

**RELACION DE EL MARTYRIODE EL S.F.
HERNANDO DE S. JOSEPH EN JAPON Y DEL
SANTO F. NICOLAS MELO EN MOSCOVIA, DE
LA ORDEN NRO P.S. AGUSTIN**

**ACCOUNT OF THE MARTYDOM OF SAN F.
HERNANDO DE SAN JOSEPH IN JAPAN, AND
OF SANTO F. NICOLAS MELO IN
MOSCOW, OF THE ORDER OF PADRE SAN
AGUSTIN**

**Translated in English by:
Maria Luisa Garcia**



National Library of the Philippines
Manila
2022

RELACION
DEL MARTIRIO DE
el S. F. Hernando de S. Joseph.
EN JAPON, Y DEL SANTO F. NICOLAS
Melo en Montevideo, de la Orden nra. S. Augustin.



CON Licencia de los Superiores
* En Baculor Por Antonio Damba. *

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1618

Con Licencia de los Superiores
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FOREWORD

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

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

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



CESAR GILBERT Q. ADRIANO

Director IV

RELACION
DEL MARTIRIO DE

el S. F. Hernando de S. Joseph.

EN JAPON, Y DEL SANTO NICOLAS

Melano en Moravia, de la Orden de S. Augustin.



CON Licencia de los Superiores

* En Baculor Por Antonio Damba. *

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Carta de los cofrades de la citta
de nuestro Padre S. Augustin de
Iapon, embiada al Padre Pro-
vvincial de la mesma Or-
den a las Islas Phi-
lippinas.

IESVS MARIA MORE SIEMPRE EN EL
Alma de V P.

HVMILmente escrivimos esta a V P. en que deseamos
dar una gran nueva, a Dios gloria, y alabanzas, y a V P. un
a alegría, y a nosotros hijos de V P. gran consuelo.

A LOS 28. de la quarta Luna de este presente Año fue el
nro Padre F. Hernando de S. Joseph: martirizado por la fee
de nuestro señor Iesu Christo.

Tenia el Bendito nro Padre ordenada una Cofradia de
mucha devocion: y así fue nro s. n. servido por su parti-
cular providencia darnos su bendito cuerpo entero, nos los
hermanos de la dicha Cofradia, y hijos de V P. Lo tenemos
con mucho recando, cuidado, y reverencia, que el bendi-
to cuerpo merece, en buena memoria de su bendito cuerpo
embia

Letter of the members of the circle
of our Father S. Augustin of
Japan, sent by the Padre Provincial of the same
Order to the
Islas Filipinas

JESUS MARIA MORE ALWAYS IN THE SOUL OF V.P.

[illegible] to Your Reverence in which we desire to give good news, glory and praise to God, and to Your Reverence, much joy, and to us the sons of Your Reverence, much consolation.

On the 28th of the quarter moon of this year, our Padre F. Hernando of S. Joseph martyred? [illegible] by the faith of our Lord Jesus Christ.

Our Blessed Padre was in charge of a confraternity that is greatly devoted to our Lord, and by his particular foresight, gave us his entire and blessed body; we, the members of this Cofradia [confraternity], and sons of Vuestra Paternidad [Your Reverence] accept it with much forethought, carefulness and reverence; as the blessed body deserves a good account of his holy death, we send to Vuestra Paternidad a piece of his cassock which he wore up to the time he died:

CARTA.

embiamos a V P. una parte de su habito, que trujo hasta su muerte: puesto que deseabamos embiar a V P. el bédito cuerpo, pero como aca no esta ningun Religioso de la orden, nos parecio razon, y justicia, que qdasse, hasta que el Padre F. Bartholome Gutierrez venga aca para consuelo nuestro, que quedamos como ovejas sin Pastor, que nos guarde, así que alo neos por agora nos consolamos con la presencia de el bendito cuerpo, a quien pedimos, y rogamos, que sea nuestro Abogado delante de su divina magestad, esta es la causa, porque nolo embiamos a V P. así que para el año que viene suplicamos a V P. que nos embie al Padre F. Bartholome para nuestro consuelo, o al Padre F. Estacio, mucho ay que dezir a cerca deste negocio, pero como embiamos dos personas Benito, y Marcos con la carta, que el bendito Padre escrivio a V P. a ellos nos remitimos, la bédicion de V P. nos cubra: cuya vida, y estado nro señor la guéte, de Nangalaqui a los veinte i seis de la decima Luna.

Vocamura y Chibioye mayordomos
cō todos los hermanos dela Cofradia.

Errata.

Fol. 48. lin. 6. santa Cruz de Mu
dela diga Almagro

in as much as we wanted to send the saintly body to Vuestra Paternidad., but since there is not one priest of your order here, it seemed reasonable and justifiable to us that it should remain here until Padre F. Bartholome Gutierres would come here to comfort us, so that we would become like sheep without a Shepherd, that he would protect us, even though for now, we console ourselves with the presence of the saintly body, to whom we plead and pray that he will be our Advocate in front of your divine majesty; this is why we are not sending this to V.P so that this coming year we appeal to V.P. to send us Padre F. Bartholome for our comfort, or Padre F. Estacio who can say much about this issue, but since we are sending two persons — Benito and Marcos — with the letter that the saintly Padre wrote to V. P., we remit this through them; the blessing of V.P. protects us: the life and status of the gentlemen of guete[?] and of Nangasaqui The twenty sixth of the tenth Moon.

[signed] Uocamura and Chibioye majordomos
with all the brothers of the Cofradia.

Errata.

Folio 48. Line 6. Santa Cruz de Mu, dela, diga Almagro.

Relacion de el Martyrio

RELACION DE EL

Martirio de el Santo F. Her-

sando de S. Joseph en Japon, y de el Santo F. Nicolas

Melo en Moscouia Religiosos de la orden de

nuestro Padre S. Augustin, y hijos de la

Prouincia de el Santissimo nombre de

Iesus de las Islas Philipi-

nas.

(*)

(*)

Sacada delas originales autori-

zadas, que se an embiado de aquellas partes, y orde-

nada por el Padre Fray Hernando Becerra Pri-

or del conuento de Bulacan, por mandado

de nro Padre Fray Alonso Barona

Prouincial de la dicha pro-

uincia.

Cap. i. de como entro la Orden

de nro Padre S. Augustin, y se fundo en el Japon.

DES pues que el impio Taico Sama Emperador de
el Japon en odio de la fee, quito la vida a aquellos

A

glor

ACCOUNT OF THE MARTYRDOM

of San F. Hernando de San Joseph in Japan, and of Santo F. Nicolas Melo in Moscow, Religious of the Order of our Padre San Augustine, and sons of the Province of the Santissimo Nombre de Jesus de las Islas Philipinas.

Taken from the authorized originals, that were sent from those parts, and arranged by the Padre Fray Hernando Becerra, Prior of the convent of Bulacan, by order of Padre Fray Alonso Barona, Provincial of said province.

Chapter I. On how he joined the Order of our Padre S. Augustin, and was based in Japan.

After the godless Taico Sama Emperor of Japan, in hatred of the faith, took the lives of those

Relacion de el Martyrio.

gloriosos Santos de el orden de nro Padre S. Francisco, con estos a 40. Japonés el año de 1596. como refiere Antonio de Herrera en la historia general de aquel año, fue muy grande el deseo, que todas las Religiones, que estan en esta parte de el occidente, mostraron por poder pasar a las islas de el Japon, a emplearse en el ministerio de aquellas almas, y en vna conuersion que tenia tan buenos principios, i donde los nuevos Christianos se mostrabã tan ferbozofos, y aunque en estas islas no falta que hazer, como ya en ellas por la misericordia de Dios, esta la mayor parte de el vado de CHRISTO desterradas las superficiodas tinieblas de la gentilidad, y con la larga mano de el Rey catolico ay siempre copia de ministros, que su magestad embia con harta colta suya, a que se empleen en el bien de estas almas, anhelaban los religiosos por pasar a ayudar a aquella nueva Yglesia, de que se prometian muy grandes progresos, y no les engaño su esperança como a mostrado el efecto, mas por entonzes no tuvo lugar este buen deseo, por ser tan terco el Taico, hasta que el murio, y por diuersos accidentes, y mudanças, que ubo en aquel imperio, vino a poder de Daifo Rey de Quanto, q̄ auia quedado por Tutor de el Principe Fideyori hijo de Taico. Este pues luego, que tomo el gouerno, revoco el edicto, que Taico auia publicado contra los Christianos, y dio licencia para que los Padres de la Compañia, que estaban alla, y andaban escondidos, uiessem publicamente Iglesias, i despues leuado de el deseo de su reyno pidio, q̄ fuesse vn navio a Quanto todos los años

glorious saints of the order of our Padre S. Francisco with those 40 Japanese in the year 1596, as related by Antonio de Herrera in the general history of that year, all the Religious that were in this part of the west showed a great desire to go to the islands of Japan to practice their ministry on those souls, and to continue the work of conversion that had such a good beginning and where the new Christians had shown such for; even if in these islands there was much work to be done, although through the of God, the major part of the banes of CHRIST were banished from the superficial of paganism. With the long hand of the Catholic King, there was always an abundance of Ministers that His Majesty sent at his own expense, so they could work for the good of those souls. The Religious were yearning to assist in the work of that new Church which promised great progress; they were not deceived - as shown by the results. But at that time, this worthy desire did not materialize because of the stubbornness of the Taico, until after his death, and through diverse accidents and changes that took place in that kingdom, when the Daito Rey de Quanta came into power; he had been the guardian of Prince Fideyori, son of Taico. Later, he took over the government and revoked the edict against the Christians that the Taico had issued and allowed the priests of the Order who were there and who were hiding, to erect their churches. Wishing to enlarge his kingdom, he requested that a ship be sent to Quanta every

De el S.F. Hernando de S. Joseph.

años con mercaderias de Philipinas, y en recompensa permitio, que entrassen quales quier religiosos de los, que aca estabañ, y q̄ predicassen el Santo Evangelio en los Reinos de el Japon, cō que se les cumplio su deseo asintiendo nro señor a sus ruegos, y assi començaron luego a disponerse religiosos de las tres ordenes, que ay en estas islas, que son Augustinos, Dominicos, y Franciscos, porque los de la Cōpañia de Iesus ya estaban alla desde el tiempo de el Padre Fráncisco xavier, que fue el Apostol de aquella Iglesia, y ibā los ministros por la via de la India oriental, con ayuda de costa de el Rey nuestro señor, al qual, y a sus antecesores debe la Iglesia el grāde augmento, que a tenido en las innumerables naciones, que se an descubierto de ciento i veinte años a esta parte, pues con grandes gastos suyos las aprobechido de ministros, y Predicadores, de los que auia pues en estas islas Philipinas de las tres sobredichas religiones fueron algunos, aunque no tantos, como se ofrecierō, por la falta que aca podrian hazer, y assi de la orden de nuestro Padre S. Augustin, fueron por fundadores el Padre Maestro F. Diego de Guevara, que entonçes era Prior de el conuento de S. Pablo de Manila, que es la metropoli de estas Islas, el qual volviendo a ellas por la obediencia, y por ella aviendo ido a España atravesando el mundo por tierra, y buelto otra vez a esta Provincia embiado por el Rey, i por el reuerendissimo Padre general a visitarla, y reformarla, y aviendo otra vez buelto a España a dar quenta de su visita, le galardono su magestad con el Obispado de la Nueva Cañ

year with merchandise from the Philippines, and in exchange, he permitted all the other priests who were already in Japan to preach the gospels in the kingdoms of Japan. The Lord had heard their prayers and their desire was fulfilled. Thus, the religious of the three orders who were in these islands began to spread out; these were the Augustinians, the Dominicans and the Franciscans, because the priests of the Society of Jesus had been there since the time of Father Francisco Xavier who was the apostle of that Church and who conducted his ministry throughout East India, with the financial help of the King, our Lord. The Church is indebted to him and his predecessors for the increase in the number of its converts in the many nations that were discovered in the past hundred and twenty five years in this part; it was the King who spent large sums to provide these countries with minister and preachers, most of whom came from the Philippines and belonged to three aforementioned Orders, although there were some, who presented themselves because of the shortage that existed; from the order of our father Padre San Augustine. Those who went as founders were: the Padre-Professor F. Diego de Guevara, who was then the Prior of the Convent of San Pablo de Manila, which is the capital city of these islands, and who obeyed an order to return to these islands, and for this same reason went to Spain, traveling across the world by land, and returning once again to this Province, sent by the King through the most reverend Father General to visit it and reform it, and once again he returned to Spain to give a report of his visit; His Majesty rewarded him by giving him bishopric of Nueva

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using other sources)

Caceres, a post he holds up to present, in the company of this illustrious gentleman, who was the Padre F. Estacio Ortiz, who had been there for several years until the Superiors set him to his Province, where he had positions of major importance.

Chapter 2. On the Convents of the Order of San Agustin that were founded in Japan.

These apostolic padres arrived in these islands of Japan on the twelfth of August of the year 1601 and established the first convent in the city of Usuqui [Osaka] in the court of the King of Bungo, and this was always like the head of the rest, that were opened in those days; they built a good house and a very odd church that was called the Spiritu Santo church, where the sacraments were publicly administered, and this bore great fruit because there were many Christians in that city who became Christians during the time of Rey [King] Francisco who was a very good Christian, but with the changes that took place in that reign, everyone had become apostates or had completely forgotten the faith, and went back to the worship of their idols, as if they had never been Christians before. Thus the Priests began their ministry with some difficulties since the devil already controlled that area, and he felt he would lose control, and so through his priests, the Borzos, they put up an opposition. However, with divine assistance, the padres overcame this opposition, and the apostates began to recover and come back to the faith.

