embarcasse, me disfracé en habito de secular: V. m. dé cuenta de mi venida al Consejo del Emperador, que estoy dispuesto a lo que de mi quisiere hazer, aunque sea darme la muerte, por la Fè que pretendo dilatar, y predicar. Con grande atencion y respeto le oyó Gonrocu, y le prometió tratar su negocio con los del Consejo; mas como ciego idolatra, mandó prender al Santo fray Luys Sorelo, y llevarlo a la carcel de Vomura, tan rigurosa e inhumana, como en los capitulo's passados queda dicho.

Tambien mandó prender al Santo Martyr fray Luys de S. Francisco Japon Sacerdote, juntamente con el tercero Luys, de la Tercera Orden, a quien el Santo fray Luys Sorelo dio el habito, y profesion, despues de cumplido el año del noviciado en la carcel de Vomura: y los dexaron en la carcel de Nangasqui, no con pequeño sentimiento, por verse aparrados de su santo maestro. En esta carcel estuvieron los dos benditos Luyses, padeciendo inñitimas calamidades y trabajos: y el mayor fue, el ser combatidos con muchas traças y ardidés, que puso el demonio en los coraçones de los Gentiles, que los procuraron pervertir: mas fueron todas estas diligencias vanas, resistiendolas los valerosos Santos, como escogidos soldados de la milicia de Christo, mostrando su gran constancia, e irremitado valor y fortaleza, en menospreciar con generoso animo

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and Augustinian Fr. Pedro de Zuñiga, as well as Joaquin, the captain of the ship that brought them from Manila, had been executed a few days earlier. Because of this, the Chinese decided to surrender the three religious to be free of any blame. News of this went out, and a vessel carrying twelve brave Japanese came to board the Chinese ship at night and rescue the two priests (of inestimable value for the conversion). But God would not have it so, mayhap, he had the crown of martyrdom in store for them.

The Chinese sent word to the Governor of Nagasaki, who immediately dispatched his men on a vessel to Satsuma, to bring the religious before him. They were brought before the ministers of justice in Nagasaki, and although they were dressed in everyday clothes, the blessed Fray Luis Sotelo was known to many Japanese. Seeing this, the saint spoke to Gonroku in private and said: I am Fray Luis Sotelo, religious of St. Francis, who went to Spain with the embassy of Masamune, and have now returned with the reply; and since no one in the habit of the religious would be taken on board, I dressed up in secular clothing. May your majesty please inform the Emperor's council of my arrival, that I am prepared for anything that may be done to me, even if this be death, for the faith that I preach and spread. Gonroku paid attention and listened with great respect, and promised to bring his business before the council; but being a blind idolater, he had the blessed Fray Luis Sotelo taken to the harsh jail in Vomura (as we know from the earlier chapters).

He also ordered the arrest of the blessed companions Fray Luis de San Francisco and the third Luis, whom Fray Luis Sotelo gave the habit and vows of the Third Order after a year of novitiate in the jail in Vomura; the two were distressed to find themselves in jail in Nagasaki and separated from their blessed master. These two blessed Luises endured infinite trials and labors in this jail, particularly in struggling against the many tricks and lies the devil placed in the hearts of the gentiles, which perverted these; but these temptations were in vain, as the brave saints, like chosen soldiers of Christ's army, displayed great devotion, extreme valor and strength in shunning the friendly requests, big promises and huge threats,

animo los amigables ruegos, largas promessas, y fuertes amenazas, y en sufrir malos tratamientos de hambres, sed, palos, y azotes que les dieron; y así perdieron los Gentiles las esperanças de conseguir sus depravados intentos. Sacaron a los dos Santos Luyfes desta carcel, y los llevaron a la nueva de Vomura, tan inopia e inhumana, que es a modo de jaula. Fue esto de espiritual jubilo y consuelo para los Santos Luyfes, por hallar en esta prisión a su maestro el Santo fray Luys Sotelo, en cuya compañía, y de otros dos Santos Religiosos, que pocos dias despues metieron en ella, padecieron nuevos y esquisitos trabajos, con q̄ se prepararon para conseguir el premio de la felicidad eterna, que llegó el dia de su dicho martirio, como luego veremos.

Vn año y diez meses estuvo el Santo Martyr en la carcel de Vomura, sufriendo mil tormentos de sed, hambre, estrechez, y enfermedades, acrisolándose para llegar mas puro a recibir la corona que el Señor le tenia preparada. Y a los veynte y cinco de Agosto del año de mil y seyscientos y veynte y quatro, domingo por la mañana, día del glorioso San Luys Rey de Francia, le notificaron la sentencia, de que avia de ser quemado vivo, con sus dos compañeros Luyfes, y con los Santos Padres fray Pedro Vazquez de Santa Catalina, Dominico: y el Padre Miguel Carvalho, de la Compañía de Iesus. Fue increyble el gozo, y espiritual jubilo, que los Santos recibieron con nueva tan deseada, y por ella dieron mil gracias a la Magestad divina, y unos a otros se esforçaron, y exortaron a dar la vida por amor de Iesu Christo Redemptor nuestro. Aviales yo avisado ocho dias antes de su dicho martirio, y así estaban bién preparados. De Nangasaqui embio Gonrocu a Vomura orden, para que asistiessse al martirio, un su Lugarteniente, con otros alguaziles, y gente para que execurasen la sentencia, que en Yendo avia determinado el Consejo del Emperador, de que fuesen quemados vivos, el Padre fray Luys Sotelo, con los demas Religiosos que estaban presos, sin embargo de que el dicho Padre fray Luys Sotelo uviesse venido de España, con la Embaxada de la respuesta de Mazamune. Juntádose despues el Teniente de Gontocu, Yviendomo, Governador principal de todo el Reyno de Vomura, y examinado a los Santos Martyres, les preguntaron, de que Religiones eran. Y a esto respon dio el Santo Fray Luys Sotelo por todos: Yo loy Religioso de S. Francisco, y me llamo fr. Luys Sotelo: y estos dos Padres son de la Orden del P.S. Domingo, y de la Cōpañía de Iesus: llamanse fray Pedro de Sãta Catalina, y el Padre Miguel Carvalho:
y de

and in suffering hunger, thirst and beatings; and so, the gentiles lost hope in achieving their depraved intents. The two Luises were then taken from prison and brought to the inhuman and nefarious jail in Vomura. It was cause for spiritual rejoice and comfort for the two blessed Luises, for there they found their master, the blessed Fray Luis Sotelo, and two other religious, who were to die there a few days later; there they suffered new exquisite pains, with which they prepared themselves for the day when they attain the reward of eternal happiness, which we shall see later.

The blessed martyr spent one year and ten months in that jail in Vomura, suffering a thousand torments of hunger, thirst, overcrowding and disease, purifying himself for the crown God had in store for him. On the Sunday of August 25, 1624, the glorious day of St. Louis, king of France, he was informed of the sentence for him to be burned at the stake, along with the two Luises and the blessed Dominican Fr. Pedro Vasquez de Santa Catalina and Jesuit Fr. Miguel Carvallo. This welcome news was received by these martyrs with incredible spiritual happiness and rejoice, and they gave a thousand thanks to the Divine Majesty, and congratulated and encouraged each other to give up their lives for the love of our redeemer Jesus Christ. They were notified of their execution eight days beforehand, and so, were well prepared for their martyrdom. From Nagasaki, Gonroku sent a representative to Vomura, along with constables and other men, to witness the execution of the sentence, handed down by the Emperor's council in Edo, which called for Fray Luis Sotelo to be burned alive, along with the other religious who were in prison, even though Fray Luis Sotelo came from Spain as part of the embassy that carried the reply for Masamune. Having arrived and seen the martyrs, Gonroku's representative, Ikiyendomo, high governor of Vomura, he asked the Order they belonged to. To all the Orders, said the blessed Fray Luis Sotelo: I am a religious of St. Francis and am called Fray Luis Sotelo; these two fathers are from the Order of St. Dominic and the Company of Jesus; they are called Fray Pedro de Santa Catalina and Fr. Miguel Carvallo; and of these two Japanese, one is a priest and

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y de estos dos Japones, el uno es Sacerdote, y Religioso de mi Orden, llamasse fray Luys de San Francisco; y a estotro, que era doxi-co, en la carcel le he dado el habito, y la profesion de la Orden de Penitencia, de nuestro Padre San Francisco. Todos predicamos la Fè de Iesu Christo Redemptor del mundo: y estamos dispuestos a morir por ella. Escribiose esta sumaria confesion: y luego ataron a los Santos con una soga a cada uno a la gargata, y della a los molledos de los brazos, y las manos les dexaron sueltas; y llevaba cada uno la insignia de nuestra Redempcion, y el Santo fray Luys Sotelo un Crucifixo. Y van todos vestidos con los habitos de sus Religiones, que con tiempo yo les avia embiado a la carcel, negociandolo primero con los guardas. Sacaron a los Santos en dos embarcaciones, en la una a los tres Sacerdores Españoles, y en la otra a los dos Luyfes Japones, compañeros del Santo fray Luys Sotelo. Y de nuevo bolvieron a persuadilles, que renegassen, mas con el favor divino, estuvieron constantes y firmes en la confesiõ de nuestra santa Fè. Y despues de aver navegado poco mas de media legua, los desembarcaron a todos cinco, y los llevaron poco mas de un quarto de legua por tierra, a lo raso de un campo, en que poco antes avian quemado al Santo fr. Apolinario Franco, y a los demas Santos Martyres sus compañeros. Por el camino yvau predicando a los juezes, y verdugos, porque otra gente no osava llegar, por no incurrir en la pena del vando. Aunque Mathias, donado nuestro, y portero que fue en el hospital de los naturales de Manila, se metio entre los moços y criados de los juezes, haziendose uno dellos, y assi vio el santo martyrio. Yo tambien hize mis diligências, y llegué embarcado hasta la orilla del mar enfrente deste campo, mas no quisieron echarme en tierra los que me llevavan, por mas que les persuadi y rogué lo hiziesen: y assi solo vide las llamas del fuego, y resplandor de las armas desde lexos. Llevaron los cinco Santos al lugar del suplicio: y luego los ataron a cinco palos, que para esto estavan hincados en tierra; y aunque avia preparado barro para las ataduras de las manos (como en Japon se acostumbra) inpidieron los juezes de Nangasaqui, que se embarrassen, llevando adelante en esto la crueldad que han usado có los demas Religiosos, que han quemado. Allí pusieron fuego a la leña, y los Santos en voz alta començaron el Te Deum laudamus: mas los verdugos, como ministros de Satanas, davan voces y gritos, por impedir las alabças divinas. Levantó el fuego sus llamas, y quemó las ataduras de las manos de los Santos: y viédose los dos Luyfes Japones sueltos,

vinieron

Account of the Holy Martyrs of Japan

religious of my Order, called Fray Luis de San Francisco, while the other, was a dogique whom I gave in jail the habit and vows of the Order of Penance of our father St. Francis. We all preach the faith of Jesus Christ, redeemer of the world, and we are prepared to die for this. He wrote down this summary confession, and then they were tied around the neck with a rope that was also tied to the arms, but their hands were left untied, and each one carried a token of our redemption; Fray Luis Sotelo held a crucifix in his hand. They all wore the habits of their Orders, which I had smuggled to them in jail a while back through the guards. The saints were brought aboard two vessels, with the three Spanish priests on one, and the two Japanese Luises on the other. Another attempt was made to have them renounce the faith, with the divine grace, they remained firm and constant in professing our holy faith. After sailing for more than half a league, the five were set on land and led on foot for more than a quarter league, until they reached the place where Fray Apolinario Franco and his companions had been burned alive not long ago. On the way, they preached to the judges and executioners, for no one came because of the ban. However, Mathias, a layman and porter who came to the hospice of the natives in Manila, mingled with the servants of the judges, pretending to be one of them, and was able to witness the martyrdom. I also tried to be present, and arrived on a vessel off the shore fronting the place of execution, but those who brought me there refused to allow me to set foot on land, no matter how much I pleaded that they allow me to do so; thus, I was only able to see the flames of the fire and the glint of weapons from afar. Upon arrival at the place of execution, the five saints were tied to poles that had been driven into the ground, and although mud had been prepared to keep the bonds on the wrists from burning away (which was customary in Japan), their use was prevented by the judges of Nagasaki, so the martyrs may embarrass themselves, thus displaying the cruelty they had applied on the other martyrs they had executed. The kindling was set alight, and the saints, with raised voices, recited the *Te Deum laudamus*; the executioners, working as the agents of Satan, tried to drown out their voices with shouts and other noise. The flames grew stronger, and burned away the bonds on their wrists; and finding themselves untied, the two Japanese Luises went to give thanks to their blessed master and

vinieron a dar las gracias a su santo maestro, y padre espiritual, fr. Luys Sotelo, por averlos traydo a tan santa y soberana empresa: y haciendo las rodillas en tierra, le pidieron su santa bendicion, la qual recibida, bolvieron a sus palos, y arrodillandose al pie dellos, cayeron muertos sus cuerpos, y sus santas almas fueron a gozar de Dios. Primero cayò de su palo muerto el Santo padre fray Pedro de Santa Catalina: despues de poco rato, el Santo Padre Miguel Carvalho. Mas nuestro Santo Sotelo, por estar en medio de los quatro: y assi mas distante del fuego, se dilatò mas su martyrio. Y viendo los verdugos, que se tardava en morir, traxeron paja, y echaròla en el fuego, y con el humo cayò el Santo en el suelo, y luego echàrò encima el alva y casulla, y todo el recaudo que tenia para dezir Missa en la carcel, y cantidad de leña, y encinia los cinco santos cuerpos, y bolvieron a quemarlos, hasta hazerlos ceniza, y recogieron despues las pequeñas reliquias, y todas las cenizas en unos costales, y las esparcieron por el mar: y lavaron la embarcacion, para que los Christianos no tomassen las cenizas que en ella avian quedado; y a un Gentil, porq̃ a caso se le pegò un poco de las cenizas en la ropa, andandolas esparciendo por el mar, lo prendieron, dizièdo, que devia de ser Christiano; hasta que informados de lo que en esto avia, lo soltaron. Diòse con esto fin a este dichoso martyrio, dexandonos embidiosos de su bienavétuada muerte, y deseosos de que la Magestad eterna de Dios se digne de hazernos participantes de su gloria, Amen.

C A P. V L T. De los años de la Embaxada del Santo Martyr fray Luys Sotelo, en la Curia Romana.

