

The Protomartyr of the Philippines and His Companions

From different places, far and near, persons interested in the history of the Church in the Philippines have repeatedly expressed a desire to have a thorough account of the life and martyrdom of our christian hero to whom Divine Providence has deigned to grant the singular distinction of offering his life in testimony of the faith and to die a martyr.

In answer to this desire we publish the following document. In it the reader will find the detailed story of our first martyr in its proper setting. This precious document was written and published by Father Domingo González, O.P., in the form of a booklet right after the happy event, in order to convey to the public in the Philippines the heroic martyrdom of this group of four priests and two laymen. In the front page of the booklet we read :

RELACION DEL ILLUSTRISSIMO MARTYRIO DE
LOS PADRES FRAY ANTONIO GONÇALEZ, VICARIO
PROUINCIAL EN JAPON, FRAY GUILLERMO COR-
TET, FRAY MIGUEL DE OZARAZA Y FRAY VI-
CENTE DE LA CRUZ RELIGIOSOS DE LA ORDEN
DE N.P.S. DOMINGO Y DOS COMPAÑEROS SUIOS
SEGLARES EL AÑO PASSADO DE 1637.

*Compuesta por el Padre Fray Domingo Gonçalez Comis-
sario del Sancto Officio de la Orden de N.P.S. Domingo.*

Año de † 1638

Con Licencia

En Manila en la Emprenta de Collegio de
Sancto Thomas de Aquino.

por Luis Beltran.

In the center of the front page, as an ornament, the sketched coat-of-arms of the Dominicans is encircled by this inscription, **MIHI AUTEM ABSIT GLORIARI NISI IN CRUCE Dni Nri JESU XRT. Ad Gal. 6.** Unfortunately copies of this booklet are now extremely rare. Hence, this timely publication in **PHILIPPINIANA SACRA.**

The fact is that our protomartyr, though highly honored at the time of his glorious death, his name, until recently, has remained buried, so to say, among the interminable lists of the Japanese martyrs, for, actually it was at Nagasaki, Japan, where he obtained the palm of martyrdom. But, if we judiciously consider the extreme brutality of the torments sustained bravely by our first martyr, he may honorably rank among the bravest followers of St. Stephen.

In baptism our martyr was given the name of the martyr St. Lawrence. As patronimic he received the name Ruiz. Hence, the familiar **LORENZO RUIZ** by which he, in his own right, entered the golden pages of the christian chronicles. His was the life of an average citizen of Manila in the first part of the 17th century. Fruit of a beautiful blend, a Tagal woman and a Chinese father, he was born in Binondo, the center of Chinese activities, the *extramuros* of Manila. Lorenzo received his education from the Dominicans. Later he married and had a family of his own. On account of some unspecified charges Lorenzo was involved in a criminal case, and, to avoid apprehension he had to go in hiding. This peculiar circumstance providentially prompted Lorenzo to join a group of missionary priests who left Manila in a last attempt to bring help to the Christian communities of Japan badly hurt by that cruelest of all persecutions the Church has ever experienced in any part of the world from the days of the Apostles.

Unlike the priests, Lorenzo's intention from the start of that venture was far from going to Japan in search of martyrdom. Rather it was divine predestination that unequivocally led him to

that end. On leaving Manila Lorenzo thought that the Fathers would pass by Macao where he could remain secure from the ministers of justice. But the Fathers headed toward the Ryukyu Archipelago, or to the *Lequios*, as the Ryukyu islands were called by the Portuguese and by all our chroniclers. It happened that the island on which the priests and their two lay companions landed was subject to the Japanese landlord of Satsuma and very near Japan. When Lorenzo found himself in the *Lequios* instead of in Macao, he would have wished to turn back to Manila. But their ship had to call at Formosa which at that time was still under the Spanish flag, hence the danger of being apprehended would be the same as in Manila. For this reason he chose to remain with the missionaries, and we may well imagine how earnestly the chief of the expedition, the saintly Father Antonio, worked on the soul of Lorenzo, as the priest was aware of the unbearable tortures that awaited them any time they would face the tyrant's ire in Japan.

Although the limelight in our document is focussed on the priests, the two companions, nevertheless, the Japanese Lazaro, and our Lorenzo Ruiz, appear together with the priests in the splendid light of Christian heroism that makes the story of the martyrs of all ages so endearing to the hearts of all men. The details concerning these two laymen have been handed down to us by the Procurator General of the Dominicans, Father Diego Rodriguez, writing in Manila about 1650 when the memories of the martyrs were still vivid in the minds of all.

Of the Japanese layman, who was a leper, writes Fr. Rodriguez:

"Lazaro, a Japanese native of Meaco (Kyoto), came to Manila, exiled for our Holy Faith, with many other Japanese men and women, all sick of leprosy. After some years he returned home in the company of our venerable Father Antonio González and companions to serve as guide and interpreter in that kingdom. He was taken prisoner with the other fathers and in the first tortures of water, as he was forced to drink (as earlier described) he weakened in the Faith. However, after returning to the prison the Fathers encouraged him and heard his confession and, helped by divine Grace, he recovered his strength and manfully endured

for Christ Our Lord the other tortures he was submitted to later on of water and the martyrdom of the stock and the pit. He died on September 29, 1637, in Nagasaki."

And concerning Lorenzo, the same Fr. Rodriguez writes:

"LORENZO RUIZ, a mestizo, being the son of a Chinese father and a Filipina mother, hailed from a district *extra muros* of Manila called Binondo, which is under the spiritual care of the friars of the Order of Preachers in whose community house and church he served as an errand boy during his early years. He was enrolled as a member of the Confraternity of the Holy Rosary of our Lady. The omnipotent hand of God showed itself very generous to him, for, though a married man with children, and having been allegedly involved in a murder case, and fleeing from the clutches of the law due to the jeopardy to his life, he boarded the same boat as our Venerable Father Fray Antonio González and companions in order to be of any service to them, believing that they were bound for Macao.

When to his surprise and disappointment they landed in Japan, he thought at first of returning in the same boat; but was held back because the boat was scheduled to make a call at Formosa Island, where his life would likewise be in danger. So he remained in Japan and was taken prisoner in the company of our friars. At the sight of the terrible tortures undergone by the friars, he became frightened at the start and asked an interpreter: "Should I abjure my faith, would my life be spared?" But before receiving an answer from the cruel persecutors, he recognized his grave mistake, and explained that he had spoken rashly in jest and without due consideration, protesting that, though unlike the friars he did not come to Japan to preach the Gospel but merely to escape from the agents of the law in Manila who were out to arrest him, nonetheless he was a faithful Christian and for the sake of Christ and his sacrosanct religion he was determined to lay down his life, and even a thousand lives, if he had them.

They subjected him to the macabre water torture, by which he was forced to swallow an unbelievable amount of water which was later forced out from his entrails by pressing violently on his abdomen a wooden board (as already described in several places of this account). Many times the enemies of Christ promised to

spare his life should he recant or apostatize; but he remained resolute and steadfast, professing over and over again his willingness to die, as he joyously died in martyrdom by the "pit" into which his body was thrown hanging upside down from the gallows, on September 29, 1637, in Nagasaki." *Cfr. Catálogo de los Japones Caseros, Dóxicos y Familiares de los Religiosos de la Orden de Predicadores, y los Cofrades del Santo Rosario, y Santísimo Nombre de Jesús, Martirizados por nuestra Santa Fe en los Reinos del Japón desde que en ellos se fundaron estas dos ilustres Cofradías por los religiosos de esta Provincia del Santísimo Rosario de Filipinas; por el P. Fray Diego Rodríguez, Procurador General e Hijo de la Misma Provincia, (A.P. Mss., T 302, Fols. 99-120).*

Forty years after this testimony, the historian of the Dominicans, Father Juan Peguero, wrote his own chronicles, Peguero transcribed *ad litteram* the testimony of Father Rodriguez concerning Lorenzo Ruiz,, but, with a sense of pride and reverence for the martyr he states literally, "his (Lorenzo's) wife is still living in this year 1690". *Cfr. Historia en compendio de la Provincia del Santísimo Rosario de Filipinas, de la Orden de Predicadores, por el P. Juan Peguero, O.P., (MS. in AUST. Section Provincia, uncatalogued volume, fol. 60v & 61).*

As soon as the news of the martyrs's victory reached Manila, the whole city gathered in joyous celebration for a solemn *Te Deum* in thanksgiving. Coincidentally, the news of the martyrdom in Japan of the Jesuit Father Marcelo Mastrilli reached also Manila at the same time as did the news about our martyrs. Thus, this time, Jesuits and Dominicans shared together the joys of their missionary fruits. Yet, even here a special glory shines on our Lorenzo. For, in the minds of all, it seemed that the priests should, as a matter of course, die for the faith, but not one would have expected such bravery from a layman. So the admiration for our martyr was exceedingly great. Read this particular point in the description of those solemnities in a letter of Father Juan Lopez, S.J., who was present on that occasion:

"... I shall only add that the bells in our church and others were rung as soon as the news arrived. In the afternoon a notable *Te Deum laudamus* was sung.

The dean again put on his clerical robes. The archbishop came, as did the royal Audiencia, and a great crowd of people, and the orders, as well as the master-of-camp, Don Lorenzo de Olaso, and the flower of the soldiery. From our house they went to [the church of] St. Dominic to sing another Te Deum for three martyrs of that order. At night there was also a chiming of bells and an illumination. The entire city celebrated the glory and virtues of the holy father Marcelo, with tender tears; for he was generally loved and regarded as a saint.

Among the Dominican fathers died a mestizo of Binondo, son of a Chinese and a Tagál woman. He was prosecuted by justice, in order to hang him for his crimes; and he embarked with the fathers, in order to escape with his life. Arriving at the Lequios, and his other companions remaining in the boat, he refused to return, but wished to continue with the fathers. They tell and do not finish telling of the valor, fervor, and courage of that holy mestizo, who suffered cruel tortures with a rare constancy, ever preaching the Divine law of God."

Cfr. The Philippine Islands 1493-1898. Edited and annotated by Emma Helen Blair and James Alexander Robertson, with historical introductions, etc. Vol. XXIX, 1683-1640. For the author and authenticity of this letter, cfr. p. 21 and 28 (footnote), Our text, on p. 33.

We owe the translation into English of these documents from the Spanish originals to the pen of the Very Reverend Father Benito Vargas, O.P., Ph.D., whom we sincerely thank.

From the reading of these precious documents it appears how our protomartyr, Lorenzo, in his own right, together with his companions, deserves the honors due in the Church to the Saints, both as splendid exemplar of Christian heroism and as powerful intercessor before God.

ADDITION. TWO OTHER FILIPINO MARTYRS

Although this addition has no bearing to our story, however, we consider this as a matter of justice to the church in the Philippines and to the kind of catholicity she has formed from the first decades of christianity in our islands.

Lorenzo is not the only Filipino who died a martyr. Three years later, in the same "holy mountain" at Nagasaki, two other Filipinos gave their lives for their faith in glorious martyrdom. They were among the 77 laymen who accompanied the four Portuguese legates sent by the city of Macao to Japan in a final attempt to keep open the communications with the Japanese Empire. No priest was admitted to the expedition. All the participants to the last man made their confession and received Holy Communion before embarkation. While on sea a chinese boy of about 8 years old in the service of one of the ambassadors was baptized and given the name of Antonio. All were offered that their lives would be spared, if they recanted or apostatized. Everyone spurned the offer. Then 61 of them were beheaded. This happened at Nagasaki on August 3rd, 1640. At the last moment 13 of the crew were given a reprieve. These unfortunate thirteen who witnessed the execution of their happy fellows were sent to Macao to tell the story and the warning from the Japanese authorities, to wit: if "King Felipe himself, or even the very god of the christians, or the great Buddha, contravened this prohibition, they shall pay for it with their heads".

The blessed names of our two Filipino Martyrs in this glorious day as described by Sicardo, the Augustinian Historian, are as follows: the first one, "Juan Enriquez Carrion, mestizo, son of a castillian father and a filipino mother, from the Philippines, of the Diocese of Cagayan. He was married and lived in Macao, his age, 30, and a soldier by profession".

The second martyr was "Juan de Guerra, born in Pampanga, in the Philippine Islands. He was 30 years old, single, one of the crew of the ship".

Sicardo got his story from the account of this unique expedition written in Macao by Fr. Antonio Cardin, S.J. A canonical process was instituted in Macao in view of a possible future beatification of those christian heroes, all laymen. At the end of the detailed relation of their martyrdom, Master Sicardo lists the 61 martyrs with the particular circumstance their nationalities and races and distinguishing the mestizos, among whom we find

Juan Enriquez Carrion. Then he adds: "Pampangos, one" which makes us conclude that Juan Guerra was a pure Filipino without mixture of blood.

Cfr. P. MTRO. FR. JOSEPH SICARDO, O.S.A. — CRISTIANDAD DEL JAPON Y DILATADA PERSECUCION QUE PADECIO. MADRID. 1698. Pags. 442, ff. et passim.

QUINTIN M. GARCIA, O.P.
University of Santo Tomas

RELACIÓN DEL ILUSTRÍSIMO MARTIRIO

de los Padres

FRAY ANTONIO GONZALEZ, VICARIO PROVINCIAL EN JAPÓN, FRAY GUILLERMO CORTET, FRAY MIGUEL DE OZARAZA y FRAY VICENTE DE LA CRUZ, RELIGIOSOS DE LA ORDEN DE N. P. STO. DOMINGO, y dos compañeros suyos seglares el año pasado de 1637

compuesta por

el P.FRAY DOMINGO GONZALEZ, COMISARIO DEL SANTO OFICIO de la Orden de N. P. Sto. Domingo

CAPÍTULO PRIMERO

De la ocasión de ir estos Padres a Japón y de su prisión.

Con los gloriosísimos martirios últimos de los santos mártires Fr. Jordán de S. Esteban y Fr. Tomás de S. Jacinto, sacerdotes y predicadores del santo Evangelio en el reino del Japón tan cruelmente perseguido (de que ahora dos años se envió relación a España) habían ya los tiranos perseguidores acabado la vida a todos los religiosos de N. P. Sto. Domingo, que la Provincia del Santo Rosario tenía en aquel reino, y esto con martirios tan crueles y bárbaros, que parece que habían de conseguir el intento que con estas nunca oídas inhumanidades aquellos tiranos preten-

THE ILLUSTRIOUS MARTYRDOM LAST YEAR 1637 OF THE

PRIESTS FRAY ANTONIO GONZALEZ,
PROVINCIAL VICAR IN JAPAN:
PÈRE GUILLAUME CORTET, O.P.;
FRAY MIGUEL DE OZARAZA, O.P.;
FRAY VICENTE DE LA CRUZ, O.P.; AND
THEIR TWO LAY COMPANIONS

By

Father Fray Domingo González, O.P.,
Commisary of the Holy Office

Chapter 1

WHY THESE PRIESTS WERE SENT TO JAPAN AND IMPRISONED

Two years ago an account was sent to Spain about the most illustrious martyrdom of the holy martyrs, Fray Jordan de San Esteban and Fray Tomás de San Jacinto, both priests and preachers of the holy Gospel in the kingdom of Japan. With their so cruel deaths the tyrant-persecutors have done away with all the Dominicans in Japan from the Province of the Holy Rosary. As said, their martyrdom was so cruel and barbarous that it seemed to have attained its purpose, which was to terrify those whom ordinary tortures would not scare with such unheard-

dían, que era atemorizar a los demás, para que a los que el temor de tan terribles martirios, como hasta allí habían dado a los predicadores de la fe, no detenía en otros reinos, ni les impedía el venir a predicar la ley del verdadero Dios a Japón contra los mandatos de su Emperador y Reyes, les tuviese a raya el haber extraordinarios tormentos que de nuevo habían con ayuda del demonio inventado y ejecutado en estos felicísimos mártires. Y verdaderamente si estas cosas se pesaran con prudencia humana, así parece que había ello de ser, especialmente siendo el provecho, que se pretende en los afligidos cristianos de aquel reino, tan incierto por las extraordinarias diligencias que hacen los que le gobiernan para que ningún predicador pueda entrar sin ver visto, y luego martirizado, que no es lo que los ministros (que van allá) pretenden, sino acudir a la extrema necesidad que los fieles en aquel reino tienen de sacerdotes, por cuya falta son muy pocos los que aun en el artículo de la muerte pueden confesarse y muchísimos los que, habiendo faltado en la fe sólo en lo exterior por miedo de los tormentos, volvieran sobre sí y se reconciliaran con Dios y su Iglesia, si hubiera sacerdote que a esto les ayudara, que por no le haber se quedan en aquel y otros pecados, y poco a poco van endureciéndose en sus culpas y vienen a ser de corazón idólatras los que fueran muy buenos cristianos, si hubiera quien, estando al principio caídos, les diera la mano para levantarse.

Siendo, pues, este el principal fin que lleva a los predicadores a aquel reino y estando por la malicia de los superiores tomados en él tan rigurosamente todos los puertos y entradas, y habiendo tan extraordinario rigor en atormentar a los que cogen, prudentes medios humanos ponen para templar los fervorosos deseos que los religiosos particulares tienen de ir a aquel reino, y los superiores de enviarlos, y si este negocio fuera humano, con razón se detuvieran los más fuertes, pues es contra la fortaleza acometer temeridades y querer vencer imposibles. Pero como es propio de Dios enviar predicadores a sus fieles siervos y obreros a su amada viña y El tiene en sus manos nuestros corazones y los mueve como al consejo de su divina voluntad conviene, cuando el juicio humano juzgara que se habían de detener los pretendientes de esta tan dificultosa (pero divina) empresa. Entonces fueron tantos los que a ella salieron, y como personas que sólo estimaban la vida para poderla dar por Cristo en provecho espiri-

of inhumanities that only with the aid of the devil were invented to stop the preachers of the faith to preach the law of the true God in Japan in contravention to the decrees of emperors and kings. Humanly speaking, who indeed in his right senses would venture to enter Japan, especially at a time when the chances of a stealthy entry were very slim due to the extraordinary vigilance against such an event, the penalty of which is a summary conviction of death — or martyrdom, as an apostle would put it —? This is not, though, what the apostle or preacher intends directly, but rather to fill the dire need of priests by the faithful in that kingdom, as without priests, how can those in the verge of death confess? Moreover, without them how could those who might have denied the faith exteriorly due to the fear of the tortures but still keep some singeing embers of faith in their hearts be brought to repentance and to reconciliation with God and his Church, if there be not a priest to encourage, guide and sustain them so that they would not persist in their sinfulness and thus by degrees be encrusted in their sins, and their conscience would turn hardened and idolatrous? Without any priest with them, how will those who had been good Christians and yet apostatized be extended a helping hand right after their fall, so as to repent and rise up from the quagmire?

This is the main purpose that brings the preachers of the Gospel to that kingdom. Moreover, all the ports and other possible avenues of entry are heavily guarded by the authorities. To boot, any preacher who might be caught is certain of being subjected to an unwonted severity. Thus prudence dictated that Dominicans and other friars wishing to go to that kingdom be tempered in their desire, and that Superiors be extremely wary of sending them thereto. Humanly viewed, this was an affair that even the most courageous should be deterred to pursue, because it savored of temerity as surpassing human possibility. But God never fails to send preachers to his faithful servants and to provide his beloved vineyard with enough laborers, and he is the lord of our hearts which he moves as his divine will sees fit, though human discretion should advise to restrain those who would volunteer to undertake this very difficult, though pleasing to God, venture. And many were such volunteers, and were such who wanted to live merely to give their all for Christ and in stride

tual de sus prójimos, hicieron tantas y tan fuertes razones de superior espíritu para probar que en aquella ocasión más que en otras convenía volver por la honra de Dios y mirar por tan extremada necesidad espiritual de tantos y tan perseguidos católicos, que si hubieran los Prelados de dar licencia a todos los que la pretendían, quedara la Provincia desmantelada y muchos de sus ministerios desiertos, y así aunque ni se pudo ni convino darse a todos, se dió a los dichos cuatro religiosos, para que fuesen a suplir las veces de los martirizados en habiendo alguna ocasión que diese alguna prudente esperanza de que podían entrar en Japón (aunque no sin peligro) a hacer el fruto que deseaban.

De los cuatro Padres señalados los dos primeros eran actualmente Rector el uno y lector de Teología el otro del Colegio y Universidad que la Provincia tiene en Manila, y la habían leído antes de venir a ella, el P. Fr. Antonio González en la Provincia de España, y el P. Fr. Guillermo Cortet en Francia su reino natural. Donde se ve que para tales misiones escogen los Prelados lo mejor que la Provincia tiene, sin reparar en la gran falta que tales sujetos la hacen, porque a la verdad para cosa tan superior siempre se debe dar lo mejor, pues ni esto es bastante, si el Señor de nuevo no lo realza y engrandece, y el deseo que de estas conversiones todos tienen es tan grande, que hace atropellar estas y otras dificultades que se le ofrecen, fiando en Dios (cuya obra se hace) que sacará bien de ellas, y teniendo siempre por de menos importancia cualquier otro bien o provecho, que tales religiosos en la Provincia puedan hacer, comparado con este de conversiones de infieles, y esto mismo ha sido y se ha visto desde que la Provincia se fundó; y así el primero que se nombró para predicar el Evangelio en Japón fue el P. Fr. Francisco de Morales, que habiendo leído muchos años Teología con gran loa era actualmente Prior del Convento de Manila, insigne predicador, y de tanta prudencia, consejo y virtud que todos, dentro y fuera de la religión tenían en él puestos los ojos y la afición, como en la persona de más aventajadas partes que la Provincia tenía. Y los compañeros que llevó eran también muy escogidos, como para fundadores en tan gran reino y conversión de tanta estima, y sucesivamente se

promote the spiritual welfare of their neighbors. And they adduced so many and strong supernatural considerations to prove that in such a juncture more than in any other it was meet to go back to Japan and to provide for the extreme spiritual need of so many Catholics undergoing persecution, so that, were the Superiors to give permission to all those who asked for this privilege, our Province would be depleted of personnel and many of its apostolates unmanned and neglected. Consequently only the four aforementioned were given the permission to proceed to Japan to step into the shoes of those already martyred, and they were given the go-signal to leave as soon as there would be founded hopes of entering, though with jeopardy, into Japan.