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using other sources)

A great multitude of gentiles were converted, and that city seemed to have become a paradise, where the Christians could truly show that they were Christians, as was seen on one occasion when the Tono commanded that the church be closed and that the Christians should not carry any religious medals [*cuentas agnus*], or any similar symbol. Since the commands of the Princes in Japan could not be questioned and the penalty for those who did not obey was death, so that/bit it seemed to some of the more prominent citizens who were Christians that it was insulting to their faith to cover the sign of their being Christians, and so some of them put on long white garments and went to the gate of the fortress from where Tono was supposed to emerge. They were prepared to die, since they were aware that the penalty for not obeying the commands was death. They were at the gate, on their knees, praying; the Secretary came out and drove them away by force, telling them not to come and annoy his master or force him to get angry; after having done this, and seeing so much determination on the part of the Christians, they were given permission to be Christians and go to church and bring their rosaries, like in the past. As this had lit the fire of divine love in their hearts, aside from the church, another one was built in Tzucumi which is the place where Rey Francisco was buried, and the whole kingdom came here, as if on a pilgrimage, and since there was no priest here to assist, a priest from Vsuqui [Osaka?] went there to say Mass and attend to what was necessary. All the rest of the dominion of Bongo

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Relacion de el Martyrio.

nian Padres de la Compania de IESVS, y por esto el Bendito F. Hernando de S. Ioseph (que auia sido embizado por la obediencia a aquel ministerio el año de 1604) paso a otro reyno, que esta alli cerca, llamado Saiqui, que fue antiguamente parte de el reyno de Bunge, y en la mesma Corte de el Tono fundo otro conuento e Iglesia de Sant. Ioseph todo pobre y corto, a comodado en fin a la pobreza de quien lo hizo, mas andando el tiempo se mejoro, por que el Tono de alli llamado Yxinocaminono, viendo el buen modo de proceder de los Religiosos, y su gran rectitud de costumbres, hizo a su costa vna casa e Iglesia todo como obra real, y que era de las mas curiosas de el Iapõ, y como en aquel reyno no auia otros ministros, salian de aquel conuento los religiosos, y le corrian todo Predicando, y administrando los santos Sacramentos, y assi se hizo muy gran fruto, con el ayuda de el Rey, el qual era renegado, y por su razon de estado iba dilatando su conuersion, aunque con la Doctrina de los religiosos estaba muy dispuesto a ella, y si la persecucion no ubiera venido, se tiene por cierto se ubiera leuantado, con todo esto dize, que a de morir Christiano, plegue a Dios.

Cap. 3. de otros Conventos de

la oden, que se fundaron en el Iapon.

Nose quieto el Espiritu de el Santo F. Hernando con lo hecho, antes sabiendo, que en el reyno de Fiunga, que

had priests from the Society of Jesus, and because of this, the blessed F. Hernando de S. Joseph (who had been assigned to that ministry in the year 1604) transferred to another nearby kingdom called Saiqui that was formerly a part of Bongo, and in the Court of Tono itself, there was another convent and the Church of Saint Joseph, both poor and small, in short, suitable for the poverty of the one who made it. However with the passage of time, it was improved, because the Tono of that place called Yainocamindono, seeing the good behavior of the Priests, and the correctness of their customs, built a house and a Church at his own expense and as a royal project and these were among the most unique in Japan, and since there were no other missionaries in that kingdom, the priests came from this convent and went everywhere preaching and administering the sacred Sacraments. In this way, much fruit was produced with the help of the King, who was an apostate and because of his status, he continued to delay his conversion, although he was familiar with and ready to accept the Doctrine preached by the Religious; and if the persecution did not take place, it was certain that he would have been converted, and with all of this, he says that he will die a Christian, God willing.

Chapter 3. On the other Convents of the Order that were founded in Japan.

The spirit of Saint F. Hernando was restless when he learned that in the kingdom of Fiunga,

De el S.F. Hernando de S. Joseph.

que en el apartado de los sobredichos no auia ido jamas ministro, ni se auia levantado la Cruz de Christo, quiza por la grande idolatria, que en el ay, que es la mayor de el Japon, en particular en la çiudad de Angata, que es la Corte, o por el mal affecto, que alas cosas de nuestra fee mostro siempre aquel Rey, i teniendo noticia de que era aquella Ciudad el puerto mas frequentado de Japon, como vn emporio de todos sus tratos, y assi era fuerza cõcurrir alli muchos Christianos, cuya fee podia peligrar entretanta idolatria, no teniendo a quien recurrir, que los alumbrasse, determino irse alla, dejando prouehido de ministros lo de mas, y fue con tan buẽ pie, que hallo gracia en los ojos de aquel barbaro, y fue muy honrrado de el, y assi dio licencia, que se hiziesse la Iglesia, que se lamo S. Nicolas, y se començo a trabajar en la conversion, que fue la mas dificultosa, por estar alli el culto de los idolos mas en su punto que en otras partes, y porque como se labraba en tierra nueva, auia mucho que hazer en arrancar malizas viejas. Con todo eso mediante el favor diuino, se fue poco a poco cojiendo el fruto de lo que se trabajaba, y lego a auer en aquella ciudad cantidad de mas de mil Christianos adultos sin los muchos niños, que quedaron bautizados al tiempo, que vino la persecucion, que corto el hilo al grande fiuto, que se iba haziendo en aquel reyno. Fuera de los sobredichos cõuentos, e Iglesias se fundo otro en Nangasaqui llamado de S. Augustin, que se reseruo este titulo para el, porque auia de ser la cabecera de aquella Prouincia, es esta ciudad toda, o la mayor parte

that aside from the aforesaid, there were no Ministers and the Cross of Christ had been not been raised there, perhaps because of the great number of idolators there are in Japan, who are the majority in that country, particularly in the city of Agata [Niigata?] which is where the Court was situated, or because the King always showed his dislike of all the things concerning our faith. He heard that the said city, which was the most-frequented port in Japan was the center of commercial activities, and it was difficult for the many Christians who were gathered there, as their faith could be endangered in the midst of so much idolatry, and having no one to turn to for enlightenment. Thus he decided to go there, leaving the rest with other ministers. He went off with such great speed that he found grace in the eyes of that barbarian and was greatly honored by him, and was even given permission to build a church which was called S. Nicolas. Thus began his work of evangelizing, which was very difficult because of the cult of idolators that was found there, more than in any other place; in addition, because he was working in a new place, there was a great deal of work to be done to root out the old existing evils. With all these and through divine grace, little by little, they began to gather the fruit of their labors and in that city, the number of Christians grew to more than a thousand adults, not counting the many children who were baptized during that time. Then came the persecutions which cut off the thread of fruitfulness in that dominion. Apart from the aforementioned convents and churches, another one was founded in Nangasaqui called S. Augustine. This name was reserved for it because this church was meant to be the Capital or principal Church of that Province in this city or in the major sector

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imperio, pareciendole, que el mejor arbitrio era el, que le auia dado Itacorãdono Governador de el Meaco, de deterrar a todos los ministros de el Evangelio, para que desamparados de esa ayuda los Christianos, o retrocediessen, o se enfriassen, porque por tormentos, y miedos ya auia experimentado lo poco que alcançaban, embiò una orden general con Pesquisidores señalados a todas partes, para que a los catorze de la luna Ninguachi, que corresponde a nro febrero, los prendiessen a todos, y los lleuassen a Nangasaku, llegaron este dia a Vsuqui, donde estaban dos Religiosos nuestros el ministro de alli, y el de Saiqui, y otro Religioso Dominico, i notificaron su prouision, y apenas ubieron llegado, quando concurrieron a la Iglesia todos los Christianos, hasta las mugeres muy principales, con ser en Japon muy notado el dejarse veer por las calles, mas entonzes se les oluido todo ese respectò, por venir a veer a sus Padres, que se les iban, y en un momento se halò todo el distrito de el conuento lleno de gente, vino tambien luego alli una gran señora llamada Votzuboni Maria muy buena Christiana parienta del Tono, i la que gouernaba toda la casa real, a la qual debia aquel conuento su sustento ordinario, porq̃ ella tenia cuydada de embiarle todos los dias. Por intercession pues de esta señora, dio tres dias de espera el Pesquisidor, porq̃ los Religiosos dispusiesse su parti a a los quales dijo aquella señora, que se fuesse a la Iglesia a confesar, y consolar a los Christianos, y que descuydassen de lo demas, que ella cuydaria (como lo hizo) tomando por quenta
 todo

of that empire. It appeared to him that the best decision made by the Itacoradono, Governor of the Meaco, was to banish all the ministers of the Gospels, so that the Christians would feel abandoned and helpless, and would retrogress and grow cold. Because the Itacoradono already knew how little they could tolerate torture and fear, he issued a general order through specific *Pesquisidores* [Examiners/Investigators] to all parts so that on the fourteenth of the Ninguachi moon, which corresponds to our month of February, everyone would be seized and brought to Nagasaqui. He reached Usoqui [Osaka?] on this day, where two of our Religious were there — the one assigned to that place and the Minister/Padre of Saiqui, and another Dominican priest, and were notified about the order of seizure, and barely had they arrived when all the Christians gathered in the church, including the prominent ladies who rarely allowed themselves to be seen out in the streets; they had forgotten all about this in their eagerness to see the Padres, and very soon the grounds of the convent was filled with people. Later, the grand lady known as Uotzuboni Maria, a very devoted Christian, also came; she was a relative of the Tono and was the one who managed the entire royal household and it was to this lady that the convent owed its daily sustenance, because she took care of sending their provisions everyday. Through the intercession of this lady, the *Pesquisido/Examiner* postponed the implementation of the order for of three days, since the Religious had delayed their departure as they were told by that Señora to go to the Church to hear confessions and comfort the Christians, and not to concern themselves with other matters; she assured them that she would take care of them (which she did), taking

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todo lo que auia, y muy bien compuesto, lo mando embarcar en funeas, y con los criados, i doxicos de cassa (que se uenios niños, que se crian en los conuents, y alli estudiaron, y se uenios despues de gran ayuda para el ministerio,) y con persona de confianza lo despacho a Nangasaqui, donde auia de juntarse todos los Religiosos, y estos dias cuydo de la comida de los Religiosos, hasta que se ubieron de partir, lo qual quisieron ellos hazer disimuladamente, y teniendo los caballos prevenidos, salieron por una puerta falsa, por euitar el sentimiento, que auian de mostrar los Christianos. Pero quien engañara a un coraçõ cuydadoso? Al punto lo sospecharon, y salieron corriendo a atajarlos, y las mugeres mas principales olvidadas de si mesmas, alçando aquellas largas vestiduras, que traen, iban corriendo tras ellos, hasta q̃ ocupado el camino de la multitud de gente, se ubieron de detener a derramar lagrimas en respuesta de las, que los Christianos derramaban, y de los alaridos, que ponian en el Cielo, donde no era menos de veer el sentimiento de los gentiles, considerando (como ellos dezian) quan injustamente eran desterrados aquellos Padres, de los quales aun ellos recibian mil bienes, y siendo de una vida tan inculpable, y santa, y que solo uian en ellos desseo de la saluacion de sus almas, y no fue esto solo al partir de Usuqui, sino por todo el camino, y por todos los pueblos, por donde iban pasando, sin ser poderosas las guardas a estoruarlo, i assi el, que uenia por cabo, uenzido de la perfidia de los Christianos, dio consentimiento, para que por donde iban pasando los

everything into account, and very well composed, she ordered loaded on the *funear* [a type of boat], and with the servants and *doxicos* of the house (who were boys who were brought up in the convent and studied there, and who later were a great help in the ministry), and with a trusted person, they were sent to Nangasaqui where all the priests were supposed to gather. She took care of the food of the priests during those days, until the time came when they had to part ways; the priests wanted to do this in an unobtrusive manner, and when the horses were ready, they left through a hidden door to avoid the emotional display of sorrow on the part of the Christians who would see them leave. But who could deceive a caring heart? The moment the Christians suspected that they were leaving, they ran to stop them, and the high-born women forgot themselves, raised their long garments and ran after them; until the street was filled with people who stopped and shed tears in reaction to the tears of the Christians and the howls they raised to the heavens, and it was no less moving to see the emotion of the gentiles who considered (as they said) how unjustly those Priests had been banished, and from whom even they had received a thousand kindnesses, and who lived such blameless and holy lives and only sought the salvation of their souls. This happened not only in Ufuqui, but all along the roads and in all the towns they passed, and the powerful guards were unable to stop these, and thus those guards who came at the end, seeing the obstinacy of the Christians, gave their consent so that wherever those

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Padres fuessen administrando los santos Sacramentos, y así legaron a Nangasaqui, donde fueron entregados a Saffoye Governador de allí, y cruel exemigo de Christianos por quien a gozado el Japon de muchos, y muy insignes Martires, auiedo pues hecho su entrego el Pesquisidor de los tres Religiosos que truxo, tomando un testimonio de el cō las señas de cada uno, quiso nro señor Dios pagarle el bué tratamiento, que los hizo, y el bien q̄ dejó hazer a los Christianos por donde pasaron con inspirarle, que fuessse Christiano, y así mouido de el buen exemplo, que vio en ellos de paciencia, y charidad, comenzo a tratar de ello, mas era por extremo agudo, y queria con su ingenio alcanzar los fundamentos de nuestra fee, haziendo gran fuerça en las razones de su ley, mas cojiendole entre manos el santo Fray Hernando, le supo disponer de manera, que se Baptizo, y a sido muy gran Christiano, voluiendo hecho cordero el, q̄ entro en Nangasaqui leon, y lo mesmo succedio al Pesquisidor, que lleuo a los Padres de S. Francisco, mostrandose bien en esto la infalibilidad de la Doctrina de Christo, y la excellēcia de su ley, que de tal suerte periciona a la Iglesia, que los medios que el Tyrano toma para su destruicion, sirven de su augmento: de la manera sobredicha, entregaron a Saffoye todos los ministros de las quatro ordenes, y los Clerigos que auia en todo el Japon, el qual los mando se estuuiessen en sus cassas sin salir de Nangasaqui, basta que el los mandase llamar, y aunque pudieran algunos irle, y esconderse la tierra a dentro, y muchos lo deseaban, pero como era fuerça

priests passed, they could administer the sacred sacraments, and in this way, they reached Nangasaqui, where they were turned over to Sacio, the governor of that place and the cruel enemy of Christians and who was responsible for the martyrdom of so many and such illustrious Christians. When the *Pesquisidor/Examiner* had turned over the three priests he had brought, and after he had given his testimony and the tokens [identifications] of each one, our Lord God wished to reward him for the kind way he had treated the priests, and the good deeds he had done for the Christians they passed along the way, by inspiring him to become a Christian, and thus, moved by the good example he saw in them, their patience and charity, he began to have dealings with the Christians, and because he was extremely intelligent and wanted to achieve an understanding of the fundamentals of our faith, with great emphasis on the reasons for the laws; the holy Fray Hernando took him in hand and prepared him for baptism, and he became a great Christian. He who entered Nangasaqui as a lion, became a lamb, and the same thing happened to the *Pesquisidor/Examiner* who brought the priests of S. Francisco, effectively demonstrating the infallibility of the doctrine of Christ, and the excellence of its law, that despite the great loss to the Church caused by the measures that the Tyrant undertook for its destruction, serve to augment it in the aforesaid manner, giving to Safioye all the Ministers of the four orders and all the priests that were in Japan, who had been ordered to stay in their houses and not to leave Nangasaqui, until they were summoned, and although there were many people who could hide them, and wanted to do so; but since all those

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fuereça, parecer todos los alistados el dia, que el Governador los llamase, i de faltar alguno, se podia seguir tanto daño a los de mas, y a la christiandad en lo de adelante, ubieron de estar se quedos alli, encomendandolo a Dios, donde las cosas, que pasaron, las penitencias, q̄ los Christianos hizieron, el concurso continuo a las Iglesias, y otras cosas de esta manera de gran exemplo, y devocion, podra veer el, q̄ gustare en la Relacion de el Padre Morejon desde el cappitulo 13. adelante. ~

Cap. 5. de como se escondieron

los Padres F. Hernando de S. Joseph, y F. Alóso Navarrete, para quedar se en el Japon.