Para mayor gloria y honra de este bendito Martyr, satisfacion y gusto de los curiosos, me ha parecido escrivir en lo ultimo de su vida, y desta Relacion, la muy clara y cierta que tiene nuestra Religion, y que traxò el mismo Santo Martyr impressa de Roma, a donde se trata, de quan bien recibida fue de su Santidad, y de todo el Colegio de los Ilustrisimos Cardenales, la Embaxada que llevò del Rey, o Tono Mazamune, en còpania de otro Embaxador seglar, de la audiencia solene que le dio en publico Consistorio, dõde se leyò la Embaxada, y sobre ella se hizo una elegante Oracion a su Santidad, y dela respuesta benevola que alli les dio, y los favores muy particulares que les hizo; lo qual vâ todo traduzido de latin en romance; y despues del se pondrà los mismos actos en latin. por el gusto vario de los lectores.

spiritual father Fray Luis Sotelo for having brought them to such a holy enterprise; and kneeling on the ground, they asked for his sacred blessing; then each returned to his own place and knelt at the foot of his stake, and there died, and their souls went up to God. The first to succumb was the blessed Fr. Pedro de Santa Catalina, followed a few moments later by the blessed Fr. Miguel Carvallo. Our blessed Sotelo, because he was tied to the middle stake and so was farther from the flames, suffered longer. Seeing that it was taking him a long time to die, the executioners threw straw into the fire, and suffocated by the smoke from this, the saint fell to the ground, and they threw on top of him his alb, chasuble and all the other items he used for celebrating mass in jail. They then made a pile of kindling and laid the bodies of the five saints on top so that these would burn to ashes; later they collected all the ash and whatever remains were left, threw these far into the sea and washed the ship, to deprive the Christians of even the ash that may have clung somewhere; a gentile who had some ash clinging to his clothes, having come from the sea, was arrested and accused of being a Christian; he was only released after his story had been verified. With this I end the story of this martyr, leaving us covetous of his privileged death, and desirous for the eternal majesty of God to find us worthy to share in his glory, Amen.

Last Chapter: Of the acts of the embassy of the blessed Fray Luis Sotelo in the Curia Romana.

For the greater glory and honor of this blessed martyr, the pleasure and satisfaction of the curious, I have decided to write at the end of his life, and this account, the very clear and definitive text that is in our Order's possession, and which the blessed martyr brought direct from Rome, and which shows how His Holiness and the entire College of illustrious Cardinals warmly received the embassy which he brought from Tono Masamune, in the company of a secular ambassador, in the solemn audience he was granted in public consistory, where the embassy was read, and over which His Holiness delivered a graceful prayer, and the reply and the many particular favors they were given; which are all translated from Roman Latin; and followed by the Latin text itself, for the pleasure of some readers.

ACTOS
DE LA AVDIENCIA
PVBLICA, DADA DE NUESTRO
Santissimo P. Paulo Quinto, Pontifice Ma-
ximo, a los Embaxadores del
Rey Voxu Iapon.

EN ROMA A TRES DE NO-
viembre de 1625. en el Palacio
Apostolico.

Imprimase, si pareciere al Reverendissimo Pa-
dre Maestro del sagrado Palacio Apostolico.

Cesar fiel, que tiene las vezes.

Fray Gregorio Donaio Romano, compañero
del Reverendissimo Padre Fr. Iacinto Petro-
no, Maestro del Romano Sacro Palacio Apo-
stolico, de Orden de Predicadores.

Con licencia, En Mexico, Por el Bachiller Ioan de Alcaçar.

E V E N T S

OF THE PUBLIC AUDIENCE
GRANTED BY OUR MOST HOLY POPE PAUL V,
Pontifex Maximus, to the Ambassadors of the
Japanese ruler of
Woshu.

IN ROME, ON THE THIRD OF NOVEMBER
1625, In the Apostolic
Palace.

May it be reproduced, if it pleases the Most Reverend
Father, Master of the sacred Apostolic Palace.

Caesar fiel, que tiene las vezes.

Fray Gregorio Donato Romano, companion of the
Most Reverend Father Jacinto Perrone,
Master of the Sacred Apostolic Palace,
of the Order of Preachers.

With permission, In Mexico, by the Bachiller Joan de Alcazar.

AL ILLVSTRISSIMO
Y EXCELLENTISSIMO S. D. M.

Antonio Burgésio, Principe de
Sulmona, venerable
Patron.

FRAY ANGELO RIVOLTA,
*de Vrsas nuevas, de la Orden de Menores,
de la Observancia de Brixia,
Salud.*



A Oracion que se tuvo quatro dias ha, delãte del Santisimo Señor, y de la junta de los Cardenales, por las Embaxadas del Rey Voau Japon (Excelentissimo Principe) con ruegos no pude alcançar del autor. Supe, se avia pensado hurtarla: pero para que no saliera a luz depravada, a escondidas, sin que el lo supiesse, la cogi de su misma mano, aunque solamente como figura en bosquejo, aun no adornada de colores, por la angustura del tiempo que se le señalo, y obedeciendo a las peticiones de innumerables, y tambien de la Orden principales, porque la avian oydo. Contigo procuré alcançar los actos de aquella platica, como quien presente los oyò, y vio: dílos al impressor, que me los pedia. El Autor, conocida la cosa, se enojò conmigo; dixè, que estava dedicada a tu nombre; callo, y con reverencial consentimiento, concedio saliesse a luz, para que no pienes que yo he imitado a aquel Hermodoro, oyeu e de Platon, que sacava a la almoneda los Comentarios de tan gran valor. Todo lo que he entregado, de gracia lo he entregado: pido que sea yo recibido de ti graciosamente. Qualquiera cosa en aquellos actos, fue de la honra y lustre Burgésio, obligò q se te bolviessen a a ti tus cosas, no degenerando en esto el dicipulo del maestro; doy el parabien a las felicidades Burgésias, de las casas Aræælitanas.
A 7. de Noviembre de 1615,

Sentado Paulo Quinto en la Sala cercana a la Sala Clementina,
señalada a los Cardenales para Consistorio, y otros actos publicos,
a tres

TO THE MOST ILLUSTRIOUS
AND EXCELLENT S.D.M.

Antonio Borghese, Prince of
Sulmona, venerable
Patron.

FRAY ANGELO RIVOLTA,
of the Ursas nuevas, of the Orden de Menores,
de la Observancia de Brixia,
Greetings.

I was unable to reach the author of the speech that was given four days ago, before His Holiness and the College of Cardinals, for the Embassies of the Japanese ruler of Woshu (a most excellent prince). I learned that thought had been given to hide it; but so, it may not come to light modified, and in secret, without his knowledge, I took it from his hand, but it seemed like the subject of a sketch, still unadorned with colors, because of the short time he was given, and in compliance with the innumerable requests, particularly of the major Orders, because they heard of it. From you, I was able to secure the acts of that audience, as someone who saw and heard it at first hand; tell the copier to get it from me. The author, who knew about the matter, was annoyed with me; I told him it was dedicated to your name; this silenced him, and with reverent consent, allowed it to come out into the light, so that you will not think I imitated that Hermodorus, listener of Plato, who found those invaluable Commentaries in a junk shop. Everything I have submitted, I submitted by my free will; I ask that you look upon me with kindness. Whatever is in that text, gives honor and luster to the Borghese; I am obliged to return what is yours, so that the disciple of the master may not degenerate in this; I give my best wishes to the Borghese, of the Artae. Signed this 7th day of November, 1615.

Paul the Fifth was in a room near the Clementine Hall, which was used by the Cardinals for consistories and other public sittings,

tres de Noviembre de 1625. a las horas de Vísperas, he cha junta de los Cardenales en la santa Romana Iglesia, y con gran frecuencia del Principe de Sulmona, Principes, y Prelados, y nobles varones, aviendo entrado con sumo y celebrado acompañamiento, los dos emba xadores del Rey Voxu Japon, fray Luys Sotelo, &c. y dó Felipe Francisco, &c. y despues de una solene adoracion al Pontifice, y aviendole besado los pies, recibidos del con excelente significacion de benevolencia, y caridad, con gran modestia, se sentarõ en el lugar que les diò el Assignador: despues desto las cartas que avian traydo del Rey, publicamente se recitaron, bueltas de Iapõ en Latin, por estas palabras.

EXEMPLOS DE LAS CARTAS del Rey Voxu Japon, a Paulo Quinto Pon- tifice Maximo.

Besando con profunda sumision, y reverencia los pies del grande, y universal, y santissimo Padre de todo el mundo, el señor Papa Paulo Quinto, Idate Mazomune Rey de Voxu, en el Imperio de Japon, humildemente dezimos.

AViendo venido el padre fray Luys Sotelo Religioso de la Orden de san Francisco, a mi Reyno, y en el predicado la ley Christiana, me visitò, y la oy del, y declarò muchos misterios, que son de costùbre, y ceremonia de los Chistianos, los quales en verdad escondiendolos en el coraçon, escudriñando, y conociendo que son verdaderos, y saludables; los recibiera para confessarios: si algunos negocios no me turbaran, y detuvieran, causas inexcusables: pero si por agora yo no puedo, alomenos desseo, que mis gentes, y pueblos sugetos se haga Chistianos. Y para que esto suceda felizmente, ruegote que me embies (o Beatissimo Padre) Religiosos de la Orden de san Fràncisco, que se llaman de la Observancia, porque a estos principalmente amo, y observo, pero tu Alteza no tema conceder amplamente a estos, todas las licencias, favores, y otras qualesquier cosas para esto necessarias, pues yo no desistire en acudir a los que han entrado en esta tierra;

on the third of November 1625, at vespers, seated in council with the Cardinals of the Holy Roman Church, together with the Prince of Sulmona, princes, prelates and noblemen, when into the room entered with pomp and circumstance the two ambassadors of the Japanese ruler of Woshu, Fray Luis Sotelo and Don Felipe Francisco; and after solemnly paying their respects to the Pontiff, and having kissed his feet, rituals which he received with benevolence and charity, and great modesty, they took their assigned seats, and afterwards, the letters that they brought from the ruler of Woshu were publicly read, translated from Japanese to Latin, as follows.

EXAMPLES OF THE LETTERS of the Japanese ruler of Woshu to Pope Paul V

*Being in profound submission and reverence at the feet of
the great and universal, and most holy Father of the
whole world, Pope Paul V, Idate Masamune,
ruler of Woshu in the Empire of Japan,
humbly states.*

Padre Fray Luis Sotelo, religious of the Order of St. Francis, came to my kingdom and preached the Christian faith; he came to see me, and I listened to him, and he spoke of many mysteries, of the customs and ceremonies of the Christians, which in truth I kept in my heart, pondering on these and knowing these to be the truth, and beneficial; I received him for confessions if I was not preoccupied and detained by other unavoidable business; although right now it is not possible, I want my men and my subjects to become Christians. For this to successfully take place, I ask that you send me (Oh Most Holy Father) religious of the Order of St. Francis, as them I have seen and love foremost, but your eminence should not hesitate to grant them all the blessing, favor and anything else they may need for this purpose, as I will not desist in supporting those who have come to this land; and I will help them in building

tierra; antes les serviré con beneficios, en edificar Monasterios, y en otras cosas que pudiere. Y así mismo pido, que en mi Reyno dispongas, gobiernes, e instituyas todas aquellas cosas que te agradaren, como utiles para estender la Religion Christiana: principalmente con instancia te suplico, que en el instituyas, y pongas un gran Prelado, con cuya observancia, y sollicitud, todos los que en el abitan, no dudo se haran Christianos bien presto: pero de sus gastos, y reditos, te ruego no estés cuydadoso, porque para que se haga copiosamente, queremos que sea proprio de nuestra sollicitud, y cuydado.

Por cuya causa te embio al dicho fray Luys Sotelo mi legado, a quien puedas preguntar de mi coraçon todas las cosas que te parecieren, porque muy bien ha conocido lo que ay en el, acerca de lo dicho. Y para que estas cosas tengan efeto, a este que he embiado con ruegos, tu Beatitud le conceda benevolos oydos, y le honre, a quien también acompañará un Cavallero noble de mi casa, el qual se llama Faxicura Rotuyemon, que de la misma manera es mi legado, para que ambos haziendo mis vezes, por causa de reverencia, y obediencia, llegando hasta la santissima Curia Romana, besen por mí tus Beatissimos pies: y si acaso el dicho padre fray Luys Sotelo en el camino muriere, qualquier otro por el señalado, sea de tí admitido por legado, como si el mismo viviera.

Fuera desto he conocido, que mi Reyno no dista mucho de los Reynos de la nueva España, que estan sujetos a la potestad, y mando del poderosissimo Rey de España Felipo; por lo qual con deseo de comunicar con el, y con aquellos Reynos de Christianos, deseo su amistad; lo qual en verdad confio será, si interviene tu autoridad. Humilmente con ruegos pido, que comience aquesto tu Alteza, y lo trayga hasta el fin; principalmente, porque es necesario camino para los Religiosos que embias a este Reyno. Ante todo rogarás por mí a Dios Omnipotente, para que pueda llegar a su amistad: y si te parecieren algunas cosas en este Reyno agradables a tu obediencia, y voluntad; mande tu Alteza, porque para que correspondamos a tu gusto, la cumpliremos con todas las fuerzas; y aunque estos dones son pequeños, pero porque vienen de una region tan lexos, pocos, con reverencia, y temor te ofrezco del Japon. En todo lo demas nos remitimos al dicho padre Sotelo, y al Cavallero Rotuyemon: y todas aquellas cosas que por nuestra parte trataren, y establecieren, queremos quedé establecidas. De nuestra Ciudad, y Corte Ferday, en el año 18. quecho 4. dias de

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monasteries, and in any other way I can. And in the same manner, I ask that you arrange, supervise and institute in my Kingdom all the measures you may want, and consider useful for spreading Christianity; first and foremost, I ask that you assign a high-ranking prelate, so that through his efforts and solicitude, all those who live here will soon become Christians; pray do not be concerned with his expenses and income, for we wish that this may be solely our concern, so that he may produce abundant results.

For this reason, I send the said Fray Luis Sotelo as my envoy, so that you may learn what you wish of heart, because he knows well what is inside it, and of what I have said. And for these things to take place, with him whom I sent with requests is a nobleman of my house, called Hasekura Rokuyemon, whom I beseech Your Holiness to hear and honor as my envoy, and whom I sent to the sacred Curia Romana in my place, and with reverence and devotion, kiss your blessed feet; and if in case the said Fray Luis Sotelo perishes along the way, may whomever he designates to take his place be accepted by you as my envoy, as if he were still alive.

Apart from this, I have learned that my realm is not so far away from the lands of Nueva España, which are subject to the authority of the powerful King Felipe of Spain; and so, I hope of communicating and establishing friendly relations with him, and with those Christian lands, I am certain is possible through your intervention on my behalf. I humbly appeal that you initiate this process and see it through to its conclusion, primarily, because it is a route that will be taken by the religious you send to this realm. Before everything else, please pray for me to the omnipotent God so that I may have his friendship. If there is anything you may want in this realm, you need only command, and we shall do all in our power to fulfill your wish, even if these gifts may be small; they shall come from such a distant place, and will be offered with reverence and apprehension from Japan. In everything else, we put our trust in Fray Sotelo and the gentleman Rokuyemon, including all matters they may discuss on our behalf, and establish. Signed in our city and court, in the year 1618, 4 days from the Nones, which

la Luna nona, que corresponde año de la salud de 1613. un dia antes de las nonas de Octubre.