Of these four priests two had been professors of Theology. Fray Antonio Gonzalez who taught in the Province of Spain, and Père Guillaume Cortet who did so in his native France. The former was then the incumbent Rector of the College and University of Santo Tomas, and the latter a lector or professor of Theology in the same institution. Whence it is evident that the Superiors chose the pick and choicest men in the Province, unmindful of the ample usefulness and even need the Province had of such persons, because for such a very hard and sublime enterprise the best should be provided and sent. And yet there is no guarantee of success unless the good Lord should assist and aid, and should grant that the intense desire of converting souls, which all possess in high measure, and which surmounts all difficulties, would make them rely in God whose interests they are defending, and who will provide best. The Superiors indeed deemed as less important whatever services such men could give to the Province in comparison with the task of converting infidels, which has been in intent and in fact the purpose for which the Province had been established. Thus the first Dominican who was assigned to preach the Gospel in Japan was Fray Francisco de Morales, who had taught with acclaim Theology for many years, and by then was the Prior of Santo Domingo, a famous preacher, noted for his prudence, counsel and virtue as to be considered by all, both inside and outside the Order, as the most outstanding of all the members of the Province. And his companions were also choicest, inasmuch as they all would be pioneer-preachers of the faith in the famous kingdom of Japan where conversions are so much

fueron enviando después otros religiosos de grande importancia y particularmente lectores (de quien tiene más necesidad la Provincia), como el P. Fr. Jacinto de Esquivel, el P. Fr. Domingo de Erquicia, que demás de haber leído Teología en el Colegio de Manila predicaban actualmente en el Convento con mucha fama, por su ingenio, virtud y letras, el P. Fr. Lucas del Espíritu Santo, que todos fueron santísimos mártires, y el P. Fr. Diego de Rivera lector actual de Teología del Colegio, persona de grande ingenio y que en cátedra y púlpito honraba mucho el hábito, que murió en el viaje de Japón muerte violenta y por el Evangelio que iba a predicar, y así con grande alegría en medio de excesísimos tormentos. Para Camboja fue dos veces el P. Fr. Alonso Jiménez, y la primera siendo actualmente Provincial, y después de algunos años el P. Fr. Yñigo de Santa María, donde su virtud, prudencia y sermones honraba la Orden y autorizaba el Convento, y generalmente siempre la Provincia para cosas tan grandes da lo mejor. De aquí ha venido el haberla honrado el Señor con tantos santos mártires y confesores y haberla proveído siempre de muy aventajados sujetos, cumpliendo la palabra que tiene dada de dar ciento por uno de estos grandes sujetos de que la Provincia por su amor se priva.

No hubo poca dificultad en despachar estos cuatro religiosos, que ahora se enviaban, porque si en Japón con gran diligencia tienen impedida la entrada a todos los sacerdotes del verdadero Dios y para esto tienen puestas tantas guardas y gravísimas penas que ejecutan irremisiblemente, el gobierno secular y político de esta tierra no se descuida en esta parte, antes pone gran cuidado y vigilancia para que de aquí no salga sacerdote para aquel reino, y tiene puestas graves penas a los pilotos y marineros que los llevaren, con que se hace la jornada dificultosísima, porque o no se hallan, o si alguno se atreve es menester aumentar la paga, mucho más por estos peligros a que se exponen que por el trabajo ordinario del viaje. Pero todo lo vence el gran deseo que los

esteemed. Those who would follow them later were also well endowed and professors needed by the Province for its colleges, such as Fray Jacinto de Esquivel, Fray Domingo de Erquicia, both of whom were teaching at the College in Manila and renowned preachers at the Santo Domingo Priory; and Fray Lucas del Espíritu Santo. All these three priests would in time become martyrs. Another missionary assigned to Japan was Fray Diego de Rivera, then lecturing in Theology at the aforementioned college, noted for his uncommon talent and who gave splendor to our habit both in the professorial chair and in the pulpit, and who met unexpectedly a violent death while in transit towards Japan for the sake of the Gospel he was committed to preach there, and he breathed his last with great joy amidst his excruciating agony. To Cambodia Fray Alonso Jiménez went twice: he was Provincial during his first trip. Thereto went also Fray Iñigo de Santa María, where with his virtue, prudence and eloquence he gave glory to our Order and added to the veneration our Convent there was held in. Thus the Province followed the norm of assigning the best friars for lofty and most difficult missions. Hence our Lord has honored our Province with many holy martyrs and confessors, and has provided it with outstanding members, and once again we see a proof of how the Lord has given the hundredfold for every one that the Province deprived herself of for his sake.

It entailed no little difficulty to dispatch these four above-mentioned friars, because if in Japan the entry of any priest of the true God was strictly forbidden and thus all precautions were being taken and the gravest penalties imposed and executed summarily on those who might be caught, also in his colony the political government and the secular arm are neither less remiss in this matter; nay they take great pains and exercise careful vigilance so that no priest from hereabouts should ever leave for that kingdom, imposing grave penalties to the pilots and crew of boats which might dare to let them embark. Thus the trip is very hard to arrange, because either no one volunteers to take the passenger when a priest; or, when someone should dare to take the risk of letting such a one to come aboard, it is in exchange for a very high fare due to the hazards and dangers already men-

religiosos tienen de ir allá y los Prelados de enviarlos, pidiéndolo así la extrema necesidad que de sacerdotes aquella afligidísima cristiandad tiene, no sólo para que les prediquen y enseñen la fe y los conserven en ella, sino para que los animen en tantos peligros, para que los consuelen en tantos trabajos y para que de ellos tomen ejemplo, viéndolos ir de su voluntad a padecer tan terribles tormentos y sufrirlos con tanta paciencia y tan alegremente, que es camino más breve y más eficaz que el de la doctrina, finalmente para que por medio de los Santos Sacramentos los armen contra tan crueles enemigos, como allí los persiguen. Por lo que en descubriéndose algún probable camino para enviar a personas tan necesitadas este socorro, luego se procura poner en práctica y se lleva a debida ejecución. Sucedió pues que el año de treinta y cuatro fueron unos españoles derrotados a parar a los Lequios, islas que están fronteras de Japón y aun sujetas a uno de sus reyes, y por eso de mucho trato, y comunicación con aquel reino. Luego que estos españoles saltaron en tierra en la isla principal los prendieron los japoneses, que allí están de presidio, y procuraron averiguar si eran religiosos, y no constando que lo eran los soltaron y despacharon, sin hacerles mal ninguno, y en el tiempo que allí estuvieron, venían a ellos muchos japoneses de noche y mostrándoles señales de ser cristianos, imágenes y rosarios, que de secreto traían, les pedían encarecidamente que si eran sacerdotes los oyesen de confesión. Y aunque todo esto podía ser sospecha de engaño no lo era lo que se siguió, porque diciendo ellos con toda verdad que no lo eran, y estando ciertos de ello los japoneses, les dijeron: si fuérades sacerdotes, vinieran aquí por vosotros cristianos japoneses para llevaros allá, porque con la gran persecución han quedado casi sin sacerdotes, porque los que había o los han martirizado o si han quedado algunos son muy pocos y tan escondidos que no los hallan los cristianos necesitados, y así están con gran deseo de tenerlos.

tioned rather than to the expenses of the transit itself. But all such difficulties fade or are thawed by the burning desire of the friars to go to Japan and the wish of the Superiors to send them thereto, for this is an urgent need demanded by the extreme necessity of priests in that most distressed Christian community, not only for preaching and teaching them the faith and for preserving them in it, but also to fortify them amidst so many dangers, to console them in their travails and to set them shining examples by their readiness and joy to undergo so terrible tortures and suffer them with patience and even cheerfulness — and this is much more effective than teaching them by word of mouth —, and finally in order to strengthen them against their most ruthless enemies such as their persecutors. Thus whenever any chance presents itself to send such spiritual aid to those badly distressed Christians in Japan, it is never allowed to slip away, but rather availed of with determination though also with caution.

Apropos it happened in the year 1634 that some Spaniards who had been forced out of sea route, took land in the Lequios, a cluster of islands close to Japan and subject to the jurisdiction of one of its daimios, and thus in frequent communication and commerce with that kingdom. No sooner these Spaniards disembarked than they were caught prisoner by the Japanese who maintained a garrison there. After careful inquiry on whether they were friars, they proved sufficiently that there were laymen, and so were set free, without any penalty levied on them, but ordered to leave as soon as possible. Meanwhile under cover of night many native Japanese would come to them, and showed them signs of their being Christians, such as hidden images and rosaries, and asked them to hear their confessions in case there were priests among them. That it was not a ploy the Spaniards realized, for when they replied that they were not priests, the Japanese, disappointed in their expectations, told them: "If indeed you were priests, many Japanese Christians would come to beseech you to come with them, because due to the acute persecution they are indeed lamentably deprived of priests, because those they had were either executed in martyrdom, and those who could escape were so few and absconding so that the Christians who need them very direly cannot locate them, and thus are ardently longing to be visited by priests."

Oida esta historia pareció muy a propósito este camino para lo que todos deseábamos y los cristianos en Japón tanto habían menester, y mejoróse con que el P. Vicente de la Cruz, sacerdote de nación japon, y otro cristiano seglar del mismo reino, se ofrecieron a ir con los religiosos que la Provincia enviase, y que en llegando a los Lequios, ellos, como naturales y que sabían muy bien las entradas y las salidas, pasarían a Japón y traerían embarcación y gente, que con seguridad les llevase allá y les escondiese la tierra adentro, donde ni hay tanta persecución ni tanta vigilancia en los perseguidores. Sólo pidieron el secreto y que fuesen los religiosos pocos, y de sola nuestra Orden, porque siendo muchos no se podrían encubrir, como convenía.

Vencida ya en parte esta dificultad (que es la mayor), quedaba la que acá tiene el despacharlos (que es muy grande), porque (como queda dicho) el gobierno de estas Islas no lo permitía, y no faltó quien (no debiendo estorbar sino ayudar esta jornada) le dio aviso de toda nuestra determinación y designio y en particular le dio noticia de una embarcación que se hacía a uso de Japón, para que entrasen en aquel reino sin ser conocidos ni registrados, la cual luego el Gobernador mandó quemar y se deshizo; avisáronle también del que había de ir por piloto y estorbólo el viaje perdonándole lo que contra él tenía, que, a su parecer, era delito de muerte, porque manifestándose (que estaba escondido) dejase este viaje, como lo dejó. Y demás de esto puso soldados y centinelas en las bocas de la bahía para que no pudiesen los religiosos hacer su viaje.

Pero el Señor que lo había dispuesto de otra suerte y quería que estos religiosos le glorificasen, padeciendo por su santo nombre y Evangelio en Japón extraordinarios tormentos y gloriosas muertes, deshizo todos estos impedimentos, dio navío y piloto, y quitó los soldados y guardias, y sin pretenderlo nosotros (que no pudiéramos), dio puerta franca para que fuesen a donde les tenía prevenidas las coronas, con lo cual alegres comenzaron su viaje, aunque algo faltos de gente de mar, como personas que salían a sombra de tejados.

At this story it was shown that the mentioned place of entry would be the most suitable for the plans of the friars and for the welfare of the Christians in Japan. And it was a felicitous juncture that Father Vicente de la Cruz, a Japanese priest, together with a Japanese layman, volunteered to accompany the friars that the Province was arranging to dispatch. It was agreed that upon arrival at Lequios, the two Japanese, as they could easily have their way unmolested, should proceed to Japan and come back with a ship and its crew to safely ferry our friars thereto and secrete them into the islands where the persecution was not too rigorous or the vigilance of persecutors too close. The two Japanese asked and got the promise of remaining anonymous, and that the friars should be few, and only of our Order, inasmuch were they many, it would be well-nigh impossible to hide them, as was necessary.

The first and indeed the most difficult phase of the venture hurdled, the next and still uphill step was how to send them out, because, as already said, the government of these Islands would not consent to it. And a fellow who was expected to help rather than hinder this enterprise betrayed it to the authorities, and disclosed that the ship was built according to the Japanese style for the purpose of entering into Japan without attracting attention and being recognized and searched. Said boat was impounded and then burned upon order of the Governor. The would-be-pilot was also denounced, and he was confidentially pardoned of the capital crime that he had committed upon a formal oath that he would not proceed with the plan, and indeed he did not. Moreover, the Governor assigned soldiers and sentries to watch the mouths of Manila Bay in order to intercept any friars secretly going out.

But the Lord, foiling the Governor's plans, wished these friars to glorify him by suffering in Japan tortures beyond what words can describe for the sake of God himself and his Gospel, and thus meet their glorious deaths. So he removed all these impediments, and provided the ship and its pilot, and displaced the soldiers and sentinels, and thus without our intervention (which would at best be useless) set the door open to our friars to leave for where crowns were already prepared for them, and thus with gladness set sail, though their ship hardly had the necessary crew, for their trip should attract the least attention and suspicion.

Habiendo caminado más de cien leguas les dió un gran temporal que les afligió mucho, y con mucho trabajo les hizo arribar medio perdidos a un buen puerto de esta isla llamado Macinglo, donde se repararon algo del daño recibido, y volviendo a proseguir su viaje, llegaron, como deseaban, a los Lequios. Saltaron en tierra los cuatro religiosos y dos seglares que iban con ellos, uno japonés y otro medio chino, y enterrando en parte conocida y segura cuanto pertenecía a sacerdotes o religiosos, fueron a la ciudad en hábito todos de seglares, diciendo que viniendo embarcados los habían echados sus compañeros en tierra y se habían hecho a la mar, que todo era verdad, por haber sido ese el concierto.

De lo que a estos Padres les sucedió en los Lequios no se ha podido averiguar cosa cierta; porque ni ellos pudieron escribirlo ni había allí persona que lo avisase. Aquí se dijo que habían enseñado y hecho cristianos, y la gente de aquellas islas es muy a propósito para ello por ser de muy buen natural y muy llegados a la razón, en cuanto la suya alcanza, pero no sabemos con certeza lo que en esto hubo. Por buena razón colegimos que los prenderían luego (que así lo hacen siempre hasta dar aviso a Japón) y pues los trajeron presos para martirizarlos, es señal que nunca los soltaron, y así estuvieron más de un año presos por Cristo, pues saltaron en tierra de los Lequios a diez del mes de Julio de 1636 y llegaron a Nagasaki presos mediado Setiembre del año 1637, en el cual tiempo no serían pocos ni pequeños los trabajos que padecerían presos en poder de tan crueles enemigos de Dios y de sus siervos.

CAPÍTULO SEGUNDO

De los tres días de tormento que pasaron los Padres Fr. Guillermo Cortet y Fr. Miguel de Ozaraza y Fr. Vicente de la Cruz.

A trece de Setiembre del pasado año de 1637, como a las cuatro de la tarde desembarcaron en Nagasaki, traídos de Satsuma los Padres Fr. Guillermo Cortet (que en España y aquí se llamó Fr. Tomás de Santo Domingo), Fr. Miguel de Ozaraza y Fr. Vicente

After more than a hundred leagues at sea there arose a typhoon that lashed and damaged their boat and destroyed much of their provisions; and only after a great effort could they managed to take refuge in a harbor called Masingloc, where they had their ship repaired. From there they proceeded to Lequios and disembarked the four friars, and the two lay companions, one of which was a Japanese and the other a Chinese mestizo. They chose a suitable spot to dig where they could hide all signs, emblems and clues of their priesthood, and dressed all in civilian clothes and entered the city. To those who asked who they were, they answered that their companions left them in a certain deserted island, but they they managed to leave it by boat — an explanation which was not a lie, but rather a restriction of mind in the wider sense, on which they had agreed upon beforehand.

What happened to these friars, and what did they do while in Lequios? They did not report anything, nor did others write about it. But it has been bruited about that they taught the Christian faith and made some Christians among the islanders who were of such a temperament as to be most fit for conversion, for they were peaceful and quite well-bred except in supernatural matters. But nothing can be affirmed with certainty. It is likely that upon arrival they were kept under surveillance, as was the usual procedure with foreigners to turn over to the Japanese authorities. The fact that they were brought prisoner to be martyred hints that they had never been let about free. Thus they were imprisoned for about a year, that is, since July 10, 1636, when they set foot on Lequios soil, until the middle of September, 1637, when they arrived in chains at Nagasaki. During this year of confinement certainly they suffered a great deal while under the custody of such cruel enemies of God and God's servants.

Chapter 2

Père Guillaume Cortet, Fray Miguel de Ozaraza and Fray Vicente de la Cruz Are Tortured during Three Days

On September 13 of the past year 1637, at about four o'clock in the afternoon there arrived at Nagasaki, brought from Satsuma, Père Guillaume Cortet — who in Spain and hereabout was renamed Fray Tomas de Santo Domingo —, Fray Miguel de

de la Cruz, vestidos como seglares, con las manos atadas atrás, metidos todos tres en una jaula estrecha, para mayor seguridad de unos inocentes y mansos corderos, lleváronlos así a la audiencia de los tiranos jueces acompañados de mucha gente armada, como presos de grande importancia, por ser (en su aprecio) su delito el mayor que hay o se castiga en Japón, venir a predicar a aquel reino el santo Evangelio y ley divina contra la del Emperador, que por adorar ídolos lo prohíbe.

Puestos en la presencia de los jueces, los preguntaron qué hombres y de qué profesión eran, a lo cual brevemente respondieron, que todos tres eran religiosos de N. P. Sto. Domingo, los dos primeros de muchos años atrás, y el último (que era japonés) desde que comenzó este viaje, habiendo estado muchos años antes en hábito, estado y profesión de clérigo, sacerdote y ministro de japoneses cristianos en Manila, y que había ya más de un año que salieron de Manila, y así había ya profesado la Orden dicha. Preguntados si sabían que había en Japón rigurosa prohibición para que ningún religioso ni sacerdote allá fuese, respondieron que no solo ellos lo sabían, sino el mundo todo, en el cual era notorio este mandato y el rigor con que se guardaba, y con todo ello habían venido a aquel reino a bautizar a los niños inocentes, que no tenían otro camino para salvarse, a confortar a los fieles, alentar a los que con la persecución habían faltado y caído, y enseñarles a ellos, que eran infieles, el verdadero camino de la salvación, predicándoles la limpia y pura fe, y la ley santa y verdadera de Cristo. Rieronse de esta respuesta muy en forma los jueces, como personas deputadas para llanto eterno, y preguntaron a los santos cómo se habían atrevido a cometer un delito tan fuera de razón, viniendo a reinos extraños contra prohibiciones tan rigurosas de los que los gobernaban y donde el fruto de su intento no podía conseguirse, pues apenas habían de poner los pies en tierra, cuando habían de ser sentidos y presos, como les había sucedido. A lo cual respondieron los religiosos, que no obstante la prohibición

Ozaraza and Fray Vicente de la Cruz, all dressed in mufti, their hands tied behind, all together enclosed in a narrow cage, as if innocent and meek lambs guarded in so tight and quite superfluous security. Thus they were carried to the sala of the tyrannical judges, amidst a numerous armed guard, as befitted prisoners of high category, because their crime, which was the preaching in that kingdom of the holy Gospel and of the divine law in contravention to the edict of the Emperor, who was an idolater and an enemy of the true religion, was regarded as gravest and highly punishable in Japan.

In the presence of the judges they were asked who and what they were, to which they briefly answered that all three of them were friars of our Father St. Dominic, the first two having been so for already a long time; the third, a Japanese, was a Dominican only since the beginning of their trip, though he had been previously a secular priest in habit, state and profession, minister of the Japanese Christians at Manila; and since they had left Manila just more than a year ago, for as long a time was their Japanese companion a Dominican. When asked whether they were informed of the strict prohibition in Japan for any friar and religious to enter that country, they replied that they were so apprized, for it had been bandied about to the whole world, together with the rigor in enforcing it. And they said that still they dared to come to that kingdom in order to administer baptism to innocent children, for without this sacrament they have no chance of salvation; to console the faithful, to sustain and call back to penance those who had fallen away and apostatized, and to teach all the heathens, including the judges themselves, the true path to salvation by preaching to them the unsullied and pure faith and the holy and true law of Christ.

This response drew a hearty guffaw from the judges, who by such conduct foreshadowed their eternal tears in the other life. The judges also asked them how they dared to commit the risky crime of coming to strange lands in violation of the strict prohibitions by the authorities, and where their objectives and efforts would be fruitless, inasmuch as no sooner they would land than they would be detected and imprisoned, which exactly befell on them. To this inquiry the friars countered that, notwithstanding all prohibitions, they had decided to put aside all wordly misgivings

dicha, ellos pospuestos todos los recelos y temores temporales, llevados sólo del amor de Dios y celo de la salvación de las almas, venían al efecto dicho, y nunca imaginaron que las entradas en Japón eran tan dificultosas, que no tuvieran esperanza de poder entrar y aprovechar, pero que aunque luego los hubiesen preso, habían muchas veces considerado, que esto mismo (sin otro fruto) sería de grandísima honra de Dios, por cuya gloria padecerían: pues sería darles a entender a los gentiles que no por miedo de sus tormentos se amilanaban los siervos de Dios y predicadores del Evangelio. Sería también animar mucho a los cristianos japones, para que conservasen la fe y no la dejaran por temor ninguno, viéndola tan perseguida, pues no obstante toda esta persecución veían a los religiosos venir de reinos extraños a predicarla, pudiéndose estar en los suyos quietos, estimando y buscando más que a su quietud el derramar su sangre por ley tan santa, y que cuando otro cualquiera fin pretendido faltase, la obra de venir a predicar el Evangelio a reino tan necesitado y el morir en prosecución de tan santo intento era y es fin tan superior que, aunque se multiplicaran mucho más sus tormentos, eran muy pocos y pequeños en comparación del premio grande que por ellos se alcanza en la gloria, y esto no por tan breve tiempo, como los tormentos duran, sino para siempre, sin fin, y así en todo caso había sido muy acertado el venir a aquel reino y habían conseguido muchos de sus intentos, aunque no hubiesen podido predicar el Evangelio con palabras, ni bautizar infieles, o levantar los caídos, como deseaban.