VNO de los mayores cuidados, que alli tenia los Religioso, sera buscar traza, como quedar se en la tierra, quando despues de embarcados, los despachas e para Philipinas, o para Macao, que hasta entonzes nose atrevian, mas el generoso animo de el b e d i t o F. Hernando se determino de esconder se antes de llegar a eso, porq̄ como el asistia en Nagasaki, quando trujeron alli a los de mas, no fue de los, que tenia por lista Sasiye, que teniendo por seguros los, que alli viañ, no cuydo de eso, de este descuido se a provecho el Padre F. Hernando, y comunicado su delignio con el Padre F. Alonso de Navarrete de la ord e de S. Domingo, q̄ tambien, como el, no estaba en la minuta, se determinaron a quedar se, de paroles Dios la traza. Porque los Christianos

who were listed had to appear on the day that the Governor would call for them, and if anyone was missing, great harm would befall all the others and to Christendom in the future. They had to remain there, trusting in God; and where everything that had happened, the sacrifices that the Christians made, the continuous attendance in the Churches, and other similar examples of their great devotion — all those who wish to read about these may turn to the Account of Padre Morejon from chapter 13 onward.

Chapter 5. On how Fathers F. Hernando de S. Joseph and Fray Alonso Navarrete hid, in order to remain in Japan.

One of the major concerns of the Religious in Japan was to find a way to remain in that land, before the authorities could place them on board a ship and send them back to the Philippines or to Macao, that up to then they had not ventured to do, but the spirit of the blessed F. Hernando was determined to hide before that happened, because since he had been in Nangasaqui when they brought the others there, he was not one of those listed by Safioye, who was sure the list of the Religious who lived there was complete, so Padre F. Hernando took advantage of this oversight and informed Padre F. Alonso de Navarrete, of the order of Santo Domingo, of his plan; Padre F. Alonso was also not included in the list, and both of them decided to remain, entrusting themselves to God. The Christians

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de Usaquí con el sentimiento, que tenían de verse sin consuelo, de quien los administrasse, se juntaron, i después de aver hecho la oracion de las quarenta horas, hizieron un ptesto deláte de un Crucifijo de vivir, y morir en la ley Christiana, y no retroceder de ella por maiores tormentos, que padeciessen, y propusieron embiar por un Religioso de S. Augustín de los, que estaban en Nangasaquí, al qual jurarõ de esconder, y guardar, y poner por el la vida, y de no le descubrir, aunque sobre elio les hiziesen pedaços, y todo esto escribieron con palabras ternísimas, y lo firmaron con su sangre, cosa entre ellos grauísimá, y que nose puede quebrantar, y este papel embiaron a Nangasaquí al Padre Fray Hernando, que era vicario Provincial, y juntamente una funea muy bien adrezada, i con gente de mucha confianza, paraque fuesse el Religioso, q̄ los auia de ir a consolar. Mucho se holgo el bendito Padre de veer, como le iba Dios ayudando a su intento, y gozando de la ocasion, aviso a su amigo el Padre F. Alonso, y el dia de S. Nicolas de Tolentino en la noche se metieron juntos en su funea, despidiendose de sus hermanos, y amigos, y esta compañía, que aquí hizieron estos dos bñitos varones, no duro menos, que hasta dar juntos la vida por Christo, como buenos amigos, y fieles compañeros, entretanto, que ellos estaban escondidos en la funea, iba previniendo Sasioye el despacho delos, que tenia en Nangasaquí, y a 27 de octubre mando contar a todos los ministros, y Religiosos, y los puso en la playa en unas chozas pajizas de pescadores con guardas, donde el-
tuvierõ

of Usaqui, grief-stricken at seeing themselves without any source of consolation, which the padres provided, gathered together, and after having completed the prayer of forty hours, they made a vow, in front of a Crucifix, to live and die in the Christian faith, and never to turn away from it no matter what tortures they would be subjected to. They wrote down their vow in the most tender words in a letter they all signed with their blood, as this was a very serious pledge to them which could not be broken; they planned to send this — through a religious of S. Augustine, one of those who had been in Nangasaqui who promised to hide and guard it with his life, and that it would not be discovered even if they cut him to pieces. They sent this paper to Nangasaqui to Padre Fray [Friar] Hernando, who was the Provincial Vicar, and together with this was a funeo [a type of boat] that was well fitted out, and sent through trusted persons so that it would reach the Religious who would then go to give them comfort. The saintly Padre was pleased to see how God was helping him to achieve his objective, and enjoying the occasion, he informed his friend Padre F. Alonso, and in the evening of the feastday of San Nicolas de Tolentino, the two of them boarded his *funea*, and after bidding farewell to their brothers and friends, and this company, where these two saintly gentlemen remained but not for long, until together they both gave their lives to Christ, like good friends and loyal companions. In the meantime, while they were hiding in the *funea*, Safioye continued to prevent the departure of those who were in Nangasaqui, and on the 27th of October, he ordered that all the Ministers and Religious be counted, and he had them stay in some of the fishermen's huts that were on the shore, under guard.

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tuvieron con harta apretura, y trabajo, hasta que se embarcaron en unos juncos de China mal aparejados, y con harto riesgo, y por mas cuydado que ubo, despues que salieron a la mar, a 7. de noviembre, tuvieron traza como quedarse algunos, aunque pocos, los de mas prosiguieron su viaje vnos a la India, y otros a Philipinas, en cuya compañia vinieron algunas personas muy principales, que fueron desterrados por la fee, y entre ellos aquel famoso D. Iusto Vcordo tan nombrado en todas las historias, y otro Tono llamado Don Ioan Mayto con todas sus familias, de los quales, y otras particularidades escriue el Padre Pedro Merejon.

Cap. 6. de lo que le paso al S. F.

Hernando, despues que quedo escondido en el Iapon.

LOS, que tuvieron dicha de quedarse en Iapon, luego se diuidieron, y tomádo diversos disfrazes, vnos se vistieron de Españoles, otros de Portugueses a uso de la India, y otros andaban hechos Iapones, y de esta suerte andaban por todos los Reynos con achaque de mercancias de poca importancia administrando los Sacramentos, y fomentando la christiandad, que fue en este tiempo muy perseguida, y ubo famosos Martires, de que auia mucho, q̄ dezir, ~~ve esta~~ historia arriba allegada, el S. Padre F. Hernando prosiguió su viaje a Usuqui, donde, y en Saiqui tuvo bien que hazer, ~~por que pasau~~ de catorze mil personas de confesion las, que le administraban de estos dos conuentos sin los niños, y los

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Here they were confined to a small place and made to work, until they were sent in some Chinese junks that were ill-prepared, and at great risk and very carefully, after they had sailed out to sea on the 7th of November, some of them found a way to remain, although these were few. The rest continued their voyage - some went on to India and others toward the Philippines, and in this group were some important personages who were banished because of their faith, and among them were the famous D. Justo Ucordono, mentioned in all histories, and the other Tono named Don Joan Mayto with his entire family, and Padre Pedro Merejon.

Chapter 6. On what happened to S. F. Hernando, after he remained hidden in Japan.

Those who remained in Japan later divided themselves into different groups and adopted different disguises: some of them dressed like Spaniards, others as Portuguese in the style of India, and others walked around dressed like Japanese, and this group went around the kingdoms with a load of worthless merchandise, administering the Sacraments promoting Christianity. This was the time when Christians were actively persecuted and of the famous Martyrs who were numerous; as mentioned in the above narrative, S. Padre F. Hernando continued his journey to Usuqui, where he had much to do, hearing the confessions of more than fourteen thousand persons, not counting the children and those who were confessing for the first time, who were ministered to in these two convents, and

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que se iban baziendo de nuevo, y despues de visitado esto, y lo de Angata, se voluio a Nangasaqui, donde estaba, quando se acabo la primera guerra, que el Emperador tuvo con el Principe Fideyori hijo de el Taico, en la qual por lo menos el viejo consiguio quitar al Principe la inexpugnabilidad, que tenia en su fortaleza de Vsaça, para hazerlo, que hizo despues. Publicadas y a las pazes, y auiendo corrido voz, de que aquellos Principes auian partido el imperio, q̄ dándose el Dayso, o Xogun, (que todo es uno) con todo lo q̄ ay desde el Meaco a Quãto, y el Principe Fideyori con lo de mas hasta Nangasaqui (aunque fue mentra) se determino el Padre F. Hernando de ir a Vsaça a procurar grangear algunos de los privados de el Principe para lo de adelante, y porque con su buen discurso alcanzo, que en Nangasaqui auia de auer grau pelquita de los ministros por el poco recato, que auian tenido en el tiempo de la guerra, i no le engaño, salio de alli a 18 de Febrero de 1615. y llego a Vsaça a 13. de Março, y de alli subio a Meaco, que es una de las mas populosas Ciudades de el mundo, y auiendo por si, i por medio de dos Predicadores, que lleuaba Japones, ayudado en lo, que auia podido a los Christianos, que alli auia, se voluio a Vsaça, donde ya se comenzaba a rugir, que auia de ser guerra, y el Principe Fideyori se iba persuuendo para ella, y como en su campo auia tantos Christianos (por el labor grande, que en el hallaban, y la esperanz, que tenían, de que si quedaba con el imperio, auia de ser Imperio Christianidad,) se determino el S. F. Hernando de quedarse allí

after visiting these convents and the one in Angata, he returned to Nangasaqui. He was here when the first war ended between the Emperor and Prince Fideyori, son of the Taico, in which the old man at least succeeded in ousting the Prince from the impregnable fortress of Usata, to carry out what he succeeded in doing later on. When peace had been declared, and news had spread that the Princes had divided the empire, with the region of Meaco to Quato going to the Daylo or Xogun (which is one and the same), and with the rest of the region up to Nangasaqui to Prince Fideyori (although this was a lie), Padre F. Hernando decided to go to Usaca to win over some of the favorites of the Prince in the following days, and because of his good reasoning, he perceived that in Nangasaqui, there would be a wide-spread investigation of the Ministers due to the lack of caution they exercised during the time of war, and he was not wrong. He left that place on the 18th of February 16, and reached Usaca on the 13th of March, and from there he went up to Meaco, which is one of the most populous cities in the world, and by himself and through two priests from the Order of Preachers who spoke Japanese, he did all he could to assist the Christians who were there. He went back to Usaca where the news of an impending war was already circulating, and that Prince Fideyori was preparing for it, and since there were many Christians in his camp (because of the great protection they found there and the hope they had that if they remained in the empire, they could protect the Christians), S. F. Hernando decided

De el S. F. Hernando de S. Joseph.

alli a confesarlos, y ayudarlos, y despacho un Predicador al Reyno de Bungo para alentar aquella christiandad, mientras el iba, tan gran charidad tenia, que aunque estaba alli haziendo gran fruto, le parecia, que hazia agravio a los otros, en no estar con ellos tambien, por cumplir mejor con su intento; negocio, que el Principe supiese, que estaba alli, y con esto dejo el vestido, que traya de español, y se vistio de lapon, para poder andar mas publico: y en el persevero todo el tiempo, que duro aquella guerra, hasta que se dio la ultima batalla a 2. de Junio de 1615. en la qual quedo totalmente vencido, y muerto el Principe, y se destruyo aquella famosa ciudad de Usaca, quedando sin contradiccion con el imperio el Daifo, que se le dejo pacifico a su hijo, que es el, que oy le posee. Este dia de la destruicion de Usaca fue para el S. F. Hernando de grandisimos trabajos, y peligros, de los quales le saco Dios milagrosamente, y vio matar a sus ojos a los que iban con el, dejandole libre, sin aver mas razon, que la voluntad divina: pues en la confusio de una destruicion a fuego, y sangre, como se hizo en aquella miserable ciudad, no le guardarian respeto, y mas no se diferenciando el en nada de los lapones, con todo eso le desnudaron por tres, o quatro vezes, contentandose con eso los, q aun en los cuerpos muertos andaban metiendo las lanzas, y provaando las catanas, mas como Dios le guardaba, para pagarle aquel trabajo de alli a dos años, le saco de entre ~~el fuego~~ el fuego, i salio de Usaca solo, i desnudo por entre aquellos populosos esquadrones, donde tuvo no menores peli

to remain here to hear their confessions and assist them and sent a *Predicador* (a priest of the Order of Preachers) to the Kingdom of Bungo to comfort those Christians while he was there. His charitableness was so great that even while he was there doing such great work, it seemed to him that he was doing wrong toward the others by not being with them too, so in order to better fulfill his objective, he arranged for the Prince to find out that he was there, and having done this, he took off the clothes he wore as a Spaniard and dressed like a Japanese so that he could walk around in public: he continued in this fashion all the time the war was going on, until the last battle took place on 2 June 1615 when the Prince was completely defeated and killed, and the famous city of Usaca was destroyed, leaving the kingdom of the Daito unopposed. This was turned over peacefully to his son, who now possesses it. This day of the destruction of Usaca was for S. F. Hernando a time of great work and danger, from which God miraculously spared him, and he saw with his own eyes how those who threatened him were killed, leaving him free, and the only reasonable explanation was that this was the divine will: since in the midst of the confusion, the destruction and fire, the bloodshed that took place in that miserable city, he was not shown any respect, and even if he appeared to be no different in any way from the Japanese, he was undressed three or four times, and this seemed to satisfy those who went around stabbing the bodies of the dead with their spears and testing their catanas on them. It was as if God was shielding him as a reward for his work there for two years, and he took him out of those flames, and he left Usaca alone, naked among the numerous squadrons, where he faced great