*Sobrenombre de la Dignidad Matcundayra Mut-
cunocami, nombre y sobrenombre del Rey Idate
Mazamune*

DI A DE LA INSCRIPCION COMO ARRIBA.

Recitadas las cartas, y estando en silencio, en nòbre del Rey, y sus Legados, tuvo esta oracion el Reverendo Padre Gregorio Petrocha Mantuano, de la Orden de los Menores de la Observancia.

*ORACION DE Fr. GREGORIO
Petrocha Mantuano, de la Orden de los Me-
nores de la observancia.*

El zelo de la piedad, llegó finalmente a tanto estos dias, (Sumo Pontifice) que por tus hijos, y siervos el nombre de Christo se anuncia en las gentes, y fructifica Reynos. El Señor y Salvador nuestro, Canonizado a su Pedro obediente, diligente, y confitente, por la insigne obra de conocerle, hasta con la voz lo nombró bienaventurado. Bienaventurado eres Simon Baronia. A quien siguiendo la Iglesia, e intercediendo por su Pastor, dize: El Señor lo conserve, vivifique, y lo haga bienaventurado en la tierra. Los que llevan mal la cumbre del Apostolado, indignos, se atreverán a negar al que está asentado en esta Catedra el nombre de Santissimo: o por ventura que eres Beatissimo. Por el nombre de Santidad, basta por agora aver conocido, cuyas vezes tengas en la tierra, por el título de beatitud, bastará acordarse aqui, a quien recibas quando lo recibas: ya que lo recibas, recibes a Idate Maçamune, Rey de Voxu en el Japon, en sus dos Legados, conviene a saber, Philipo Francisco Faxicura, entre los Gentiles de clarissimo nombre, cercano a la Real sangre, y Soldado de Christo, ya Luys Sotelo Menorita Sacerdote de los Observantes, y los recibes en
el

corresponds to the year 1613, one day before the Nones of October.

*Matsundaira Matsunokami, better
known as Idate Mazamune.*

DATE OF INSCRIPTION AS STATED ABOVE.

After the letters were read, and there was silence, the reverend Father Gregorio Petrocha, of the Orden de los Menores de la Observancia, read this speech in behalf of the king and his representatives.

**SPEECH OF FATHER GREGORIO
Petrocha, of the Orden de los Menores
de la Observancia.**

The zeal of piety has finally reached such heights these days (Pontifex Maximus) that, through your sons, and servants, the name of Christ is heard among the people, and in bountiful lands. The Lord our Savior, canonized the obedient, diligent and consistent Peter for the glorious work of spreading his name, until he called him blessed. You are blessed Simon Baronia. Who in following the Church, and interceding for his Pastor, says: May the Lord preserve him, comfort him, and make him blessed in the land. Those who do not understand well the pinnacle of the apostolate, who are unworthy, dare to deny the name of the most holy lies in this cathedral; or perhaps because you are so blessed. In the name of sanctity, it is enough for now to have known how many times you have walked on this earth with the title of blessed, it is enough to agree here whom you receive, when you receive him; since you shall receive, receive Idate Masamune, ruler of Woshu in Japan, in his two legates, Felipe Francisco Hasekura, one of the gentiles who has a clear name, close to the royal line and soldier of Christ, and Luis Sotelo, minority priest of the Observantes, and

el año onzeno de tu Pontificado, y los recibes para feudo de reverencia, benevolencia, obediencia, y fidelidad: en verdad que adquieres un Gentil para Christo, y su esposa la Iglesia Romana; pero a un Rey potentísimò, y Christiano en el desseo a Pedro cuyo successor eres, quan alegre fue en servir de los Gentiles a Cornelio, quan alegre fue a Pablo, con cuyo nombre te hõras aver conocido, que los Macedonios uviesßen recebido la palabra de la verdad, y en ella, aunque clamava la persecucion persistiesßen, quan alegre es a la Madre de Dios, de cuya devocion estàs ferviente, ver que los Reyes de Tarsis, Arabia, y Saba, estan postrados a los pies de su hijo, quan alegre al mesmo Señor, cuya vicaria exercitas, assentar en su Corte de las naciones un Reyfillo, y un soldado Centurion. No te alegras tecebir un Rey de las gentes? El padre merece alabança en sus hijos: No se ha de alabar el bienaventurado Frãcisco oy en sus hijos, con los quales se ha añadido a tu beatitud tanta alegría? El Serafico fervor escondido debaxo de estas cenizas, ves como oy rompe en calores, soplando rayos de fuego, Ves aqui como con el dulce incendio de la Christiana caridad ha calentado las entrañas de las naciones estrangeras la ley del Señor immaculada, convirtiendo las animas, bolvió sus testimonios demasadamente creybles; no con fuerças de hierro, no cõ alagos de oro, sino con su forma, y hermosura: con estas valiò cõtra las leyes maldadas de aquellas gentes: con estas andando prosperamete se adelantò: con estas reyna: con estas oponiendose a la abominable reverencia de Iuca, Fioroches, Camis, y Amidas, y demas idolos, desafiò al demonio, lo destruyò, y postro. Los que estan presentes, dá por nueva en su relacion, que del sobredicho Rey inspirando un celestial espõritu, fue oydo el Catecismo Romano del padre fray Luys Sotelo, a quien estàs viendo, que fue conocida la ley de Christo, ley de perfecta libertad, libre de la servidumbre de todos los vicios, y maldades, que fue celebrada como jugo suave, y carga liviana: y que aquellas crueles cortaduras, costumbre de su inhumana fiereza, con las quales los mas privados de los Príncipes despues de ellos muertos, se obligavan a dezollarfe, por la autoridad Real estaban vedadas, y condenadas: y q̃ la impiedad usada en los pueblos, de tan inmemorable recordacion de palladas historias, ya no se usava, y estava ya borrada: los templos de los demonios; caydos: un oraculo insigne entre otros, limpio, y reservado para dedicar a Christo en breve espacio ochenta simulacros de unas Deidades, de sinuçados: y los que sacrificavan llamados en su lengua Bon-

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receive them in the eleventh year of your pontificate, and receive them as a sign of reverence, benevolence, obedience and fidelity; in truth you are acquiring a gentile for Christ and his bride the Roman Church; but for a powerful ruler, and a Christian, in the will of Peter, whose successor you are, what joy it is for the gentiles to serve a Cornelius, what joy for a Paul, in whose name you are now known, to see the Macedonians receive the true word, and in this, even if it is claimed that persecution exists, what joy it is for the Mother of God, in whose devotion you serve, to see the kings of Tarsus, Arabia and Saba prostrate at the feet of her son, what joy for the Lord himself, whose vicarage you exercise, to see seated in his court of nations a centurion and ruler of a small kingdom. Are you not pleased to receive a king of the people? A father deserves praise from his children. Should not the blessed Francisco now be glorified by his sons, which to your blessedness has added much joy. The heavenly fervor hidden beneath these ashes, do you see how it breaks in the heat, raising tongues of flame, see how the sweet fire of Christian charity has warmed in the heart of foreign nations the will of the immaculate Lord, converting their spirits, and rendering their testimonies truly credible, not by force of arms, nor with gifts of gold, but with its structure and beauty; these have won against the evil laws of those people; with these moving forward there was progress in this realm; with these opposing the abominable reverence of Yukas, Shotokes, Kamis, Amidas and other idols, the devil was challenged, laid low and destroyed. Those who are present here will hear anew the story of how the said king, inspired by heavenly spirit, listened to the Roman catechism of Fray Luis Sotelo, whom you now see, learned Christ's will, a will of perfect liberty, free from servitude to all vices and evils, which was like a gentle yoke and a light burden; and their cruel customs and inhuman ferocity, with which the favorite princes, when they die, are, by royal authority, scarified, preserved and condemned for all time; and the irreverence practiced in the towns since before history, are no longer employed and have been eradicated; the temples of the devils, torn down; a glorious shrine among others, pure, and to be dedicated to Christ shortly, had been home to 80 images of several diminished deities; and those called bonze in their tongue who

tos, convertidos los que rehusavan, siendo el vengador Idate, y el executor Faxecura, a quien estas mirando muertos, las maldades de costumbres, corrupciones: asperezas, mudadas en buena mies, con fuertes Editos; encomendada publicamente la Fè, segun la santa Madre Yglesia Romana, fuera de la qual no ay salud; y que qualquiera que se quisieran baptizar, pudiesen libremente, y sin indignacion del Rey. A los que se baptizavan, estavan propuestos premios: a los baptizados se les dieron los principales magistrados: que mas quieres de un Cathecumano? Tãto hizo Ezechias, si por Salomon no quedara pleyto sobre su salvacion. Alegrome, Santissimo Padre, que en las alegrías de tu Beatitud, no solo recibas un Rey, sino que agora lo recibas. Apenas se aviã pasado dos meses, quando nos admiravamos de su inclinacion con el Beato Francisco (no fuera de tu costumbre, sino por ser sobre manera) porque concediste a todos los fieles, por el universo mundo, que a 17. de Setiembre se pudiese celebrar con tolene costumbre, el Oficio de las sagradas Llagas del Serafico Padre San Francisco; la razon de este afecto se ignorava, agora se tiene por declarada. Es de diligentes, bolver y igual por y igual: Francisco, inclinado a tus sagradas felicidades, te ha alcanzado miel y abeja, conviene a saber, la Fè de las gentes, y su Rey, sin tormento; tu le diste a el gloria por gloria. Acordamonos que ha treynta y tres años, que de las Regiones del Occidente, Francisco Rey Bungero, Prorasio Rey Arimeo, y Bartolome Principe de Omureay; pues en Christo embiãrõ Oradores a Gregorio XIII. los quales al tercer año que avian salido del Japon, llegaron a la ciudad: la qual con la novedad de la cosa, y la piedad de la causa, parecia que estava en huertos de celestiales deleytes, convenia que al tiempo que en el Romano Pontificado preside un Romano, los deleytes de las mismas Regiones, desde el Oriente se multiplicassen. Y si en un tiempo tuvo Roma a Pablo Doctor de las gentes, ciudadano suyo, aviendo con fuertes hazañas alcanzado este nombre, agora tambien tuviera a Pablo, Capitan de las gentes, noble, por natural origen Romano, y otras hazañas muy illustres. Vieron nuestros ojos quan magnificamente el Señor estiende su calçado fuera de Judea. Alegrate, pues se ha concedido mover los pies con este calçado. Pero dira alguno por ventura: Alegre se, bien es que se alegre. Pero mas se avia de alegrar, si primero baptizado el Rey, encaminara Embaxadores; mas si mas presto se aprefurara a la Fè, no me pertenece a mi ditiur. Lo primero, se que ay peligro en la tardança, se que no qual-

practice self-immolation were converted, those who refused faced Idate the avenger and Hasekura the executioner, who wanted to see with them die the evil customs, corruption and crudity, replaced by a clear land, with strict edicts; publicly commended the Faith, according to the Holy Roman Church, outside of which there is no goodness; and whomsoever wants to become a Christian may freely be baptized without having to seek the king's approval. For those who were baptized, rewards were given; those baptized were given high positions in the government; what more can you ask for from a catechumen? So much did Hezekiah do, in case Solomon did not fight for his salvation. I am pleased, Holy Father, that in the joy of your blessedness, you not only receive a king, but that you receive him now. Barely two months have passed since we admired your favor of the Blessed Francis (not because it was normal, but because it was unusual), because you allowed all the faithful throughout the world to celebrate solemnly on the 17th of September the stigmata of the beatific father St. Francis; the reason for this affliction was previously ignored, it is now openly declared. It is only proper to repay like with like; Francis, inclined to your sacred happiness, has brought you bees and honey. It is right to know about the faith of people and their king, without torture; you have given him glory for glory. Remember it has been thirty-three years since Daimyo Francis of Bungo, Daimyo Protasius of Arima, and Prince Bartolome of Omura sent in Christ representatives from the western regions to Gregory XIII, who only on the third year after they had left Japan reached the city; which for the novelty of the event and the piety of their cause, seemed to them a garden of heavenly delights, exactly at a time when a Roman presided over the pontificate; thus multiplying the delight of those from the same western regions. And if for a time, Rome had a Paul who was pain to the people, your citizens, and who had through remarkable feats achieved this title, now there is also a Paul who is champion of the people, noble, of Roman stock, and also an achiever of illustrious deeds. We have seen with our own eyes how magnificently the Lord has extended his path outside Judea. Be happy, for you have been allowed to step on this path. Some might say: Be happy, it is good to be happy. But there would be greater cause for happiness, if the king was first baptized before sending out ambassadors; particularly if the faith moves forward faster, it will not be for me to gainsay. First, there is danger in delaying, I know that no one is a man at all

quiera es hombre en todas las horas. Tambien se, que el Arca del Señor se ha de edificar en maderas acepilladas, y una no pide mas labrada acepillacion que otra. Para guardar las cosas mas preciosas, no se han de poner mayores cuydados? Por ventura yguualmente se corta la piedra Porfiro, y la Triburtina? Por ventura es ygualemente trabajada la obra en el diamante, como en el topacio? Lo primero que se busca en las cosas elegantes, no es quanto tiempo, sino quan bien esten pulidas. En cosas de tan gran peso, quanto mayor fuere el Cathecismo en la cabeça, tanto mayor forma, y mayor hermosura avra en los miembros. El Principe ha de nadar en suma agua, no le basta ser tenido por sabio, importa que sea insignemente sabio. La Religion Christiana pide al Principe excelente erudicion de la Fé: y esta se alcança con la razon, y el uso. Persistiendo el Rey, aprenderá a enseñar a otros a persistir. Por ventura, no es oficio del solicito, por costumbre de cosas sagradas, preparar todas las cosas: para que, como se dize vulgarmente, no acontezca tardarse en hallar por consultar. No diere el baptizarse Idates, porque le enfada el baptismo, sino con un alto conocimiento, para mas abundante mies del saludable campo. De lo segundo, yo alabaré la llegada temprano, pero no me admira la tardança. El Sol alumbrando todas las cosas, comienza en el Oriente, y acaba en el Occidente. Los Bungeos, Arimeos, Omureos (si la Geografia no me ha engañado) estan en la cabeça de la Region Iaponica, y vivén en el Ocaso del Sol: los Boxios, en el otro extremo en el Oriente. Christo, luz del mundo, aviendo de usar de nuevo orden, quiso que los primeros sucedan a los muy nuevos, y los muy nuevos a los primeros: y por esso desde aquellos se dio prieffa a los Boxios. Alegremonos, que en carrera de treynta y tres años hemos visto un Angel, que subiendo del Oriente del Sol, teniéndolo la señal de Dios vivo por los suyos, ha anunciado a Christo, a Nangasaqui al Abrego Occidental, y aver confirmado el Evangelio con la firma de la sangre. Y agora vemos, que por los mismos suyos te anuncia al Oriente: y alabado el nombre del Señor, se ha de alabar desde el Oriente del Sol, hasta el Ocaso. La cabeça de los Apostoles, en aqñ lienço, debaxo de mixticas enigmas, vido los Gentiles, que se avia de convertir. Erañ (como refiere la sagrada historia) unos que bolavan, otros de quatro pies, y otros que se arrastravan por la tierra: los que buelan, se mueven mas presto, que los que se arrastran. El dragon, aunque con alas, no tan velozmente como el aguila provoca a sus hijos. Vco, que por la misericordia de Dios, y sus juyzios incom-