No les iba bien a los jueces con las preguntas, que en esta materia hacían, en que los religiosos estaban muy adelante, por ser cosas que muchas veces habían tratado con el Señor en la oración y las habían premeditado mucho y estudiado antes de ponerse en ellas. Y así pasaron a preguntarles otras cosas más humildes y de menos dificultad y de que les podía venir más provecho, como si los había enviado el Gobernador de Manila, en qué embarcación habían venido, qué piloto y gente de mar les había traído, si los había enviado a llamar alguna persona de Japón, portugueses o naturales, o si les habían de traer lo necesario para su sustento los portugueses por vía de Macao. A todo lo cual res-

and fears; that in the altar of love towards God and zeal for the salvation of souls they had come for their already explained mission, and that they never thought that they would have no chance whatsoever of penetrating into Japan through a less guarded spot in order to bring them good; that even though they should be imprisoned right away after entering, they considered it already would redound to the very great honor of God, for whose glory they would suffer, because by so doing they would show publicly to the gentiles that the servants of God and preachers of the Gospel could not be cowed by tortures. Their mere presence would also hearten the Japanese Christians to remain steadfast in their faith and never renounce it due to any fear during the persecution, inasmuch, as they could see for themselves, foreign friars who could enjoy and work in peace in their native lands chose nevertheless to come to preach the faith, not in search for repose and rest, but for the likelihood of shedding their blood for such a holy law; and even should any other purpose of their coming fail to materialize, the mere coming to preach the Gospel to a kingdom so much in need of it, and their dying in the pursuance of such a holy purpose have been already a goal so lofty that, though the tortures be multiplied in number and aggravated in brutality, still they would fall short of the great reward that through them will be attained in glory, a reward to last not for a short while, as the tortures, but for ever and ever. And thus it was most sensible for them to have come to this kingdom of Japan, and they had already obtained many of their specific aims, though they should not be able to preach by word of mouth the Gospel or baptize infidels, or make the apostates come back to their wits, as they eagerly desired.

Not conversant with these principles and truths, the judges were at a loss as what to ask regarding such spiritual matters in which the friars were deeply steeped through their prayers, meditations and studies. So the judges preferred to ask them about down-to-earth facts that were more relevant to their office, namely: whether the Governor of Manila had sent them; in what ship did they come; who were the pilot and crew that transported them; whether they were called or invited by any person in Japan, either Portuguese or Japanese, or whether the Portuguese would look after their needs from Macao. They answered point by point

pondieron con distinción por su orden, que el Gobernador de Manila ni los había enviado, ni había sabido de su venida, porque procuraba estorbarla, y así sólo su Prelado y ellos lo habían sabido, en tanto grado que aun los frailes de su Orden no lo alcanzaron, por importar mucho el secreto, porque, si se supiera, se les estorbara el viaje, y así la embarcación primera que para entrar en Japón se había hecho en Manila, viniendo a noticia del Gobernador, la había hecho quemar, y tuvieron necesidad de venir en otra embarcación de la misma Orden y Religión, y el piloto había sido un religioso que antes de serlo, sabía algo de este oficio, y los marineros fueron chinos y indios que en la misma embarcación se volvieron a Manila, y que no los había llamado persona alguna de Japón, ni en aquel reino tenían quien les diese nada, ni los hospedase, ni eran conocidos, por haber muy poco que habían venido de España, saliendo de sus tierras con deseo de venir a predicar la ley de Dios a Japón y a la China, para enseñarles lo que les convenia para salvarse, y darles a conocer a Dios, cuyo conocimiento les faltaba, y esto sólo los había traído de sus tierras, y que no habían venido para estarse en Filipinas, sino a trabajar entre infieles; y que de los portugueses ni sabían ni esperaban nada, y así venían para meterse en los montes hasta ver si había algún cristiano que los recogiese y hospedase, para que pudiesen enseñar y encaminar a los fieles y a los infieles de aquel reino, y que para su gasto traían por entonces lo necesario para algunos años, y para lo de adelante los proveerían sus Prelados, como se lo habían prometido, y que se lo llevarían religiosos que vendrían a acompañarlos y ayudarlos. Otras preguntas de menos importancia les hicieron, a las cuales respondieron con toda verdad y llaneza como a las pasadas.

Notaron los jueces que el P. Fr. Guillermo no era español (pues como queda dicho era francés) y dijeron que nunca a Japón había ido religioso extranjero (entendiendo por este nombre religioso que no fuese vasallo del Rey de España) y así que aquel Padre debía de ir a juntarse con los holandeses, y vivir entre ellos, y desde allí hacer cristianos. Y toda esta pregunta y muchas de las pasadas eran para ver si había alguna ocasión de proceder contra algunos de los que están en Japón y tener mano para echarse

and distinctly in this wise: that the Governor had no hand in sending them over, nor had he been informed of their trip, because he was against such a plan and would have done everything to stop it. Only their Superior, beside themselves, knew about the circumstances of their journey, and so thorough a secrecy was kept that not even the other friars had the least inkling of it, lest they might have blocked it. They recounted how the first ship built at Manila for their purpose was discovered by the Governor, who impounded and burned it, and thus they had to use another boat which belonged to their own Order; the pilot was also a friar who, before being such, had some experience and practice in this employment, and the crew were Chinese and Filipinos who had used the boat in their return to Manila from abroad; no one in Japan had ever invited them to come; nor anyone in Japan is giving them anything or providing with bed and board; nor are they known in Japan, as they had arrived from Spain only recently, coming from their nativeland with the yearning to preach the law of God to the peoples of Japan and China and teach them what they ought to know for their eternal salvation, and this was their main motive in leaving their country and not merely to stay in the Philippines, but to work among gentiles; they had nothing to do, and had no social communication, with the Portuguese, nor did they expect any help from them; they had come with the intention of hiding in the fastness of the mountains in the expectation that some Christians would recognize them and give them shelter, so that they could teach and lead the faithful and heathens of this kingdom; for their maintenance they had brought funds to last them several years, and in future their Superiors would try to provide for them, as they had promised, and such aid would be brought by other friars who would rejoin and help them. To other questions of less import they replied with the same sincerity and frankness.

The judges, discovering that Père Guillaume was not a Spaniard but, as already said, a French, said that so far only friars who were vassals of the King of Spain had come to Japan. They said that Père Guillaume should stay with the Dutch and work with them in making converts. All this and other related suggestions were made with the purpose of unearthing any clue or argument to accuse anyone presently residing in Japan, and

sobre sus haciendas. Pero el P. Fr. Guillermo les respondió que nunca tal pensamiento había tenido, porque los holandeses eran herejes, enemigos de Dios y de su ley, y muy mala gente, y que sólo venía a los japoneses, aunque fuese viviendo en los montes, y de allí salir a bautizar a los niños inocentes y enseñar a todos los demás, encaminándolos a ellos y a todas las gentes a su salvación. Preguntáronle si era teólogo, y respondió que lo era lector de Teología, y que el P. Fr. Miguel, aunque no había sido lector, era también muy buen teólogo. Preguntáronles más: si en Manila se había hecho seminario para quien enseñase y aprendiesen lengua japona para ir allá a predicar, y si para este intento de la predicación en Japón habían ordenado de sacerdotes a muchos japoneses, y si habían pasado algunos sacerdotes a Japón por la China, y respondieron que el seminario se comenzó y no se acabó, ni tuvo efecto, y que se habían ordenado algunos japoneses, aunque pocos, y no sabían que hubiese pasado sacerdote alguno a China con este intento.

Mientras los jueces hacían estas preguntas, estaba allí en la audiencia presente un clérigo japonés renegado llamado Tomás, que fué uno de los que desde su tierra pasaron a Roma, y habiendo recibido grandes beneficios y mercedes de Dios y de su Vicario en la tierra, y de muchos reyes y príncipes cristianos, volvió a su reino, y respondiendo mal a tantos bienes recibidos a título de cristiano, retrocedió miserablemente y es ahora el que persuade a los cristianos que sigan su mal ejemplo, y esto tanto más culpablemente cuanto tiene menos excusa de ignorancia, porque ve con claridad que lo que sigue es error y falsedad, y experimenta en los santos mártires maravillas, que muchas veces le obligan a confesar su yerro y dar algunas esperanzas de que le ha de dejar, pero mayores temores de que por sus grandes culpas y malicia le ha dejado Dios y reprobado. Este, pues, miserable Tomás viendo hablar al P. Fr. Miguel con grande valor y resolución, sin turbarse ni mostrar temor a los tiranos que le preguntaban, ni a los tormentos que le estaban aparejados, le dijo algunas palabras en latín, persuadiéndole a que retrocediese, como lo suele hacer en semejantes actos, por dar gusto a los perseguidores. Pero respondióle el santo como su malicia merecía y había menester,

thus have an excuse to seize their properties. But Père Guillaume answered that he did never entertain such an idea, because the Dutch were heretics, enemies of God and of his law and a bad people; he had come only to do good to the Japanese, though it should entail hiding in the mountains, from where he would come down to baptize innocent children and teach all others, leading them to their salvation. Asked whether he was a theologian, he replied that he was so and a Lector of Theology to boot; that Fray Miguel, though not a Lector, was also an accomplished theologian. He was further asked whether in Manila there was erected a seminary to teach and learn Japanese for those preparing to preach in Japan, and whether for this purpose several or even many Japanese were ordained priests, and whether some priests had come to Japan via the Chinese mainland. The answer was that the seminary was begun, but did not prosper; some few Japanese were ordained priests, and he did not know of any priest who came to preach in Japan through the springboard of China.

While the judges were conducting this interrogation, there was among the audience a Japanese cleric, Tomas by name, who erstwhile stayed in Rome and received many favors and gifts from God and his Vicar on earth and even from several Christian kings and princes, and returned to his own country. He did not live up to expectations as one who was so generously favored for being a Christian from a pagan land. In fact, he had apostatized, and presently was persuading Christians to follow his conduct, doing thus a very abominable thing since he knew fully well that what he was doing was malicious and sinful, and he was then witnessing in the persons and behavior of the holy martyrs such marvels that, were it not for his perverse heart, should make him repent or at least show an attempt to start a new life. But apparently he had been abandoned by the hand of God due to his many crimes and obstinate sins. This pitiable Tomas witnessed how Fray Miguel spoke with so great valor and resolve, without any discomfiture or fear of such tyrants as those who cross-examined him, nor betrayed any fear of the tortures to befall on him. So he dared to speak briefly to the latter in the Latin language to persuade him to surrender as he himself had done under the same duress, in order to placate his persecutors. The holy man answered him bluntly as was meet to his perversity, speaking also in

diciendo: Vm, que habla latín debe de entenderlo, y debe ser renegado, ha hablado bien el latín, pero en la sentencia y sentido muy mal. Y dio Dios a estas palabras tanta virtud, que avergonzado grandemente el miserable de que le llamase el siervo de Dios renegado, ni habló más palabra ni pareció más allí él, ni otro renegado ninguno, confundiéndolos a todos el Señor con sola una palabra de su siervo.

Lleváronlos luego de la audiencia a todos tres religiosos al lugar donde les habían de dar el tormento del agua (que fue terrible), porque les hicieron beber seiscientas baldes de agua, de a diez azumbres cada una, que les vinieron a caber a cada religioso dos mil azumbres, no todas juntas (que eso era imposible), sino llenándolos de una vez con cierto embudo cuanto podían, como si llenaran una pipa, y cuando ya no podían forzarlos a tragar más agua sin ahogarlos, echábanlos en tierra boca arriba y, puesta una gran tabla sobre cada uno, subían en ella los verdugos y, pisándolos fuertemente, los necesitaban a echar toda aquella agua con gran violencia y dolores terribles, por la boca, narices, oídos y ojos, y no sola, sino teñida ya en su sangre, con admirable paciencia de los mártires y asombro de los que presentes estaban, y luego los volvieron a llenar otra vez de agua y a sacársela con la misma crueldad, y de esta suerte los hicieron beber tan grande cantidad de agua, que parece naturalmente imposible no haber muerto en tan horrendo tormento. Mucho menor fue (aunque de este género) el que dieron los holandeses al santo mártir Fr. Luis Flores: porque solamente le echaban agua con un jarro de pico, y en muy poca cantidad, en comparación de la que aquí les hicieron beber a estos santos, y no se la sacaban con la violencia que estos crueles tiranos usaron este día, y con todo eso, como en su vida queda dicho, quedó de aquel tormento casi muerto y sin poderse tener en sus pies. Pero quería el Señor que diesen estos sus siervos ahora más y mayores ejemplos de paciencia en señal del grande amor que le tenían, y así les conservó la vida para mayor martirio y mayor gloria de su santo nombre, y siendo omnipotente el que peleaba y vencía en ellos no es maravilla que quedasen para poder padecer el segundo tormento, que fue el día siguiente y duró desde la mañana hasta la noche, llenándolos de agua y volviéndosela a sacar con la violencia y barbaridad dicha.

Latin, which meant: "You, who speak Latin, should understand the word *renegade*, for such you are. You really spoke good Latin, but your aim is devilish." And God gave so much effect to these words that the wretch and any other of his ilk never dared to appear in subsequent hearings.

From the tribunal the three friars were brought to the place where they were to be subjected to the macabre water torture, by which one was compelled to swallow 600 pails of water, each pail containing ten azumbres (1 azumbre equals 2 liters). Such an amount was not drunk all at once, for that is impossible; but the tormentors poured as much liquid into their mouths through a special funnel, as though filling a pipe. Then they laid the bloated bodies on the floor, the head lower than the rest of the body, and covered them with a wooden board which they trampled again and again, expelling the water often mixed with blood out of the mouths, ears and noses with such intense pains, but with unbounded patience of the tortured martyrs and wonderment of all the onlookers. Again they would fill each of them with water in the same procedure, and the rest of the torture ritual would be reenacted. By such a process they were made to swallow such amounts of water as would seem humanly impossible to survive after such a torture. What the Dutch inflicted on the holy martyr Fray Luis Flores was quite similar, but much less cruel, because they merely poured water into his mouth from a narrow-mouthed jar and the water was very much less; and moreover, the Dutch did not use such cruel means in pumping it out; and yet, as it said in the history of his life, he was left well-nigh dead from that torment and could stand up erectly no longer. But the Lord wanted these new martyrs to give more and more evident examples of sufferance as a testimony of their intense love toward him, and thus he preserved their lives for a still more exalted martyrdom and greater glory of his holy name, as he himself who was fighting and conquering in them was almighty, and thus it was not surprising that they survived in order to undergo again the torture on the morrow, to be filled again with water to utmost capacity and be emptied of it with the force and cruelty just described.

Furthermore they were subjected immediately in the same place to another still more horrible torture. They were bound in

Y tras esta añadieron otra crueldad mayor allí luego, que fue amarrarlos fuertemente, sentados y con los brazos cruzados, y teniéndolos en esta forma, les clavarón por entre las uñas y la carne de todos los dedos unas penetrantes y gruesas agujas de alambre del tamaño de las de hacer media de punto, que llegaron hasta los nudos de en medio de los dedos, quedando lo demás de las agujas de fuera, con el dolor y sentimiento que se ve, corriendo de todas estas llagas sangre en abundancia, cuyas gotas, como preciosos rubíes, sacados de los minerales de tan celestial tierra, como eran los cuerpos de estos santos, enriquecieron la que los miserables verdugos pisaban. Miróse pues así el santo Fr. Miguel y viendo la sangre que de sus manos destilaba, alegrándose sumamente dijo con excesivo gozo suyo y espanto de cuantos le miraban: ¡Oh qué lindos claveles!, ¡Oh qué lindas rosas esparcidas, mi Dios, por amor Vuestro. Pero todo esto es nada en comparación de lo que Vos por mis pecados padecistes! Con lo cual de tal manera movió el ánimo de todos los presentes, que aún los crueles ministros, aunque tan bárbaros e inhumanos no pudieron detener las lágrimas, y enternecidos dijeron: ¿Para qué venís acá cuitados a pasar tales trabajos? A los cuales el P. Fr. Guillermo por los intérpretes respondió: Oigan con atención lo que digo, y díganles a los jueces, que no venimos a Japón a morir, sino predicarles la fe divina y Evangelio santo de Cristo verdadero Dios y enseñarles a salvarse. No a morir, sino a encaminarlos a la vida eterna y dar la nuestra por Dios sobre tan justa causa. Entiendan esto, que de esta manera y para estos fines han de saber que fue nuestra venida y no a morir, como dicen.

Todos estos tormentos sufrieron los Padres Fr. Guillermo y Fr. Miguel con grande alborozo y regocijo, diciendo con mucho ánimo y devoción lindezas, hablando en alta voz con Dios, a quien decían que ofrecían aquello poquito que padecían a cuenta de lo mucho que su Divina Majestad había por ellos padecido. Pero el Padre japonés, que por miedo de los tormentos y deseando librar esta miserable vida corruptible y que tan poco dura, dicen algunos que había retrocedido, y era atormentado no por la fe de Cristo, sino por que dijese si sabía algo de lo que deseaban saber contra los que estaban en Japón, naturales de aquel reino o portugueses o holandeses, muy diferentemente padecía, y con muy diverso modo sufría los tormentos, y así estando en medio de ellos los dos Padres

a sitting position, with the arms crossed, and then all fingertips were pierced with such sharp nails as big as hooks used in crocheting thread socks, burying them to such a depth as to reach beyond the joints, with the main portions of such hooks hanging out. How obviously painful was such bloody a torture! The drops of blood oozing out were as precious rubies that fell from the heavenly earth that were the bodies of these holy men, and fertilized the soil which the tormentors were walking on. Fray Miguel took a long look on himself and at his bleeding fingers, and in a burst of joy to the amazement of the bystanders exclaimed: "O, how pretty carnations, how fair roses are these drops of blood spurt-ing for your sake, my God! Yet what I suffer is just a bit of the torments you suffered for my sins!" These words touched the hearts of his hearers, who, cruel and inhuman as they were, could not restrain their tears, and moved to pity, said: "Why did you come here in search of such hardships and torments?" Père Guillaume through the interpreters replied: "Please listen to me attentively, and tell the judges that we have not come to Japan looking for no other than death, but rather to preach to its inhabitants the divine faith and the holy Gospel of Christ, true God, and to teach them the way to salvation. Our purpose in coming is not to die for the sake of death, but to lead you to eternal life and in stride to offer our lives for the sake of God and for such an honorable cause. Let everyone understand and know that we have come for such purposes, and not in search of death for death's sake, as they say."

Père Guillaume and Fray Miguel suffered all these tortures with exceeding joy and cheer, uttering even witty remarks with courage and piety, talking loudly to God, to whom, as they said, they offered the mite they were suffering for the undescribable torments that his Divine Majesty had suffered for them. On the other hand, the Japanese priest, afraid of the tortures and cherishing this miserable and fleeting life, apostatized, and yet was being tormented not for his faith but for the purpose of extracting a revelation on whether and who were the Japanese natives or Dutch conniving with the missionaries. So he suffered for a different reason and in a different fashion, for while the two other priests amidst terrible sufferings were always undaunted and inspired with devotion, particularly Fray Miguel

dichos tan alentados y devotos, y en particular el P. Fr. Miguel se mostraba siempre muy alegre y risueño y cercado de tantos dolores todo era decir mil loores y alabanzas al Señor, y el P. Fr. Guillermo de la misma manera alegre y regocijado hablando siempre con la Virgen del Rosario (modo de padecer propio de superiores y excelentísimos mártires, como S. Lorenzo y S. Vicente lo mostraron en sus martirios, y Sto. Tomás lo enseñó en su Quodlibeto quarto, art. 19) a este mismo tiempo y en los mismos momentos estaba el P. Fr. Vicente llorando, triste y sin consuelo, como quien no padecía como mártir de Cristo y por su fe, como sus compañeros, de lo cual se seguía que el Señor sobrenaturalmente acudiese a sus dos siervos con tan superior consuelo de sus almas, que sobrepujando el dolor de los tormentos corporales (aunque tan terribles) los tuviese alegres, regocijados y devotos, y al miserable japon, por haber él faltado a la obligación que tenía, le faltase este sobrenatural alivio, y así, sintiendo la gravedad de tan horrendos tormentos gimiese y llorase triste, cuando veía a sus santos compañeros tan alegres dar al Señor devotas gracias. Y de aquí se siguió también con grande ejemplo y admiración de todos los presentes, que este Padre japon, como padecía tales tormentos a secas, procuraba cuanto le era posible excusarlos y resistía a los que le ponían las agujas entre las uñas y carne de los dedos, y esto con tantas veras, por la gran violencia del dolor, que eran menester treinta hombres para clavárselas a él sólo, siendo así que a cada uno de los Padres Fr. Guillermo y Fr. Miguel solo un verdugo se las clavó, porque animados del cielo extendían ellos propios las manos y dedos para recibirlas y las tenían firmes en tan terribles dolores, sufriéndolas constantísimamente, sin retirar jamás la mano, y aun dando siempre al Señor continuas y fervorosas alabanzas, como los que por experiencia veían que era mucho mayor el consuelo y regalo que allí de Dios recibían que el trabajo que por Dios pasaban; tanto que corridos los tiranos jueces que tan gran tormento causase en ellos tan poco sentimiento, y que no conseguían el efecto de amedrentar a los demás con estas crueldades, para que no se atrevan a profesar la fe cristiana, que-

whose face was always cheerful and beaming, and who amidst his painful ordeal continuously thanked and blessed the Lord, while Père Guillaume in a similar manner also joyous was speaking to the Virgin of the Rosary (this is the manner of suffering shown by such exalted and most praiseworthy martyrs as St. Lawrence and St. Vincent, according to St. Thomas, in art. 19 of his 4th *Quodlibetum*), at this very juncture was Fray Vicente weeping, despondent and without cheer, in the guise of one who was not suffering as a martyr of Christ and the Christian faith, as his two companions, whom the Lord aided supernaturally with such lofty comfort in their souls, which vanquished the intolerable pains in their bodies and kept them always merry and happy. The Japanese priest, on the contrary, for having prevaricated, lost the help from heaven, and thus feeling intensely the pangs of such horrible torments, was groaning and sobbing pitiably, while seeing his holy companions so exuberantly thanking the Lord. And thus the Japanese priest, who was suffering by his human self, was doing so with utmost reluctance and so grappled with those who were piercing his fingertips with big needles, and the intensity of the pain made him so strong that it required thirty persons to pin him down, while just one executioner was needed to do the same torture to either Père Guillaume or Fray Miguel, because with the comfort from heaven they themselves held forth their hands and fingers to be pricked, and suffered without wincing or flinching, and never withdrawing their hands, but rather always giving fervent thanks and praise to the Lord, as befits them who knew by personal conviction and experience how much the consolation and comfort they were receiving then from God surpassed the sufferings they were undergoing for God. In this manner the tyrannical judges were much perplexed and abashed that such extremely poignant pains should cause in them so little feeling, and they were not achieving the scheme of infusing fear among others with such cruelties, so that they should not dare to profess the Christian faith. And so, to heighten their pains and throes they were ordered to beat the protruding portions of the big needles inserted into the fingertips of one hand with those of the other as if going through the motions of playing the guitar. And to strike terror into the onlookers, among which there could be some Christians, the tormentors held and clasped the hands of the

riendo agravar la pena, los mandaron que con las puntas de las agujas que estaban fuera de los dedos de una mano diesen golpes en las de la otra, como quien toca guitarra, y por que esto se hiciese con más fuerza y atemorizase más a los presentes, mandaron a los verdugos que, tomando en sus manos las de los santos mártires, diesen ellos aquellos golpes con más violencia, hiriendo unas agujas con otras, para mayor gusto de su crueldad y más terrible tormento de los que padecían, y así se hizo. Y como ni esto bastase a turbar la alegría que los santos mostraban, los herían las agujas con unos palos pequeños, como quien toca cítara, con gran compasión de los que lo veían y mayor paciencia de los mártires, que acompañaban las de muchos ángeles glorificando al que a hombres mortales daba tanto ánimo, valor y fortaleza, que en medio de tan terribles tormentos, no sólo estuviesen gozosos, sino que alegrasen al cielo.