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peligros, y se vio obligado a estar escondido dentro de el
 rio, hechándose agua con las manos en lo, que tenía descu-
 bierto por el calor, que allí llegaba de las llamas de Vſaca,
 despues se acojio con unos pobres, y hecho moço de un
 Japon ciego, estubo con ellos casi dos dias, con grande hã-
 bre, y trabajo, porque cada momento daban en ellos los sol-
 dados, y los desnudaban de los trapos, que acaso ellos halla-
 ban para cubrirse, y alcabo pusieron fuego a la casilla, en q̃
 se avian recojido, y por poco se quemaran todos vivos: sa-
 lieron de alli hazia donde su suerte les guiasse, y quando ama-
 necio se hallaron entre infinitos soldados, a los quales avian
 cobrado tanto miedo, que por no caer en sus manos se me-
 tieron entre unos trigos en una lagunilla, que tenia un poco
 de agua suzia, y alli nose atrevian a resollar, y con todo eso,
 dieron con ellos muchos soldados, y los mal trataban sobre
 pedirles plata, y aqui le acabaron de quitar al bendito varõ
 una faja, que le avia quedado, con que se abrigaba el estoma-
 go, y aviendose estado alli todo el dia comiendo de aquellas
 espigas, acordandose de los Apostoles en la mesma ocasion,
 que el estaba, lo ofrecia a nro señor al cabo vino a salir de a-
 lli, y fingiendose tullido, pudo atravesar donde supo, que a-
 via un señor Christiano, de el campo vencedor, y este le a-
 vió y despacho a Nangasaqui, aunque cõ harito riesgo, mas
 ya entonces dizia, que no le daria pena, pues si le mataſſen
 a titulo de Padre, y averſe quedado contra la orden de el
 Emperador en Japon, era dicha, y el mayor bien, que podía
 desſear, todos estos, i otros infinitos trabajos, que aqui nose
 refie

dangers. He was forced to hide in the river, splashing water on his body with his hands to ward off the heat from the flames of Usaca; then he joined a group of poor people, and pretending to be a blind man, he remained with them for almost two days, suffering hunger and in great danger, because the soldiers would suddenly accost them and strip them of the rags that covered them. Finally, they set fire to the hut where they had sought shelter, and they almost perished in the fire: they fled from there to wherever their luck would lead them, and when the dawn came, they found themselves near a great number of soldiers, and so as not to fall into their hands, then hid among some sheaves of wheat in a small lagoon that had a little dirty water. They did not dare emerge from here, but despite all this, the soldiers found them and they were maltreated and asked for money. Then they removed a sash or girdle that the saintly man wore to protect his stomach and having remained there the whole day eating the grains of wheat, he was reminded of the Apostles in that same situation where he found himself, and he offered this to our Lord. At the end, he was able to leave this place, and realizing he was crippled, he managed to go a place he knew where there was a Christian gentleman from the defeated side, and he sent him to Nangasaqui, although at great risk, yet at that time he said he would not mind if they would kill him for being a priest, and for having remained, contrary to the order of the Emperor of Japan. The greatest good he could wish for, and other great works that are not

De el S.F. Hernando de S. Ioseph.

refieren, pasó este bendito Padre por la lastima, que avo-
los christianos de aquel cãpo, y aũque pudo con tiempo huir
de alli, como hizieron otros no quiso, y assi se lo gratifico
Dios, el mesmo dia de alli a 2 años, como adelante se vera.

Cap. VII de el Martyrio de dos

Religiosos en Vomura, y como el S. F. Hernando se
determino ir a aquel Reyno en compaña a de
el santo F. Alonso de Navarrete.

PASadas estas guerras, y quieto el estado de el Japon se
comenzo otra vez a hazer pesquisa de los ministros, q̄
avia, y ubo alguna persecucion contra los Christianos, y a-
ssi ubieron de estar escondidos con gran recato, mas pasa-
da esta furia no se podian contener los Sacerdotes de con-
fesar, y hazer su officio, los que se hallaron en Nangasaqui,
confesaron aquella Quaresma de 1617. todos los Christianos,
que alli avia, y fue providencia de el Cielo, porque en
pasando la Pascua, se hizo, que venia el Rey de Vomura a
prender a todos los ministros por orden de el Emperador,
lo qual el hizo con gran rigor por satisfacer a los, que le ca-
lumniaban, que avia andado remiso en echarlos de la tierra
el año de 1614. quando los mandaron salir a todos de el
Japon, y fueron tan diabolicas las diligencias, que hizo, que
hallo en tierra de Yafay al Padre F. Pedro de la Asumpció
de la orden de S. Francisco, i en tierra de Goto al Padre Iuã
Baptista de la Compañia de Iesus, que ambas son Provincias
de el Reyno de Vomura, dio esta prisiõa cuidado a los de

referred to here, the saintly Padre undertook out of pity for the Christians who were there, and although after a time he could we left the place, as others did, he did not do so. Thus God rewarded him two year, on the same day, as shall be seen later.

Chapter 7. On the Martyrdom of two Religious
in Vomura, and how S. F. Hernando decided
to go to that Kingdom, together with the
saint F. Alonso de Navarrete.

After these wars, and peace reigned in Japan, the investigation of the Ministers began once again, and there were some persecutions against the Christians, so they had to in hiding and be cautious; but once this period of fury passed, the Priests could not stop themselves from hearing confessions and doing their work. All the Christians who were in Nangasagui made their confessions that Lenten period of 1617, and this was a blessing from Heaven, because after Easter, the king of Uomura would come to apprehend all the Ministers in compliance with an order of the Emperor, which he proceeded to carry out with great vigor in order to satisfy those who had accused him of being remiss in expelling the Christians from the land in the year 1614 when all Christians were ordered to leave Japan. The measures he carried out were so diabolical he found Padre F. Pedro de la Asorcion of the Order of San Francisco in Ysasay, and in Goto, Padre Juan Bautista of the Society of Jesus; both Ysasay and Goto were Provinces of the kingdom of Uomura. He provided a secure prison

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mas ministros y procuraron esconderse, temiendo, que ordenaba a desterrarlos de el Japon, mas y sacoles de el la nube, que luego vino, que a los 22. de Mayo, avian cortado las cabeças a los dos santos presos, laureandolos Dios con la insigne corona de el Martyrio, de gran consuelo fue esto para los ministros, viendose libres de el temor, que tenian de ser desterrados, y ya no trataban de esconderse tanto, antes deseaban, que los hallassen, y fue este Martyrio de gran efecto para el fervor de los Christianos, de todo aquel reyno de Vomura, que se alentaron con el sobre manera, mas era necesario, que les embiassen ministros, que ayudassen a conservarle, y para tratar de esto se juntarõ los dos antiguos amigos, y ambps vicarios Provinciales F. Hernando de S. Joseph, y F. Alonso Navarrete, que tenian sus posadas cerca, y se comunicaban a menudo, y loq resulto de esta practica se vera por esta carta de el S. F. Hernando.

CARTA DE EL S. P. F. HERNANDO DE
S. Joseph. ~

A los Padres Sacerdotes, que es-

tan en Japon, y a los Padres de nro Padre

S. Augustin de Manila, guar-

de nro S. Sc.

IESVS Maria Joseph, aviendo en Vomura Martirizado al Padre F. Pedro de la Asumpcion de la Orden de Sant Francisco, y al Padre Ioan Baptilla de Tavora de la Compañia de Iesus a los 22. de Mayo de 1617. estando tratand
do

for the Ministers and tried to hide them, fearful that they would be banished from Japan, but on the 22nd of May, these two saintly prisoners were beheaded, and God rewarded them with the illustrious crown of martyrdom. This was a great consolation for the Ministers who lost their fear of being banished, and they no longer took such great pains to hide and rather wished they would be found. This martyrdom had such a profound effect on the fervor of the Christians throughout the kingdom of Uomura who were exceedingly inspired, so that it was necessary to send them Ministers to help conserve this fervor, and for this purpose, the fiends got together; they were both Vicars of their Province — F. Hernando de S.

LETTER OF S. P. F. HERNANDO DE S. JOSEPH
TO THE PRIESTS WHO ARE IN JAPAN,
and to the Priests of our Father S. Augustine
of Manila, may God protect him.

Jesus, Mary, Joseph. Parde F. Pedro de la Asumpcion of the order of Saint Francisco, and Padre Juan Bautista de Tavora of the Society of Jesus were martyred in Uomora no 22 May 1617, while they were

De el S.F. Hernando de S. Joseph.

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do con el Padre F. Alonso Navarrete vicario Provincial de la orden de S. Domingo, sobre si era bié ira ayudar a los Christianos de Vomura en esta ocasion, que con el nuevo Martirio estaban commovidos, y dando, y tomando en el caso por termino de dos dias, oy dia de el Corpus Xpi, el Padre F. Alonso dijo, que despues de encomendado a nuestro señor, y vistas algunas razones, que se le ofrecian, era de parecer, que fuésemos a Vomura: yo despues de algunas razones que hallo al proposito, la principal, para hazer este viaje, es, que ~~ayer~~ quando lo tratamos dixé al dho Padre, que por quanto no tenia yo aqui prelado, por quien poderme gobernar, pues el era mi confesor, yo le daba en nombre de nuestro señor la obediencia para este caso, y assi que como ami proprio prelado le obedezera en ir, o que darme, y aviendome lo oy mandado en virtud de santa obediencia, voy con el favor de nro señor a lo q su divina Magestad quisiere disponer de mi, y por si me prendieren, o mataren de jo esta memoria, y suplico a los Padres, a quien queda, se sirvan de cumplirla. Lo primero, y que mas atrevado llevo en el alma, es el mal exemplo, que a V. r. s. y a toda esta christiandad e dado, y assi pido humildissimamente, y con lagrimas en los ojos quando escrivo estas letras, q V. r. s. me perdonen, y pidan en mi nombre perdon de la suerte, que fuere posible a los que pudieren: los ornamentos, y libros que se hallaré en cassa de mi huesped, i un Caxa de plata, que esta en cassa de Manuel Gonzales se embiara a la Provincia de Manila, y este papel en que a nuestro

dealing with Padre F. Alonso Navarette, Provincial Vicar of the Order of Santo Domingo, as to whether it was advisable to go to Uomora to help the Christians there on this occasion and considering the recent martyrdom, they were disturbed, and allowed said; that after entrusting himself to the Lord and in view of certain reasons given to him, it was his opinion that we should go to Uomora: later, after I learned more regarding this issue, the main reason I believe for making this trip is the result of what the Padre and I discussed yesterday. I told him that since I did not have a prelate here who could guide me and he was my confessor, in the name of our Lord I would obey him in this case as I would obey my own prelate, on whether I should go or stay, and since you have now sent me, by virtue of sacred obedience, I go with the grace of our Lord to where his Divine Majesty may wish to send me, and if I would be apprehended or killed, I leave this memoir, and I implore the Padres to whom I leave this, to fulfill [my mission]. The first, and that which weighs heaviest in my soul is the bad example that I gave to you and to the whole of Christianity, and so I ask those who can do so, to ask for pardon from fate in my name. The ornaments and books that are found in the house where I board and a silver chalice that is in the house of Manuel Gonzales should be sent to the Province of Manila, and this paper, in which I ask for forgiveness from our

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Padre Provincial, y a todos los Padres de la Orden de nro Padre S. Augustin pido perdon, por no aver en esta tierra tratado nro S. Habito con la decencia, y exemplo, que devia, y no aver acudido a lo, que la orden me tenia mandado con las veras, que devia, y pido humilmente embien a esta nueva conversion ministros de tal vida, y exemplo, que volviendo por la honrra de Dios edifiquen lo, que yo miserablemente tengo des edificado, i nuestro señor guarde a Vrs. como este menor hijo desea de Nangasaquí, 25 de Mayo de 1617. Aunq̄ yo estaba determinado de no dezir ninguna razon de las, que nos movieron a ir, porque la principal q̄ ami me movio era la obediencia, que digo tengo dada en este caso, pero quiero dar una, q̄ algunos Christianos avian murmurado, que los Padres les periuadian a ellos, que fuesen Martyres, y ellos huian las ocasiones, pues para quitarles este error, y que entiendan que no tememos los peligros por su bien, nos vamos a meter en ellos.

F. Hernando de S. Joseph.

Razones son las de esta Carta, que muestran bien las muchas virtudes de este glorioso S. fundadas en una tan profunda humildad, que fuera de no se a tribuir así nada de esta determinacion, quiso hazerse subdito, quien era prelado, y verse por la obediencia obligado a una tan gran empresa, no confiando nada en sus fuerças, para tener despues en los trabajos, que padeçiesse un tan eficaz consuelo, de q̄ echar mano, y para con Dios un merito tan grande como es de esta gloriosa virtud, i quiso ofrecerse átes en sacrificio (q̄

Father Provincial, and to all the Padres of the Order of our Father Padre San Augustine, for not having in this land treated our sacred habit with the proper decency, for not giving the example I should have given, and for not having rushed to carry out the order given to me with the conscientiousness I should have devoted to it, and I humbly request that Ministers be sent to this new site of conversion — Ministers whose life and example bring honor to God, and who would edify what I so miserably disgraced, and may our Lord protect you; this the least of your sons wishes you from Nangasaqui, on the 5th of May 1617, Although I was determined not to give any of the reasons that inspired us to go, because the main reason that moved me was obedience, that I have given in this case, but I wish to give another one that some Christians had murmured about, and that is that the Padres had persuaded them that they would be Martyrs and thus they avoided these occasions; so to disabuse this them of this error and so they may understand that we are not facing these dangers for their good, we shall place ourselves in their midst.