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times. I also know that the Lord's ark should be made of planed wood, and one does not ask for one to be better planed than another. In keeping the most precious things, do we not take great care? By chance, is the Porfiro not lined with stone the same as the Triburtina? By chance, does diamond not require the same work as topaz? The first thing we look at in elegant things is not how much time was spent on it, but how good the work is. In matters of great weight, it is not how strong catechism is in the head, but the shape and beauty in its members. The prince has to swim in a great amount of water, it is not enough that he be wise, he needs to be enormously wise. The Christian religion asks the prince for excellent erudition in the faith; this will be achieved with reason and practice. With persistence, the king will learn to teach others to persist. When it comes to holy matters, it is not normal practice to prepare everything; what for, in vulgar terms, do we delay in finding out what should be discussed. I do not say Idate should be baptized, for baptism displeases him, but he should have a high degree of knowledge for the fertile field to yield a more abundant harvest. Secondly, I praise its early arrival, but do not admire the delay. The sun which gives light to everything rises in the east and sets in the west. The people of Bungo, Arima and Omura (if I am not mistaken in my geography) are at the forefront of the Japanese region and live where the sun sets; while those of Woshu are at the eastern end. Christ, the light of the world, availing of a new order, wanted the first to follow the latest, and the latest to follow the first; and because of this, those of Woshu are being hurried. We are happy that in the span of thirty-three years we have seen an angel, who, rising with the sun, bearing the living sign of God in your own people, ha announced Christ, from Nagasaki to the setting west, and for having confirmed the gospel by signing in blood. And now we see, that through your own people, the east is announced to you; and the blessed name of the Lord will be praised from sunrise to sunset. The head of the Apostles, in that canvas, wrapped in mystical enigmas, depicted the gentiles who wanted to convert. There were (as the good story goes) some which flew, others on all fours and there were those who dragged themselves on the ground; those that flew moved much faster than those who dragged themselves. The dragon, though winged, is not as fast as an eagle teaching its chicks. I see, through God's grace, and his unfathomable judgment, that

incomprehensibles, de las mas remotas partes del mundo: los que buelan, han venido a Christo, veo que vienen los que se arrastran; y de las enigmas q̄ considero. La verdad toca desde el fin al fin, apenas media linea. Christo juntará uno y otro, y ambos Polos servirán a uno. Vendran así del Mediodia, y del Septentrión, como del Occidente y Oriente, los Reyes y los pueblos, y lameran el polvo de estos pies. La remota es la Siren, anuncia amistad. La longitud de todo el lugar habitable, se señala en ochenta leguas: la latitud angosta, poco mas de cien leguas. La Fè predicada por lo largo, está tambien predicada por lo ancho. Es passo de la Religion: desde el Oriente sobrepaja al passo del Occidente cien leguas; tu coraçon verá la conversion de todo el Imperio, y se alegrará. Y aunque en negocio de salud, ningun cuydado ay, que sea enteramente presto. Con todo esto dirè, q̄ agora viene Idiarte en el medio de sus dias, siendo de 49 años, por oculto consejo de Dios, en esta medida de perfecta edad. Entre los suyos, si se tienen por sabios, no parecerá (sino ofadamente) su conversion ser de animo en las cosas Christianas, no exercitado, no arrojado con esta murmuracion. Los primeros fieles eran despreciados de los infieles: yo espero, q̄ al exemplo del Rey, todo el Reyno, y el mismo Imperio del Japon se ha de cõponer: porq̄ las calladas discordias del interregno, q̄ uvo, insinuan que Idartes es Principe de gran prudencia; y las batallas q̄ felizmente ha alcanzado, que es valiente capitán. Los salarios quotidianos, y continuos de ochenta mil soldados, q̄ es riquissimo; la benevolencia de sus subditos y vezinos, q̄ es muy dichoso; los vinculos de dos casamientos, con hija e hijo del sumo Enperador de los Japones, q̄ es poderosissimo. De dõde nace (y esto pertenece a lo ultimo q̄ te go de dezir) q̄ lo recibas de buena gana, y te muestres Beatissimo al universo mudo. Para q̄ te escribe? Para q̄ pide lo recibas? Por ventura, para q̄ acometièdo alguna necesidad, ayudes con soldados, para que reprimas los insolentes imperus de sus enemigos? para q̄ refrenes los revelados a su mãdo? Oy d' Illustres Cardenales: Idiarte inclina a estos sagrados pies su corona Real, ceptro, enveitidura; (si es posible, remplad conmigo las lagrimas) pide que allí aquel sagrado lavatorio de la regeneracion aproveche, pide en lo espiritual bendiciones, desea que sus entrañas se junten a las entrañas maternas de la santa Yglesia Romana, y a las paternas del Romano Pontifice: inclinado, y arrodillado adora a Christo señor nuestro en Paulo Quinto, y a Paulo Quinto en el mismo Christo. Por esto pidio que viniera a ti un Frayte, y un Principe a el sujeto,

from the remotest parts of the world, those who fly have come to Christ; I see those who drag themselves, and those whom I consider enigmas. The truth reaches from end to end, across the middle line. Christ will join one with the other, and both poles will be as one. Kings and people will come from the north and south, as well as east and west, and lick the dust off these feet. The most remote, Siren, offers friendship. By longitude, all habitable places span eighty leagues; by latitude a little over a hundred leagues. The faith preached across the length, is also preached across the width. It is the path of our religion; from the east it travels to the west a hundred leagues; your heart will see the conversion of the whole of Japan, and will rejoice. And even in matters of health, there is no cause for worry that it will not come soon. In all this, I point out that Idate is in his middle age, being 49 years old, which, by God's grace, is the perfect age for this business. Among your people, for those who are wise, is his conversion not a Christian matter, unexcited, unmoved by these rumbles. The first of the faithful were belittled by the infidels; I hope that by the example of the king, the entire realm, and the Japanese empire itself, will follow suit; because the silent discord of the interregnum which came up suggest that Idate is a prince of great prudence, and the battles he has fought, that he is a brave leader. The daily pay and upkeep of eighty thousand soldiers show that he is wealthy; the benevolence of his subjects and people, that he is fortunate; the ties between two houses, with son and daughter of the Japanese Emperor, that he is powerful. These are these reasons (and this pertains to the last I have to say) why you should receive him warmly, and show the whole world you are blessed. Why do they write? Why do you receive them? Maybe so you, committed to a certain need, will help them with soldiers to punish the insolent offenses of their enemies? To put those who have shown themselves in his command? Listen illustrious cardinals: Idate throws at these sacred feet his royal crown, scepter, investiture; (if it is possible, replace the tears with me) he asks that the sacred well of regeneration give benefit there, asks for spiritual blessings, wants his umbilical cord to be connected to the womb of the Holy Roman Church, and the belly of the Roman Pontiff; bowed on his knees, he adores Christ our Lord in Paul V, and Paul V in the same Christ. This is why I ask that you receive a friar and a prince,

embidò segun su cõraçon; y sino entonces baptizado, que se avia de baptizar en el camino: pues a los diez y siete de Febreto de este año, en Madrid, delante de la Catholica Magestad, fue solenemente baptizado, para que sus Embaxadores, llenos de Espiritu, oherã espiritu, brotaran espiritu, y risirieran cosas espirituales. El ave de las aves, qual aya de ser, Idates para los vedideros, siendo Christiano lo muestra: Idates, siendo Cathecumeno, en cathequizar a los ignorantes; fue regla de San Agustín, *ad suam Deo gratias*. Que primero se avia de buiscar la intencion del que llegava, si llega fingidamente, o de coraçon, con espiritu, o liviandad. Qual es la intencion de Idates? intencion de piedad: porq̃ este Rey, de doze años comẽçò a aficionarse a Christo, y en breve tiempo aprovechò mucho: recibiendo los Christianos, se hizo su guesped, de guesped amigo, de amigo discipulo, de discipulo tutor, de tutor propagador: de propagador, medida y exemplar a los Principes Japones, para yr a Christo. Acontecio, como un Principe muy cercano suyo, que de mala gana suãtia los Christianos admitidos en su tierra, juzgandose dellos agraviado, de tal manera se indignò contra ellos, que prendio mil y ochocientos, ten: endolos en una carcel, sentenciados a muerte: de los quales unos eran traydos para morir a cuchillo, otros en horcas: pero los Sacerdotes a quemat. Un dia se esperaba grã numero de unos y otros, para la muerte. Ya el fuego estava aparejado, ya el pueblo avia concutrido al espectaculo, que amenazava la consumidora llama. Idates sabiendo por el autor del martyrio; solamente por la piedad para con Christo, pidio para si las almas de todos aquellos: alcançolas; quitolas, no a Christo, sino a la muerte: excepto ve ynte y ocho, a los quales la divina sabiduria, como quien justa, fuerte y sabiamente dispone sus cosas, por fuego y cuchillo los recibio para si, en olor de suavidad. Y no por esso el baptismo, aũ no recebido, que el se enfrie, o entibie en nias graves argumentos de piedad: antes quando los Oradores de los Ingleses, y Batabos llegaron al Emperador Japon, pidiendole su amistad, cometiendo a la Beatitud de esta silla, o a lo menos embidiando, azechando, contradiziendo, Idates amonesta al Emperador, que solamete la Romana Yglesia, es legitima Esposa de Christo, que no tiene macula, ni arruga: con cuyo parecer de spedidos, quiso mas que torcieran a tratar compañia con el Catholico Rey de las Españas Filipo, legitimo hijo de esta madre. Las cosas que de aqui se inferen (Padres amplissimos) a vuestro juyzio dexo, que las conjecture. Pienso Roma qual avias tido, y qual seas. Oygamos

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his subject, whom he sent as his heart dictated; and though he was not baptized before, he was baptized along the way, for on the seventeenth of February of this year, in Madrid, before his Catholic Majesty, he was solemnly baptized, so that his ambassadors, filled with spirit, may inhale spirit, exhale spirit and breath in spiritual things. The birds among the winged ones, as Idate would have it, shown by becoming Christians; Idate, being a catechumen, in catechizing the ignorant, follows the rule of St. Augustine, *ad suum Deo gratias*. But first, we had to find the reason why they came, if they came with lies or from the heart, with sincerity or frivolity. What is the intention of Idate? For piety, because this king began to be drawn to Christ at the age of twelve and benefited from so much in so short a time; taking in the Christians, he became their host, their host to friend, friend to disciple, disciple to mentor, mentor to propagator, and from propagator to an example and means for the Japanese princes to reach Christ. It happened that a prince close to him was displeased by the entry of Christians into his land, judging himself aggrieved by them, became angry at them and ordered the arrest of one thousand and eight hundred, whom he held in one jail while awaiting execution. Some of them died by the sword, others on the gallows, but the priests were burned alive. One day, many of them were expected to die. The fire was lit, the crowd was in attendance, the consuming fires threatened. Idate, hearing of this from the one who issued the sentence himself, for the piety he had for Christ, tried to save all these souls; he came in time and took them, not from Christ, but from death, except for twenty-eight, whom the divine wisdom, as judge, firmly and wisely disposing of matters, through fire and steel, received them in gentle fragrance. And it was not baptism, as they had not been baptized, that enraged him, or the most serious of arguments in piety; earlier, when the representatives of the English and the Batavians came before the Japanese Emperor, seeking his friendship, they set themselves against this chair, or at least maligning and saying things against it, while Idate cautioned the Emperor that only the Roman Church is the legitimate bride of Christ, without blemish or wrinkle; but this was apparently dismissed, and he did nothing more than complicate relations with Philip, Catholic King of Spain, legitimate son of this mother. The things that may be inferred from these (generous fathers) I leave in your judgment, or conjecture. I think of what you have been and what you are to Rome. Let us listen a bit to St. Leo:

un poco a san Leon: La q̄ eras maestra de horror, eres dicipula de la verdad: ay algo por ventura que añadirle, que eras dicipula de la verdad. Eitās hecha Maestra, y madre de la verdad; Columna, y firmamento de la Fè. La tierra de Japon, fue tu hermana en el horror, sea agora en la verdad obedientissima sierva, hagase, ea hagase, amada hija. Hasta aqui llega el zelo de la piedad entre los Iapones, hasta aqui veamos que llega para con nosotros, para que juntas al numero de los tuyos a Idates Rey Cathecumeno, confessamoste por muy bueno, muy grande, Summo, Santissimo, Beatissimo, viendo a quien recibes, quando lo recibes, y adonde lo recibas, apenas lo he podido mostrar. En tritez come de que mi lengua no sea bastante a mi coraçon: apenas he podido venerar desde los umbrales tu beatitud, mira por tus hijos Redemptor del mundo, que amplificas tu Yglesia con los merecimientos del Serafico Francisco. Con el parto de la nueva generacion, señala entre los hijos adoptivos a tu siervo Idate, que quisiste fuera Rey de los Voxos. Ya tu Apostolico Paulo, que quisiste fuera Pastor de tu Yglesia: haz que siempre presida felizmente, conservalo, y haz bienaventurado en la tierra, a quien has de hazer bienaventurado en el Cielo. Y como por la mitad de la militar vestidura: alegre, y dichoso dixiste alguna vez, Martin, (aun siendo Cathecumeno) me cubriò con esta vestidura, assi en la Real investidura de estè que recibes por tu Paulo alegre, y dicho famente te oygamos dezir: Idate agora Cathecumeno me vistió de esta gloria.

Y A esta Oracion en nombre del Summo Pontifice, respondiò el Reverendissimo Señor Pedro Strozio, por estas palabras.