Quedaron con este tormento y los pasados quebrantadísimos y casi muertos, y llegándose a ellos uno de los intérpretes les dijo que, si dejasen la ley de Cristo, se les concedería la vida. Estaban (como se ha dicho) muy desmayados con la acervidad de los tormentos que habían padecido, caídos en el suelo, cerrados los ojos y casi muertos; pero en oyendo tales razones, volvieron luego en sí, y el P. Fr. Guillermo respondió en voz alta: Bueno, bueno, ¿para eso venimos acá? Y abriendo el uno y el otro animosamente unos ojos grandes, hermosos y tan risueños que parece que brotaba por ellos alegría y resplandor, dijeron: Alabado sea el nombre de Dios. Y esto de cobrar nuevas fuerzas y aliento siempre que les hablaban en materia de dejar la fe, sucedió tantas veces, que por más debilitados y descaecidos que estuviesen con los tormentos, no se atrevían ya los ministros a tratarles de esto, porque les veían maravillosamente cobrar nuevo brío y aliento, y como provocados volver con mayor ánimo a la pelea, con asombro de los mismos que los atormentaban, por lo cual les hubieron de dejar por entonces, mandándolos volver a la cárcel, y no pudiendo menearse ni aun tenerse en pie, los llevaron cargados; y particularmente el P. Fr. Miguel (aunque de su natural muy fuerte) quedó muy desfallecido y casi muerto, con la falta del sustento ordinario (que no se había desayunado aquellos días) y con sobra de dolores tan excesivos. Mas con remedios que le hicieron, volvió en sí y se esforzó para de nuevo padecer por Cristo.

martyrs with so much agony as can be imagined. And as such torments were not enough to becloud the happiness which showed on the faces of the holy men, the protruding portions of the big needles in their fingers were struck again and again as if strings of a zither, with great sentiments of pity from the bystanders but imperturbable long-suffering by the martyrs who accompanied the beatings of their tormentors with musical praises of the Lord, and in this forsooth the angels were singing together with them, glorifying him who gave to such mortal men such fervor, courage and fortitude so that amidst undescribable woes they should share their joy with the blessed in heaven.

With such afflictions they became too worn out and even half-dead, and one of the interpreters told them that, should they finally renounce the law of Christ, they would be spared from further suffering and allowed to live. Enfeebled as they were with the intensity of their agonies, lying on the floor, their eyes shut, more dead apparently than alive, upon hearing such an importunity, they would perk up, and Père Guillaume replied aloud: "And haven't we reached thus far?" And both of them, opening their big, pretty and cheerful eyes that seemed fountains of joy and light, said in unison: "Blessed be the name of God!" And whenever it was harped on them to deny their faith, they would gather new strength and valor, however weakened and enervated they were, so that the henchmen did not want to talk to them further to this effect, because it would merely make them more determined, fortified and emboldened to start all over again the fight, with stupor of their tormentors. So they were further unmolested and sent back to their prisons, but unable to avail of themselves even to stand up, they were carried off, particularly Fray Miguel who, though he was of a robust build, was so enfeebled and well-nigh dead, not merely with his untold sufferings but also from hunger, as he was not allowed to eat on those days. However, he was revived with the application of some medicines and he braced up to suffer again and much more for Christ.

They were handcuffed, and their legs tied with fetters, and in jail they were assigned separate cubicles separated with thin partitions, and though they did not have the comfort of seeing one another, still they could hear and talk to each other. Thus the two valiant holy men, saddened by the apostasy of Fray

En las cárcel los pusieron con grillos en los pies y esposas en las manos y no todos juntos sino divididos los unos de los otros; pero era la división de sola una tabla delgada, que aunque les impedía el consuelo de verse, no les estorbaba el hablarse, y así los dos fuertes santos mártires, doliéndose de que su compañero Fr. Vicente hubiese flaqueado, le procuraron con todas sus fuerzas animar. La primera y más eficaz acción, que para esto hicieron, fué pedírselo con mucha instancia al Señor, que a tan fieles siervos nunca les niega peticiones tan pías, y sobre sí y recuperase el ánimo perdido, pues demás de las generales, que a todo cristiano obligan, él las tenía muy particulares, pues estándose en Filipinas quieto, donde el Señor le había dado lo necesario para pasar honrada y pacíficamente su vida, con deseo de mayor perfección había venido a Japón no a buscar descanso, sino trabajos y tormentos, con deseo de cualquier martirio que por predicar y enseñar la fe cristiana le sobreviniese, donde sabía muy bien que había de haberle para él, como le ha habido para casi todos cuantos predicadores han perseverado en aquel reino; que no perdiese la confianza que por esta grande obra podía y debía tener en el Señor, con cuya ayuda todo le sería fácil de llevar y sufrir, como había experimentado y visto que les había sido a ellos. Con lo cual él, ayudado de la divina gracia, volvió sobre sí y, llorando su flaqueza, arrepentido de su culpa y confesado de ella, esperó con nuevo ánimo el combate, que para el día siguiente le estaba preparado, en el cual profesando la fe del Señor fueron todos tres tercera vez atormentados con el tormento dicho del agua bebida y sacada violentamente, el cual pasaron todos tres ya unánimes en lo interior y lo exterior sin la diferencia que en los días pasados había habido.

Cansados los jueces de atormentarles tantos días con este género de tormento, sin ver en ellos mudanza, probaron otro, mandándolos colgar de los pies, de suerte que las cabezas caían en unas balsas de agua, donde los tenían metidas las cabezas y atadas las manos hasta que veían que se ahogaban, que entonces los sacaban las cabezas del agua medio muertos y los persuadían que retrocediesen, y como respondían valerosamente profesando la fe, los volvían otra vez al mismo tormento, donde sucedió que en una ocasión de estas los intérpretes, sabiendo ya la respuesta que les habían de dar, no les preguntaban ni persuadían nada, por lo cual les mandaron los jueces, que les preguntasen como otras veces,

Vicente, endeavored to win him to repentance. The first means they applied for this purpose was insistent prayer for him to the Lord who would not deny any pious petition to such his faithful servants; and afterwards they talked to him with such persuasive arguments to bring him back to penance and to regain his lost valor; for in addition to the general reasons as oblige every Christian to be faithful to God, he had special ones, such as while living at ease in the Philippines, where the Lord had provided him with respectable and peaceful sufficiency, by his own accord in his desire to attain greater perfection and merit he came to Japan not in search of rest and comfort but of labors and torments, ready to sustain martyrdom that might come his way in his resolve to preach and teach the Christian faith. Of course, he had been aware that sooner or later he would meet such a juncture, as had happened to nearly all such preachers who tarried for some time in his country; and his holy companions reminded him to regain his confidence that for this sublime task he could and should place in the Lord, with whose help everything would be easy to endure and light to bear, as he himself was witnessing palpably that was happening to the two of them. Thus aided by the divine grace, he realized his misery and fall, and weeping for his frailty, sorry for his sins and confessing them, waited with new valor for the fight set for the morrow, during which the threesome of them proclaimed in unison their faith in the Lord and were again tortured, in union of heart without the variance that took place the other day in their respective conducts.

The judges, wearied of torturing them so many days without any progress in breaking their will and determination, essayed another manner of suffering by having them hanged upside down so that their heads were submerged in flat-bottomed troughs of water, their hands tied. When suffocated, their heads were removed from the water, and nearly lifeless, they were again wheedled to renounce their religion. When courageously they replied with a profession of faith, they were subjected again to the same ordeal. Once it came to pass that the interpreters, expecting no change in their attitude, ceased to ask or convince them, and so the judges enjoined such interpreters not to tire asking them whether they were ready to abandon their religion, and put an end to their sufferings, and enjoy the comfortable life

si querían, dejando la fe, excusar tantos tormentos y gozar las vidas que los prometían. A lo cual los intérpretes respondieron: Señores, el decirles a estos hombres que dejen la fe, es para ellos como una eficazísima medicina que, dada a un hombre casi muerto, le vuelve el alma al cuerpo y, como si le resucitara, le da vida, porque en oyendo cosa que a esto toque, de muertos se vuelven vivos y cobran nuevo espíritu para respondernos briosamente los que parecía que estaban ya acabados. Y a la verdad ello era así, que el Señor los fortificaba en tales ocasiones, aun cuando para hablar no tenían fuerzas ni aliento, y dándoselas de lo alto respondían con gran superioridad, y especialmente el P. Fr. Miguel aunque con el rigor de los tormentos estuviese muy desfallecido y caído como muerto, en tratándole de esto volvía con gran fervor y respondía con grande espíritu y eficacia, tanto que acobardaba a los intérpretes y no se atrevían a preguntarles tales cosas, aunque estuviesen como muertos. Acabado este tercer día de su martirio, les preguntaron si habían comido o querían comer. A lo cual el P. Fr. Guillermo respondió que no tenían gana de comer; y el P. Fr. Miguel dijo: No queremos comer, hagan cuenta que hemos comido, solo queremos dar la vida por Dios. Y había tres días que, padeciendo tantos tormentos, no comían, sustentándolos y dándoles fuerzas tan superiores el omnipotente Señor, por quien los sufrían. Volviéronlos a la cárcel y pusieronlos en las prisiones, como queda dicho, donde los dejaron por algunos días, esperando a sus compañeros, que aún no habían llegado a aquella ciudad, a donde habían de llegar.

CAPÍTULO TERCERO

Del martirio del santo Padre Fr. Antonio González y su dichoso fin.

A ventiuno del mismo mes, como a las dos de la tarde, llegó a Nagasaki otra funea, en que venían embarcados y presos el P. Fr. Antonio González, que era el Prelado de estos religiosos, con dos seglares sus compañeros, de los cuales el uno era mestizo hijo de chino y de india de esta tierra de Manila, y el otro era japonés, que años atrás había sido desterrado de Japón por cristiano, los cuales habían venido desde Manila embarcados con los religiosos, el mestizo por huir de la justicia que andaba por prenderle, y el

they were promised. But the interpreters retorted: "Sirs, telling these men to relinquish their faith is for them as an effective remedy which, administered to a dying man, gives him back his soul and resuscitates him to a stronger fresh vigor, because whenever we talk to them about apostasy, from half-dead that they are, they become so sprightly and energetic to answer us so forcefully despite their apparent unconsciousness." It was indeed so, for the Lord was sustaining and comforting them in such trials, and though they hardly were strong enough to breathe and talk, with the aid from heaven they could answer with dignity. Specially Fray Miguel, though with the cruelty of the torments he had fainted away and fallen as dead, when coaxed to become a renegade, would revive with ardent fervor and respond with conviction and resolve that made the interpreter recoil and be reluctant to ask further even when the men of God were at the verge of death. And the end of the third day of their martyrdom, they were asked if they had already eaten, or would like to eat. Père Guillaume answered that he had no appetite, and Fray Miguel added: "We don't want to eat, take account that it has been a long time since we have eaten; we only crave to give up our lives for God." And thus for three days, not only did they suffer so many torments, but also fasted, being sustained and strengthened by the almighty Lord, for whose sake they were being martyred. They were returned to jail, and confined as before, and there they were left for several days, while awaiting their companions who were in their way toward that city.

Chapter 3

The Martyrdom and Happy Death of the Holy Priest Fray Antonio Gonzalez

On the 21st of the same month, at about two o'clock in the afternoon, there arrived at Nagasaki another boat carrying aboard the prisoner Fray Antonio Gonzalez, the Superior of his companions, in company of two laymen, one of which was a mestizo, being the son of a Chinese father and a Filipina mother from Manila; and the second a Japanese, who years ago had been exiled from Japan for being a Christian. The Chinese mestizo had come with the friars to flee from justice for he had a case at court,

japón para que, como natural de la tierra, ayudase en aquel reino y guiase a los religiosos encaminándolos a parte segura o menos peligrosa, para lo cual iba también el P. Fr. Vicente, aunque podía como sacerdote ser de mucho más provecho donde tanta falta y necesidad hay de ellos.

En llegando la embarcación salió a tierra el P. Fr. Antonio con quieto y sosegado semblante y, puestos los ojos en el cielo, como quien de allá esperaba socorro, alzó la mano con acción airoso y santiguóse muy despacio en nombre de la Sma. Trinidad, acción usada de los antiguos mártires en semejantes ocasiones, como advirtió Baronio en los Anales de la Iglesia. Estábanle mirando desde sus casas los portugueses todos, que a sus tratos estaban en Japón, y de los naturales salieron luego a verle gran multitud de gente, a lo cuales el santo, por ser de hermosa estatura, sobrepujaba, como otro Saul, de los hombros arriba, y de esta suerte caminó hacia la casa de los jueces, a donde le llevaban. Iba muy despacio, por venir enfermo de las piernas, pero representando una santa y gran autoridad, que naturalmente tenía. Traía el escapulario de su Orden, aunque corto, que no llegaba más de a las rodillas.

Puestos él y sus compañeros ante los jueces y hallándose allí presente Cristóbal Ferreira, apóstata miserable de la fe y de su Religión, y otros japones también renegados, a los cuales habrían los jueces llamado (como suelen) para que con su mal ejemplo y razones descaminadas (como de tales hombres) persuadiesen al P. Fr. Antonio, dejase la fe cristiana y adorase sus ídolos, y viviese como ellos sin Dios y sin honra aun en el mundo. Preguntáronle, pues, los jueces, qué hombre era y cómo se llamaba. Respondió que era religioso de la Orden de N. P. Sto. Domingo, que se llamaba Fr. Antonio González, y era Prelado de los tres religiosos, que con él habían venido y habían llegado a aquella ciudad antes que él, y de los demás, si había alguno o viniese a Japón. Preguntáronle si sabía la prohibición imperial que había, para que ningún religioso allá fuese. A lo cual respondió con gran espíritu que la sabía muy bien, y con todo ello habían venido él y sus compañeros, obligados de la caridad y amor de Dios y del prójimo, sólo a encami-

and the Japanese had joined the friars so that, as a native of this kingdom, he could help and guide in his native land the friars, leading them through safe or less perilous ways, which was the same purpose of Fray Vicente, who being a priest to boot could be of great service in such a land plagued with the lack and dearth of priests.

Upon arrival Fray Antonio jumped ashore with a calm and dignified mien, and raising his eyes to heaven, as one expecting aid therefrom, raised his hand in an elegant gesture and crossed himself slowly in the name of the most holy Trinity. This was a custom of the martyrs in early times, as Baronio relates in his *Annals of the Church*. From their homes the Portuguese who sojourned there as tradesmen looked curiously, while many Japanese came closer to him. The holy man was a head towering over them, like Saul among the Hebrews, and advanced towards the residence of the judges to which he was being led. He ambled sluggishly due to his infirm legs but with a dignified gait for he had an inborn impressive presence, and was of a manor born. He wore the scapular of his Order, though it was short, as it did not reach beyond the knees.

He and his companions were stood before the judges, with whom sat the despicable apostate of the faith and his religious congregation Cristobal Ferreira, and also some other renegades of Japanese nationality, who had been called, as was the custom, in order with their example and evil arguments to sway Fray Antonio to relinquish his Christian faith and to adore the idols, and to live like themselves without God and without honor even here on earth. The judges then asked him what and who he was. He replied that he was a friar of the Order of our Father St. Dominic, and that his name was Fray Antonio Gonzalez, and that he was the Superior of the three friars who had come together with him, but arrived at that city ahead of him. He would also be the Superior of any other Dominican friar if such were or might arrive at Japan. He was asked whether he was aware of the imperial ban on any friar to come. He answered emphatically in the affirmative, and that nevertheless he and his companions had come, goaded by charity or love of God and of men, only to lead them through the path of salvation and to prove to them how blinded they were in adoring idols as real gods, for such

narlos por el camino de la salvación y mostrarles cuán engañados iban adorando, por verdaderos dioses, falsos ídolos, que no podían salvar ni favorecer, y lo que peor era, estorbando sacrílegamente la adoración del verdadero Dios Jesucristo. A esto se rieron mucho los bárbaros jueces y le mandaron callar, y que solamente respondiese a lo que fuese preguntado. Hiciéronles las demás preguntas, que habían hecho antes a los tres primeros religiosos, y respondieron puntualmente lo que ellos habían respondido. Preguntáronles si traían algunas cartas, y respondió el P. Fr. Antonio que traía una escrita por tres vías para un religioso apóstata, que estaba en Nagasaki, que aunque no era de su Orden, le tenía gran lástima, y así le había escrito aquellas cartas de su propia mano para enviárselas en dondequiera que estuviese en aquel reino, y otra para los jueces de aquella ciudad, que tan inhumanamente perseguían la fe de Cristo, único Dios verdadero, de quien habían recibido muchos bienes y mal ninguno, ni tenían por qué temerle sirviéndole, sino antes debían esperar de El grandes gracias y beneficios si, como debían, dejasen de hacer las sinrazones que en esta parte hacían. Y dijo que traía estas cartas allí consigo, y luego (mandándolo así los jueces) se las quitaron sus ministros y se las dieron a sus superiores, y ellos preguntaron quién era aquel para quien venían las tres cartas, y el miserable apóstata temblando y turbado respondió: Yo soy, señor, demudado el rostro, avergonzado y confuso. Plega al Señor que esto y la intercesión de estos santos mártires y de todos los demás que en Japón ha habido, le reduzcan a conocer su yerro y hacer verdadera penitencia de sus culpas.

Comenzó luego el P. Fr. Antonio a predicar muy de propósito a los presentes la fe de N. S. Jesucristo, lo cual llevaron muy mal los jueces, y así le mandaron luego llevar al lugar de los tormentos del agua y llevaron con él a sus dos compañeros seglares. Puesto en el tormento le dijeron que dejase la fe cristiana, que así lo habían hecho los tres religiosos sus compañeros, que antes que él habían venido. A lo cual respondió, que mentían como engañadores, que él conocía muy bien a sus compañeros y sabía que era imposible haber caído en tan grave pecado, ni él tal había de

idols could be of no avail for their salvation or welfare, and to boot they were a sacrilegious offense to the worship of the true God Jesus Christ. The barbaric judges exploded into an uproarious guffaw at such answers and ordered them to speak no more except to answer an specific question. So the judges asked him more questions similar to those they had asked the three friars in a previous interrogation, and his answers coincided entirely with those of his companions. To the query whether he was carrying some letters, Fray Antonio replied that he was bringing a letter written in triplicate to be sent through different channels to a friar-apostate, a resident of Nagasaki, whom he felt very sorry for, though he was not of his own Order, and thus he had written to him in his own hand the said letters to be sent to him wherever in the entire kingdom he might presently be found. He said that he had another letter for the judges of that same city, who so inhumanly persecuted the faith of Christ, the only true God, from whom they had received many favors and no injury at all, and whom they should not demur or fear to serve, but instead they should expect from him ample graces and benefits if only, as it was their duty, they should stop their present perfidious and unreasonable behavior. Furthermore he said he was bringing those letters with himself then. Immediately upon orders of the judges the letters were snatched from him by the guards, who gave them to their bosses, the judges, who asked further who was he to whom the three letters were addressed. The abject apostate there present, fidgeting and trembling, turning pale, shamed and disconcerted, replied: "That's me!" May this incident and the intercession of these and other holy martyrs that died in Japan bring him to acknowledge his mistake and stir in him a sincere penance for his sins!

Fray Antonio forthwith started to preach so opportunely the faith of our Lord Jesus Christ, thus exasperating the judges so much that they ordered him together with his two lay companions brought immediately to the place of the water torture. During the ordeal he was asked to renounce the Christian faith, as the three friars — he was told — had already done. He called the judges brazen liars, for he knew his companions only too well and was certain that it was unbelievable that they had fallen into such a grave guilt; and that neither he himself would fall into it; and

hacer, antes les rogaba que, dejando aquella inhumana crueldad y vana adoración de sus ídolos y demonios, se hiciesen cristianos, y sirviesen y adorasen a su verdadero Dios y único Señor, y a este propósito les dijo muchas cosas, persuadiéndoles la verdadera fe y creencia católica, con lo cual le atormentaron cruelísimamente con el tormento del agua dicho, y luego le llevaron a otra parte de la misma casa, donde estaba una imagen de N. Señora y de Sto. Domingo y otros Santos, y delante de él mandaron a los ministros de justicia que las pisasen, como lo hicieron, y viéndolo se arrojó (atado como estaba) en el suelo, procurando besarla y reverenciarla, diciendo a la Virgen muchas y muy devotas razones, como quien tan de corazón la amaba y servía, por lo cual le dieron dos bofetadas que para de presente no fueron pequeña paga, y así, él las recibió con mucha alegría, conociendo y estimando lo mucho que valían llevadas por tal causa, con la paciencia y devoción que el Señor le daba. Díjole entonces uno de estos bárbaros y crueles ministros: Bien habéis visto cuán despreciadamente se ha pisado esta imagen; pues el pecado que en ello hubiere será vuestro, pues vosotros la trajisteis y quisisteis venir acá para esto. Respondióle el santo: Vos habláis como fariseo, tomando escándalo de lo que os había de ser causa de mucha devoción y soberanos bienes; eso que habéis hecho es sola malicia vuestra; que nuestra venida no es para que hagáis tales maldades, sino para que convertidos las dejéis y podáis salvaros, conociendo y sirviendo a vuestro Criador y Salvador.