F. Hernandez de S. Joseph.

The reasons for this Letter, that clearly demonstrate the many virtues of this glorious Saint, are based on such a profound humility, that aside from not attributing anything as being his decision; he who was a prelate, made himself a subject, and seeing himself obliged by obedience to such a great undertaking, not relying in any way on his strength to be able to do the work, so that he would experience such great consolation in having lent a hand, and so that with God this would be a meritorious act like this glorious virtue and he decided to offer it in sacrifice

De el S. F. Hernando de S. Ioseph.

no lo es menor la obediencia, que derramar la propia sangre, como dicen muchos de los santos Padres) para dar a entender, que no ofrecia despues nada, sino que ya iba sin voluntad sujeto a la de su prelado, a quien dio la obediencia, el qual viendo un echo tan heroico no se atrevio a mandárselo, hasta consultarlo primero, entrambos con nuestro señor, que fue servido, que el dia de el santo Sacramento, viniere a resolverse en hazerlo, y ese mesmo dia a la tarde, salieron de sus posadas vestidos de españoles, y a caballo por poderse mejor disimular, mas esta jornada no fue mas de hasta los arrabales de Nangasaqui, y alli hizieron noche, con intento de tomar la madrugada, y salir sin ser sentidos, porque no se lo eslorvassen los Christianos de la çindad, supo de esto el Padre F. Francisco Morales Dominicó, prelado que avia sido mucho tiempo de su orden, y el primer fundador de ella en Iapon, y fue aquella noche alla, y tratádoles de esta determinacion despues de muchas cosas, les dijo, que aunque sus intentos eran tan heroicos, tenia por acertado aguardar un poco mas, para veer en que paraba aquella persecucion, que podria ser, que no les matasen, sino que los echassen de Iapon, o que los tuviessen en una carçel por mucho tiempo, a lo qual respondieron, i quando esto sea es mal suceso padecer por Christo carçel, o destierro, es poco servicio de Dios dar este exemplo a los Christianos, para que no reusen las carçeles, ni el destierro, q̄ es un prolongado martirio, nosotros vamos a hazer nro officio, y véga lo que viniere, que no tratamos de tan gran dignidad, co

(obedience is not a lesser virtue than the shedding of one's blood, as many holy Padres say) to make it clear that he did not offer anything later, but that he went not on his own will but subject to the will of his prelate, to whom he rendered obedience. Seeing that the deed that was so heroic, the Prelate did not dare to order it without the two of them first asking our Lord for guidance, that he be served, that on the day of the Holy Sacrament, they would resolve to do it. And so on the afternoon of that same day, they left their lodgings dressed as Spaniards, and they proceeded on horseback in order to be more inconspicuous. They traveled only up to the outskirts of Nangasaqui, and here they spent the night. They planned to leave at daybreak without being noticed so as not to disturb the Christians in the city. Padre F. Francisco Morales, a Dominican prelate who had been a priest for a long time and was the first founder of this order in Japan, learning that they were in Nangasaqui, went to see them that night, and told them that even if their intentions were very heroic, he was certain they should wait a little longer to see if the persecutions would cease, and it could be possible that they would not be executed but instead banished from Japan, or else imprisoned for a long time — to which they replied that if that happened, to suffer imprisonment or banishment would be a small service for God and will serve as an example to the Christians so that they would not refuse imprisonment, or exile, which is a long drawn-out martyrdom. We will do our work, and come what may, we will face it with great dignity,

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no es el Martyrio, sino de ayudar a e la christiandan en lo-
 que pudieremos. Tambien se dize (dijo el Padre Morales)
 que aura persecucion aqui en Nangalaqui, i es menester mi-
 rar, si conviene salir pues aviendola, quedan estos Christia-
 nos tan destituidos, como las obejas en medio de los lobos,
 a esto le respondieron, lo uno esto esta en mucha duda, y asi
 no conviene dejar lo cierto por lo incierto, la necesidad,
 que tienen los de Vomura, esta presente, y el fruto, que se
 puede hazer en esta ocasion, es grandisimo, lo de Nangala
 qui no lo sabemos, y quando aya persecucion, como se ima-
 jina, hartos Padres quedan, que pædan acudir a ella: lo o-
 tro, porque se dize que aura persecucion, queremos salir, y
 ofrecernos a lo, que Dios fuere servido, porque quando
 viniere, esten ya mas animados los Christianos con este exē-
 plo, que quãdo se levanta la persecucion, todo es turbaciõ,
 y no ay tiempo, para dar exemplo, ni recevirle, luego nos
 cierran las puertas de las calles, y a cada uno dejan de por si
 en medio de el peligro admirable razon, y muy conforme
 a la experiencia de el Japon, y conque se dio por satisfecho
 el Padre Morales, de que iba aquella determinacion bien
 pensada, y que avian ponderado bien todas las razones, y
 que les llevaba mas el provecho, i bien de los Christianos,
 que no el, que a ellos se les podia seguir, y con esto se des-
 pidio diziendole al S. F. Hernando, que ya sabia, que entre
 los dos estaba echo concierto dias avia, que el que alcança-
 sse al otro de vida, dijese por el doce Missas, y ~~si queria~~
 saber, si de esta vez le matassen en Vomura si queria, que se
 las

as though it is Martyrdom, but to be of assistance to Christianity in any way we can. It is also said (according to Padre Morales) that there were persecutions going on in mean leaving the Christians defenseless, like lambs in the midst of wolves, to which they replied, that is very doubtful, and thus it is not expedient to leave what is certain for what is uncertain, The need of those in Uomora is urgent and the fruit that may be harvested on this occasion is great; we do not know about Nangasaqui, and when it will come, the Christians will be more inspired by this example because when the persecutions are carried out, everything will be chaotic and there will be no time to give an example nor to receive it; then the gates will be shut to us, and each one will be left by himself in the midst of great danger, and in conformity with the experience of Hapan. With this, Padre Morales was convinced that the decisions was well thought out, and that all the reasons had been thoroughly considered, and that they were acting more for the advantage and well-being of the Christians, and not for him, that he could continue after them. At this point, he said farewell, telling S. F. Hernando that he already knew that the two of them had made an agreement days before that he who would remain alive, would say twelve Masses for him who died, and so he wanted to know if this time, he would executed in Uomora,

De el S.F. Hernando de S. Joseph.

las dixesse, y el entozes lleno de cofianza respondió, que el se las perdonaba, que no tuviese pena, y con esto y pedir se todos tres, que se encomendassen a Dios, se despidierõ.

Cap. VIII. de como salieron de

a Nangasaqui, los santos compañeros para Vomirra, y el gran fruto, que iban haziendo por el camino.

NO se les pudo cúplir su deseo a los santos compañeros de salir, antes que amaneciese, porque llovio tanto, q̄ no fue posible salir hasta medio dia, y no obstante el ir disimulados, luego se supo en Nangasaqui, y se levanto un murmullo entre los Christianos, de que iban a ser martires, y salieron muchos tras ellos aquella noche, que fue Viernes a 26. de Mayo, llegaron a una aldea, que esta tres leguas de alli, y confesaron a muchos, y animaron la gente, y a la mañana diziendo Missa los Comulgaron, y por aver aqui mucho, que hazer, se detuvieron en esta aldea dos dias, y entre otros, que se levantaron, fue el Governador de aquel distrito, que algunos dias antes avia prendido al S. F. Pedro de la Asumpcion, y agora con la Doctrina de los Padres se convirtio, que era renegado, y se publico por Christiano, y lo mesmo otros muchos, con que se començo a veer el fruto de esta salida: Porque antes estaban en estas aldeas temblando, y nadie se atrevia a mostrar Christiano, ni dar posada a los Religiosos, que andaban disfraçados, y agora todos les ofrecian sus casas, y de otras partes los venian a llamar

so filled with confidence, he said that he forgave them and that he should not be pitied; then he asked all the three to commend themselves to God, and he took his leave.

Chapter 8. On how the saintly companions left Nangasaqui for Uomura, and the great harvest they would reap along the way

The desire of the companions to leave before dawn was not fulfilled because it rained so hard that it was not possible to leave until it was almost noon, and even if they tried to be inconspicuous, news of their departure became known in Nangasaqui and it was rumored among the Christians that they would become martyrs, and many came out to follow them that night, which was Friday, the 6th of May, when they reached a small village that was three leagues away, and here they heard the confessions of many and inspired the people, and in the morning, Mass was said and many received communion. Since there was much to do here, they remained in this village for two days. Among those who were inspired by the priests was the Governor of that district, who a few days before had apprehended F. F. Pedro de la Asompcion, and now, after listening to the doctrine preached by the Padres, he who was once an apostate, was converted, and he publicly declared that he was a Christian, as did many others; thus, the fruit of these trips began to be seen. While previously the Christians in the village were trembling in fear and no one cared to show that they were Christians nor give lodgings to these Religious, although they walked around in disguise, now they were offering their houses, and in other places, people were visiting them without

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no se parar en castigo, ni en peligro ninguno, bien quisieran
 aquellos benditos Padres, que ubiera menos publicidad, y
 esto pretendieron en salir de aquella fuerte de Naŋgafaqui,
 mas no estaba en su mano ni ellos sabian que hazerse para ex-
 cusarlo, y por ver si era posible huir de la gente, que ve-
 nia de Naŋgafaqui, y otros pueblos, se fueron a una aldea
 pobre, que esta atras mano de el camino, i no por eso les de-
 jaron de sacar de rastro, y seguirlos: Por lo qual pasaron ade-
 lante, i fueron a otro pueblo llamado Nagaye, que es el em-
 barcadero para la ciudad de Vomura, y en estas aldeas tar-
 darõ quatro dias, es a saber desde el Viernes hasta el Lunes,
 que fueron 25. de Mayo. Bien sera saber el estilo, que tuvie-
 ron en este viaje. Decian Miffa muy de mañana, y Comul-
 gaban a los, que el dia antes avian confesado, y admitido:
 a las Ave marias decian la Salve, i las Letenias, y haziendo
 el aspersorio de el agua bendita, echaban la Bendicion a to-
 dos, y luego hazian leer en lengua Japona algunas vidas de
 martyres, o el guia de pecadores, que les muebe mucho, y
 quando podian tambien les predicaban, que lo sabia hazer
 admirablemente el S. F. Hernando, el qual un dia de estos
 predico un Sermõ con tan gran fervor, y Espiritu, que di-
 zen fue de grandissimo provecho, i heze particular menciõ
 de el su Santo compañero en una carta, que escrivio de su
 itinerario. Todo el demas tiempo de el dia, y gran parte
 de la noche se ocupaban en Baptizar, y confesar, y siempre
 se hallaban con mas que hazer, porque como en ~~esta fuerte de~~
 Vomura avia muchos dias que no querian admitir Padre,

fear of being punished, and without heeding any danger. Those saintly Padres wished there was less publicity and so they attempted to leave that fortress of Nangasaqui quietly so as not to cause any disturbance. They did not know how it would be possible to flee from the people who were coming from Nangasaqui and other towns, so they went to a poor village that was quite far from the road, and for this reason, they did not leave a trace of where they were going so that they could not be followed. Thus, they were able to push onward to another town called Nagaye [Nagoya?], where the wharf is located from where one can travel by sea to the city of Uomura, and they remained in this village for four days — from Friday up to Monday which was the 25th of May. It is good to know the schedule they followed during this trip. They would say Mass early in the morning, and would give Communion to those who had confessed, and after praying the Ave Marias, they would pray the Salve and the Litanies, and after sprinkling the people with holy water; they would bless everyone, and later they would read stories in Japanese about the lives of the martyrs, or the eulogy of sinners, which moved them greatly, and if they were able to, they would preach to them. This was something that S. F. Hernando did very well, and on one of those days, he preached a Sermon with such fervor and spirit so that everyone who heard it was inspired, and particular mention is made of this by his holy companion in a letter he wrote concerning his itinerary. The rest of the day, and a large part of the night was spent in baptizing and hearing confessions, and they always found themselves with so much to do, since in Uomura, there were many days when the Padres

De el S. F. Herrando de S. Ioseph.

ni aun encubierto avia muchos renegades, y larguissimas confesiones de 4. de 6. y de 10 años, y avia mucho, q̄ de serredan en materias de matrimonios, a lo qual se juntaba ser tanta la gente, que ya no cabian en las calles, y era fuerza salirse al campo, y hazer erramadas, para que todos pudiesen oir Misa, porque venian de quatro y seis leguas, no solo hombres, sino mugeres muy delicadas a pie, y por malos caminos atravesando rios, y sufriendo aguazeros, sin mas cuidado, que el de su alma, y tan llevados de su devocion, y Espiritu, que descuidaban de la comida, y les saltaba algunas vezes, mas los santos les repartian de su pobreza un vocado, conque quedaban tan contentos, y satisfechos, como si ubiera sido mucho, ya al 4. dia ellaban los benditos Padres tan cãados, que apenas podian sustentarse, mas el espiritu les daba fuerzas, para no desmayar. ~

Cap. VIII. de como los Santos

se pusieron sus Habitros de Religiosos, y el Tono de Vomura cmbio a prenderlos.

A Viendo discretamente considerado, aquellos benditos Padres, que aquella publicidad (aunque ellos deseabã harto excusarla) avia de causar, que no se dilatasse mucho su prision, pprque forçosamente avia de llegar a noticia de el Tono, y el no lo avia de disimular, y se determinaron a tomar sus habitros de religiosos, y abrirse las coronas, como lo hizieron con grandissimo consuelo, i gozo, porque avia caã tres años, que andaban unas vezes en traje español, o-

were not admitted, not even when the many hidden apostates. They heard confessions from 4 to 6, of those 10 years of age and above, and there were many that desired to receive the sacrament of matrimony, so that when all the people got together, there were so many that they filled the streets and they had to force their way through to the field, and make *corramadas* so that all of them could hear Mass, because they came from four and six leagues away, not only men, but also very delicate women who came on foot, through bad roads, crossing rivers and braving the rains, without heeding any obstacle and concerned only for their souls; they were so carried away by their spiritual devotion that they did not care about food, and even missed meals at times, but the saintly padres, despite their poverty, shared a mouthful of their food with them, which made them feel so contented and satisfied as though they had eaten much. On the 4th day, the saintly Fathers were so exhausted that they could hardly stand, but the spirit gave them strength, so they did not faint.