You who were the master of error, are the true disciple; is there by chance anything to add, that you were disciples of the truth. You have come to be the master and mother of the truth, column and firmament of the faith. The land of Japan is your sister in error, it is now your obedient servant in the truth, make it so and let it be so, beloved daughter. The zeal of piety among the Japanese reaches even here, even here we see it arrive before us, so you may add Idate, catechumen king, among your own, give him a thorough and great confession, o highest, holy and most blessed, seeing whom you will receive, when you receive him and where you receive him, as I have inadequately explained. Sadly, my tongue is not enough to say everything that is in my heart; I have barely been able to venerate your holiness from the threshold, see you children, Redeemer of the world, so your Church may grow with the merits of the saintly Francis. With the birth of a new generation, take your servant Idate as one of your adopted sons, whom you have chosen to be king of Woshu. And to Apostle Paul, whom you chose as Pastor of your Church, may he always reign with joy, preserve him, and make him blessed on earth whom you will make blessed in heaven. And as the military half of the vestment, happily and joyfully you once said, Martin (still being a catechumen) covered me with this vestment; and wearing this royal vestment which you receive from your Paul joyfully and blissfully, we shall hear you say: Idate, a catechumen, dressed me in this glory.

To this speech, in the name of the Pontifex Maximus, the Most Reverend Pedro Strozio responded with these words.

R E S P V E S T A D E P E D R O
Strozio, Secretario Apostolico, y domes-
tico de nuestro Santissimo
Señor.



Mofotros oradores (pio, y Religioso Sacerdote de Dios Luys, y tan generoso Cavallero Filipo Faxicura) traydo aveys a nuestro santissimo Señor, una muy agradable nueva, que el Rey Voxu, Idates, Maçamune, que tiene tan estendido Imperio entre los Japones, tan grandes, y tan fuertes guarniciones de guerras, y fuerças: tan firmes presidios, no solo por el continuo, y diligente aparato de guerra, sino tambien por el apretado vinculo de afinidad, que con el sumo Emperador de los Japones tiene, este tan encendido con el ardor de divina caridad, aya recebido la Fè, y siendo aun novicio en ella, aya procurado con grã zelo entre los suyos su propagacion, y el verdadero culto de Dios, y que os aya embiado por legados a la santa Sede Apostolica.

En sumo grado està su Santidad gustoso, y dà grandes gracias a Dios, de que en el tiempo de su Pontificado Apostolico, se aya empeçado a oyr en las partes Orientales del Japon, el Evangelio de Christo nuestro Señor gloriosamente, y que aya llegado el Embaxador de este negocio, a los treynta y tres años despues que de las regiones Occidentales de aquella gran isla, los primeros Embaxadores de Christianos, se embarcaron para ver al sumo Pontifice.

Como con la esperança, que avia dado vislumbres de acabar por todo el mundo, el circulo de la predicacion Evangelica deviesse perficionarse, y acabarse con la misteriosa carrera de estos años, con que el Redemptor del mundo peregrinò en la tierra.

Espera pues nuestro santissimo Padre, confiado en la Divina misericordia, que el Rey Idate quan presto ser pudiere, avrà de vestirse la vestidura blanca, que saque de la fuente del baptifino, del modo que para el bien de su alma con la eficacia que puede, se lo persuade.

RESPONSE OF PEDRO

Strozio, Apostolic Secretary, and
servant of His Holiness.

You speakers (pious and religious priest of God Luis and your noble gentleman Felipe Hasekura) have brought before His Holiness something very pleasing and new: Idate Masamune, ruler of Woshu, who has an extensive realm among the Japanese, with large and strong garrisons and forces, such tough strongholds, not only for the constant and unrelenting persecution of war, but also because of the close bonds of affinity he has with the Japanese Emperor; fired up by so much ardor of divine charity, he welcomed the faith, and though he is still a novice in it, has achieved with great zeal the propagation among his people of this and the true religion of God, and has sent you as legates to the Holy See.

His Holiness is highly pleased, and gives thanks to God that in the time of his apostolic pontificate, that the teachings of Christ our Lord has begun gloriously to be heard in the eastern parts of Japan, and that the ambassador of this matter came, thirty-three years after the first Christian ambassadors sailed from the western regions of the great island to see the highest Pontiff.

With the hope we have gleamed of seeing it cover the entire world, the circle wherein the gospel is preached should become perfect and the mysterious task which the Redeemer of the world embarked upon on this earth be completed in these years.

Our Holy Father hopes, trusting in the divine grace, that King Idate will soon be persuaded, for the good of his soul, to dress in white and come before the baptismal font.

Con la qual confiança, benevolmente recibe en compañía de los venerables Cardenales de la santa Romana Iglesia, esta declaración de su Religiosa voluntad, y el rendimiento, y veneración a el, y a la santa Sede Apostolica, de que aveys dado relación.

Y con todo afecto suplica a Dios, que por su inmensa bondad reduzga a colmo lo que por su inefable clemencia empeçò en el Rey Idates, y el entrentanto no se descuydarà de que se satisfaga, en quanto con la ayuda de Dios pudiere hazerse a los justos, y piadosos deseos del mesmo Rey, y de que se mire con puntualidad, por el espiritual consuelo de los pueblos sugetos a el.

Asi me mandò que yo os escriviessse.

Confident in this, the company of the venerable cardinals of the Holy Roman Church generously accepts this declaration of his religious desire, and its performance, and the veneration of it and the Holy See, from whom you have heard.

And with all devotion, we beseech God that through his immense bounty be concluded what in his sublime clemency he started in King Idate, and the fulfillment of this king's pious and just desires, with the help of God, will not be ignored, and the spiritual comfort of his subject people will be immediately seen to.

As I was commanded to write.

ACTA
A V D I E N T I A E
P U B L I C Æ A S. D. N. P A V -
L O V. P O N T. M A X. O P T. R E G I S
Voxu Iaponi Legatis.

*Romæ die 3. Novembris in Palatio Apostolico, apud
S. Petrum exhibitæ, M. DC. XV.*

Imprimatur, si videbitur Reverendis. P. Mag.
Sacri Palacij Apostolici.

Cæsar Fidelis Vicesgerens.

Imprimatur.

Fr. Gregorius Donatus Romanus Reveren. P. F.
Hyacinthi Petronij Rom. Sacri Palatij Apo-
stolici Magistri Socius. Ordi. Præd.



Mexici, apud Ioannem de Alcaçar, *permissum Superiorum.*
Anno Domini 1626.

ACTA
AUDIENTIAE
PUBLICÆ A.S.D.N. PAV
LO V. PONTIFEX MAX. OPTIMUS REGIS
Woshu Iaponi Legatis

*Romæ die 3. Novembris in Palatio Apostolico,
apud S. Petrum exhibite, M.DC.XV.*

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Magistri Socius. Ordi. Præd.

Mexici, apud Ioannem de Alcaçar, permissum Superiorum.
Anno Domini 1626.

ILLVSTRIS. ET EXCEL-
LENTIS. D. D. ANTONIO
Burgessio Sulmone Principi, & c. patrono colendis-
simo.

Fr. Angelus Rivolta ab Vrceis novis. Ord. Min.
Obsev. Prov. Brixiae S.

Habitam Orationem à quatuor diebus coram Sanctissimo
Domino, & Purpureorum Patrum Conventu pro Voxy Re-
gis Japonici nuncijs, Excellentissime Princeps, ab autore
precibus assequi non potui; conscius furtum in eum excogi-
tatum, ne de pravata prodiret, clam co infcio, ipsiusmet ma-
nu conscriptam, & si veluti figuram umbratam solummodi, nondumq;
pro tēporis ei in dicti angustij, coloribus corporatam, sustuli, & postu-
lationibus innumerabilium, etiam præcipui Ordinis, qui eum tecum au-
dierant, indulgens, curavi acta totius illius concionis, prout præsens vidi,
& audiui, obtinere, flagitantiq; Impressori tradidi. Auctor recognita, in
me indignatione exarsit: Dixi tuo nomini Sacram; sicut, ac reverenti
assensu producendam concessit. Ne me Hermodorum illum Platonis au-
ditorem, qui tanti Viri commentarios in mercimanium asportabat, imita-
tum existimes. Gratis tradidi quæcumque tradidi, gratis à te suscipi de-
posce: tibi tua reddenda quidquid in illis actis; fuit honoris, Burgessij splen-
doris opus ut: Discipulus à Magistro in hoc non de genereans Burgessij
felicitatibus congratulor. Ex Aedibus A, acclitanis 7. Novembris
1625.

ILLUSTRIS ET EXCEL-
LENTIS. D. D. ANTONIO
*Burgessio Sulmone Principi, & patron colendis-
simo.*

Fr. Angelus Rivolta ab Urceis novis. Ord. Min.
Observ. Prov. Brixiae S.

Habitam Orationem, a quatuor diebus coram Sanctissimo Domino & Pupureorum Patrum Conventu pro Voxij Regis Iaponici nuncijs, Excellentissime Princeps, ab autore precibus assequi non potui; conseius sartum in eum excogitatum, ne de pravata prodiret, clam so inscio, ipsiusmet manu conseripram & si velum figuram umbratam solummodo, nondumq; pro temporis eim dicti angustijs, coloribus corporatam, sustuli & postulationibus innummerabilium, etiam ctism præcipui Ordinis, qui eum recum andierant, indulgens, cura vi actatorius illius concionis, prout præsens vidi, & aodivi, obtinere, slagitantiq; Impressori tradidi. Auctor recognita, io me indignatione exarsit: Dixi tuo nomini Sacram; silvir, ac reverenti assensu producendam concessir. Ne me Hermodorum illum Platonis auditorem, qui tanti Viri commentarios in mercimonium asportabat, imitatum existimes. Gratis tradidi quecumque tradidi gratis a te suscipi deposco: tibi tua reddenda quidquid in illis actis; suit honoris, Burgessij splendorisopus ut: Dicipulus a Magistro in hoc non degenerans. Burgessijs felicitatibus congratulor. Ex Acidibus Aræcelitanis 7. Novembris 1625.

Sedente Paulo V. Pont. Max. in Aula contigua
 Aulæ Clementinæ, Cardinalibus pro Confis-
 satorio, & alijs publicis actibus destinata die 3. No-
 vembrii M. DC. XV. Vespertinis horis, & in S.
 R. E. Cardinalium concessu, & magna Principis
 Sulmonæ, & antistitum, & Prælatorum, Nobiliumq;
 virorum frequētia, summo, & celeberrimo
 comitatu introducti Legati duo Regis Vo-
 xu Iaponi, frater Ludovicus Sotelus, &c. & don
 Phelippus Franciscus, &c. Post solemnem sumi
 Pontificis adorationem, & Beatorū pedum oscu-
 la, ab eodem eximia cum significatione benevo-
 lentia, & charitatis accepti, in locum à designa-
 tore præstitum, magna cum modestia secesse-
 runt. Post hæc allatæ ab ijs Regis litteræ, publicè
 recitantur ex Iaponico in Latinum sermonem
 conversæ, in hæc verba.

*Litterarum exempla Regis Voxu Iapone ad Paulū
 Quintum Pont. Max.*

Sedente Paulo V. Pontifex Maximus in Aula contigua Aulæ Clementinæ, Cardinalibus pro Consistorio, & alijs publicis actibus destinata die 3. Novembris M.DC.XV: Vespertinis horis, & in S.R.E. Cardinalium concessu, & magna Principis Sulmonæ, & antistirum, & Prælatorum, Nobiliumq, virorum frequentia, summon, & celeberrimo comitatu introducti Legati duo Regis Woshu Japoni, frater Ludovicus Sotelus, etc. & don Phelippus Franciscus, etc. Post solemnem sumi Pontificis adorationem, & Beatorum pedum oscula, ab eodem eximia cum significatione benvolentia, & charitatis accepti, in locum a designatore præstitum magna cum modestia secesserunt. Post hæc allatæ ab ijs Regis litteræ publice recitantur ex Iaponico in Latinum sermonem conversæ, in hæc verba.

*Litterarum exepmla Regis Woshu Iapone ad
Paulus Quintum Pontifex Maximus*

MAGNI, ET VNIVERSALIS, SAN-
ctissimiq; totius orbis Patris Domini Papæ
Pauli Quinti pedes cum profunda sumissio-
ne, & reverentia osculando Idate Mazemunc
in Imperio Iaponico Rex Voxij supliciter di-
cimus.



*Vm venisset Pater frater Ludovicus Sotelo Ordinis sancti
Francisci religiosus ad meum Regnum, & in ea Christia-
nam legem prædicasset, me invenit, ab eoq; eam audire, &
mysteria multa, quæ de ritu sunt, & ceremonia Christiano-
rum, aperuit, quæ sane in corde recondens, & perscrutans cognoscens ve-
ra esse, & salubria, suscipere profitenda, nisi me aliqua negotia detur-
barent, & inexcusabiles causas detinerent, si tamen pro nunc ego non va-
leam, cupio saltim meas gentes, & subditos populos Christianos fieri; hoc,
ut feliciter eveniat, ad me mitas quæso (Beatissime Pater.) Religiosos
Ordinis sancti Francisci, qui de observantia nuncupantur; his enim præ-
cipuè diligo, & observo; tua vero auctoritate ipsis amplè concedere non
horreat omnes licentias, favores, & quæcumq; alia ad id necessaria. Ego
autem iam terram hanc ingressus adjuvare non desistam: sed in Monaste-
rijs edificandis, & in alijs rebus, quibus potero beneficijs inserviam; simi-
literq; ex postulo, ut in mea Regno disponas, gubernes, instituas, omnia
ea quæ ad propagandam sanctam Dei legem utilia tibi fore placuerint,
precipue, ut in ea instituas, & crees quendam magnum Prælatum instan-
ter supplico, cum observantia, & sollicitudine omnes, qui in eo habuant,
quam pridie Christianos fieri non dubito; de ipsius autem expensis, &
redditis ne quæso anxius sis, quia ut copiose fiat, nostræ sollicitudinis, &
curæ proprium esse volumus.*

*Cuius rei causa ad te mitto præfatum fratrem Ludovicum Sotelo le-
gatum meum à quo possis de corde meo, quæ tibi visa fuerint sciscitari;
optime namque erunt, quæ circa prædicta in eo sunt, & hæc, ut effectum
habeant ipsi rogantè misisti benevolæ aures concedat, & honorem præ-
beat tibi Beatitudo, cui etiam comitabitur quidam nobilis eques domus
meæ*

MAGNI, ET UNIVERSALIS SANTISSIMI;
totius orbis Patris Domini Papæ Pauli Quinti pedes
cum profunda summissione, & reverentia osculando
Idate Mazemune in Imperio Iaponico Rex Voxij
suppliciter dicimus.