De los dos seglares sus compañeros, el japonés cayó luego miserablemente por miedo de los tormentos, el mestizo llamado Lorenzo Ruiz, aunque al principio, viendo la terribilidad del tormento, tembló y titubeó algo, pero ayudado de Dios y viendo el ánimo de Fr. Antonio, y el valor y alegría con que le pasaba, se animó él también y, echando de sí todo temor y pusilanimidad, aunque le ofrecieron perdón y la vida, si renegaba, estuvo firme diciendo que él era cristiano, y diera mil vidas que tuviera por la fe. Vinieron de las amenazas a las obras, diéronle el tormento del agua repetido, cuanto aquellos crueles tiranos quisieron, y padeciólo todo valerosamente; con lo cual cesaron los tormentos de este día,

that he was rather begging them that, abandoning their inhuman cruelty and the bootless worship of idols and demons, they should become Christians and serve and adore the true God and only Lord. At greater length he continued to persuade them to embrace the true faith and Catholic belief. In return they subjected him to the cruel water torture. Then they brought him to another portion of the same house, where there was an image representing our Lady with St. Dominic and other Saints, and in his presence the henchmen were ordered to trample on the religious picture. Seeing such a sacrilege, tied as he was, he threw himself into the floor trying to kiss the image in awe and affection, speaking to the Virgin so endearingly and devoutly as one who really loved and served her sincerely and wholeheartedly. For that gesture he was slapped twice which for the nonce was of no little merit, and he accepted it all with much joy, knowing and appreciating the high value of such suffering undergone for a pious cause, with patience and devotion that the Lord was endowing him with. Then one of the savage and cruel executioners said to him: "You've seen how despicably this image has been trampled, and whatever sin is in this action is yours, because you've brought it here, and you've come here to have it trampled." The holy man replied: "You speak like a hypocritical Pharisee, despising scandalously what should bring you great devotion and spiritual good. What you have done is entirely your own responsibility; for we have come here not for the purpose that you commit such crimes, but so that you be converted and deserting your evil works manage to be saved, by knowing and serving your Creator and Savior."

Of his two laymen companions the Japanese pitifully apostatized immediately terror-stricken by the torments. The mestizo Lorenzo Ruiz at first trembled and wavered at the sight of the frightful tortures, but aided by God and seeing the courage, valor and cheer of Fray Antonio, emboldened and casting aside all fear and pusillanimity, though he was offered pardon and life, should he renegade, maintained himself firm, proclaiming that he was a Christian and would die a thousand times if need be for his faith. The henchmen carried out their threats, and subjected him to the water torture again and again, but he valiantly suffered all. Thus the ordeal of this day came to an end, and the two martyrs were

y los llevaron a la cárcel, donde estaban los otros tres religiosos, atormentados ya tres días los había juntado, y luego procuraron con todas veras reducir y levantar su caído compañero el japon seglar, que habían traído para guía y había andado tan descaminado, y él estaba tan temeroso que no se atrevía a confesar la fe; pero a fuerza de oraciones hechas a Dios y eficacísimas razones, que le hicieron, y viendo a sus compañeros todos tan animosos, constantes y aun alegres y regocijados en sus tormentos, él también (ayudado de la divina gracia) se animó, volvió sobre sí y padeció los demás tormentos, como fiel cristiano y por Cristo, con que todos los seis compañeros, sin faltar alguno, fueron gloriosos mártires del Señor; de lo cual le dieron allí todos, con grandísimo consuelo y regocijo, devotísimas gracias, y el demonio, que había pretendido tragarse parte de ellos volvió mal de su grado los regalados y escogidos bocados en que había hecho presa, que, purificados y sazonados por el martirio, se presentaron en la sempiterna mesa de Dios con universal regocijo del cielo, sin que de la compañía de estos santos se perdiese ninguno, por singular beneficio del Señor, a quien se den las gracias.

Dejáronle los tormentos al P. Fr. Antonio tan quebrantado, que no se podía tener en pies, ni vino en ellos a la cárcel, sino en brazos ajenos, pero con grande alegría suya y de sus compañeros, que no cabían en sí de gozo, viéndose todos juntos (como tanto antes lo habían deseado) presos y atormentados por Cristo, que es maná escondido, cuya suma dulzura sólo puede juzgar el que la prueba, y así con grandes júbilos de sus almas dieron infinitas gracias a Dios, cuyo don muy particular es no sólo creer en su divina Majestad, sino también (y mucho mayor) el padecer tales tormentos por su glorioso nombre, ofreciéronse de nuevo a todo lo que les pudiesen por esta causa afligir, y exhortándose con vivas y eficacísimas razones, que en tales ocasiones el Espíritu Santo comunica, esperaban el fin de su gloriosa pelea, muy fuertes en el espíritu, aunque muy debilitados los cuerpos, y particularmente el P. Fr. Antonio que, como entró en los tormentos enfermo, había la indisposición crecido y estaba con una ardiente calentura. A ventitrés del mismo mes volvieron a poner en el tormento del agua

brought to the same jail where they found the other three religious who had been tortured for the last three days in a row with the same torments. There they gave thanks to God for being reunited, and they buckled down to bring their Japanese layman companion back to compunction. This was the one who came with them as guide, but was himself misguided and so frightened with the tortures that he had no courage to confess the faith. But by dint of their prayers to God and their most persuasive arguments, and by the sight of their dauntlessness, constancy, even cheer and joy amidst their gruesome pains, he too with the aid of divine grace became emboldened, recognized his previous cowardliness, and also suffered all the torments, like a faithful Christian, for Christ's sake. Thus all the six companions, without any exception, became glorious martyrs of the Lord, and gave most devoted thanks to God, blithe and overjoyed. Thus the devil who strove to swallow some of them vomited out the tasty and choice morsels which he sought to devour; and after being purified and seasoned with martyrdom, they were brought to the banquet of God with general rejoicing in heaven, as none of the company of these holy men was led astray, by the singular grace of the Lord, to whom many thanks be rendered.

The torments left Fray Antonio so enfeebled that he could stand erect or walk no longer, and he repaired to the jail not on his own legs, but carried thereto. But, like his companions, he was beaming in smiles, overjoyed for being imprisoned and tortured together with Christ, which is their hidden manna, the sweetness of which only those who have tasted it can comprehend. With boundless jubilation in their souls they gave countless thanks to God, of whom it is a very special gift not only to believe in his divine Majesty, but also and in greater measure to suffer such torments for his glorious name, and they again volunteered to undergo any sacrifice that might be their lot due to this cause. And thus encouraging and inspiring themselves mutually with stirring and forceful considerations, which on such occasions the Holy Spirit instills, they awaited the end of their glorious struggle, spiritually hale, sound hardy, though much weakened in their bodies, particularly Fray Antonio, who had been sick before being submitted to the ordeal of the different tortures, and became sicker and highly feverish. On the 23rd of the same month as

al P. Fr. Antonio y a sus compañeros, y llamando al P. Fr. Antonio, dijo: Yo estoy con muy gran calentura enfermo, mas vamos, que todo esto es nada para lo que debemos a Dios. Y los religiosos sus compañeros desde sus emparedamientos (aunque lo sintieron mucho) le dijeron en alta voz: ¡Animo P. Vicario Provincial! Y él respondió: Sí, Padres míos, encomiéndenme al Señor, que con su ayuda todo es fácil. Prometiéronlo ellos y cumplieronlo con las veras que la cosa pedía, y echóse bien de ver en el efecto, porque luego le pusieron los verdugos en el tormento del agua, y aunque por su mucha flaqueza y enfermedad, cuando lleno de agua le pisaban, no sólo la volvía teñida en sangre, sino la sangre viva cuajada, él estuvo siempre firme y constante, sin rehusar tormento ninguno, aun cuando los mismos bárbaros atormentadores le compadecían, y aunque crueles le tuvieron lástima, y no le hicieron beber tanta agua como el día primero, aunque la que bebió fue bastante para que, mandándole recoger a la cárcel, estuviese lo restante de aquel día muy decaído y con una fortísima calentura. A la media noche se sintió más flaco y deseando animarse para padecer más con sus compañeros, pidió al carcelero un poquito de vino, con que pudo durar hasta el amanecer, que el Señor satisfecho de lo que por su santo Nombre había padecido y estaba presto a padecer, le llamó para Sí y para darle el premio de lo que por su honra en vida y en muerte había hecho y padecido, y amaneció muerto a venticuatro de Setiembre, habiéndose despedido amorosamente de sus hermanos y compañeros, a los cuales había estado siempre hablando, animando y consolando hasta que dio el alma al Señor.

Con lo cual ellos quedaron, aunque penosos por su ausencia, consoladísimos por su gloria y con nueva y mayor confianza para pasar los grandes tormentos que esperaban, por la certeza que tenían de que estaba en la presencia divina, haciendo sus causas, pues, como su padre y Prelado había de ser cuidadoso intercesor ante Dios, para que en lo restante de la pelea saliesen con su divino favor vencedores, y le siguiesen como a capitán que había ido delante, facilitándoles el camino y la corona, que tan de cerca esperaban. Luego aquella misma mañana fué llevado su santo cuerpo al monte, donde suelen martirizar y en una grande hoguera le quemaron a vista de los portugueses, que desde su casa veían el humo y daban muchas gracias a Dios por haber visto en sus

they were to be subjected to the same water torture, Fray Antonio said loudly: "I'm in high fever and very weak, but let's go to suffer, for this is naught in comparison with what we owe our God." And his companions from their separate cubicles, though they were very sorry for his sad condition, replied also aloud: "Cheerio, Father Provincial Vicar!" He replied: "Yes, my dear Fathers, recommend me to the Lord, for with his aid everything is light." Accordingly they promised and prayed in all earnestness, and they themselves saw the propitious results of their supplications, because as the executioners subjected him to the water torture and when he was filled with water, and the henchmen trampled on him in his pitiable plight of infirmity and sickness, and forcing him to vomit not only water but particles of blood and clots, he remained always determined and constant, without refusing any further torment, so much so that his very tormentors were moved to compassion, and though of a savage and cruel temper could not help showing him pity and did not force him to swallow as much water as on the first day. Yet what he drank and disgorged on this occasion was enough to leave him so prostrate and feverish upon his return to jail. At midnight he felt very weak, and in order to regain strength to suffer together with his companions, asked the jailer for a little wine which revived him until twilight when the Lord, content with what he had suffered and was still ready to bear for his holy name, called him to the eternal reward of what he had done and endured during his life until death for his honor. Thus he died at dawn of September 24, after affectionately bidding goodbye to his brethren and companions, whom he did not cease to address, encourage and comfort till he gave up his spirit to his Lord.

With his demise his companions, though pained by his loss, were left much consoled for his newly-won glory, and filled with a fresh and deep confidence to bear more painful sufferings awaiting them, certain as they were that he was in the divine company and presence, praying for them, because as a father and Superior on earth he should be also their solicitous intercessor in heaven before God, so that during the rest of their trial they might come out victors with the divine favor and rejoin him their captain who had preceded them, making their road smoother and their own crown nearly at grasp. In that same morning his holy corpse

días cosa tan grande. Acudió también todo el pueblo a verle, aunque no con la devoción que solía cuando era de cristianos. Sus cenizas metidas en costales pequeños, con la tierra santa que le había tocado fueron echadas por los ministros de la justicia en la mar junto a las islas, que llaman de Caballos, que están allí cerca, pretendiendo que no pudiesen ser veneradas estas santas reliquias, aunque para consuelo de algunos sus devotos quiso el Señor que se pudiesen rescatar algunas.

CAPÍTULO CUARTO

Del martirio de los otros tres santos Religiosos y los dos seglares sus compañeros.

A veintisiete del mismo mes sacaron al último martirio a nuestros santos presos en la forma siguiente: salieron de la cárcel los tres religiosos P. Fr. Guillermo, P. Fr. Miguel, P. Fr. Vicente, y sus dos compañeros seglares, con mucho acompañamiento de ministros de justicia y grande alarido del pueblo, no como los años pasados en devota alabanza de Dios y de sus santos mártires, sino escarneciéndolos, como infieles que ahora son casi todos los de aquella miserable ciudad, que pocos años antes era tan católica. Llevaban a los siervos de Dios a caballo, y era el primero de todos en Japón natural de Meaco, que había ido por guía de los religiosos en Japón y ahora los guiaba al lugar del martirio, segurísimo camino de la gloria, no ya por práctico en la tierra, sino como devoto y animoso cristiano, que por el martirio caminaba al cielo. Seguía luego el mestizo Lorenzo Ruiz, honrando su nación y su pueblo Minondoc, por haber animosamente padecido por el Señor tanto y ir alegremente a morir por la fe, por la cual (como él decía) diera mil vidas, si mil tuviera. Iba luego el P. Fr. Vicente de la Cruz, japonés, confesando valerosamente al Señor por quien padecía, y con el hecho veneraba y predicaba, no con palabras por-

was brought to a mountain customarily used for torturing martyrs, and in a big blaze he was burned at the sight of the Portuguese who from their homes could very well see the smoke, and who were giving thanks to God for being witnesses of such a singularly sublime occurrence which seldom one is given to see during one's lifetime. The whole townspeople gathered curiously, but many of them had denied their faith, and now did not show any sign of their previous piety. His ashes and remains were enclosed in small bags together with the holy dust that was mixed with them and thrown by the agents of the law into the bay near the so-called Horses' Sea which was close by to make sure that such holy relics could not be recovered and venerated, though for the solace of some of his devotees, some of the relics were retrieved.

Chapter 4

The Martyrdom of the Other Three Religious and of the Two Laymen their Companions

On the 27th of the same month our holy prisoners were brought to their last torture of martyrdom in the following manner: the friars Père Guillaume, Fray Miguel and Fray Vicente left the jail, together with their two laymen companions, with a big number of the agents of the law and with the uproar of the townspeople. Instead of the piety and reverence towards the martyrs of previous times when there were many Christians in that city, now there was a general scorn of them, as nearly all the inhabitants were heathens or apostates. The servants of God were all placed on horseback, led by the Japanese from Meaco, who had come to be their topographical guide in Japan, and now was guiding them to the spot of martyrdom, which is the surest road to glory. Thus he had no use of his knowledge of earthly terrain, as now he was just a pious and devout Christian preceding his companions in the road to heaven through martyrdom. In second place was the mestizo Lorenzo Ruiz, who thus gave honor to his nation and people of Binondo, by having suffered courageously and so much for the Lord and who was going to die happily for the true faith, for which he was wont to say that he was ready to offer a thousand lives, had he had them. In third order rode Fray Vicente de la Cruz, Japanese, confessing and preaching his faith in the Lord for whose sake he was suffering, and he was

que para estorbárselas le habían puesto en la lengua una mordaza. El cuarto lugar llevaba el P. Fr. Guillermo, ya tan flaco y tan debilitado que no se podía tener a caballo, pero tan vivo y fuerte de espíritu, que clavados los ojos en el cielo, donde tenía su corazón, y todos sus deseos, iba como en éxtasis arrebatado sobre sí y todo lo visible, como quien estaba tan cerca de la gloria muy gozoso y risueño, alegrando y maravillando a cuantos le miraban. Y llegando al puesto donde vivían los portugueses, que desde sus casas miraban esta santa y devota procesión, puestos en ellos sus alegres ojos, los saludó con tres corteses y benévolas inclinaciones, no los pudiendo hablar por la mordaza que, como los demás llevaba, para que no predicasen al pueblo, ni declarasen los defectos de sus falsos dioses. Respondiéronle los portugueses con otras tres inclinaciones y muchas lágrimas de devoción y algunos les cantaron el psalmo 1, *Beatus vir*, que no poco consuelo sería para los santos. Por escarnio los habían hecho rapar a navaja la media cabeza y se la habían teñido de almagre con el medio lado de la parte izquierda del rostro, con que daban ocasión a que burlasen más de ellos doscientos o más muchachos infieles, que los iban escarneciendo y dando contra ellos gritos y voces, en contraposición de muchos más que, cuando la ciudad era católica, solían en semejantes actos de martirios de sus santos predicadores, hacer procesiones muy ordenadas de niños por una parte y de niñas por otra, que iban alabando al Señor que daba tal fortaleza a sus santos, con gran consuelo de los que iban a padecer, oyendo cantar Letanías y oraciones devotas, a los que en la tierra eran como ángeles de Dios, cuando los tiranos perseguidores, como ministros del demonio blasfemando el divino nombre, martirizaban a los siervos que el Señor en aquella tierra tenía. Pero ahora, como casi todos los que habitan aquella ciudad son infieles, gentiles o renegados, van por el contrario camino, como gente que ha perdido el verdadero y va descaminada, perdida y sin Dios.

Llevaron así a los santos por toda la ciudad y sus calles principales, hasta salir y llegar al monte santo, dedicado para tan santos sacrificios, consagrado ya con tanta sangre y martirios de valerosísimos siervos de Dios, que puede ser contado entre los insignes lugares de devoción de toda la Iglesia santa. Allí estaban preparadas para cada uno su cueva de dos varas en fondo, y sobre

doing so with his pious conduct though not with words for he was gagged to silence. In fourth place was Père Guillaume, presently so thin and enfeebled that he could not ride erectly, and yet was so alert and strong in spirit, that fixing his eyes on heaven, where he had his entire affection and desires, was as if ecstatic and outside of himself and of the visible world, as one who was near paradise and oblivious of all the things here below. At the tail-end rode Fray Miguel, of a cheerful and beaming mien, who gladdened and amazed whomsoever looked at him. While passing by the quarters occupied by the Portuguese, he greeted them with three polite and tender bows in silence, as he too was muzzled as all the rest, so that he could not preach to the people in the road, or utter attacks against the false gods. The Portuguese curtsied back thrice, while many of them shed plentiful tears of devotion, and still some of them sang Psalm 1, *Beatus vir*, to no little delight and consolation of the holy men. To make them funny, half of their heads was razor-shaved and together with the left half side of their faces painted ocher-red. Thus they were mocked by some 200 pagan urchins, who shouted at them in derision. This was a far cry of other times when the city, being then a nucleus of Catholicism, during such cases of martyrdom of holy preachers, used to hold orderly processions of children in two files, one of boys and the other of girls, which instilled courage and comfort into the holy men, led to their martyrdom, deeply cheered at hearing the chanting of litanies and other devout prayers from the mouths of those who are the angels of God on earth; while the tyrannical persecutors, servants as if of the demons, uttering blasphemies of the divine name, tortured the servants which the Lord had in that land. But now nearly all the inhabitants of that city are unbelievers, gentiles or apostates, and tread the unholy path, like those who have lost the true road to God, and thus are led astray, bewildered and deprived of God.

The holy men were paraded through the main alleys around the whole city till they reached the mountain sanctified and consecrated by such holy sacrifices hallowed again and again with bucketfuls of blood and the sufferings of most intrepid servants of God. Thus that spot could be considered as among the most renowned shrines of devotion in the whole holy Church. Therein were prepared for each of the holy martyrs a two-yard deep hole

ellas sus horcas bajas, de manera que colgando de ellas a los santos por los pies, viniesen a quedar metidos en las cuevas hasta cerca de la cintura, en la cual les encajaron unas tablas anchas, que tapasen las bocas de las cuevas, para que ni los santos, estando en este tormento pudiesen ver a nadie, ni ser vistos, sino es de la cintura arriba, y sobre aquellas tablas cargaban muchas pesadas piedras, que sobre el peso natural del cuerpo cargasen aun más hacia abajo, con que toda la sangre y humores se les bajaban a la cabeza y con gran tormento estaban echando por la boca y narices sangre hasta expirar, y así la muerte fuese más dolorida y espaciosa, tormento último y el mas grave y penoso, que contra los predicadores del Evangelio de pocos años acá inventaron estos crueles perseguidores, ayudándose inspirados del enemigo común de los hombres, y más en particular de los que más guerra le hacen, sacándole a muchos de su tiránica servidumbre y conservando a otros en el suave yugo de la ley evangélica, que él tanto aborrece, y como estos tiranos han visto que este género de martirio ha espantado a muchos cristianos japoneses, que menospreciaban el morir degollados o quemados, aunque fuese a fuego lento como ellos usaban, han hecho ya común para los predicadores de la fe este género de muerte, para atormentar más y por más largo tiempo a los unos y atemorizar más a los otros.

Tuvieron de esta suerte a los santos ahorcados, los pies arriba y cabeza abajo metidos en aquellos hoyos, tapados con aquellas tablas y apesgados con aquel peso, aquel día y el siguiente, echando sangre por boca y narices con excesivo tormento, pero muy consolados del cielo, especialmente los tres religiosos, que en tan grande aflicción corporal estuvieron siempre espiritualmente alegres alentados, orando y cantando alabanzas a Dios en voces altas, que se oían los unos a los otros, animándose a padecer por tan buen Señor que tanto favorece y consuela a los que por su gloria así padecen. Oían las guardas la voces, y como no eran en su lengua, sino en latín o en español, no las entendían, y dieron aviso a los jueces que asistían allí cerca, los cuales les enviaron un intérprete que les preguntase qué querían, deseando que, retrocediendo, pidiesen perdón, para concederles la vida. Mas estaban los santos muy lejos de tan vano y dañoso pensamiento, y así respondieron que nada querían, como los que estaban en posesión de lo que había muchos años que deseaban y pedían a Dios y a sus Prelados

over which were set gallows so low that when the holy men were hanged from them feet up and heads down, their bodies were inside the holes from waist to head. Moreover, the bodies were closed in some narrow boards placed at the mouths of the holes so that the holy men under torture could not see anyone, and their bodies from the waist to the feet only were visible. Over those boards heavy stones were placed to add to the down pressure of the hanging bodies so that with the blood and other humors of the body stagnated around the head, with undescrivable pain blood oozed from mouth and nose and thus until a slow and excruciating death. Such a torture was invented a few years ago by the inhuman persecutors as the most refined, heinous and painful of all. Indeed it may be said that such henchmen discovered this manner of torture with the aid and inspiration of the common enemy of mankind, the abominable foe of those who fight him by converting his vassals and slaves to the gentle yoke of the evangelical law, which he hates so much. As this kind of torture had frightened many a Japanese Christian who otherwise slighted being beheaded or burned slowly as was the common torment, the persecutors had been using against the preachers of the faith this new kind of slaughter in order to torture them more and slowly, and thus infuse fear among those who would like to follow in their wake.