Chapter 8. On how the Saints put on their cassocks, and the Tono of Uomura ordered their arrest.

The Padres had discretely considered that all that publicity (although they desired there would be none at all) would eventually result in their being imprisoned before long, because it was certain that news of their activities would reach the Tono, and he would not ignore this. Thus they decided to don their cassocks and expose their tonsures, which they did with great comfort and pleasure, since it had been three years that they had walked around wearing the garments of a Spaniard,

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tracén el de Japon, y estaban muy cansados de estos disfraces, y deseaban verse con sus hábitos, y cumplirlo Dios, para que muriesen con ellos. No se puede dezir la alegría, que causo a los Christianos veer a los Padres en sus propios hábitos, y no se hartaban de mirarlos, y besarlos con grãdissima reverencia, devocion, y ternura derramando muchas lagrimas sobre ellos, y no la causando menores en los benditos Padres, a los quales como oyessen dezir, que querian pasar adelante, les suplicaron se detuviessen, porque era mucha la gente, que avia venido de fuera a vuscarlos, y sino se confesaban avian de volver muy desconsolados, por lo qual se quedaron alli en Nagaye aquel dia, que fue 29. de Mayo, ocupandose todo el en su ministerio, y aviendo al anochezer dicho la Salve, y Letanias trataban de donde, y como dirian Mista el dia siguiente, i estando tratando de esto entre la siete, y las ocho de la noche vierõ venir por la mar tres embarcaciones, de las quales se desembarcaron cinco Pesquisidores con mucho acompañamiento, de soldados, con arcabuzes, flechas, lanzas, catanas, y otras armas de la tierra con muchas luces, y achas encendidas, que en venir assi, y en la manse duimbre, conque los santos corderos los esperaban, se mostro una gallarda representacion de el premio de Christo, por quien ellos deseaban padecer, y assi se mostro en el alegría, que reçivieron, que se les conocio bien en los semblantes, i quando ilegabã çerca los Pesquisidores, los salieron a reçevir con muy grandes cortesias a su uso, y ellos tambien como eran Christianos, aunque se negados

or dressed in the clothes of the Japanese, and they were very tired of these disguises and they wanted to see themselves in their habits. God granted this wish so that they would die wearing the cassocks of priests. The happiness of the Christians in seeing the Padres dressed in their habits cannot be described, and they did not tire of looking at them and kissing their hands with great reverence, devotion and tenderness, shedding copious tears over them, causing the Padres to also cry a bit; they were heard to tell the people that they wanted to go on their way; but the Christians implored them to stay because many people had come from far away to look for them, and they would be very disappointed and disconsolate if the Padres were not there. Because of this, they remained in Nagaye [Nagoya?] that day, which was the 29th of May; they were very busy with their ministry on that day, and at the end of the day, after they had prayed the Salve and the Litany, they talked about where and how they would say Mass the following day, and while they were discussing this, between seven and eight that evening, they saw three vessels approaching the shore, and then five *Pesquisaderos* [Examiners/Inquired disembarked together with soldiers who were armed with arquebuses, arrows, lances, cutlasses, and other weapons of the country, and bearing lighted candles and torches. The Padres presented a fine representation of the teachings of Christ, waiting patiently with the meekness of lambs for the sufferings they would be subjected to for the sake of Christ, and so their faces reflected their joy when they received them, whom they recognized well from their looks, and when the *Pesquisaderos* approached, the Padres came out to receive them with smiling faces, and they too, since they were Christians

De el S.F. Hernando de S. Ioseph.

negados, hizieron su humillacion poniendo manos, y cabeza en el suelo, y tomando uno la mano, con gran sumision de palabras dijo Padres mios mucho nos pesa de venir a lo que venimos, pero somos mandados, y no podemos hazer otra cosa (sopena de perder nuestras rentas y la vida,) Nro señor el Tono manda, que os llevemos presos, oyendo esto los çirconstantes comenzaron a llorar mucho, mas los benditos Padres les reprehendieron diciendo, no lloreis hijos, mas antes os debeis alegrar, porque no ay mejor nueva en el mundo, que esta, i volviendose a los Pesquisidores les dieron las gracias, y el S. F. Hernando dio a uno un sombrero, que el avia llevado de seglar, i el Bendito F. Alonso dio a otro seis candelas de çera blanca, y una carta, que tenian los dos escrita para el Tono, la qual, traducida de Japon en Castellano, dezia assi, el Superior de la orden de S. Augustin, i el Superior de la orden de S. Domingo andando escondidos ayudando a esta christiandad, supimos como aviades echo martirizar a dos Padres, de lo qual quedamos muy maravillados, porque semejante pecado en los gentiles es muy grave, i en los que son bautizados es gravissimo, por lo qual teniendo (Señor) de vos, y de vuestros vasallos lastima, emos venido aqui para amonestaros, q̄ tengais dolor de este tan grande pecado, i que deis lugar, y procureis, que vuestros vasallos se levanten, y conviertan, porque donde no os ireis al infierno sin remedio, y primero quisimos cambiaros esta carta delante, para que os sirva de avild, recibio este papel el Pesquisidor, y dijo que le daría, y en esto

(although apostates), showed their humility, placing their hands close to the ground, and taking the hand of one, said: "My fathers, it pains us very much to come here, but we have been ordered and there is nothing else we can do (on pain of losing our income and our lives). Our lord Tono orders us to bring you to prison." Hearing this, those present began to cry, but the saintly Padres reprimanded them telling them: "Do not cry our children, instead you should rejoice because there is no more welcome news in the world than this." Turning to the *Pesquisideros*, the Padres thanked them, and S. F. Hernando gave one of them a hat that he had worn as a layman, and the Blessed F. Alonso gave the other one six candles of white wax, and two letters they had written for the Tono which translated from Japanese to Spanish stated as follows: "The Superior of the Order of San Agustin and the Superior of the Order of Santo Domingo, have been secretly assisting the Christians, and we have learned that you have executed and made martyrs of two Padres, an act that has made us wonder, because a similar sin, if committed by gentiles, is a serious sin, and if committed by those who have been baptized, it is most serious; therefore, Senor, we have pity on you and your subjects, and we have come here to admonish you to be sorry for this great sin, and that you should allow and see to it that your subjects should stand up and be converted so that you will not go to hell for eternity, and first, we wanted to send this letter ahead so it would serve as a warning." The *Pesquisidor* received this letter and said he would give it to him,

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algunos de los Japones, y dijeron que ellos eran Christianos, y que avian quebrantado las leyes de el Emperador, y asi que los llevasen con los Padres, y uno llamado Gaspar dijo, que el avia tenido en su casa al uno escondido muchos dias que mirassen, que querian hazer de el, bien entendido este fervoroso Christiano, que esta confesion le avia de costar la vida, porque por otro tanto avian martirizado poco avia otro en Yedo, mas como esta persecucion solo venia contra los ministros, no hizieron los pesquisidores caso de los Japones, aunque a Gaspar y Andres caseros de los Padres presto les cumplio Dios su deseo, pidieron que si quiera los dejasen ir acompañando a sus Padres, mas no ubo remedio de consentir que fuesen mas de un criado, y otro niño de poca edad, q̄ lo pidio con mucha instancia.

Cap. X. de como llevaron presos a los Benditos Padres, y el sentimiento grande de los Japones.

RO Garon los benditos presos, que los esperasen hasta media noche, porque deseaban dezir Missa (que entēdian seria la postrera) Para comulgar a muchos, que se acia confesado aquel dia, mas respondieron los pesquisidores, que trayan orden de embarcarlos luego, y asi que no podian esperar a esto, y les mandarō ir al embarcadero, lo qual obedixieron con mucho gusto, aunque muy gran ternura, por que como avia tantos Christianos, los quales entēdido, que no verian mas a sus Padres, se affligian, y lloraban mucho.

amar-

and at this point, some of the Japanese left and said that they were Christians and that they had broken the laws of the Emperor, and that they should be taken away together with the Padres. One of them whose name was Gaspar said that for many days, he had hidden in his house one of those they were looking for; this devoted Christian knew well that this confession would cost him his life, inasmuch as they had just martyred another one in Yedo, but especially since this persecution was only conducted against the ministers, the *pesquisidores* did not pay attention to the Japanese, even to Gaspar and Andres, the landlords of the Padres who asked that they be allowed to accompany the Padres. God granted their wish, but they could allow only one servant and another young boy to go with them, even if they asked with much insistence.

Chapter 10.? On how the Blessed Padres were brought as prisoners, and the great sorrow of the Japanese.

The saintly prisoners pleaded that they be given until midnight because they wanted to say Mass (which they understood would be the last), to be able to give Communion to so many who had made their confession that day, but the *pesquisidores* replied that their orders were to embark immediately so they could not give them time to say Mass and ordered them to go to the wharf, an order that they carried out with pleasure and even with great gentleness, aware that there were many Christians present who realized that they would never again see the Padres, and they were greatly saddened

De el S. F. Hernando de S. Joseph,

amargamente, dando terribles gritos, y alaridos, y todos procuraban llegar a besarles la mano, el habito, i fue tanto el aprieto de la gente, que ya corrían riesgo los Padres, y no dejaron de lastimar algo a los que querian mas, que a sus vidas, y aunque los soldados procuraban hazer camino, y apartar la gente, y para eso los atropellaban y derribabã, ya unos daban de palos, ya otros les llegaban las achas ardiendo al costro para desviarlos, mas los debotos, y fervorosos Christianos les dezian, que quemasen, o apaleasen que por todo pasarian, y diziendo, y hazicudo rompian por todo hasta llegar a sus Padres amantissimos, teniendo se los, que no pudieron llegar, que fue la mayor parte por sumamente infelices, y al contrario los q̄ llegaron por los mas dichosos de el mundo, i ellos por su mano tomaron la paga de el trabajo, porque con las manos, y con los dientes tomaban de el habito para Reliquias sin poderles ir a la mano, y tan buena priesa se dieron que apenas les dejaron figuras de habitos, otros se contentaban con besarles la mano, o el habito, o tocarlos, o alcanzarlos a mirar o ser vistos de ellos, otros sin reparar en puntos se abrazaban de los Padres, y quisiera efforvarles la ida, aunque fuera acosta de su vida, ellos a todos acudian a unos ponian la mano sobre la cabeza, a otros echaban la bendicion, y a todos consolaban con su vista, y dulzes palabras, diziendo que se alegrassen, porq̄ no ay mayor dignidad que morir por Christo, y padezer trabajos por su nombre. Con esto crecia el sentimiento, y afectos de los Christianos, porque oyendo dezir muerte, y entendien

and wept bitterly, screaming and yelling, and tried to come near them to kiss their hands or their cassocks. There were so many people who saw that the priests were in great danger and they did not wish that any harm would come to those whom they loved more than life, and even if the soldiers tried to clear a path through the crowd — trampling and knocking them down, beating them, brandishing their axes in their faces to drive them back, but the more they drove them away, the more devoted and fervent Christians told them to burn them, whip them, and saying this, they broke through the soldiers until they reached their beloved Padres. The majority who remained behind were very unhappy, while on the contrary, those who were able to reach the Padres were overjoyed, and they took on the burden of the work, because with their hands and their teeth, they took pieces of the cassocks for relics but without being able to reach their hands; they were in such a hurry that they hardly left them with the shape of their habits. Others were happy just to kiss their hands or cassocks, or to touch them, or to simply see them and be seen by them. There were others who without any fear embraced the Padres and even stopped them on their way at the risk of their lives; the Padres received all of them, placing their hands on their heads, and blessing others, consoling everyone with their words, telling them to be happy, because there is no greater honor than to die for Christ and to suffer in his name. On hearing these words, the affection and the emotion of the Christians grew, because hearing the word 'death', and realizing

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do que no los avian de veer mas, fue mucho mayor el llanto semejante al de los Christianos de la primitiva Iglesia, q̄ con otra palabra de S. Pablo como esta se entendieron tanto Actorú 20. mas todo lo dicho fue nada respecto de lo que hizieron al embarcarse los benditos Padres, porque fue grandísimo el sentimiento, que mostraron levantando todos a una el alarido, que parecia se rompian las nubes, y sin saber lo que se hazian olvidades de sí mesmo hombres, y mugeres se entraban por el agua deseosos de seguirles sin reparar en que se les mojasen, o echasen a perder los vestidos otros de tropel saltaron en la embarcacion, en que ibã, aunque mas les resistian de dentro, y tantos entraron, que se iban anegando, y así ubierõ de pasar a los presos a otra embarcacion con solos los dos moços, que les avian dado para su compañía, y como iban saliendo las varcas, se iba la gente por la playa adelante dando gritos, y alaridos, que los ponian en el Cielo, fue este espectáculo admirable, y de mucho sentimiento, y en que los lapones mostraron mucha devoción, y espíritu, y edificaron en grã manera a los santos martires, como dize en una carta suya el S. F. Hernando, muy adelante iban ya las embarcaciones, y las playas estaban todavia llenas de gente, que se quedo allí suspensa, y de fecha en lágrimas, y quando ya vieron que iban las luzes lejos comenzaron a hablar ya con los santos ya con el Tonã, y Pesquisidor: ya con la embarcacion, ya con la mar. O Santos Martires (dizeian) para vosotros es la dicha, que con tantas ventajas vais a gozar de Dios, para siempre, cuitados de vosotros

that they would never see the Padres again, the wails grew louder, similar to those of the Christians of the ancient Church who were so moved by the words of Saint Paul. All that was previously described was nothing compared with what happened when the Padres embarked, because the grief shown by everyone was so intense and the howling was so loud that it seemed that the clouds were breaking apart. Without knowing what they were doing and forgetting themselves, both men and women plunged into the water in their desire to follow the Padres; they did not mind getting wet or losing their clothes. Others jumped on board the vessels even if more resisted them from the inside, and so many entered that they were beginning to sink, and so they had to transfer the prisoners to another vessel with only the two young men they had to accompany them, and as the boats sailed away, the people on the shore were shouting and screaming to the heavens. This was a praiseworthy spectacle, and very emotional, in which the Japanese showed much devotion and spirit and in a great way edified the holy martyrs, as stated in a letter of S. F. Hernando, much later on when the vessels were sailing away and the shores were filled with people who remained there waiting and shedding their tears, and when they saw the lights were far away, they began to speak to the saints, with the Tono, and the *Pesquisidor*, or with the vessel, or to the sea. ” O Holy Martyrs (they said), for you is the good fortune that you will soon be with God, for always, away from us;