Cum venisset Pater frater Ludovicus Sotelo Ordinis sancti Francisci religiosus ad meum Regnum, & in eu Christianam legem prædicasset, me in visit, ab coq; eam audivi, & mysteria multa, quæ de ritu sunc, & ceremonia Christianorum, aperdit quæ sane in corde recondens, & persecutans cognoscens vera esse, & salubria, susciperem prositenda, nisi me aliqua negotia deturbarent, & inexcusabile, causa detinerent, si tamen pro nunc ego non valea cupio saltim meas gentes, & subditos populous Christianos sieri hoc, ut fæluciter eveniat, ad me mitas queso (Beatissime Pater) Religiosos Ordinis sancti Francisci, qui de observantia nuncupantur, hos enim præcipue diligo, & observo; tua vero altitudo ipsis ample concedere non horreat omnes licentias, favores, & quæcunq; alia ad id necessaria. Ego antem ia tertam hanc ingresios adiuvarè non desistam; sed in Monasterijs ædificandis, & in alijs rebus, qui buspotero beneficijs inserviam; similiterq; expostulo, ut in meo Regno disponas, gubernes, instituas, omnia ea qua ad propagandam sanctam Dei legem utilia tibi fore placuerint, precipue, et in comstunas, & crees quendam magnum Prælatum instanter supplico, cum observantia, & solitudine omnes, qui in eo habitant, quam pridie Christianos sieri non dubito; de ipsins autem expensis, & reddiribus ne quæso anxiusis, quia ut copiose fiat, nostre solitudinis, & cure propium esse volumus.

Cuius rei causa ad te mirto præfatum fratrem Ludovicum Sotelo legatum meum a qua poseis de corde meo, quæ tibi visa fuerint sciscitari; optime namque novit, quæ circa prædicta mea sunt, & hæc, ut effectuns habeant ipsi roganter misto benevolas aures concedat, & honorem præbeat tua Beatitudo, cui etiam comuabitur quidam nobilis eques domus

mea

mica, qui Faxicura Rotuyemon nominatur, qui similiter legatus meus existit, ut ambobus mei vices agentes obsequis, & obedientie causa ad sanctissimam usque Romanam Curiam pervenientes tuos beatissimos pedes pro me osculentur, & si forte predictus Pater frater Ludovicus Sotelo in via fuerit vita functus quilibet alius ab ipso designatus, ut legatus ad te admittatur tanquam si ipse viveret.

Cognovi præterea, quod meum à Nova Hispaniæ Regnis, quæ potestati, ac ditioni potentissimi Regis Hispaniæ Philippi subsunt, non, multum distat: qua propter cum desiderio communicandi cum ipso, & cum illis Christianorum Regnis, eius amicitiam exopto, quod equidem sic, fore cōsido si tuā auctritas interveniat, precibus humiliter peto, ut hoc Altitudo tua incipiat, & ad finem usque perducatur, maxime quia necessaria via religiosi à te in hoc Regnum missi est. Præ omnibus pro me orabis omnipotentem Deum ut ad eius amicitiam valeam pervenire. Si vero in hoc Regno aliqua videris tuò obsequio, & voluntati gratiosa inbeat. Altitudo tua, quoniam, ut voluntati tuæ respondeamus, totius viribus adimplebimus. Hunc, autem licet exigua sint dona, quia tamen ex longinqua regione adveniunt, cum reverentia, & timore pauca, ex Japoniæ tibi offero. In omnibus alijs non venimus ad prædictum Patrem Sotelo, & Equitem Rotuyemon, & ea quæ ex parte nostra tractaverint, & rata fecerint, ipsa & rata esse volumus. Ex, Civitate, & Curia nostra Fendai anno decimo octavo ætatis Quecho quarto, die Lunæ nova, id est Anno salutis Millesimo sexcentesimo tertio decimo, Prædie Nonas Octobris.

Cognomen dignitatis. Nomen, & Cognomen Regis.
Matcundayra Mutcunocami. Idate Maz amune.

Dies inscriptionis, ut supra.

Ricitatis literis, & silentio in dicto, ipsorum Legatorum, & Regis nomine sequens Oratio est habita à R. P. Gregorio Petrocha Mantuano Ordine Minor Obsery.

ORA-

mea, qui Faxecura Rotuyemon nominator, qui similiter legatus meus exissit; ut ambo mei vices agentes ebsequij, & obedientiæ causa ad sanctissimam usque Romanam Curiam pervenientes tous beatissimos pedes pro me osculentur, & si forte prædictus Pater frater Ludovicus Sotelo in via fuerit vita functus quilibet alius ab ipso designates, ut legatus ad te admiratur tanquam si ipse viveret.

Cognovi præterea, quod meum a Novæ Hispaniæ Regnis, quæ potesta ti, ac ditioni potentissimi Regis Hispaniæ Philippi subsunt, non multum distat: qua propter cum desiderio communicandi cum ipso, & cum illis Christianorum Regnis, etus amicitiam exopto, quod equidem sic, fore co sido si tua auctoritas interveniat, precibus humiliter peto, ut hoc Altitudo tua incipiat, & ad finem usque perducatur, maxime quia necessaria via religiosi a te in hoc Regnum missis est. Præ omnibus pro me orabis omnipotente Deum ut ad eius amicitiam valeam pervenire. Si vero in hoc Regno aliqua videris tuo obsequio, & voluntati gratiosa iubeat Altitudo tua, quoniam, ut voluntati tue respondeamus, totius ad implebimus. Hunc, autem licet exigua sin dona, quia tamen exlongin qua regione advemunt, cum reverential, & timore panca, ex Iaponeribi offero. In omnibus alijs non remittimus ad præ nictum Patrem Sotelo, & equi tem Rotuyemon, ea que ex parte nostra tracta verint, rata fecerint, ipsa, & rata esse volumus. Ex Civitate, & Curia nostra Fendai anno decun. octavo ætatis Quecho quarto, die Lunæ nova, idest. Anno salutis Millesimo sexcentissimo tertio decimo. Pridie Nonas Octobris.

Cognomen Dignitatis. Nomen, & Cognomen Regis.
Matcundarya Mutcunocami. Idate Mazamune.

Dies inscriptionis, ut supra.

Ricitatis litteris, & silentio in dicto, ipsorum Legatorum, & Regis nomine sequens Oratio est habita a R.P. Gregorio Petrocha Mantuano, Ordine Minor Observ.

ORATIO.

Fratris Gregorij Petrocha Mantuani. Ord. Min.
de Observ.

QUÆVIS pietatis, eò tandem his diebus pervenit (Summe Pont.)
ut per tuos filios, ac famulos Christi nomen, & annuncietur in
gentibus, & regna fecundificent. Dominus & Salvator noster suū
obsequentem, diligentem, & consistentem Petrum, insigni notio-
ne indigitans, Beatum, illam voce tenus nominavit, Beatus es Simon Ba-
viona, cui concordant Ecclesie, & pro suo Pastore intercedens, dicit: Dñs
conserve eum, & vivificet eum, & oratum faciat eum in terra. Qui sa-
siliam Apostolatus agrè ferunt, indignantei sedenti in ista Cathedra, sã-
ctissimi nomen tribuere, te, num Beatissimum insectari audebit? Pro San-
ctitatis appellatione, nosse pro nunc, sufficiat, cuius in terris vices geras,
pro beatitudinis autem titulo miminisse sat erit, hic quem excipias, quã-
do excipias, quorsum excipias. Idatem Mazamuncem, Voixij Regem, intra
Iaponem; in duobus Legatis, Philippo, scilicet Francisco Faxicura, apud
Gentilitios clarissimi nominis, Regio sanguini coniūctio, Christi milite, &
Ludovico Socelo, Minorita, ex observantibus, Christi Sacerdote excipis,
& excipis tui felicissimi Pontificatus anno Undecimo, & ad sœdus reve-
rentia, benevolentia, obediencia, ac fidelitatis, excipis: Gentilem quidem
Christo, eiusque sponsa Romana Ecclesia acquiris, sed Regem, & psteu-
tissimum, & voto Christianum. Petro, cuius es successor, quam latum, ex
Gentilibus Cornelium excipere? Paulo, cuius nomine honestaris, quam la-
tum, nosse quod Macedones verbum veritatis excepissent, & in eo, perse-
cutione quamvis reclamante persitissent? Dei Genitrici, cuius devotione
ferves, quam latum Tharsis, Arabiam, Sabeq; Reges, filij sui pedibus ob-
volatos inspicere? Domino ipsi, cuius Vicariam exerces, quam latum ex
nationibus Regulum, & Centurionem militem in suam sortè adscribere?
non tibi latum Regem gentium exipere? Pater in filijs laudabilis, non lau-
dandus Beatus Franciscus in suis bodie filijs, quibus tua Beatitudini, tan-
tum letitia adicitur? Seraphicus fervor sub hisce cineribus delitescens,
en bodie quomodo erumpit in caumata; igneos radios exsufflans, exterarū
nationum viscera, en quomodo calefecit? Dulci Christiana, charitatis in-
cendio, en quomodo flagrare, flagrareque facit? Lex Domini immaculata,
& reverens animas, testimonia sua nimis credibilia reddidit; non ferreis
vicibus,

ORATIO .

Fratris Gregorij Petrocha Mantuani, Ord. Min.
de Observ.

Zelus pictatis, co tandem bis diebus pervenit (Summe Pont.) ut per cuos filios, ac famulos Christi nomen, & annuncietur in gentibus, & regna fructificent. Dominus & Salvator noster su obsequentem, diligentens, & consistentem Petrum, insigui notione indigitans, Beatum, illum voce tenus nominavit, Beatus es Simon Bariona, cui concordant Ecclesia, & pro suo Pastore intercedens, dicit: Dua conservet cum, & viviciset eum, & beatum faciat eum in terra. Qui fastigium Apostolatus agreserunt, indignantet sedenti in ista Cathedra, Santissimi nomen tribuere, te, num Beatissimum insiriari audebunt? Pro Sanctitatis appellatione, nosse, pro nunc, sufficiat, cuins in terris vices gentes; pro beatitudinis antem titulo miminisse sat erit, bic quem excipias, quando excipias, quorsum excipias. Idatem Mazamunem, Voxij Regem, intra Iaponem; in duobus Legatis, Philippo, scilicet Francisco Faxecura, apud Gentilitios clarissimi nomins, Regio sanguini coniuncio, Christe milite, & Ludovico Sotelo, Minorita, ex observantibus, Christi Sacerdote excimis, & excipis tui soliccissimi Pontificatus auno Undecimo, & ad fædus reverentiæ, benevolentia, obedientia, ac fidelitatis, excipis : Gentilem quidem Christo, cuiusque sponsæ Romanæ Ecclesiæ acquiris, fed Regem, & potentissimum, & voto Christianum. Petro, entus es suecessor, quam lætum, ex Gentilibus Cornelium excipere? Paulo, cuius nomine honestaris, quam Lætum, nosse quod Macedones perbum veritatis excepissent, & in eo, persecutione quanvis reclamante perssitissent? Dei Genitrici, cuius devotione serves, quam lætum Tharsis, Arabam, Sabeq; Reges, filij sui pedibus obvolutos inspicere? Domino ipsi, cuius Vicariam exerces, quam lætum ex nationibus Regulum, & Centurionem militem in suam sortem adseribere? Non tibi Latam Regem gentium exipere? Pater in silys laudabilis, non landandus Beatus Fraciseus in sais bodie silijs, quibus tux Beatitudini, tautum latirie adjaitur? Seraphiens servor sub bisee cincribus deliteseens, en bodic quomodo erumpit in caumatacigueros radios exsusslaus, exteraru nationum viscera, en quomodo calesecit? Dulci Christianæ, charitatis incaudio, en quomodo flagrare, flagrareque sacit? Lex Domini immaculata, convertens animas, restimonia sua nimis credibilia redlidit; nonferreis viribus,

viribus, non aureis illicitis, sed specie sua, & pulchritudine sua: His gentium
 illarum nepharijs legibus invaluit; his incedens prospere; processit, his reg-
 nat, his abominanda lucæ, Fotoches, Camis, & Amida, cunctorumque, ido-
 lorum culture sese opponens, Dæmonem læciviv, profligavit, stravit.
 Horum qui adstant relatu nunciatur: à predicto Rege; caelesti veroq; numi-
 ne aspirante, auditum per fratrem Ludovicum Sotelum, quem intueris-
 Romanum Catechismum; Christi legem, legem perfectæ libertatis agnitã,
 ab omni vitiorum, sortiumque servitute immunem, jugum suar, onus,
 leve celebratam: Viras illas iudumana ferilitatis incisuras quibus in gra-
 tiam disuulcorum Principum cariores sese extenerare tenebantur, Regia
 auctoritate veritas, atque damnatas; impietatem apud populos ab im-
 memorabili prateritarum historiæ recordatione inolitam, abolitam; Tē-
 pla demonum eversa; Matavaximam, hoc est phœnum iusignia præmunitis,
 expurgatum, & Christo dedicandum reservatum; brevi spatio occingentia
 innantium numinum simulacra, comminuta, Sacrificolas eorum iugum
 Bouzios nuuencptos, in Christi mancipia conversos, relaxantes, idate ul-
 tore, & Faxecura, quem intueris executore trucidatos: Morum pravitas,
 corruptelas, asperitates, in bonam frugem mutatas; Solidis edictis fi-
 dem iurata S. R. Ecclesiam, extra quam non est salus, publicitus commen-
 datam: & ut quicumque baptizari vellent, impunè, & absque Regis in-
 dignatione possent, baptizandis præmia sunt proposita: baptizatis præci-
 pui Magistratus collati sunt. Quid amplius à Catechumenor' tot præstitit
 Ezechias. Si sic per Salomonè, de ipsius salute nulla nunc lis superesset.
 Exulto Sanctissime Pater, in tuæ Beatitudinis incumbitibus, non modo,
 quod Regem excipias sed quod nunc excipias. Duobus mensibus nondum
 elapsis, de tua in Beatum Franciscum (non præter morem tuum, sed supra
 modum) propensione mirabimur: conversisti enim cunctis fidelibus per
 universam Orbem, ut decima septima die mensis Septembris sacrorum
 Stigmatum Seraphici Patris officium ritu solemni celebrari posset: Huius
 affectus ratio iguorabatur, nunc explorata habetur. Par pari referre sa-
 tagemus est: quia Franciscus, sacris tuis sollicitatibus inclinatus, tibi mel,
 & apem comparavit; fidem, scilicet gentium & eam Regē suæ aculeo,
 tu ei gloriam pro gloria retulisti. Tringenta tribus ob hinc annis ex eiusd'
 plagis ab Occidente, meminimus Franciscam Regem Baligerum, Protasitū
 Regem Arimaam, & Bartholomenm Umureia Principem, Christo oppo-
 sitos; ad Gregorium XII. Oratores misisse, qua tertio anno postquam è Iz-
 poni distesserant, ad Verbe applicuerunt: Verbe rei novitate, & causa pie-
 tate, in caelestium deliciarum hortis esse videbatur. Decibat, ut quo tem-
 pore Romano Pontificio, Romanus præsidet ab Oriente earundem plagarū
 delicia ingeminaarentur. Et si aliquando roma civem suum, se forteer
 gestis,