So the holy men were hanged from those gallows, feet up and heads down into the holes, covered with the already mentioned boards with heavy loads. Thus they remained that day and the following, emitting plenteous blood through mouth and nostrils. And yet they were so much comforted from above, especially the three friars, who amidst such great affliction in their bodies remained spiritually cheerful and resolute, encouraging each other to suffer for the sake of such a good Lord who favors and consoles ineffably those who suffer for his glory. The sentries heard the voices, but did not understand them, because the holy men spoke and sang in Latin and Spanish. The guards informed in this regard the judges who lived close by, who sent interpreters to ask them what they wanted, or whether they were ready to back out and to ask for pardon and thus save their lives. The holy men, incapable to such a deceitful and devilish thought, countered that they wanted nothing, as they were now in the trice of attaining and possessing what they had desired and insistently

con grande instancia; y añadieron que solo les pedían perdón a él y a los demás ministros de justicia del trabajo que por ocasión suya habían tomado y tomaban así allí como en la cárcel el tiempo que los tuvieron en ella. Respuesta con que quedaron los inicuos jueces admirados, y alabaron la paciencia y gran valor con que padecían tan terrible tormento, y perdiendo las esperanzas de que retrocediesen, que es el intento en tan largo y tan prolongado martirio), mandaron que, quitándoles de aquel tormento, los cortasen las cabezas, porque querían irse a casa.

Sacándolos, hallaron a los dos seglares muertos en aquel tormento y a los tres religiosos vivos. Dijéronles al sacarlos, que era para cortarles las cabezas, de lo cual se alegraron mucho y dieron al Señor devotas gracias, como los que veían que aquel era el último escalón para su gloria. El P. Fr. Vicente estaba ya tan decaído con la fuerza del tormento, que aunque se quiso hincar de rodillas para ofrecer al Señor la cabeza, no se pudo tener y así se la cortaron caído en el suelo. Los otros dos Padres Fr. Guillermo y Fr. Miguel pudieron esperar el deseado golpe de la catana hincados de rodillas, las manos puestas y los ojos levantados al cielo, a quien se ofrecían en sacrificio, y estando así se volvió el P. Fr. Miguel al P. Fr. Guillermo y le dijo, que lo que no le podía hablar en aquella última despedida lo guardaba para cuando muy presto se viesen en la presencia divina, para donde estaban de partida y habían de estar con tanta permanencia sin temor de apartarse. Con esto los cortaron las cabezas y libres ya de las miserias de esta vida comenzaron la bienaventurada, a donde ellas no llegan, y entraron victoriosos triunfando en el cielo a gozar la corona prometida a los que así pelean y vencen en el suelo. Los cuerpos de estos santos cinco mártires fueron luego quemados, y las cenizas y tierra santificada con su sangre y reliquias fueron echadas en la mar tres leguas del puerto de Nagasaki, el mismo día veintinueve de Setiembre de 637.

asked from God and from their Superiors years hence, and said further that they only wanted the interpreter and the other agents of the law to excuse them for having given them much to do and fuss about them during their imprisonment. This reply was a big surprise to the wicked judges, who even paid compliments to their unflinching patience and courage amidst such tortures. Despairing that the holy men could apostatize, which was the purpose of such a long and slow martyrdom, they ordered that they be beheaded immediately, as they themselves were in a hurry to go home.

But the two laymen were found dead, but the three friars were still alive, and were told that they were to be beheaded. Upon hearing this, they rejoiced exceedingly and thanked God devoutly, as they saw that they were in the last rung of the ladder to glory. Fray Vicente was so weakened that though he wanted to kneel in a gesture of offering spiritually his head to the Lord, he could not do so, and thus had his head severed in a lying position. Père Guillaume and Fray Miguel managed to receive the blows of the catan in a kneeling posture with the arms and eyes towards heaven and it is God to whom they offered themselves in sacrifice. While thus awaiting the supreme moment, Fray Miguel faced and addressed Père Guillaume, saying that what he could not tell him then and there in their last moments together and in mutual farewell, he was reserving for the well-nigh eternity where the two of them would see each other before the divine presence, towards which they are already racing, and where they would never be separated from each other forevermore. Then they were beheaded and, liberated from the miseries and vicissitudes of this world, started a new blessed life, where no sufferings can ever gain a foothold, and thus they entered victorious into heaven to enjoy the crown promised to all those who should fight and win in this world. The bodies of these five martyrs were immediately cremated, and the ashes and the dust sanctified with their blood and relics were cast into the sea three leagues from the Nagasaki Port on the same day of September of 1637.

CAPÍTULO QUINTO

De los ejercicios con que el Señor dispuso a estos santos para martirio.

Aunque el Señor, dueño de las virtudes y Rey de la gloria, puede dar lo uno y lo otro a quien y como quisiere, como absoluto Señor de todo, sin más méritos presupuestos que los que es servido de darles, y algunas veces juntamente con la misma corona, como se vio en muchos santos repentinamente mudados por la divina gracia de perseguidores en mártires, lo ordinario no es así, sino que, disponiendo suavemente las cosas, quiere que preceda vida santa a un glorioso martirio. Y así previsto y dispuso muy despacio a estos santos mártires con muchas y muy altas virtudes, sobre las cuales, como sobre fino oro y preciosas piedras asentase el precioso resicler del martirio y sangre dichosamente derramada por Cristo.

El P. Fr. ANTONIO GONZALEZ fue natural de la noble y antigua ciudad de León, y desde su niñez le miró el Señor como a cosa suya, y quiso que, como otro Samuel se criase en su casa, y que apartado de los bullicios del siglo y malos ejemplos del mundo le sirviese siendo colegial en el Seminario que, conforme a lo decretado en el sagrado Concilio Tridentino, hay en aquella ciudad y Obispado, donde como mejorado naturalmente en agudeza de ingenio y fecilidad de memoria aprendió con mucha superioridad la latina y retórica, y cuando tuvo edad para ello le pasó el espíritu a mayores estudios y letras, moviéndole a tomar el hábito en el convento, que en aquella ciudad nuestra Orden tiene, y en él profesó.

Entrando en los estudios de artes y teología dió muestras de superior caudal y salió en estas ciencias tan aprovechado, que luego le mandó la obediencia que leyese y enseñase a otros, lo cual él hizo con muchas ventajas. Siendo Maestro de Estudiantes del religiosísimo convento de Piedrahita alcanzó por compañeros lectores de teología que promoviéndole con sus buenos ingenios en los estudios escolásticos, le aventajaron mucho más con sus buenos ejemplos en los de devoción que son de más precio. Suelen los grandes ingenios (como tierras gruesas y antes de estar cultivadas) brotar grandes herbazales y árboles silvestres, que viniendo después

Chapter 5

The Exercises by Which the Lord Trained and Prepared these Holy Men for Martyrdom

Though the Lord, dispenser of all virtues and King of glory, can grant virtue and glory to whomsoever and howsoever he may please, as absolute Lord of all, without our deserts but what he deems for such liberality, and thus on some occasions he gave all including the crown of glory as can be seen in persons who became saints because divine grace changed them in a trice from persecutors into martyrs; however, the common occurrence is not such, but rather that God, disposing everything gently, wants that a holy life should precede martyrdom. Thus he prepared and disposed slowly and gradually these holy martyrs with many and eminent virtues, on which as pure gold and precious jewels would be encrusted the valued platinum of martyrdom in rosy blood cheerfully shed for Christ.

FRAY ANTONIO GONZALEZ. — Fray Antonio Gonzalez was born in the noble and ancient city of León. Since his childhood God considered him as his very own, and disposed that, as Samuel in olden days, he would be educated in the sanctuary, removed from the hustle and bustle and enticements of the world. So he enrolled in the seminary in that city and episcopal see, erected there in accordance with the decrees of the holy Council of Trent. His native talent and good memory matured and were enhanced particularly with the study of Latin and rhetoric, in both of which he excelled. Then at a later age, desirous of pursuing higher studies, he transferred to the priory which Our Order had in that city, where he donned our habit and made his profession.

He studied liberal arts and Theology, in all of which he showed exceptional ability, and mastered all these sciences so that he was assigned to be a professor, and indeed with a good performance sheet. When later he was the Master of Students in the very observant priory of Piedrahita, he learned from his co-professors in Theology more and more about scholastic matters, but he derived from them still much more precious profit with their good examples of devotion, which are of higher value and esteem than knowledge itself. At the outset great men are like fertile but untended grounds: uncultivated they grow up big weeds and

la agricultura se truecan en fértiles mieses, viñas y olivares provechosos a sus dueños. Así el P. Fr. Antonio, antes de su particular conversión (aunque era buen religioso) tenía sus herbazales de dichos, pláticas, poesías y cosas semejantes, que, aunque no quitan la gracia del Señor, ahogan la semilla de sus particulares consejos y camino de la perfección. Pero como el Señor le tenía señalado para cosas grandes, no quiso que esto durase mucho, y, ayudado del ejemplo de los lectores de aquella santa casa, que trataban mucho de espíritu, cayó el P. Fr. Antonio en la cuenta y comenzó vida nueva, dejando liviandades que, si bien no eran graves culpas, eran grave impedimento para la perfección a que interiormente era llamado. Comenzó luego a meditar con grande atención y maduro reposo cómo agradaría más a Dios y pedía se le declarase en esta parte de la manera que fuese servido lo que le convenía hacer, y a esto ordenaba todos sus buenos ejercicios, oraciones y sacrificios propios y de otros buenos religiosos, de quien se ayudaba, y todo lo que a este propósito se le ofrecía era martirio, morir por quien por él había muerto y derramar su sangre por quien habiéndola derramado por él se la daba cada día en bebida, y era esto (sin procurarlo él) tan ordinario, que siempre que había de probar alguna pluma para escribir, lo primero que naturalmente se le ofrecía era: *Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis*. Y tras esto, como medio para este intento, se le ofrecía muy ordinariamente el venir a esta Provincia y a Japón, donde había tantos mártires y tanta ocasión de serlo.

Entre tanto que este viaje se ofrecía, dio en tratar muy familiarmente con personas de señalada virtud, y esto con tan gran propensión, que dondequiera que la virtud veía, se le iba el alma y la afición y procuraba su familiaridad. Y importó esto mucho, lo primero porque siempre se le pegaba mucho de los buenos espíritus que trataba, pues siempre se experimenta verdadera la sentencia del real Profeta: con los santos serás santo; y lo segundo porque con este trato negociaba las oraciones de muchas personas muy amigas de Dios, que nunca dejan de alcanzar de El lo que le piden con afecto y perseverancia, y más en materia tan agradable al Señor, y ayudándose el P. Fr. Antonio tanto como se ayudaba y disponía, y así le sucedió como lo deseaba. Y en cierta ocasión

bushes till they are broken, plowed, irrigated and seeded and thus turned into exuberant fields of wheat, grapes, olives and other products of much revenue for their owners. Thus before his particular conversion, though he was quite a not so bad a friar, Fray Antonio nevertheless had some flaws and imperfections, such as some worldly books and readings, poems and the like, which, without running counter the grace of God, yet suffocate the seed of special inspirations and slow down the progress towards perfection. But as the Lord had predestined him for a lofty achievement, he did not consent that our friar should thus be lukewarm and somewhat worldly for a long while. Thus aided by the good examples of the other professors in that pious priory, who were earnest in the pursuit of perfection, Fray Antonio realized his sad plight, started a new and fervent life, casting aside those frivolities, which though not gravely sinful, were a grave hindrance to the interior holiness to which he was called. Thus he started to consider most maturely and serenely how he could be more pleasing to God, and asked for his light so that he would know what the Lord wanted his servant to do. With this end in sight he performed all his acts of piety, prayers and sacrifices and mortifications, and he even asked for the intercession before God of other charitable and benevolent friars. And it dawned on him that martyrdom would be his goal and consummation — dying for him who died first and shed his blood and daily gives it to him as spiritual drink. This foreboding that he would some day be a martyr seemed sent from above, often coming to the fore, for whenever he had to try anew a pen, he would instinctively scrawl: *Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis*. And to get closer to the realization of his dream, he disclosed his readiness and yearning to embark to join this Province and later proceed to Japan, where there had been many martyrs and many chances to be like them.

Before this voyage could materialize, he made friends with persons of well-known virtue, making it a practice to search the acquaintanceship and familiarity with whomsoever he saw as a man of virtue. And this was to much avail; firstly, because he always assimilated some of the sterling qualities of such spiritual men he dealt with, because it is always borne true that, as the royal Prophet said, "with the saints you will be a saint;" and

que se le ofreció echó de ver cuánto tales amigos le importaban, porque sin advertirlo él, le había el demonio armado un muy apretado lazo, en que cogerle, e inhabilitarle para sus buenos intentos, reparó presto al principio en ello un buen religioso, y como humilde acudió luego a una persona muy espiritual pidiéndola por escrito su favor (que estaba ausente) declarando en común que se hallaba en una necesidad grave, y respondióle que muy ciertamente había sabido esta necesidad grave, porque por aquel tiempo, aunque no sabía en particular la causa, nunca le podía apartar de su memoria con particulares impulsos de encomendarle a Dios, de donde había colegido (y bien) que estaba en algún trabajo o peligro grande, y así le había encomendado al Señor con mucha instancia, e importóle, porque luego el enredo del tentador se deshizo, y el P. Fr. Antonio quedó muy agradecido al Señor y más prevenido para los combates de nuestro adversario, que aunque a todos y en todo tiempo procura hacer cuanto mal puede, pero más cuidado y diligencias pone en atraer a sí (si pudiese) a los que más se adelantan en la virtud, y más cuando sobre el buen ejemplo que dan, tienen ciencia y sabiduría para encaminar a otros en el servicio de Dios, que él tanto aborrece.

Hizo en España muchos caminos a imágenes de devoción y a predicar, y siempre a pie y aun descalzo, cuando sin nota de los compañeros podía descalzarse, a imitación de N. P. Sto. Domingo, que así caminaba, y aunque el P. Fr. Antonio caminando descalzo lo sentía mucho, no quedaba (aun por entonces) apesarado, porque al paso que crecía el trabajo y sentimiento del cuerpo, sentía llenársele el alma de dulzura y devoción, con que no sólo daba por muy bien empleado el trabajo recibido, sino que quedaba deseoso de padecer otros mayores por quien tan de contado y tan superiormente paga. En llegando al pueblo, procuraba saber si había algunas enemistades públicas y trataba de componerlas, y se componían muchos, porque ayudaba el autor de la caridad a obra tan propia suya, y como había dado a este Padre aquel espíritu, le daba la eficacia necesaria para el efecto pretendido. Cuando hallaba oportunidad predicaba con mucho espíritu, y si había quien quisiese confesarse los oía con gusto, pues era todo hacer amistades,

secondly, enjoying their intimacy and familiarity he could ask for the prayers of many persons who were close friends of God, and such prayers of those who pray with affection and perseverance will never be left unheeded, especially when the grace asked for is so pleasing to the Lord. Thus Fray Antonio endeavored and disposed himself as much as he could, and eventually what he wished for befell on him. And at one particular occasion he saw how much such holy persons were of avail to him, because then without his knowledge the devil cast a very tight noose to tumble him down and render him incapable for carrying out his good plans. But one holy friar became aware of it, who, humble that he was, wrote to another very saintly person who lived afar, that a certain friar, whose problems he regarded as his very own, was in grave spiritual need. This saintly servant of God answered that he (or she?) was aware of the whole matter, because at that same time, without knowing the reason, he could not remove from his mind the strong urge to recommend the friar in danger — our own Fray Antonio — to God with much insistence. And those prayers were very efficacious, because the scheme of the tempter was smashed, and Fray Antonio was left very thankful to the Lord and more cautious and alert of the wiles of our enemy, who, though he tempts everyone and at all times tries to do all the harm he can, yet with eager preference and greater effort he strives to attract to his allurements, if possible, those who are progressing in virtue, and more still, those who beside giving good example are endowed with science and wisdom to guide others in the service of God, who is so hateful to him.

In Spain he made many pilgrimages to visit images of popular devotion and travelled far and wide to preach, and always did so on foot, and unshod, whenever it would not attract the attention of his companions. In this he was like our Father St. Dominic who was wont to travel thus. Those journeys, hard as they were, never made him sad and plaintive, because as the effort and hardship of the body grew, so his soul was filled with sweetness and devotion, and thus he did not mind the tiresome exertion, but rather grew desirous of laboring and suffering more for him who without delay retributes with utmost generosity. Whenever he arrived at any town, he inquired about what public quarrels and misunderstandings there were, and he tried to settle them, and he

y estas de hombres a Dios, que son de mucha mayor importancia que las de unos hombres con otros. Su comida era la que de puerta en puerta recogía, como quien se preciaba de pobre, y lo deseaba ser con espíritu. Cuando en el pueblo no había convento de su Orden y había hospital, en él se recogía con sus amigos compañeros los pobres; si no le había, íbase a dormir a alguna iglesia, y cuando no había comodidad para esto, dormía donde le cogía la noche, aunque fuese en el campo, como hombre ajeno a cualquier regalo, y que se aprovechaba poco de las noches para descansar, ocupándolas en orar y meditar y castigar su cuerpo con disciplinas, más que en dormir o aliviar el cansancio, con lo cual era grande el buen ejemplo que daba, y le oían mejor y más aprovechó sus sermones.

Cuando llegó la ocasión para venir a Filipinas, se halló muy impedido con una grave enfermedad que le sobrevino, y le duró hasta que ya se habían ido todos sus compañeros, dejándole con gran pena de él y de ellos, pero necesitados del tiempo que, por estar muy adelante, no daba lugar para más esperarle, se fueron, con que creció su aflicción en gran manera. Y el Señor que le daba estos fervorosos deseos se condolió de él y, pocos días después de sus compañeros idos, le sanó. Como la enfermedad había sido grave, aunque la calentura cesó, quedó flaquísimo; pero el P. Fr. Antonio, que sentía a par de muerte o más el quedarse de esta jornada y no ir a Filipinas, donde tenía su corazón y tesoro, sin reparar en su mucha flaqueza y que con dificultad podía tenerse en la mula, se puso luego en camino, y con la ayuda del Señor pudo ir tan flaco y sin fuerzas el largo camino, que hay desde Trujillo a Sevilla, honrando el Señor el fervoroso deseo de su siervo, con que le venía a servir a partes tan remotas, por entender que aquí había y tendría más ocasión para ello, que donde vivía con sosiego querido y estimado de todos, pero como allí no podía morir por el Señor (que era lo que le parecía, que se le pedía) en ninguna cosa pudo quietarse hasta derramar por Dios su sangre, procurando sacar de las tinieblas de la infidelidad las almas que pudiese y conservarlas en la fe después de convertidas, que el intento que le sacaba de España, no los demás buenos ejercicios de esta Provincia, pues éstos ya él se los tenía en la de España, pues usaba dormir

succeeded in fixing many of them, because the divine source of charity assisted him in such a task most pious, and having given him the urge to do this task, endowed him with effectiveness for the purpose. He never let slip any occasion to preach, and whenever there were penitents requesting for confession, he attended to them readily and cheerfully, for he was intent in turning sinners into God's friends. Such divine friendships are far above the attachments of men with each other. He begged his bread from door to door, as one who prided himself of being poor, and readily wished to be poor in spirit. When in any town there was no priory of his Order, but there was a hospital, he boarded in the latter with the poor patients whom he regarded as his chosen friends and companions. Still if there were no hospital, he was accustomed to sleep in any church; or wherever he might be benighted, even in the fields, as he was unused to any comfort, and availed of the night less to sleep or relieve his fatigue than to pray or meditate and macerate his body with disciplines. With such an exemplary life, he made a deep impression on all who listened to him with interest, and his sermons were of much avail.