De el S.F. Hernando de S. Joseph.

tros si se nos van los Pastores, quales quedaremos en medio
 de los lobos carnigeros, o Vomura dono, que tal mandas
 no te acuerdas, que receviste el agua de el Baptismo, y que
 eres hijo de la Iglesia, pues como te has echo tan cruel cõ-
 tra tu madre misma. Onde los llevais sacrilegos ministros,
 y porque no nos llevais en su compañia, o embarcacion, q̃
 los llevas al puerto de la claridad eterna, o mar que as de ser
 sepultura de tan preciosos cuerpos. O Dios omnipotente,
 y quanto amais esta christianidad, pues la regais cõ su sangre
 tan excelente. O sagradas ordenes, y quanto os debemos
 pues tanto os cuella el cultivar esta viña. Estando llorando,
 y diciendo estas, y otras razones no apartaban los ojos de
 la embarcacion, la qual como viesien que se paraba enten-
 dieron, que era para martirizarlos alli, y volvieron a levan-
 tar los gritos como al principio, mas el parar se no fue sino
 para tratar donde los llevarian aquella noche, y como ha-
 rian para no ser vistos, y para esto apagaron las luces, y tor-
 naron a navegar, sin que se pudiese echar de veer donde y
 ban conque deslumbrar a la gente de la playa, que quedo
 con el desconuelo, que se puede creer de su espíritu en un
 caso semejante. ~

Cap. XI. de el viaje de los San-

tos p̃fesos hasta que les notificaron la sentencia
 de muerte.

A VN que se mando con gran rigor poner guardas por
 que y tierra, y que nadie alquilase embarcacion, ni salie-

E

esea

if we are left without Shepherds, what shall become of us among carnivorous wolves, oh Uomura dono, whose command you do not remember, who received the water of Baptism and that you are a child of the Church, how have you become so cruel toward your own mother? Where do your sacrilegious ministers lead you, and why do you not bring us with you, on your ship that is bringing you to the point of eternal light, oh sea that will be the eternal grave of such precious bodies omnipotent God, how much you must love this Christendom since you have gifted it with your precious blood. Oh sacred Orders, how much do we owe you, since it has cost you so much to cultivate this vine.” While weeping and saying these words, their eyes did not lose sight of the vessel, and when they saw that it had stopped, they understood that it was to execute them there, and they resumed their screams as at the beginning, but after this, they wondered where they would be brought that night, and since they did not want to be seen, they blew out the candles, and continued to sail and so that the people could not see where they were going, which bewildered the people on the shore who became inconsolable, as may be expected of those in a similar situation.

Chapter 11. On the voyage of the sainted prisoners until they were notified of their death sentence.

Despite the strict order to post guards on land and sea, and that no one should be allowed to rent any vessel

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en las, que avia en los puertos, no baxto paraque dejasen
 de ir muchos en seguimiento de los Padres, los quales lle-
 garon a amanecer el Martes 30. de Mayo a una Isla despõ-
 blada llamada Vñuxima, que esta como quatro leguas de el
 puerto, y tiene un monte alto y hermoso, aqui saltaron en ti-
 erra, y entendiendo que seria el lugar de el martirio, dezian
 los benditos presos, mil dulçes requiebros a aquel monte,
 regalandose tiernissimamente con su vista, y con ella trayẽ-
 do a la memoria mil devotas cõsideraciones, mas no les de-
 jaron estar aqui muy ociosos, porque los que avian salido
 en su busca llegaron, y todos querian confessarse, y estaban
 ya tan rendidos, i cansados los Padres de el trabajo pasado,
 que no sabian que hazerle con todo eso se animaron, y hi-
 zieron lo que pudieron, entre la gente que vino, fueron dos
 señoras la una llamada Magdalena Aguela de el Tono, y la
 otra Maria tia tambien de el Tono, las quales vinieron de
 Vomura con grande acompañamiento de embarcaciones,
 y se confessaron, y consolaron mucho estas devotas seño-
 ras y su gente. Viendo los Pesquisidores, que acudian alli
 muchos Christianos, volvieron a embarcar los presos, y los
 llevaron a otra isla, que esta mas atras mano, y apartada de la
 ciudad de Vomura, llamada Amegora, creyẽdo que alli no
 havia gente mas toda via fueron algunos, y por eso se pasaron
 a otra illa llamada Coguchi, donde en poniẽdose el Sol,
 dijeron los Padres la Salve, y las Letenias como tenian de
 costumbre, y de ay a un poco llegaron a este lugar otras e-
 mbarcaciones, en que venian nuevos Pesquisidores con gran-

de

or to allow any vessel to leave the ports, this was not enough to prevent many from pursuing the Padres, who, at break of day on Tuesday, May 30, reached the uninhabited island of Usuxima that is about four leagues from the port and on which there is a beautiful and high mountain. They went ashore on this island, and believing this would be the place where they would be martyred, these saintly prisoners paid a thousand compliments to that mountain, gazing at it tenderly with their eyes, but they were not able to remain here, because those who had gone in search of them arrived in the island and everyone wanted to make their confessions, and although the priests were already so exhausted from their previous work, but despite this, they were inspired and did what they could do. Among the people that had come were two ladies: one was named Magdalena Aguela de el Tono, and the other was Maria, the aunt of the Tono, who had come from Uomura with a great retinue of vessels, and having made their confessions, these ladies and their people were greatly comforted. When the *Pesquisidores* saw that many Christians were coming, they again made the prisoners board the vessel and brought them to another island that was farther behind and at the side of the city of Uomura that was known as Amegora, thinking that the people would not go there, but still there were some who did, and so they went on to another island called Coguchi, and as the sun was setting, the Padres said the *Salve* and the *Litanies*, as was their custom. After a while, other vessels reached the island and on board were new *Pesquisidores* accompanied by

De el S.F. Hernando de S. Joseph.

de acompañamiento de gente armada, y trayan consigo los cuerpos de los dos Santos martires S. Pedro de la Asumpcion, y S. Juan Baptista, que los desenterraron porque acudia al sepulcro mucha gente, i trayã los para echarlos en la mar, y trujeron tambien un mançebo llamado Leon, que servia al Padre Ioan Baptista de Cathequizar, i ayudar a Missa, el qual venia a padezer martirio en compañia de los presos, los quales como vieron venir las embarcaciones de los de lejos sospecharon lo que era, y pusieronse en contemplacion hasta que llegaron, y quando estuvieron cerca les preguntarõ, que gente eran, y aque venian, ellos solo respondian, que eran de Vomura, y no querian dezir mas, porque quiza se les hazia de mal dar nuevas de muerte, mas los benditos Padres, les dijeron no entendais señores, que nos abeis de dar pena deçidnos a lo que venis claramente: y entenges uno de los Pesquisidores que era Christiano, aunque renegado, haziendoles muchas cortesias dijo, Padres mios el Tenos os manda cortar las cabeças por tanto aparejaos, que a desfer presto, y no puede ser menos, a lo qual respondió el S. F. Hernando con mucha alegría. Pues esto rehusades de dezirnos: ay mas alegre nueva en el mundo? y le dio en albricias un cobertor de Japon que solo eso le aviã dejado, y el S. F. A lo qual le preguntò como os llamas señor? Dijo llamome Yoimon, o que buen nombre (dijo el Santo) por cierto, Yo y quiere dezir en Japon bueno, buenas nuevas, buen regalo, todo bueno, que es dare yo en albricias? i como no tuviese otra cosa de darle i no se pudo en nuestra de su

a great entourage of armed men; they brought with them the remains of the two sainted martyrs Fray Pedro de la Asompcion and Juan Bautista, whom they had disinterred because their grave was attracting many people so they intended to throw their bodies into the sea. They also brought a lad named Leon who served Padre Juan Bautista in his catechetical work and assisted at Mass; he came to suffer martyrdom in the company of the prisoners, who seeing the vessels approaching from afar, suspected what their purpose was and they remained looking at the vessels until they reached shore. When they were near, they were asked who they were and why they had come; they replied that they were from Uomura, and did not say anything more, because perhaps they believed it was not good for them to bring tidings of death, but the sainted Padres told them: "Sirs, you do not understand that it will not hurt us if you tell us clearly why you have come." Then, one of the *Pesquisidores* who was a Christian, although an apostate, after paying them the customary courtesies, told them: "My fathers, the Tono has sent us to cut off your heads, and therefore you must be prepared as it will be soon, and it cannot be delayed." To this, S. Fray Hernando replied with great joy: "However, what you have told us is the best news in the world;" and he gave him a Japanese quilt that had been left to him by S. Fray Alonso, and he asked him what his name was. He said his name was Yoimon. "Oh what a good name," (said the Saint) "for certain, because in Japanese it means good — good news, good message, everything good; but I have nothing else to tell you nor any phrase to demonstrate our joy."

regozijo, y con esto se comecaron a aperejar para el martirio, y los llevaron a otra Illa mas apartada y solitaria, y en do por el camino rezando en el Brebiario juntos (debiendo ser maytines) en lo qual, y contemplacion pasaron lo que quedaba de la noche, y despues se pusieron a escribir algunas cartas con una pluma sola que tenian, y por no tener papel escrivian en las ojas blancas de el Brebiario, y el S. F. Hernando en los officios de la orden, y estando escriviendo, volvieron al Pesquisidor, y le dijeron avisadnos señor si el matarnos a deserta presto, porque dejaremos de escribir, y aparejarnos emos, y diziendo el que escriviesen, que no avia tanta prisa prosiguieron, y el Bendito F. Hernando escrivio esta carta, que es harto notable. ~

ATODOS LOSPADRES MINISTROS

De esta Christiandad de el Japon.

Carta de el Santo F. Hernando

De Sant Joseph.

IESVS Maria Joseph, charissimos Padres en Christo bien cercano a la muerte, escrivo estos renglones a todos Vrs. despidiendome de todos, y pidiendoles perdon de el mal exemplo, que les e dado considerando tan señalada misericordia, como Dios a echo a un hombre, que tantas y tan graves ofensas a cometido contra su divina magestad, i buscando alguna causa de esto no hallo otra sino la, que dijo Christo en nombre de el Padre de familias contra los que murmuraban de la gran paga, que daba a los que avian trabajado

With this, they began to get ready for martyrdom, and they were brought to yet another island that was farther away and more isolated, and on the way, they prayed the Breviary together (it must have been matins) and passed the rest of the evening in contemplation, and later they began writing some letters with the only pen they had, and because they had no paper, they wrote on the blank pages of the Breviary, and the S. F. Hernando on the memorandums of the order, and while they were writing, they went to the *Pesquisidor* and told him: "Sir, let us know if you will kill us soon, so we will stop writing and get ready," to which he replied that they should continue writing as they were not in any hurry, so the Blessed F. Hernando wrote this highly notable letter.

TO ALL THE PADRES MINISTROS
of Christiandom in Japan.
Letter of the Holy F. Hernando de San Joseph.

Jesus Mary Joseph, beloved Fathers in Christ, being close to death, I write these lines to all of you to bid farewell, and to ask pardon for the bad example I gave, considering such a notable ___ [illegible] such as how God could have created a man who had committed so many and such serious offenses against his divine majesty, and looking for some cause for this, did not find any except what Christ said in the name of the Father of families against those who murmured against the great payment that he gave to those

De el S. F. Hernando de S. Ioseph.

trabajado poco, an non liget mihi facere de meo quod volo suyo es todo, y da lo a quien quiere, y como quiere supu esta esta como causa total, y principal podria ser que ayan ayudado dos cosas, que dire para gloria de Dios, y para que quiza alguno se aproveche, la primera es el aver tenido particular amor a todas las religiones, que estan en Japon, y sentir mucho qualquier agravio, q̄ les hiziesse o quisiesen, hacer y ~~el~~ murmurar de qualquiera de ellas, o tratar con poca aficion o voluntad. La segunda la mucha devocion, que e tenido a las animas de Purgatorio a quienes con el ayuda de Dios e dicho, y echo dezir despues de Sacerdote mas de tres mil Missas, y de algun tiempo a esta parte nose si a dos años, o mas averles aplicado en casi todas las Missas, que e dicho todo lo satisfactorio de la Missa sin tomar para mi nada, y de algunas que e dicho por limosna les daba por lo menos mi parte de satisfacion, porque me hazia esta consideracion, aunque mis pecados son infinitos, el Purgatorio, que por ellos merezco muy largo el tormento terrible, no quiero que se desquite de la parte satisfactoria, que a mi me cabe de la Missa, sino darla de limosna a las animas, y padezer yo mas tiempo en Purgatorio, pues por mucho q̄ sea se ade acabar, y el premio que se me ade dar por esta limosna, que hago no a de tener fin, y agora veo, que a dispuesto nuestro señor las cosas de manera, que no sea necesaria satisfaccion ninguna por los pecados, hallo me con to a ella limosna echa que me la pagara muy bien, quien me a dado tanto sin dever nada. Bien se que si pusiera Dios los

who had worked little, *an non licet mihi facere de meo quod*, _____, what is yours is everything, and you can give to whoever you wish, and since he wants to assume that this is the whole cause, and principally, two things could have helped, that I would say for the glory of God, and so that perhaps someone could benefit. The first is having had a particular love for all the religions that are found in Japan, and to be sorry for whatever insult or injury inflicted or which would be inflicted on them, and to hear anyone murmuring against them or treating them with little fondness. The second is the great devotion that I had to the souls in Purgatory for whom with the help of God I have said more than three thousand Masses since I became a priest, and for sometime in this part of the world, I think for two years or more, I have included them in almost all the Masses I said in the *satisfactorio* [?] of the Mass without taking anything for myself, and in some Masses that I said for donations, giving up my share of the *satisfaction* [?], because I was given this consideration, although my sins are infinite. Purgatory, which I deserve for my sins means a long period of terrible torment; I do not wish that it be deducted from the *satisfactoria* part of the Mass that pertains to me, but it should be given as alms for the souls so I will not suffer more time in Purgatory, since no matter how much faith, it will be exhausted, and the reward that will be given to me for these alms that I donate will have no end. Now I see that the Lord has arranged things in such a way that it is not necessary to make any *satisfacion* for sins; all of this shows that I will be well paid by Him who has given me so much without any obligation. I know very well that if God could fix his eyes on my sins,

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ojos en mis pecados, ni esta ni otras mayores razones no fueran bastantes, no digo ni aun a hazer me algun bien, pero ni aun a efforvar un gran castigo. Pero esta es la inmensa bondad suya, y el gran amor que nos tiene, que aparta de los ojos de las ofensas, que contra el se hazen se paga de unas niñerías, que por el hazemos siendo como es todo lo mas suyo, lo que yo pido a V r s. por esta misericordia, y amor es gran hermandad, y gran conformidad de voluntades, mucho amor entre si, pues tanto nos lo pide, y manda nro Maestro y señor, que aviendo esto yo fio que esta christiandad, ira muy adelante, y los ministros haran en ella mucho servicio a nro señor que guarde a V r s. y les conceda su gracia como este hijo suyo desea en esta funca oy loebes despues de media noche, y de avernos dicho como nos mandan matar, primero de junio de 1617 años.