viribus, non aurcis illicys, sed specie sua, & pulchritudine sua: His geutiū illarum nepbarijs legibus invaluit; his incedes prospere; processit, his reg nat, his abomianadæ lucaë, Fotoebes, Camis & Amida, cunflorumque. Idolorum culture sese opponens, Dæmonem laccessivit, profligavit, siravit Horum qui adfiant relatu nunciatur: a prædicto Rege; cælesti ucroq; numit ne aspirante, auditum per fratrem Ludovicum Sotelum, quem intueris Romanum Catechisinum; Christi legem, legem persette e libertatis agnita, abomni vitiorum, sordiumque servitute immunem, jugum suave, onus, leve celebratam: Oiras illas inhumanæ ferilatis incifuras quibus in gratiam disnutorum Principuum cariores sese extenerare teneb tutur. Regia autoritate veritas, atque damnatas; impietatem apud populos ah immemorabili præteritarum historiarum recordatione inolitam, abolikam; Tepla dæmonum evesaz Matavaximam, hoc est phanum insigue præmultis, expurgatum, & Christo dedicandum reservatum; Brevi spatio octigenta innanium numinum simulacra, comminuta, Sacrificolas eorum lingua Bonzios nuncupatos, in Christi mancipia conversos, reluctantes, Idate ultore, & Faxecura, quem intueris executore trucidatos: Morum pravitates, corruptelas, asperitates, in bonam frugem mutatas; Solidis edictis fidemiuxta S.R. Ecclesiam, extra quam non est salos, publicitus commeudatam: & ut quicumque baptizari vellent, impune & absque Regis indignatione possent, baptizandis proemia sunt proposita: baptizatis præcipui Magistrastus collate sunt. Quid amplius a Catechumeno? tot præstitit Ezechias. Si sic per Salomone, de ipsius salute nulla nune lis superesset – Exulto Sanctissime Pater, in tuæ Beatitudinis iucunditatibus, non modo, quod Regem excipias sed quod nanc excipias. Duobus mensibus nondum elapsis, de tua in Beatum Franciscum (non præter morem tuum, sed supra modum) propensione mirabamur: concessisti enim cunctis fidelibus per universum Orbem, ut decima septima die mensis Septembris, sacrorum Stigmatum Seraphici Patris officii ritu solemnī celebrari posset: Huius affectus ratio ignorabatur, nunc explorata hahetur. Par pari referre satagecis est: quia Franciscus, sacris tuis falicitatibus inclinatus, tibi mel, & apem comparavit; fidem scilicet gentium & earum Rege sine aculeo, tu ei gloriam pro gloria retulisti. Triginta tribus ab hinc annis ex cisde plagis ab Occidente, meminimus Franciscum Regem Baligerum, Protasiu Regem Arimæum, & Bartholomeum Omurciæ Principem, Obristo oppositos; ad Oregorium XIII. Gratores misisse, quæ tertio anno post quame Iaponia discesserant, ad Vrbe applicuerant: Vrbs rei novitate, & causæ pietate, in cælestium deliciarum hortis esse videbatur, Decebat, ut quo tempore Romano Pontificio, Romanus præsidet ab Oriente earundem plagaru deliciæ ingeminarentur. Et si aliquando Roma civem suum, re forticer gesta

gesti, Romanitatem affectum, Paulo Doctorem gentium habuit, aliquan-
 do etiam nobilem, & nativa Romanitate, & rebus optime gestis, Paulum
 Doctorem gentium haberet: Viderunt oculi nostri, quã magnificẽ Dominus
 ad aliam idemnam extendit calcamentum suũ. Latere, quia tibi datũ
 est, in hoc calcamento pedem suaviter admove. Sed dicit forte aliquis,
 Latendum atque Latendum; sed magis si prius baptizatus Rex, nuncios
 direxisset Latendum, sed magis si citius ad Christianam Religionẽ prope-
 rasset: De primo non est meum desinere. In mora periculum esse scio; Scio
 non quemlibet esse omnium florarum hominem; Scio tamen etiam, Arcam
 Domini ex lignis levigatis edificandam; unum præ alio promptiorẽ levi-
 gationẽ non postulat? In exlandis pretiosis, studia maiora non ne sunt ad-
 hibenda? æque ac porfreticus, ac tyburtinus lapis inciditur? æque etia
 laboratum opus in adamante, ne in topatio? Elegantiã non quandiu, sed quã
 bene sint expolita primo disquiritur. In re tantũ ponderis, quo maior Ca-
 techismus in capite, eo maior species, maiorque venit in mēbris. Prin-
 cipi in summa utendum est aqua, ei non sufficit peritum haberi, oportet
 insigniter peritum esse; Eximiam fidei eruditionem in Principe, Christiana
 Religio postulat. Hæc autem, & ratione, & usu comparatur, persilen-
 do, disset Rex alios persistere docere: Nonne solliciti est pro ritu sacrorum
 omnia parare, ne ad Aram, ut vulgo dicitur, in consultando cunctari con-
 tingat? non differat baptizari Idatis, baptismum peresus, sed uto quodẽ
 intuitu, in uberem segetem agri salutaris. De secundo, tempestivũ lau-
 darem accessum, sed serotinum non miror. Sol omnia lustrans ab Oriente
 incipit, in Occidente desinit. Bungeri, Arimai, Omurci, in capite Iapo-
 nica regionis (nisi me geographia fessellit) ab Occasu solis degunt; Vox
 in alio extremo, ab Oriente. Christus lux mundi novo usurus ordine, pri-
 mos novissimos, & novissimos primos; esse voluit, ac proinde ab illis, ad
 Voxios festinavit. Latemur quod iniginta trium annorum curriculo, vidi-
 mus Angelum ascendentem ab ortu solis habentem signum Dei vivi, per
 suos annuciasset: Christum Nangasache, ad Occidentalem regionẽ, & Evã-
 gelium, sanguinis rubrica confirmasse, & nunc, per eosdẽ suos, annuciari
 videmus ad Orientalem, atque laudari; à solis ortu usque ad Occasum, lau-
 dabile nomen Dñi. In linteo illo in quo Apostolorũ Cephas, convertendo
 Gentiles, mysticis sub ænigmatibus inspexit, sacra referente historia erãt
 volatilia, quadrupedia, & serpentiã terræ; volatilia, citius, quã serpentiã
 moventur; draco, licet alatus, non ita velociter sicut Aquila provocat pu-
 los suos. Video per misericordiam Dei, & incomprehensibiliã iudiciã eius
 ex remotissimis orbis partibus ad Christũ convenisse volatilia; video con-
 venire serpentiã, & ex ænigmatibus, quæ considero à fine, usque ad finem
 veritas attingit; viã ligacã mediat; Christus utrumque iunget, & atterq;
 polus

gesta, Romanitatem assecutum, Paulo Doctorem gentium habuit, aliquando etiam nobilem, & nativa Romanitate, & rebus optime gestis, Paulum Doctorem gentium haberet: Viderunt oculi nostri, qua magnifice Dominus ad aliam idumæam extendat calceamentum suum. Lætare, quia tibi datum est, in hoc calceamento pedem suaviter admovere. Sed dicet forte aliquis, lætandum utique lætandum; sed magis si prius haptizatus Rex, nuncios diregisset lætandum, sed magis si citius ad Christianam Religionem properasset: De primo non est meum definire. In mora periculum esse scio; Scio non quemlibet esse omnium horarum hominem; Scio tamen etiam, Arcam Domini ex lignis levigatis ædificandam; unum præ alio promptiore levigatione non postulat? In cælandis pretiosis, studia maiora non ne sunt adhibenda? æquene porfreticus, ac tyburtius lapis inciditur? æquene elaboratum opus in adamant, ut in topatio? Elegantia non quandiu, sed qua bene sint expolita primo disquiritur. In re tanti ponderis, quo maior Catechismus in capite, eo maior species, maiorque venustas in mebris. Principi in summa natandum est aqua, ei non sufficit peritum haberi, oportet insigniter peritum esse; Eximiam fidei eruditioem in Principe, Christiana Religio postulat. Hæc autem, & ratione, & usu comparator, persistendo, discet Rex alios persistere docere: Nonne solliciti est pro ritu sacrorum omnia parare, ne ad Aram, ut vulgo dicitur, in consultando cunctari contingat? non differt baptizari Idatis, baptismum pertesus, sed alto quoda intuit, in uberiorem segetem agri salutaris. De secundo, tempestivum laudarem accessum, sed serotinum non miror. Solomnia lustrans ab Oriente incipit, iu Occidente definit. Bungerei, Arimæi, Omurcij, in capite Iaponicæ regionis (nisi me geographia fefellit) ab Occasu Solis degunt; Voxh in alio extremo, ab Oriente. Christus lux mundi novo usus ordine, primos novissimos, & novissimos primos; esse voluit, ac proinde ab illis, ad Voxios festinavit. Lætamar quod triginta trium annorum curriculo, vidimus Angelum ascendentem ab ortu solis habentem signum Dei vivi, per suos annuciasse Christum Nangasache, ad Occidentalem regionem, & Evangelium, sanguinis rubrica confirmasse, & nunc, per eosde suos, annunciari videmus ad Orientalem, atque laudari; a solis ortu usque ad Occasum, laudabile nomen Dni. In linteo illo in quo Apostolorum Cephas, convertendo Gentiles, mysticis sub ænigmatibus inspexit, sacra referente historia erat volatilia, quadrupedia, & serpentina terræ; volatilia, citius, qua serpentina moventur; draco, licet alatus, non ita velociter sicut Aquila Provocat pro suos. Video per misericordiam Dei & incomprehensibilia indicia eius ex remotissimis orbis partibus ad Christum convenisse volatilia; video convenire serpentina, & ex ænigmatibus, quæ considero a fine, usque ad finem veritas attingit; vix lignea mediat; Christus utrumque iungit, & uterque; polus,

polus, seruiet uni: Venient, venient ad te sic à Meridie, & Aquilone, sicut
 à Occidente, & Oriente, Reges & populi, & pulverem pedum tuorum lin-
 gent. Syrem amicum nunciat. Totius habitabilis loci, longitudo, & lingen-
 tarum linearum describitur, latitudo, angusta, supra centum leucas per-
 parum, fides prædicata per longum, est etiam prædicata per latum. Procef-
 sus Religionis ab Oriente, superat processum eius ab Occidente per centum
 leucas. Totius Imperij conversionem videbit, & letabitur cor tuum. Quã-
 vis autem in negotio salutis præpropere nulla sit cura, dicant tamen ve-
 nire nunc Idatem, in medietate dierum suorum, idest annorum 49. Dei
 infernabile consilio in hac enim m. usura perfectæ ætatis, apud suos, (si si-
 bi sapientes videntur) non videbitur (nisi temere) eius conversio animi es-
 se in re Christiana non exerciti; non abiecti; qua censura primi fideles ab
 infidelibus despiciuntur. Regis ad exemplum Regnum universum; ipsum
 Japonicum Imperium componendum, spero: Multæ prudentiæ Principem
 esse id. tem. interregni suppressa discordia insinuant, strenuissimam Ducè
 bella gloriose peracti; diuissimum, octuaginta millium armatorum conti-
 nuata, & quotidiana stipendia; Felicissimum subditorum, ac finitimorum
 benevolentia; Patentissimum vincula duplicis coniugij, cum filio, scilicet
 ac filia summi Japoniorum Imperatoris: quo fit (& ad postremum dicen-
 dorum attinet) ut cum eo libentius excipias, te quæ Beatissimum orbi uni-
 verso demonstras. Quorsum enim ad remittit? quorsum excipi postulat? for-
 te, ut ingrudente necessitate, illum subsidiarijs copijs adiuves? ut hostium
 eius insolentes impetus cohibeas? ut sua ditioni rebelles compescas? Regiũ
 suum (audite Patres purpurei) Regium suum diademata, sceptrum, amictũ,
 sacris his pedibus Idates inclinat. Sacrum (si fieri potest mecum à lachry-
 mis temperate) sacrum regenerationis labacrum ibi proficere petit; be-
 nedictiones in spiritualibus deponit; sua viscera materis visceribus S.
 R. Eccles. & Paternis Romani Pontificis iungi exoptat. Christum in Pau-
 lo V. & Paulum V. in Christo genuflexus, & probus adorat. Regularem
 propterea ad te venire rogavit; & Principem sibi subiectum iuxta cor
 suum misit, nondum quidem tunc baptizatum, sed in itinere baptizandũ,
 prout 17. Februarij, presentis anni, Madriti coram Catholica Maiestate,
 solemniiter baptizatus est, ut eius nuncijs spiritu pleni, spiritũ redolerent,
 spiritum cruetarent, spiritualia requirerent, spiritualia referrent. Avis
 ex Avibus, qualis futuris sit Idates Christianus, Idates catechameus in-
 dicat. In catechizandis rudibus regula fuit Beati Augustini ad suum Deo
 gratias, primitus explorandam accedentis intentionem, scilicet ne, an ex
 corde, spiritu, an levitate accedat: Qualis intentio Idatis? intentio pie-
 tatis: Rex enim iste à 12. annis cepit Christo affici, à quatuor in Christo
 refici; Brevi curriculo multum profecit; Christianos excipiens factus est

polus, serviet uni: Venient, venient ad te sic a Meridie, & Aquilone, sicut a Occidente, & Oriente, Reges & populi, & pulverem pedum tuorum lin geut. Syrem amicum ninciat. Totius habitabilis loci, longitude, octingentarum liucarum describitur, latitudo, angusta, supra centum leucas per parum fides prædicata per longum, est etiam prædicata perlatum. Processis Religionis ab Oriente, superat processum eius ab Occidente per centu leucas. Totius Impery conversionem videbit, & lætabitur cor tuum. Quavis autem in negotio salutis præproperea nulla sit cura, dicant tamen venire nunc Idatem, in meditullio dierum suorum, idest annorum 49. Dei inserutabili consilio in bac enim mensura perfectæ ætatis, apud suos, (si sibi sapientes videntur) non videbitur (nisi temere) eius conversio animi esse in re Christiana non exerciti; non abiecti; qua censura primi fideles ab infidelibus despiciebantur. Regis ad exemplum Regnum universum; ipsum Iaponicum Imperium componendum, spero : Multæ prundtiæ Principem esse Idatem, interregna suppressæ discordiæ insinuant, strenuissimum Duce bella gloriose peracta; ditissimum, octuaginta millium armatorum continuata, & quotidiana stipendia; Fælicissimum subditorum, ac finitimorum benevolentia; Potentissimum vincula duplicis coniugy, cum filio, scilicet ac filia summi Iaponiorum Imperatoris : quofit (& ad postremum dicendorum attinet) ut eum eo libentius excipias, te quæ Beatissimum orbi universo demonstres. Quorsumenim ad remittit? quorsum excipi postulat? for te, ut ingruente necessitate, illum subsidiarijs copijs adiuves? ut bostium eius insolentes impetus cobibeas? ut suæ ditioni rebelles compescas? Regiu suum (audite Patres purpurei) Regium suum diadema, sceptrum, amictu, sacris his pedibus Idates inclinat. Sacrum (si fieri potest mecum a lachrymis temperate) sacrum regenerationis labacrum ibi proficere petit ; benedictiones in spiritualibus deposcit ; sua viscera maternis visceribus S. R. Eccles. & Paternis Romani Pontificis iungi exoptat. Christum in paulo V. & Paulum V. in Christo genuflexus, & probus adorat. Regularem propterea ad te venire rogavit ; & Principem sibi subiectum iuxta cor suum misit, nondum quidem tunc baptizatum, sed in itinere baptizandu, prout 17. February, præsentis anni, Madriti coram Catholica Maiestate, Solemniter baptizatus est, ut eius nuncy Spiritu pleni, Spiritu redolent, spiritum eructarent; spirtitualiza requirerent, spiritualia referrent. Avis ex Avibus; qualis futuris sit Idates Christianus, Idates catechumenus indicat. In catechizandis rudibus regula fuit Beati Auguslini ad suum Deo gratis, primitus explorandam accedentis intentionem, fïcte ne, an ex corde, spiritu, an levitate accedat: Qualis intentio Idatis? intentio pietatis : Rex enim iste a 12. annis cæpit Christo affici, a quatuor in Christo refici ; Brevi curriculo multum profecit ; Christianos excipiens factus est eorum