When the opportunity came to embark for the Philippines, he found himself hindered with a grave sickness which lasted till all his companions had already left, and he stayed behind with deep regret of his and theirs, who could not wait for him, and sailed without him, because the preparations for their journey had already taken much time. His sadness was beyond words, but the Lord who gave him those fervent desires to have embarked with them had pity on him, and a few days after their departure, made him hale and healthy, after a critical sickness with a high fever. However, he came out of it all emaciated; but Fray Antonio for whom it was as bitter as death to be left behind and not to embark for the Philippines, for which his heart pined and where he regarded his spiritual treasure trove was, despite his excessive leanness and weakness that he could hardly ride a mule, started on his journey and with the aid of the Lord covered the long distance from Trujillo to Seville, for the Lord looked propitiously on his servant's desire with which he set on a journey to work in so remote parts, where he reckoned he would be more necessary for the spread of the Gospel than where he was staying in peace and amidst the love and esteem of all, but where he could not die

sobre una tabla y tan poco, que acostándose después de las diez de la noche, habiendo estado las dos horas antes en oración, prevenía el alma para el mismo ejercicio levantándose antes de amanecer a orar y meditar otras dos horas hasta las seis, fuera de lo que gastaba en el Oficio Divino, prepararse para la Misa y decirla, y dar gracias a Dios con el sosiego y pausa que él hacía todas las cosas, que era (como ellas piden) muy grande. Era pobrísimo y ni aún libros tenía, con ser lector, sino que acudía a estudiar a la librería común, o pedía algunos libros prestados, y con toda esta necesidad y falta de libros cumplía aventajadamente con su oficio, no solo por su mucho ingenio, sino mucho más porque premiaba Dios (aun en esto) su devota pobreza. Su sustento era lo ordinario: una escudilla de yerbas o garbanzos, sin otra vianda (que esta toda era para los pobres) y con tan poco sustento, siendo de grande cuerpo, andaba todos los caminos que se le ofrecían a pie y, como queda dicho, descalzo, y velaba y trabajaba tanto, y andaba bueno y fuerte, como si usara de aventajados mantenimientos, probando con su ejemplo la verdad que el Señor dijo, que no solo en virtud de este natural sustento vive el hombre. Sobre lo dicho, el último año que estuvo en España, pretendiendo negociar con Dios la venida a Filipinas y a Japón, se puso un cilicio de hierro muy áspero a raíz de la carne y multiplicó su oración y penitencias, para mover al piadoso Padre de familias y dueño de la viña de la Iglesia, para que le llamase y enviase al majuelo que en Japón tiene, con los demás obreros que para ella escogiese, y le llamase (como le llamó), y vino con grandísimo ejemplo de todos los compañeros, y muy amado de todos; porque aunque para sí era tan riguroso, era para todos los demás muy manso y amigo de dar a todos gusto, como no fuese contra razón, sufriendo cualquier cosa que contra él se dijese o hiciese, sin verle jamás enojado, ni oírle levantar la voz por cosa que se ofreciese.

for the Lord (which he considered was what God wanted from him). Thus he did not rest till he should be able to shed for God his blood while engaged in rescuing from the darkness of infidelity as many souls as he could and, after converting them, preserving them in the faith. This was the special motive that urged him to leave Spain, and surely not the other good works and practices peculiar to this Province, because he already knew and complied with them all in Spain, for he was wont to sleep on a wooden board and so sparingly that, having prayed for two hours before lying down at 10:00 o'clock P.M., he rested and slept only to rise up before dawn and pray and meditate for two hours again until 6:00 o'clock A.M. Moreover, he spent more time for the Divine Office and for his preparation for Mass, for the Mass itself and the thanksgiving after it. All this he did with repose and deliberate composure, as it should be. So poor he was that he did not even have books, though he was a Lector, and thus he usually read and studied in the community library, or borrowed some books here and there. This lack of books notwithstanding, he performed his teaching job so praiseworthily, not merely due to his native talent, but also due to the generosity of God who thus rewarded his spirit of religious poverty. His fare was the customary one: a bowl of vegetables or chick-peas, with no other viands (which he reserved to be given to the poor). With so little food, notwithstanding his big body, he was accustomed to trek long distances in apostolic excursions, and, as already said, unshod; and he slept so little and worked so hard, and yet he was always hale, healthy and stout, as if he had a specially rich diet. His life proves once more the truth of what the Lord said, that man does not live by bread alone. And during his last year in Spain, praying and beseeching God to help him sail for the Philippines and Japan, he wore a steel rough shirt close to the skin, and prolonged his prayers and increased his penances to move the propitious Father of families and owner of the vineyard of the Church to choose and send him to the field of his in Japan, together with other workers whom he may choose, and to dispatch him soon, and really it happened thus. And he came over with great edification of all his companions; and he was loved by all, because though he was strict with himself, yet he was gentle and meek towards others, trying to please them in everything reasonable. He was also very patient and suffered all offensive words

Llegado a Filipinas, aunque significó a los Prelados el ardentísimo deseo que traía de ir a Japón, fue rindiéndose a la voluntad superior, con humilde resignación y obediencia, partes necesarias para que se le pudiese fiar cosa tan ardua, y así se le ordeno que se fuese preparando y disponiendo y aprendiendo lengua, para que en la primera ocasión le pudiesen enviar, y en el interin le mandaron leer Teología y predicar, y él hizo lo uno y lo otro, como se podía desear, y en tiempos tan trabajosos, que fueron bien menester toda su virtud, prudencia, letras y valor para cumplir con lo que la ocasión pedía. Aunque sus ejercicios eran tan superiores en España, los procuró mejorar mucho viéndose en esta Provincia y señalado para tan alta y peligrosa misión, como es la de Japón en tiempo de persecución tan cruel, y así levantándose al punto de las cinco de la mañana o antes, se postraba en el suelo todo el cuerpo, dando gracias a Dios que le había sacado de los peligros de aquella noche, y estando él durmiendo había el Señor velado en su defensa y mandado a sus ángeles que le guardasen de los enemigos, que nunca duermen y siempre desean ofendernos. Ibase luego a tener con los demás religiosos una hora de oración, que tienen todos juntos, donde también cada uno por sí toma una disciplina, y cuando por ser fiesta no la tomaban de comunidad, la tomaba él después a hora particular en su celda. Acabada esta hora, se iba a rezar una parte del Rosario hincado de rodillas (como la hora precedente), aplicada por las ánimas del Purgatorio, y a cada Pater noster besaba la tierra diciendo: tu esclavo soy, Señor. Y a la Virgen: tu esclavo soy, Señora, pidiéndoles que mirasen por él, como por cosa propia. Rezaba luego las Horas Canónicas de la mañana, y luego estudiaba hasta tiempo de decir Misa, que en su celda se postraba en tierra y con gran sumisión pedía al eterno Padre le diese luz, favor y gracia para recibir convenientemente a su amantísimo hijo, para lo cual rogaba fuesen sus padrinos la Virgen Santísima, su esposo S. José, N. P. Sto.

and injurious deeds hurled against him without being in the least impatient, and never did he raise his voice even when under provocation.

Upon his arrival at the Philippines, though he apprized his Superiors of his vehement desire to proceed to Japan, he bowed down to the will of those in authority with humble resignation and obedience, as is necessary to deserve to be entrusted with what he longed for so much. Thus he was ordered to prepare and dispose himself for the most propitious opportunity by learning the language, and meanwhile he was directed to teach Theology and to be a regular preacher. He fulfilled both tasks up to high expectations, though the times were so troubled that all his virtue, prudence, erudition and piety were put to the test. Though the spiritual exercises he was wont to practise in Spain were already extraordinary, still he strove to improve on them when already a member of this Province, and was groomed for such an exalted and perilous mission, such as to go to Japan at a time when a most cruel persecution was raging. His horary hereabouts was as follows: rising up at or before 5:00 o'clock A.M., he would prostrate his whole body on the floor, thanking God for having saved him from all dangers of the preceding night and watched over and defended his sleep, and for having commanded his angels to protect him from his enemies who never sleep and are always intending to do harm. Then he joined the community hour-long prayer with the other friars, during which each flogged himself with the discipline. During holidays, as there was no community discipline, he took it by himself in his room. After the hour-long community prayer, he would pray a chaplet of the rosary on his knees (he knelt too during the entire hour-long preceding prayer), and he applied that chaplet for the souls in purgatory. At every *Our Father* he would bend to kiss the floor saying: "Lord, I am your servant;" and (to the Virgin): "Madam, I am your servant," beseeching the Lord and His mother to care for him as someone their very own. He proceeded to recite the canonical hours of the morn, and then spent in study the time until the moment to say Mass, before which he would lie on the floor and with entire submission would ask the eternal Father for light, patronage and grace to receive most worthily his most loving Son. In this he would ask as his patrons the most holy Virgin, her spouse St. Joseph, our

Domingo, Sta. Catalina, S. Pedro Mártir, Sto. Tomás y Sta. Inés de Montepoliciano, y al Santo Angel de la Guarda, con los cuales tenía especial devoción y a quienes hacía particulares servicios para tenerlos en esta ocasión por propicios abogados y patronos. Disponíase luego y preparábase, para si había de qué confesarse, con lo cual decía su Misa, como quien tan bien se había prevenido, y daba devotas gracias al Señor, a quien después ofrecía aquel sacrificio y las demás buenas obras que hiciese, orando (como enseña el Apóstol) por los Reyes y Príncipes y los demás de la Iglesia.

A su hora iba a comer y guardaba en la mesa rigurosa templanza, conforme a lo que queda dicho, y por ser cosa de obligación y caridad iba a la comunidad a conversar con los demás un rato y volviendo a la celda rezaba la segunda parte del Rosario por los que estaban en pecado mortal, y postrado en tierra pedía al Señor le librase de sueños el breve tiempo que había de descansar, y al Angel santo que le despertase para la oración. A la una se postraba en venia, dando gracias al Señor, como se las había dado a la mañana e iba a tener otra hora de oración, que tienen todos de comunidad y luego Vísperas, después de las cuales leía en algunos libros devotos, y lo demás hasta Completas era para los estudios y acudir a los generales, a colación y a Maitines (que como en colegio son a prima noche), después de los cuales hacía muchas memorias de santos sus devotos, y rezaba la tercera parte del Rosario de rodillas y con las postraciones dichas, y esta parte era por sí y por las conversiones de Japón y estas gentes circuecinas. Estudiaba luego hasta las once de la noche, y de once a doce tenía oración de esta manera: después del primer cuarto una disciplina (si no la había habido de comunidad aquel día por ser fiesta), luego cumplía segunda vez la penitencia que el confesor le había dado, por si acaso en otros tiempos se habían quedado algunas por cumplir en todo o en parte, luego oraba por los defectos de aquel día, pidiendo al Señor se los perdonase, y lo restante, puesto en

Father St. Dominic, St. Catherine, St. Peter Martyr, St. Thomas, St. Agnes of Montepulciano, and holy Guardian Angel, and to them all he had a special devotion, offering himself to them as a servant, to make them his favorable intercessors and patrons. Then he would dispose and prepare himself, and when necessary or fitting, he would confess beforehand, and then most piously would say his Mass, after which he spent some time in thanksgiving to the Lord, to whom he offered that sacrifice and his other good works and prayer for the kings, princes and for the needs of the Church, in accordance with the recommendation of the Apostle.

At due times he would take his meals with utmost temperance, as could be expected; and in the spirit of obedience and charity he would repair to the community room to chat for a while with the other friars. Then returning to his cubicle he would pray the second chaplet of the rosary for those in state of mortal sin, and lying down on the floor he would ask the Lord to spare him from disturbing dreams during the brief time of siesta, and would request the holy Angel to awake him for prayer. At 1:00 o'clock he would lie in the posture of the *venia*, thanking the Lord in the same fashion as in the morning, and then he would join the community hour-long prayer which included vespers. Afterwards he would read books of devotion, then study till compline, attend any general meetings, and take a light supper. Soon followed matins, which the community usually recited at dusk. Later he would recall and pray to many Saints of his devotion, and then recite the third chaplet of the rosary on his knees and with the already mentioned prostrations, applying this chaplet for himself and for the conversion of Japan and neighboring countries. Afterwards he resumed his study till 11:00 o'clock at night. Immediately until midnight he prayed for about a quarter of an hour, then flogged himself with the discipline (when there was no such act in the community prayer, as on Sundays and holidays). Then he recited for a second time the penance imposed by the confessor, lest in earlier occasions he might have neglected in whole or in part some penances. Then he would pray and ask pardon for the faults committed during the day, asking the Lord to excuse them; and during the time left he would hold his arms horizontally in the form of a cross, asking the Eternal Father by the merits and

cruz, pidiendo al Eterno Padre por los méritos y la Cruz de su Unigénito amantísimo el feliz estado de la Iglesia y su aumento con las conversiones de los infieles. Dando las doce se postraba en venia y pedía al Señor le guardase del común enemigo, y echándose sobre una tabla descansaba para antes de amanecer volver a la oración y ejercicios dichos.

Procuraba andar siempre en la presencia de Dios y desnudarse de todos los afectillos y propia voluntad, que aun en personas tan ciudadosas del servicio de Dios siempre brotan y siempre hacen mucho daño y estorban mucho a los que anhelan la perfección, si no hay gran cuidado para arrancar las malas yerbas en apuntando. Era muy humilde (que en personas de gran talento y tan estimadas, como el P. Fr. Antonio, es prenda de gran precio, y nunca está sola sino acompañada de grandes virtudes y mucha perfección). Con ser de grande entendimiento y muy docto no se fiaba de sí y consultaba cualquiera cosa, que se le ofrecía, con sus compañeros y (lo que más es) en materia de ejercicios de virtud (en que él iba tan adelante) pedía con mucha humildad a otros que le encaminasen, y estimaba mucho lo que a este propósito le decían y procuraba cumplirlo y le iba muy bien en ello, porque por esta humildad alcanzaba de Dios más luz y mayor gracia para entender lo que le importaba y ponerlo en ejecución, y se libraba del peligro de la propia voluntad, que aun en las cosas santas suele entremeterse, no sin grave daño.

Entre muchos Santos a quien tenía muy particular devoción era uno S. Pedro Mártir, y creció en ella desde que estando en Piedrahita en compañía y estrecha amistad del P. Fr. Pedro Yáñez, como todo era tratar de espíritu, echaron un día suertes de Santos con determinación de procurar imitar cada uno al que le cupiese, y al P. Fr. Pedro le cupo S. Vicente Ferrer, a quien desde luego comenzó a seguir con las veras que muchos en España saben, y al P. Fr. Antonio le cupo S. Pedro Mártir, que fue echar aceite al fervoroso deseo que él se tenía de ser mártir, y así procuró ir por sus pisadas cuanto con la divina gracia le fuese posible. Y sobre todo esto sucedió, que estando para venir a esta Provincia procuró que una persona de muy conocida virtud encomendase este negocio al Señor, para que si se servía de su venida a estas partes, le

cross of his most loving only Son for the advancement of the Church and its spread through the conversion of infidels. At the strike of midnight he would again make the *venia* and would pray the Lord to keep him from the common enemy, and then lying down on a wooden board he took his rest or sleep to wake up before dawn, and resume all over again this already described schedule.

He always kept the presence of God, and strove to sever all his attachments and personal preferences — which are always growing and waxing tenacious and stubborn even among persons determinedly serving God, and which are always a detrimental hindrance or brake for those who yearn for a higher perfection, unless they take earnest care in uprooting the bad weeds as soon as they sprout. He possessed a high degree of humility, which in persons of uncommon intelligence and high prestige is an extraordinary virtue, always having the retinue of other high virtues and of advanced holiness. Despite his keen mind and vast learning, he distrusted himself and used to consult his companions on matters of any import. Moreover, regarding the pursuit of virtue in which he was much advanced, he usually took with deep humility the advice of others, and paid heed to their counsels. He availed much thus, because by such a humility of heart he obtained from God clearer light and higher grace to understand what was best for him, and received the divine help to execute it, and thus freed himself from personal whims, which are scarcely avoidable even in spiritual matters and are highly harmful.

One of the Saints to whom he was particularly devoted was St. Peter Martyr, whose devotion was enhanced since in Piedrahita he lived with and befriended Fray Pedro Yañez. The two were seriously occupied in their spiritual life and progress, and once they drew lots on Saints for their earnest and close imitation. Fray Pedro drew St. Vincent Ferrer, whom he forthwith endeavored to imitate closely with the success that is well-known in Spain. Fray Antonio drew St. Peter Martyr, and this enlivened his fervent desire to be a martyr, and thus he tried his best to follow the Saint's footsteps as closely as possible. Apropos this matter it came to pass that, when he was planning to come to this Province he sought the prayers of a tried holy person so that if the Lord was in favor, he should help in its realization;

ayudase en ella, y si no, se la estorbaba. Hizo aquella persona esta oración con mucho cuidado algunos días y al cabo de ellos le dijo que viniese seguro, que le había visto con insignias de mártir (como lo fue) al lado de S. Pedro Mártir, que como su maestro le apadrinaba. Por todo lo cual era grande la devoción que a este Santo tenía y lo que procuraba imitarle en vida y en muerte. Y para este intento le pedía continuamente que le favoreciese mucho, y siempre que decía Misa al alzar la Hostia y el Cáliz hacía (como S. Pedro) oración, pidiendo a Dios que no le dejase salir de esta vida, sino dándola por su gloria y la fe de su Evangelio. Y para imitar mejor a este Santo tenía consigo unas breves apuntes de su vida santa, con la cual procuraba componer la suya, y en estos ejercicios vivía cuando la obediencia le envió a Japón, donde le cumplió el Señor lo que en España se le había profetizado.

El P. Fr. GUILLERMO CORTET (que en España y aquí se llamó Fr. Tomás de Sto. Domingo) fue natural de Visiers en Francia, de padres nobles y ricos. Siendo aún seglar de poca edad oyó en su tierra la fama de los santos mártires, que esta Provincia ha tenido en Japón, e hizo tanta impresión en su bien inclinado corazón, que se determinó dejar cuanto en el siglo tenía y podía esperar y tomar el hábito de la Orden que tales santos daba a la Iglesia, con deseo y propósito de procurar ser uno de ellos. Y así pidió el hábito al P. Maestro Fr. Sebastián Michaelis, que había por aquel tiempo dado principio a la reformadísima Congregación de Francia, y de mano de tan gran maestro de virtud y letras le recibió en su propia ciudad, y con la enseñanza y cuidado de tan gran Padre y el fervoroso deseo de todo lo bueno con que Fr. Guillermo entró en la Religión y la profesó, se hizo muy en breve gran varón en religión, virtud y letras, y en todo ello fue siempre a más y se señaló mucho, y así le mandaron leer y enseñar a los demás, y leyó muchos años Teología, y con tanto ejemplo de virtud y observancia regular, que habiéndose de reformar el ilustre convento que la Orden tiene en Aviñón, le mandaron al P. Fr. Guillermo, que con sus discípulos fuese desde S. Maximino, (donde actualmente leía) a ser Prior, Lector y Reformador de el de Aviñón, y

but should he be against, he should hinder it. That holy person with much fervor prayed for several days in a row in this wise, and afterwards he called Fray Antonio and told him not to hesitate to come to our Province with reliance, as he had seen him in a dream with the insignia of a martyr (as later he became one) at the side of St. Peter Martyr, who as his teacher was his intercessor too. These were the motives why he was very devoted to this Saint, and he was diligent in imitating his life and even death. Thus he always prayed for the Saint's patronage, and whenever he raised the chalice during the Mass he would ask, like St. Peter, that God would not allow him to end this life except by giving it up for his glory and the faith in his Gospel. And to imitate this Saint most faithfully, he kept some brief notes on his saintly life, which served him as an exemplar of his own. This was his fervent life when obedience sent him to Japan, where the Lord vouchsafed to him what had been prophesied to him in Spain.

PÈRE GUILLAUME CORTET. — Père Guillaume Cortet, who in Spain and hereabouts was called Fray Tomas de Santo Domingo, hailed from Visiers, France. He was a scion of noble and wealthy parents. Being yet a layman of tender age, he heard in France the marvelous news about the holy martyrs which this Province had in Japan. This made a very deep impression in his generous heart, and he decided to leave everything he had or could hope for on earth and to don the habit of the Order which gave to the Church so many holy men, inflamed with the desire and purpose of being one of them himself. So he asked for the habit and received it from Père Master Sebastian Michaelis, who at that time had started the most reformed Congregation of France. He received the habit in his own city from that noted master of virtue and man of letters, whose solicitude together with the willing cooperation and fervor with which Père Guillaume entered the novitiate and made his profession, turned him in a short time into a distinguished member of his order in virtue and learning, in which he progressed by leaps and bounds, so that in due time he was ordered to be a professor and to teach others. Thus he taught Theology for many years, and in stride set holy example of virtue and regular observance, so much so that, when there arose the need of reforming the illustrious priory which the Order had in Avignon, Frère Guillaume was chosen to be prior, lector

así lo hizo con feliz suceso. Por lo cual, como a persona de grandes prendas, le encomendaron en Francia y fuera de ella cosas y negocios de mucha importancia, y de todos dio muy buena cuenta.

Pero como todo esto (aunque muy bueno) no era lo que le había traído a la religión, siempre suspiraba por Japón, y como siempre oía nuevas relaciones de nuevos mártires ilustrísimos, que en aquel reino han padecido, siempre le crecían los primeros deseos y procuraba ir allá, y al fin después de muchos años de tan virtuosa pretensión, vino a alcanzar la licencia que deseaba, y con ella vino de su reino a España, caminando siempre apostólicamente, conforme a los intentos que traía, pobre, a pie, y con grandísimos trabajos, por camino tan largo y tan áspero, en el invierno con muchas aguas, fríos y nieves, que el calor de la mucha devoción que traía le pintaba fáciles, y así los pasaba con gusto, y por eso mismo eran en los ojos de Dios de mayor mérito.

Entró en Madrid y luego fué muy conocido y estimado en el convento por la mucha religión y devoción que en él veían, que campeaba como lucero de la mañana, y fuera de la Orden el Embajador de Francia, que tuvo luego de él noticia, le respetaba mucho y se confesaba con él, como con religioso docto y santo, y aun la Reina nuestra señora le hacía por estos títulos muy grandes favores, y tenía entrada en su sala, aun cuando a los demás se negaba, con que venían a estimarle mucho más los religiosos mismos. No era esto lo que el P. Fr. Guillermo buscaba, y así en la primera jornada que hubo para Filipinas dejó todos estos favores y estimas y se vino en prosecución de su intento, que era predicar el Evangelio en Japón, y acudir cuanto le fuera posible a la extrema necesidad que de sacerdotes aquel reino tiene, y si la ocasión lo pidiese dar dichosamente la vida por Cristo, cumpliendo con la vocación con que desde el principio y entrada en la Religión le parecía que el Señor le llamaba, y el efecto mostró que no sólo era de los llamados, sino también escogido.

and reformer of the contingent sent from the priory of St. Maximinus, where he was lecturing by then. Their mission was successfully accomplished. By such a success he was considered a man of uncommon qualifications, and in and outside France he was charged with very important and difficult missions and errands, in all of which he was remarkably fortunate.

Yet all this, too good that it was, was not what had inspired and attracted him to join our Order, but rather his desire to go to Japan. And as often as he heard of new accounts about new and very illustrious martyrs who had suffered in that kingdom, his pristine desire to go there was fanned and enhanced, and he requested to be allowed to go there, and after so many years of such a pious yearning, he finally obtained the permission, and so as an initial step repaired to the kingdom of Spain. He came on foot (as was the apostolic custom) in conformity with the spirit of his intentions, with much difficulty through the long and rough road during the dead of winter of much cold water and snow, which, however, were thawed by the ardor of his devotion and became pleasant and meritorious before the eyes of God.

He arrived at our priory of Madrid, where he became immediately well-known and esteemed due to the uncommon piety and devotion that he showed like the morning star displaying its splendor. Like many laymen the Ambassador of France, who soon heard of him, held him in great veneration and chose him as his confessor for being a learned and holy friar. For these accomplishments even our Lady the Queen was wont to dispense him great favors, and he could freely enter her audience even when it was not a regular visiting day. Thus even his confrères held him in a very high regard. This was not, however, what Père Guillaume yearned for, and so at the first available transportation for the Philippines he left all such advantages and friendships that held him in high esteem, and came closer in the pursuit of his dream, which was to preach the Gospel in Japan, and relieve in the measure of his ability the extreme need of priests in that kingdom; and if and when the juncture should present itself, to give up his life joyfully for Christ, and thus realize the main purpose of his vocation, for which he believed at the very outset the Lord was destining him, and the outcome eventually proved that he was not merely among the many called, but also among the chosen few.

Llegó a esta Provincia en compañía de aquel religioso, que (como queda dicho) pretendió dividirla, haciendo en ella otra nueva Congregación, y en oyendo el P. Fr. Guillermo las convincentes razones con que la Provincia, obedeciendo a su supremo Prelado y sus letras, suspendió la ejecución de ellas, hasta dar noticia de la clara subrepción con que se alcanzaron y de las muchas imposibilidades que incluían y del grandísimo daño que de tal Congregación se seguía a estas conversiones, que por ellas se pretendían mejorar; luego al punto el primero de todos sus compañeros (como el más docto y más santo) se apartó de la Congregación, y se asignó e incorporó en la Provincia, siendo de grande importancia su buen ejemplo para que le siguiesen casi todos sus compañeros, y mientras se ofrecía jornada para Japón, leyó Teología en el Colegio que hay en Manila con mucho aprovechamiento de los oyentes, y aun de todos los que en el Colegio con él vivían, porque demás de ser hombre docto, era santo muy a las claras, y así los movía mucho a todos (religiosos y seglares) al servicio del Señor, en que le veían siempre ocupado, y altísimamente ocupado hablaba muy poco, como quien no tenía su conversación en la tierra, sino en el cielo, donde (callando a los hombres) se trata más y mejor con Dios y con sus cortesanos.

Fuera de las dos horas de oración, que la Provincia tiene de comunidad cada día añadía el P. Fr. Guillermo otras muchas, y para tener más tiempo y más facilidad para este santo ejercicio, en los últimos veinte años de su vida ni se desnudaba para dormir, ni dormía en cama, sino sentado en una silla, donde el sueño era menos y la facilidad para ponerse en oración mayor, y con haber en esta tierra muchos y muy penosos mosquitos, no usaba del común remedio que contra ellos hay, que es un pabellón que se concede a todos los religiosos, y él no lo admitía, ofreciendo al Señor las picaduras de los cínifes, que no es pequeña mortificación y penitencia. Pero, ¿qué mucho que menospreciase picaduras de mosquitos, usando muchas veces de un ceñidor inmediato a las carnes con quince rosetas (a honor de N. Sra. del Rosario y de sus quince misterios) con púas tan agudas, que en tocándolas con el

He came to this Province with other friars with the intention of establishing a new Congregation of the Order inside the territory of his Province. Père Guillaume listened attentively to the convincing reasons why this Province, obeying the spirit though not the letter of the orders from its highest Superior, suspended its execution, and later on it was proved that the permit of the highest Superior to form that congregation was granted surreptitiously, and it was moreover impossible of being carried out in many of its provisos, and that the establishment of such proposed congregation aimed at promoting the conversion of pagans of these lands would rather deter or slow down such conversion. Consequently, being the most learned and holy among his contingent, he abandoned the proposed congregation, and attached himself to, and joined, our Province. His good example was so effective that nearly all his companions followed suit. While awaiting his departure for Japan, he taught Theology in the College in Manila with much advancement of his pupils, and even of all those who lived in the same College, because, let alone his wisdom, he was endowed with a genuine holiness, thus goading all, both friars and laymen, to serve the Lord, whom he himself was always trying to obey and please. And in such a sublime occupation he seldom talked and was quite taciturn, as one whose conversation was not on earth but in heaven, by which, while being silent among men, he had a closer and better intimacy with God and his heavenly courtiers.

In addition to the two hours of prayer which in this Province is performed in common every day Père Guillaume customarily added many more. In order to have more time for this holy exercise, during the last twenty years of his life, he did not remove his habit during sleep, and he rested not on a bed but in a chair, in which Morpheus is not too deep and thus easier to interrupt for prayer. There are so many and painfully biting mosquitos in this land, but he never used the remedy against them used by all which is the mosquito net; and he offered to the Lord their bites, and this was no little mortification and act of penance. But what surprise is that he should disregard mosquito bites who often used to the flesh a girdle with fifteen rosettes (in honor of the holy Virgin of the rosary and its fifteen mysteries) with so pointed barbs that they drew blood from the fingertips upon slight

dedo sacaban sangre? Usaba también una cadena de hierro, que de puro usada estaba siempre lucida y resplandeciente como si estuviera bruñida, y demás de esto a tiempos traía a raíz de la carne un cilicio con unas púas de hierro tan crueles y grandes, que sola su vista atemorizaba a quien le veía, como cosa nunca vista.

En la comida era muy parco. Lo ordinario comía cada semana tres días de pan y agua con alguna poca y leve fruta, y en la Cuaresma y Adviento todos los días exceptos los domingos, que comía alguna vianda aunque muy poca, espantándose muchos cómo con tan poca comida podía trabajar tanto y estarse casi toda la noche rezando y orando en la capilla, donde se daba muy recias disciplinas todos los días con seis ramales de cadenas de alambre, que era forzoso andar siempre muy llagado. Después de tanta y tan devota oración, tanto silencio y recogimiento, dicho se está que había de ser la Misa (como la decía) con gran reverencia y devoción, obligando a que la tuviesen los que la oían (y a todos los que le trataban a que le tuviesen notabilísimo respeto, como a santo, y así se hacían todos lenguas en su alabanza.

Era sobremanera humilde. Sucedióle un día porfiar en materia de estudios con su compañero lector de Teología (que era muy más mozo) sin mezclarse palabra descompuesta (que estas estaban muy lejos de su pensamiento), y con todo eso sólo el haber porfiado le pareció exceso, y delante de muchos religiosos y seculares, antes que de allí se apartase, se postró en venia y le pidió perdón, con que todos quedaron muy edificados, y a quien se pidió perdón confuso, viendo tanta humildad en este santo. Aunque se trataba a sí con tanto rigor, era con los demás muy manso y apacible, y especialmente se compadecía de pecadores arrepentidos, y así era de muy particular consuelo a los que con él se confesaban, porque con este espíritu de mansedumbre tenía palabras de vida que la daban, y muy grande, a los penitentes, que se levantaban de sus pies llenos de confianza y alentados para la virtud, y con toda esta blandura juntaba mucho ánimo y valor para oponerse a los impenitentes, aunque fuesen muy poderosos, como se vio por experiencia en la ocasión de su martirio. No cumplió aun un año en esta Provincia antes de irse a Japón y con todo eso dio en tan poco tiempo tantas muestras de santidad en ella. ¿Cuáles y cuántas grandezas escribirá de este santo religioso la Congregación de

contact? He often used also a steel chain which by constant use was burnished and shiny. Moreover, on occasions he used to the skin a hair skirt provided with iron barbs so big and sharp that their mere sight as an extraordinary instrument of mortification made one shudder and shiver.

He was very frugal at meals. It was his custom to eat for three days of every week only a little bread and water with some fruit; and this was also his practice during Lent and Advent except on Sundays when he took some viand. Many were awe-struck how with so little food he could work so hard and pray quite the night long in the chapel, where he was wont to give himself some ardent flogging with a discipline of six strands of iron chains, and thus he was constantly bruised. With this great and devout prayer, this marvelous silence and seclusion, it is needless to say how reverently and piously did he say his Mass, instilling devotion to all those who attended it. All those who were acquainted with him held him in the highest regard as a holy man, and all tongues wagged his praises as such.

His humility was beyond compare. One day he had a discussion with a co-professor of Theology of much lower age about academic matters, and he did not utter any hot or intemperate words or tones. But he deemed it a fault to engage in a discussion, and before leaving, in front of many friars and laymen he prostrated himself in *venia* to ask for their pardon, thus edifying them all. The person he discussed with was left embarrassed, seeing in this what he himself lacked — a high degree of humility. He was rigorous with himself, yet he was meek and gentle with others, and specially he had a soft spot in his heart for repentant sinners. Thus he was of special aid and comfort of this penitents, because with this spirit of meekness he had words of life which indeed made those confessing to him spiritually alive and blithe. They rose up from his feet full of confidence and reliance to persist in the practice of virtue. Kind and soft to repentant sinners, yet he was strict and courageous towards the obstinate, however powerful they might be. His martyrdom showed this most convincingly. Less than a year has passed since his coming to join this Province before he was sent to Japan, and nevertheless in such a short period he gave many proofs of holiness. What and how many titles of greatness will the Congregation of France

Francia que tantos años le gozó? Cumpliósele finalmente su santísimo deseo de ir a Japón, como se lo había profetizado en Madrid una persona de gran virtud y siguióse luego su felicísimo martirio, como se ha referido.

El P. Fr. MIGUEL DE OZARAZA fue natural de Vizcaya, y por sus virtudes, religión y prudencia era muy querido y estimado en el convento de Sto. Tomás de Madrid, donde vivió algunos años con mucha quietud y la comodidad toda que un buen religioso (como él era) podía desear. Pero como el deseo de riquezas temporales ha hecho y hace a muchos seglares dejar sus comodidades en España por venirlas a buscar mayores y con más riquezas en las Indias, así y con mucho mejor título y más seguridad el deseo de las ventajas espirituales (que son mayores y más verdaderas riquezas) hizo al P. Fr. Miguel dejar la quietud y comodidad temporal y espiritual, que en aquel tan religioso convento tenía, por venir a lo más distante del mundo, con no pequeños trabajos y peligros, a buscar los tesoros grandes que en Japón le tenía el Señor preparados. Y como traído de tal mano a bienes tan superiores, le hizo con la divina gracia capaz de ellos, con muchos aumentos en la virtud, que siempre había profesado y seguido, y en esta ocasión se pedía aun mayor. Conocíalo así el P. Fr. Miguel (que era muy prudente y considerado), y procuró cuanto más se llegaba al Japón crecer más en todas las virtudes, oración, obediencia, abstinencia, penitencia y humildad, propias disposiciones para el aumento de la caridad de Dios y del prójimo, sin la cual ni se puede emprender lo que él deseaba, ni procurado se alcanzara, como conviene. Tenía a Dios de su parte, y así salió en todas las virtudes dichas muy aventajado. Era persona para mucho trabajo y de mucha inteligencia de negocios (condiciones muy necesarias para tratar los muchos, que están vinculados con el de traer religiosos de España a estas partes), y por esto se encargaron casi todos los de este viaje al P. Fr. Miguel, y a todos acudió con mucho agrado, muy acepto a los oficiales reales, con quien se trataba, y a mucha satisfacción de quien se los había encargado, y así fue mucho lo que en esto trabajó, y mucho lo que supo del

write of this holy friar, after having done him so much injury? At long last his desire to repair to Japan was fulfilled, as a person of eminent virtue had foretold to him in Madrid, and then his glorious martyrdom followed, as already recounted.

FRAY MIGUEL DE OZARAZA. — Fray Miguel de Ozaraza hailed from Vizcaya. For this virtues, piety and prudence he was beloved and esteemed at the priory of Santo Tomas of Madrid, where he tarried for several years without solicitude and with relative comfort as a good friar, like himself, could wish for. But in the same manner that many laymen have left or still leave the comfortable life in Spain to search for greater wealth in the Indies, thus and with more reason and certainty the desire for spiritual benefits and riches, which are of a higher and lasting value, goaded Fray Miguel to leave the repose and material comfort and even spiritual placidness in that pious priory to sail for distant lands with no little hardships and dangers. And thus he searched for the most valuable treasures which the Lord had in stock for him in Japan. The divine hand who drew him thus made him fit for lofty spiritual privileges with a rapid progress in the pursuit of virtue to which he had always earnestly committed himself, and which at this juncture was more than ever necessary. Fray Miguel was certain of this greater need, for he was endowed with exceeding prudence and foresight, and so strove the nearer he approached Japan to grow more and more in all virtues, especially prayer, obedience, moderation, penance and humility, which are appropriate dispositions for the increase of the love of God and of neighbor, without which it was bootless to endeavor what he wanted, and impossible to attain it even with all his efforts. God was at his side, and he progressed remarkably in all virtues and good works. He was sturdy of built and capable of hard, prolonged work, and possessed a practical bent of mind — qualities that are much needed in solving the multifarious problems appertaining to bringing friars from Spain over to these parts; and nearly all such problems and tasks were assigned to him, with signal success, with the mutual cooperation of the officials of the realm, whom he befriended, and with utmost satisfaction of his Superior who had charged him with all these assignments. Thus he labored much, and he learned about a group of friars assigned to the Province but who wanted to be separated from that

modo con que aquella compañía de religiosos, dada para la Provincia, se le procuró quitar y quitó en parte, con ocasión de la nueva Congregación que se pretendía hacer. Y así en llegando y viendo las cosas aun con mas claridad por experiencia, luego se apartó de la Congregación y se incorporó en la Provincia, y valióle esto el ser glorioso mártir, porque si estuviera en la Congregación no fuera a Japón, como de hecho no fue otro ninguno de ella; antes alguno, que estando en la Provincia, estaba señalado para esta jornada, la dejó de hacer por irse a la Congregación, de donde ninguno se envió, ni podía enviarse.

No se ofreció ocasión para poder ir a Japón luego que el P. Fr. Miguel llegó; aunque buscada con mucho cuidado, no tardó mucho en descubrirse. Y en este medio tiempo le mandó la obediencia ir a aprender lengua de Indios, y administrarlos, y él lo hizo con mucha sujeción como muy obediente y humilde, que tales quiere Dios que sean los que han de recibir gracia tan superior como esta del martirio, no altivos y menospreciadores de los ministerios humildes, que a estos ya ha dicho Dios que los resiste y sólo da su gracia a los humildes. Eralo el P. Fr. Miguel, y como tal puso gran cuidado y trabajo en aprender con perfección la lengua de los Indios, donde la obediencia le había enviado, y salió muy bien en ella y fué su ministro, aunque, con licencia que para ello pidió y alcanzó, estudiaba también lengua japona, y fue el que entre todos sus compañeros, que la aprendían, supo más, con estar impedido con el estudio de la lengua de los Indios, en que ponía más cuidado, porque a esta le obligaba la obediencia, aunque tenía más afición a la japona, y como dicho hemos, tenía licencia para estudiarla.

Como quien se disponía para Japón, trataba mucho de agradar a Dios, y lucíale mucho. Llegóse la ocasión, y fue uno de los que fueron en este viaje a Japón y padeció por el Señor tan terribles tormentos, con tanto valor y tanto consuelo y regocijo de alma y cuerpo, que cristianos e infieles reconocieron en él el dedo de Dios, que no pudiendo las fuerzas de la naturaleza llegar a la alteza de

Province, and indeed some were so separated, with the intention of forming a new congregation. And thus being perfectly knowledgeable as an eyewitness of the related events, he immediately left that congregation and joined the Province. This served him in good stead to ultimately become a glorious martyr, because had he remained in the congregation he would never have had a chance to go to Japan, as no one of its members ever went to Japan, and in fact, even one who, while still in the Province was groomed for Japan and later left the Province to join that congregation, was also left out, as no one from that congregation was ever sent or could be sent.

Fray Miguel had to wait some time for an occasion to embark for Japan, though he was so anxious to do so. Meanwhile, obedience assigned him to learn the vernacular of the Filipinos, and to be their pastor. He obeyed submissively and humbly, as befits those whom God would call to receive such a sublime grace as that of martyrdom, of which they are unworthy who are haughty and disdainful of lowly assignments and chores. God himself said that he resists the proud and gives his grace to the humble, among whom was Fray Miguel, who in this spirit did his best to master the language of the natives among whom he was sent as pastor by obedience, and indeed he mastered their tongue and was their parish priest. However, he asked for, and was granted, permission to study Japanese, which he tried also to learn, and among his companions he learned it best, though he was grappling with two languages at the same time, studying the Filipino dialect with greater eagerness because it was imposed by obedience, and Japanese with more fondness, which, as already said, he had permission to study too.

As one preparing himself for Japan, he made great efforts to be pleasing to God, who gave him special lights. When the time came, he was one of those who sailed for Japan, and he suffered undescrivable torments for the Lord with such valor and gladness of soul and even bodily delight that both Christians and infidels acknowledged him as sustained by the finger of God, for plain human nature was utterly incapable of the merry and happy endurance and patience amidst so superhuman sufferings. Thus it was God who endowed this holy man and his co-martyrs with

tan alegre y regocijada paciencia, en medio de tan excesivos dolores, era sobrenatural y divina la fortaleza con que este santo y su compañero tan alegres los pasaban, por lo cual puede con mucha razón su martirio compararse así en la substancia y gravedad de los tormentos, como en el modo de padecerlos, con los muy ilustres de la primitiva Iglesia.

El P. Fr. VICENTE DE LA CRUZ (cuyo nombre japonés era Xivozzuka) fue natural de Japón, hijo de antiguos y devotos cristianos, fué el menor de siete hermanos que fueron, y antes que naciese ofrecido a Dios y dedicado al culto divino; porque sus padres prometieron que si el parto fuese varón, le ofrecerían como a Samuel al servicio de la Iglesia, y así le criaron como dedicado a tal servicio, sin que jamás vistiese ropas de color, como otros niños de su calidad vestían, para que con esto fuese percibiendo la obligación particular al servicio de Dios en que se criaba, y fuese este conocimiento creciendo con el cuerpo y arraigándose siempre más en el alma.

Siendo de nueve años le entregaron a los Padres de la Compañía, cumpliendo fielmente su voto, y desde tan tierna edad comenzó a criarse en el Colegio que aquellos Padres tenían en Nagasaki, donde estudió Gramática y las cosas morales que allí se enseñaban a los que habían de ayudar en la predicación del Evangelio, como ayudó Vicente hasta que el año de 1614, religiosos y doctos fueron desterrados de Japón, y con ellos vino Vicente a Manila, de donde volvió presto a Japón, y no hallando donde poner pacíficamente el pie, se hubo de volver luego a esta ciudad, deseando tomar algún modo fijo de servir al Señor como ministro de su Iglesia, en cuya prosecución padeció muchas necesidades y tras ellas muchas tentaciones de amigos que le persuadían a que mudando propósito se casase; pero nunca vino en ello, queriendo más ser pobre y necesitado en la casa de Dios, que vivir con descanso entre seglares. Y el Señor que nunca falta a los que por El padecen, le acomodó con el Obispo de Cebú, Dn. Pedro Arce, persona de muy superior virtud, donde Vicente pudiese con tan gran maestro ir muy adelante en la suya.

Vino después de España el P. Fr. Luis Sotelo con ánimo de llevar predicadores a Japón, y luego se le juntó Vicente, como quien

a supernatural and divine fortitude to be cheerful amidst their tortures which in kind and severity and the manner they were sustained are a replica of those of the illustrious martyrs of the primitive Church.

FRAY VICENTE DE LA CRUZ. — Fray Vicente de la Cruz was a native Japanese, whose Japanese name was Xivozzuka. He was a scion of traditionally ancient and devout Christians, the youngest of seven siblings. Before his birth he was offered to God and set aside for his service, because his parents had promised before his birth that, were the offspring a male, he would be offered to the service of the Church as Samuel of old. Thus they raised him up as one destined to such a ministry, and they never allowed him to use colored clothes, as was the custom of boys of his social class. By thus being differently raised, he was impressed with his special duty to devote himself to God's service, and as his body gained in weight, so also his soul gained in virtue, being steeped more and more in the ideal and goal of serving God.

At the age of nine, he was sent to stay with the priests of the Society of Jesus, in fulfillment of his parents' vow. At so early an age he enrolled in the College of the Jesuits at Nagasaki, and studied grammar and other subjects, but especially morals and religion that were being taught there to those who would be later involved in the teaching of the Gospel. Vicente indeed was active in catechetical work until the year 1614 when both the friars and the catechists were exiled from Japan. So he came to Manila with the friars. From Manila he returned soon to Japan, but not finding there any safe foothold, he came back to Manila to study for the ordained ministry of God. In the pursuance of this aim he underwent many temptations and trials, even from friends who tried to divert him by promising a socially promising marriage. But he outwitted their ploy, preferring to be poor and needy in the house of God rather than to live in comfort and pleasure among the persons of the world. Thus the Lord who never fails those who suffer for his sake, made him satisfactory and welcome to the Bishop of Cebu, Don Pedro Arce, a highly virtuous man of God, so that under such a distinguished guide and teacher he would advance swiftly in the spiritual life.

And it came to pass that Fray Luis Sotelo arrived from Spain with the purpose of bringing preachers of the Gospel to Japan;

estaba presto para todo lo bueno, aunque fuese con tantos trabajos y peligros, como tenía este viaje. No era este su tiempo, y así se quedó enfermo, cuando el santo Fr. Luis fué a padecer a Japón martirio. Enseñó después lengua japona a religiosos, que habían de ir a predicar en aquel reino, y últimamente estos padres y los japones cristianos asegurándole el sustento porque les ayudase en el ministerio, le favorecieron para que se le ofreció la jornada de nuestros santos mártires, y el P. Fr. Antonio González procuró que se fuese con ellos, y los guiase como natural japon y ejercitado allá en la predicación evangélica, y él no sólo salió bien a esto, sino que pidió encarecidamente el hábito de nuestra Orden, y se le dió, y habiendo sido un año entero novicio, profesó y padeció tan grandes tormentos, como están referidos, hasta alcanzar la corona preciosa del martirio.

Denos el Señor por los méritos e intercesión de tan gloriosos mártires algo del fervor y devoción, con que tan valerosamente por su nombre y fe padecieron, y lleve adelante los buenos deseos que muchos de esta Provincia tienen de imitarlos en vida y en muerte, para ser consortes de su gloria. AMEN.

and Vicente, ready for everything praiseworthy, offered to join him, without counting the hardship and cost, which would be high in this hazardous venture. His time was not yet ripe, and he got sick before Fray Luis sailed for Japan to suffer martyrdom. Vicente engaged himself in teaching Japanese to the friars who might be assigned to preach the gospel in that kingdom. At long last these friars and some Japanese Christians in the Philippines promised to take care of his material needs in exchange for his services, and helped him to be ordained priest. Later he helped actively in the administration of the sacraments. Finally he grasped the opportunity to join the journey of our holy martyrs, as Fray Antonio Gonzalez prevailed upon him to come with them and act as their guide for he was a Japanese and to boot an experienced catechist and preacher of the gospel. He not merely acceded readily to this bidding, but also entreated the habit of our Order, which he obtained. Having been a novice for an entire year, he professed and suffered so unbearable tortures, as already recounted, till he won the precious crown of martyrdom.

May the Lord through the merits and intercession of these glorious martyrs vouchsafe to give us a share in their fervor and devotion, with which they suffered valiantly for his name and faith. May he foster the good desires of many members of this Province to imitate in life and death those martyrs to be sharers of their glory. Amen.