eorum hospes, ex hospite; amicus, ex amico; discipulus, ex discipulo: tu-
tor, ex tutore; propagator, ex propagatore, noma, & exemplar Principi-
bus Iaponicis ad Christum adendum. Apud Principem sibi proximum,
qui Christianos in suo principatu admissos, vix patiebatur, accidit ut ille
se ab eis laesum censeret; qui tanta indignatione in eos efferebuit, ut mille
eum obtingentis in carcere simul haberet, morti destinatos; ex quibus ali-
qui ad securim, aliqui ad suspendium adducebantur, Sacerdotes verò, &
Concionatores ad combustionem. Vna dierum maximus numerus horum,
& illorum expectabatur ad necem. Iam rogos paratus, iam imminenti
spectaculo popularis multitudo convenerat, iam flamma vorax ad pabu-
lum extorquebat; dates rei conscius, ab auctore martyri, sola in Christu
pietate, omnium animas sibi donari poposcit, obstituit, eripuit, non Chri-
sto, sed morti, octo supra viginti exceptis, quos Dei sapientia ut aqne
fortiter ac suaviter sua dispoiret, per ignem, & gladium sibi in odorem
suavitatis assumpsit. Nec propterea illam à gravioribus pietatis argumē-
tis, nondum suscepta regeneratio, frigescere, non tepescere permisit. Sed
eum Anglorum, Batavorumque Oratores, ad Iaponicum Imperatorē eius
amicitiam postulantes, necossissent, sanctæ huius Sciti beatitudinem in-
vadentes, invidentes, ei saltem insidiantes adversantes; dates Imperato-
rem admoret, solam Romanam ecclesiam esse Christi legitimam uxorem,
non habentem maculam, neque rugam; cuius cositio illis amissis, ad in-
eundam societatem, cum Philippo Hispaniarum Rege Catholico, huius
Matris legitimo filio, desistere maluit: Co. sequentia vestro iudicio. Pa-
tres amplissimi, conscientia relinquo. Roma cogitandum tibi qualis fue-
ris, qualis sis. Sanctum Leonem tantisper audiamus. Quæ eras Magistra
erroris, factures discipula veritatis: Datur ne aliquid apponeret? Quæ
eras discipula veritatis, facta est Magistra, & Mater veritatis: Columna,
firmamentum fidei: Iaponia in errore tibi soror in veritate fit tibi obse-
quentissima simul; fiat ei fiat dilectissima filia. Hucusque zelus pieta-
tis apud Iapones pervenit: Hucusque apud nos pervenire videamus, ut
Idatem Regem catechumenum, tuorum numero aggregates. Optimum, Ma-
ximum, Summum, Sanctissimum te confitemur: beatissimū ex eo quem
excipis, quando excipis; & quorsum excipis vix indicare potui: contri-
stor linguam meam, cordi meo non sufficere, tuam Beatitudinem penè à li-
mine venerari potui. Prospice tuis supplicibus mundi Redemptor, qui Ec-
clesiam tuam B. Francisci meritis factu nova proles amplificas, famulam
tuam Idatem, quem Voxijs Regem præesse voluisti inter filios adoptionis
adscribe, & Apostolicum tuū Paulum, quem Pastorem Ecclesie tuæ præ-
esse voluisti, fac semper præesse feliciter, conservatum, beatam facias tū
in terra, beatum facturum id ealis, & sicut in dimidio militaris clamidis
festivus

eorum hospes, ex hospite; amicus, ex amico; discipulus, ex discipulo: tutor, ex tutore; propagator, ex progagatore, noma, & exemplar Principibus Iaponicis ad Christum adeundum. Apud Principem sibi proximum, qui Christianos in suo principatu admissus, vix patiebatur, accidit ut ille se ab eis læsum censeret; qui tanta indignatione in eos efferbuit, ut mille cum octingentis in carcere simul haberet, morti destinatos; ex quibus aliqui ad securim, aliqui ad suspendium adducebantur, Sacerdotes vero, & Concionatores ad combustionem. Vna dierum maximus numerus horum, & illorum expectabatur adnecem. Iam rogos paratus, iam imminenti spectaculo popularis multitudo convenarat, iam flamma vorax ad pabulum extorquebat; dates rei conscius, ab auctore martyry, sola in Christu pietate, omnium animas sibi donari poposcit, obtinuit, eripuit, non Christo, sed morti, octo supra viginti exceptis, quos Dei Sapia ut æque fortiter ac suaviter sua disponderet, per ignem. & gladium sibi in odorem suavitatis assumpsit. Nec propterea illum a gravioribus pietatis argumetis, nondum suscepta regeneratio, frigescere, non tepescere permisit. Sed eum Anglorum, Batavorumque Oratores, ad Iaponicum imperatore eius amicitiam postulantes, accessissent sanctæ huius Sedis beatitudinem invadentes, invidentes, ei saltem insidiantes adcersantes; Idates Imperatorem admonet, solam Romanam Ecclesiam esse Christi legitimam uxorem, non habentem maculam, neque rugam; cuius cosilio illis dimissis, ad ineaudam societatem, cum Philippo Hispaniarum Rege Catholico, buius Matris legitimo filio, defelctere maluit: Consequentia vestro indicio. Patres amplissimi, conyicienda relinquo. Roma cogitandum tibi qualis fueris, qualis sis. Sanctum Leonem tantisper audiamus. Quæ eras Magistra erroris, facta es discipula veritatis: Datur ne aliquid apponere? Quæ eras discipula vertitatis; facta est Magistra, & Mater veritatis: Columna, firmamentum fidei: fiat ei fiat dilectissima filia. Hucusque zelus pietatis apud Iapones pervenit: Hucusque apudmos pervenire videamus, ut Idatem Regem catechumenum, tuorum numero aggregates. Optimum, Maximum, Summum, Sanctissimum te confitemur: Beatissimu ex eo quem excipis, quando excipis, & quorsum excipis vix indicare potui: Contristor linguam meam, cordi meo non succicere, tuam Beatitudinem pene a limine venerari potni. Prospice tuis supplicibus mundi Redeptor, qui Ecclesiam tuam B. Francisci meritis fætu novæ prolis amplificas, famulum tuum Idatem, quem Voxijs Regem præbe votuisti interfijos adoptionis ad scribe, & Apostolicum tuu Paulum, quem Pastorem Exlesia tuæ præesse voluisti, fac semper præesse sæliciter, conservatum, beatum facias, ela in terra, beatum facturus id cælis, & sicut in dimidio militaris clamidis festivus

festivus, & salix aliquando dixisti, Martinus ad huc catechumenus, hac me veste contextit. Ita in Regia huius quem suscipis, clamide, per Paulum festivo, ac feliciter di cere audiamus idates ad huc catechumenus hac me gloria supervestivit, &c.

Ad hanc Orationem à Reverendis. D. Petro Strosio, Summi Pontificis nomine, in hæc verba responsum est.

PETRI STROSÆ

SANCTISSIMI D. N. SECRET.

APOSTOL. DOMESTICI.

RESPONSIO.

Hucundissimum Sanctissimo Domino nostro Nuncium attulisti, Oratores, piè, ac religiose Dei Sacerdos Ludovico, & Eque, generose Philipe Faxecura Idatem Mâgamunem Regem Voxij; cuius tam latum inter Iaponicos Imperium, tam ample, ac validæ copie, atque vires, adeo firma præfuda, cum ex cõtinuo, expeditoq; belli apparatus, cum ex archissimo, ac duplici cum summo Iaponiæ. Rege affinitatis vinculo; successum divini amoris ardore, Christianam fidem recepisse, & adhuc Catechumenum, fidei propagationem, verumque Dei cultum apud suo summo zelo curavisse, ac vas eadem de causa ad sanctam Apostolicam Sedem legavisse.

Gaudet summo opere Sanctitas sua, & Deo gratias ingentes agit, quod ministerij sui Apostolici tempore, Christi Domini Evangelium feliciter audiri in Orientalibus Iaponiæ partibus ceperit, eiusq; Rei Nuncium altatum esse trigessimò tertio anno postquam ex Occidentalibus illius amplissime

festivus, & fælix aliquando dixisti, Martinus ad huc catecumenus, hac me veste contexit. Ita in regia huius quem suscipis, clamide, per Paulu tum festive, ac fæliciter dicere audiamus Idates ad huc catecumenus hac me gloria supervestivit, & c.

Ad hanc Orationem a Reverendif. D. Petro Strofio, Summi Pontificis nomine, in hæc verba responsum est.

P E T R I S T R O S Æ
 S A N C T I S S I M I D . N . S E C R E T .
 A P O S T O L . D O M E S T I C I .

R E S P O N S I O .

Ivcundissimum Sanctissimo Domino nostro Nuncium attulistis, Oratores, pie, ac religiose De Sacerdos Ludovice, & Que, generose Philipe Faxecura Idatem Macamunem Regem Voxij; cuius tam latum inter Iaponicos Imperium, tam amplæ, ac validæ copiæ, atque vires, adeo firma præsuda, cum ex co tinuo, expeditoq; belli apparatus, tum ex arcissimo, ac duplici cum summo Iaponiæ. Refe addinitatis vinculo; succensum divini amoris ardore, Christianam fidem recepisse, & adhuc Catechumenum, fidei propagationem, verumque Dei cultum apud suos summo zelo curavisse, ac vas eadem de causa ad sanctam Apostolicam Sedem lagavisse.

Gaudet summopere Sanctitas sua, & De gratias ingentes agit, quod ministerij sui Apostolici tempore, Christi Domini Evangelium fæliciter audiri in Orientalibus Iaponiæ partibus cæperit, eiusq; Ret Nuncium alla tum esse trigessimo tertio anno pestquam ex Occidentalibus illiusam plissimæ

plissima insula regionibus primi Christianorum ad summum Pontificem legati Navem conscenderunt.

Quasi verò spes, quæ a fulcerat absolvendi per totum terrarum Orbem prædicationis Evangelicæ circulum, adimpleri, ac perfici debuerit mysteriosa annorum periodo, quæ humani generis Redemptor in terris peregrinari dignatus est.

Divina igitur misericordia fretus Sanctissimus Dominus noster utique sperat, Regem Idatem quantocius candidam ex fonte sacri baptismatis vestem sumpturum, sicut ad eius animæ salutem illum efficacissimè hortatur.

Qua fiducia amantissimè recepit una cum his venerabilibus fratribus suis S. R. E. Cardinalibus hanc eius piæ voluntatis declarationem delatumque per vos sibi, ac sanctæ Apostolicæ Sedi obsequium, ac venerationem.

Et Deum toto cordis affectu præcatur, ut per immensam eius bonitatem perficiat, quod per inefabilem suam clementiam in Rege Idate incepit, nihil, & ipse interea prætermittens, ut quantum cum Domino fieri poterit, ipsius Regis pijs, ac iustis desiderijs satisfiat, subiectorumque ei populorum spirituali solatio opportunè prospiciatur.

Sic me vobis respondere iussit, dixi,

plissimæ insulæregionibus primi Christianorum ad Summum Pontificem legati Navem conscenderunt.

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Sic me vobis respondere iufsit, dixi,

About the Translator

Antonio Perfecto Ramon Jose Maria y Zacarias is proficient in the languages of Tagalog, English and Spanish with 2 years experience in translating international news stories from Spanish to English. He also worked as Spanish Quality Assurance Specialist for 1 year 8 months, monitoring and coaching agents on their call and training a team of Quality Assurance Specialists. He must have been influenced by his mother Graziella Guerrero-Zacarias Cruz who is a Translator/Interpreter

RELACION VERDA-
DERA, Y BREVE DE LA PERSECUCION,
y Martirios que padecieron por la confesion de
nuestra Santa Fee Catholica en Iapon, quinze
Religiosos de la Prouincia de S. Grego-
rio, de los Descalços del Orden
de nuestro Seraphico P.
S. Francisco de las

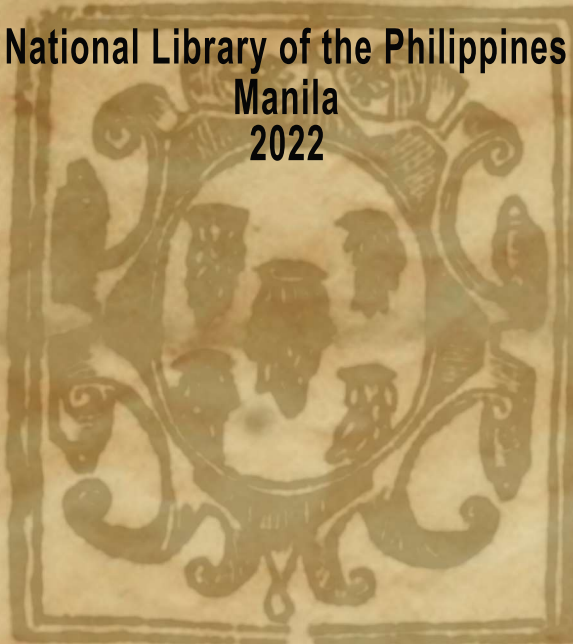


ADONDE TAMBIEN SE TRATA DE OTROS
muchos Martires Religiosos y seculares de
diferentes estados. Los quales padecieron en
Iapon desde el año de 1613. hasta el

Dirigida por la misma Prouincia y C. Magestad de Don Philipe

La qual escriuio, y embiò a dicha Prouincia Fr. Diego de San Francisco
Predicador de la misma Prouincia millario del Iapon

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Sevilla
1628.
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Jurisdic.
Siguesti Dñe Scripna Nomi Francisca.

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