F. Hernando de S. Joseph.

QUIE Naviendo leydo la 1. Carta que escrivio este Santo leyere esta pareçe, que dudara ser de una propria mano, por que dice en la una tan humilde, y en la otra haziendo alarde de sus meritos? si, porque cada uno es a commoda a la sazon en que se escrivio, y en esta ultima

no mostro menos su humildad mas fue mez

clada con la charidad, y deseo de el

provecho de el proximo, como

vera el que atentamente

la leyere.

CAP. XII.

neither this or other major reasons will be enough, I do not even say they will do me some good, nor even hinder a great punishment. But despite his limitless kindness and the great love he has for us, we try to make up for the offenses we commit against him which are paid with some little things that we do for him. Since everything belongs to him, what I ask of you is mercy and love for the brotherhood, and the great conformity of wills, much love for each other since this is what is asked of us and what is commanded by our Master and Lord, and having done this, I am certain that this Christendom will go forward, and the Ministers will render much service. May the Lord protect you and grant you grace, as this your son desires in this *fune* [type of boat], this Thursday, after midnight, and after having been told that we are to be killed, first of June, 1617.

F. Hernando de S. Joseph.

Whoever has read the letters written by this Saint would appear to doubt that they were written by the same hand, because he will say that in one letter, he is so humble, and in the other he makes a show of his virtues? Yes, because each letter was written at a particular time, and the last one showed his humility less but was mixed with charity and his desire for the good of his fellow-man, as the one who reads it carefully will see.

De el S. F. Hernando de S. Ioseph.

Cap. XII. de el Glorioso Mar-

Tyrri de los Santos F. Hernando, y F. Alonso, y de otro mancebo Japon, y como se hallo el cuerpo de el S. F. Hernando.

Dijo despues el Pesquisidor, que queria hazer inventario de lo que los Padres tenian para dar quenta a su señor el Tono, a lo qual respondio Ioan el que los servia, señor estas dos Religiones son pobres, i no tienen bienes de esta tierra, que se puedan poner en quenta, y satisfecho de esto les dio licencia para que dispusiesse de la pobreza q̄ tenia, y assi el S. F. Hernando deixo mandada su quinta ala Cofradia de los hombres de Nangasqui, y el Rosario a los mageres, y que lo huviesen entero sin repartirlo, i el Brebiario, y Officios de la ordē a los Religiosos de S. Augustin de Manila, y el Diurno al Padre Vize Provincial de la Compania de Iesus, en que pide la conformidad, y amor con los Religiosos, y ministros de Japon, conque concluyo con sus bienes: y aviendo el S. F. Alonso echo lo mesmo, y llegado se ya la hora de el martirio, el Pesquisidor hizo buscar a todos los que se avian embarcado sin licencia, y a los que halló con los dos criados, que avian venido con los Padres los embio en una barca a la ciudad de Vomura, aunque con hartas lagrimas, y sentimiento suyo, con todo esto se quedaron algunos, que de proposito se avian alquilado por marineros para estar disimulados, a uno de los qual pidió el S. F. Alonso se hiziese una Cruz de palo, porq̄ aviado la q̄

Chapter 12. On the Glorious Martyrdom of the
Saints F. Hernando and F. Alonso, and the other
Japanese lad, and how the body of S. F.
Hernando was found.

The *Pesquisidor* later said that he wanted to make an inventory of what the Padres had in order to give to his lord the Tono, to which Juan who served them replied:” Sir, these two Religious are poor, and they do not own any property in this land that may be listed down.” Satisfied with this answer, the Padres were given permission to dispose of whatever they owned, and so S. F. Hernando gave his belt to the Cofradia [Brotherhood] of the men of Nangasaqui, and his rosary to the women; and so they would remain intact and not be taken apart, he bequeathed the Breviary and Oficios [book of divine services] of the Order to the Religious of San Agustin de Manila and the Diurno [prayer book] to the Father Vice Provincial of the Society of Jesus, in which he asks for harmony and love for the Religious and Ministers of Japan, and ends with [the distribution of] his belongings. S. F. Alonso did the same thing. The hour of their martyrdom was at hand. The *Pesquisidor* ordered a search for those who had embarked without permission; those who were found, and the two servants who had come with the Padres, were sent to the city of Uomura on a boat; all of them were grieving and weeping. Despite this, some persons remained — those who had deliberately hired themselves out as seamen so as to be inconspicuous. F. Alonso asked one of them to make a wooden cross for him,

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repa, y aviendo llegado a una isla llamada Tacaxima, que
 es toda de espinas aunque para los bienaventurado Padres
 fue un Paraiso salieron a tierra, y poniendolos en orden es
 a saber al Padre F. Hernando el primero, luego a su com-
 pañero F. Alonso, i el ultimo al mangebo Leon se hincaron
 de rodillas, y el S. F. Hernando, tenia en una mano el Rosa-
 rio, y en otra una candela encendida, el qual pregunto por
 la catana con que le avian de degollar, y dandose la la bese,
 y puso sobre la cabeza, luego se volvio a los presentes y di-
 jo, señores oydme atentamente, nosotros venimos, como sa-
 beis de lejas tierras dejando Padres, y parientes no a buscar
 reinos, ni riqueças, sino a enseñaros el camino de el Cielo,
 no entendais que somos tontos, estimamos la vida sobre to-
 das las cosas de la tierra, y el perderla agora de nuestra vo-
 luntad no es otra cosa sino que por este camino esperamos
 alcanzar bienes innumerables y eternos, volveos a Dios her-
 manos, y entended que todo lo de mas es risa, y sabed que
 esta muerte, que padecemos es una carta viva firmada con
 nuestra sangre que va a España, y a Roma a pedir ministros
 para esta tierra, y por cada uno que matais creed que an de
 venir aqui ciento, i aviendo acabado de dezir estas razones
 dijo, que le dejasen contemplar un poco, y que acabando
 levantaria la mano, que entouzes hizissen lo que quisiessen,
 hizo se así, y de un golpe le cortaron la cabeza poniendo
 su alma en el Cielõ, el S. F. Alonso tenia en una mano la cã-
 dela, y el Rosario, y en otra la Cruz, que avia mandado ha-
 zer, y estava recõjido en contemplacion, i como avia dicho
 que

because he had given away the one he had. They reached an island named Tataxima that was completely covered with thorns, although for the blessed Padres, it was a paradise. They went ashore, and lined up in order, namely: Padre F. Hernando was first, after him was his companion F. Alonso, and the last was the lad Leon. They went down on their knees, and S. F. Hernando who had a rosary in one hand, and a lighted candle in his other hand, asked for the catana [a very sharp Japanese sword] that would be used to behead them. He kissed it and held it over his head. He then turned to those present and said:” Sirs, listen carefully to me. We have come, as you all know, from distant lands, leaving our parents and families not to acquire kingdoms or wealth but to teach you the way to Heaven. Do not think that we are fools; we value life above everything else on earth, and to willingly lose it merely proves our belief that through this road, we hope to attain innumerable and eternal wealth. Return to God, brothers, and understand that everything else is a laughing matter, and know that this death that we will suffer is a living letter signed with our blood that will go to Spain and to Rome to ask for Ministers for this land, and for each one of us that you will kill, believe that a hundred more will come here.” After having said this, he asked that they allow him to meditate a little; he told them that after meditating, he would raise his hand; then they could do with him as they pleased — and this is what happened. With one blow, they cut off his head, sending his soul to heaven. S. F. Alonso had a candle in one hand, and in the other hand he held the cross that the lad had made at his request, and he was lost in meditation, and as he had said, he would also give a signal after meditating.

De el S. F. Hernando de S. Ioseph.

que haria señal tambien, en levantando la mano para hacerla, alçó el verdugo la catana, y errando el golpe le dio en la cabeza tan terrible cuchilada, que se la partio hasta las orejas, y cayó en tierra levantado los ojos al cielo; i luego le dieron otra con que acabo de morir, mas porque no se acabo de cortar el pescuezo, le dieron la tercera con que apartaron la cabeça de el cuerpo: al Bendito Leon de la primera le degollaron con que acabaron su obra sacrilega, a poco mas de medio dia, lueves primero de junio de 1617. ocho dias despues que salierō de Nangasqui, dia de la octava de el Corpus en cuya fiesta aviã salido, y en este poco tiempo alcanzaron por la misericordia divina, mas que otros en muchos años de mui grãdes trabajos. Dios sea loado por todo.

A Vnq̃ los Pesquisidores, eran reñegados y aviã echo una maldad tan grãde, estimabã en mucho a los Santos martires, y assi tomando pañucuelos, i papel de q̃ los Japones traen siempre mucho para su limpieza, lo mojaron todo muy bien en aquella preciosa sangre, y cortando de los habitos, lo juntaron todo, y guardaron por Reliquias, teniendo con fiança (como ellos dezian,) que mediante ellas algun dia se convertirian, que es una cosa harto digna de ser considerada. Echo esto para cumplir con el orden de su amo, abrierō los ataudes en que como queda dicho traian a los primeros martires, y alli acomodaron estotros de esta manera, el cuerpo de el S. F. Hernando, pusieron con el de el S. F. Pedro de la Assumpcion, y el de el S. F. Alfonso con el de el S. F. Joan Baptista, con que se juntaron los segundos mar-

He then raised his hand. The executioner raised the catana, but the blow he dealt went amiss, inflicting a terrible gash on his head which divided him up to his ears, and he fell to the ground with his eyes raised up to the sky: the executioner dealt him another blow which finally killed him, but because his neck was not completely severed, they dealt him a third blow that separated the head from the body. Then they slit the throat of the holy Leon. With this, they completed their sacrilegious task at approximately noontime, Thursday, the 1st of June 1617, eight days after they had left Nangasaqui, which was the eighth day after Corpus Christi, the day they left, and in this short period of time, through divine mercy, they attained what many others had failed to do through many years of hard work. May God be praised for everything.

Although the *Pesquisidores* were apostates and had committed an enormous evil, they held the holy martyrs in great esteem, and so getting hold of some small pieces of cloth and some paper that the Japanese always use for cleaning, they carefully soaked up all the precious blood, and cut the cassocks into pieces; they gathered these all together and kept them as relics, being confident (as they said), that through these relics, they would some day be converted, which is one thing worthy of consideration. Having done what their master had ordered, and opening the coffins they had brought which contained the bodies of the earlier martyrs — as mentioned previously — they placed the bodies of the new martyrs in the same coffins, in this way: the body of S. F. Hernando was placed with that of S. F. Pedro de la Asompcion, and the body of S. F. Alonso with S. Juan Bautista, so that the bodies of the new

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rifes con los primeros, y quedaron todas quatro religiones hermanadas, y a todos quatro los echaron en un mismo sitio a la mar con muchas piedras, y alli tambien el cuerpo de el bendito Leon, embuelto en unos sacos de paño amarrado con piedras, para que se fuesen a lo hondo, y no los veyeran los Christianos, a los quales no por eso quitaron el deseo, que tenian de buscarlos, porque luego fueron de Nagasaki, muchos de parte de cada una de las religiones, a procurar sacarlos, y porq̃ no ubiese algũ estorvo, o disgusto, se hizo de parte de los prelados un compromiso de entregar a cada religion el cuerpo de su santo, de qualquier suerte, o por quien quiera, que fuese hallado, mas aunque se trabajo mucho, ya con redes, con garfos, con arpones, y otros instrumentos, por muchos dias, no fue Dios servido de que los hallasen, aunque para con el nese perdio el merito de su trabajo, y despues de dos meses, salio a la playa por voluntad divina el ataud, en que estaban los cuerpos de los santos F. Hernando de S. Joseph, y F. Pedro de la Assumpcion, y se entregaron como estaba cometido.

Cap. XIII. de algunos Japoneses

Que fueron martirizados, despues de los Santos
F. Hernando, y sus compañeros.

NO se olvidaron nuestros Santos Martires de las caseros, Gaspar, y Andres este 2. de el santo F. Hernando, y el 1. de el S. F. Alôso, antes parece, que fue parte Jar cuy dado suyo este en el Cielo, porque de ay tres meses los
pre-

martyrs were now together with those of the first martyrs, and so the four religious Orders were united in the brotherhood of martyrdom. Then the four were thrown into the sea, in the same spot, and weighed down with many stones so they would sink; then the body of the holy Leon, wrapped in some sacks of hemp and also filled with stones was thrown in the same spot. The stones were used to make sure the bodies would not float, and the Christians would not be able to venerate them, but this did not dampen their desire to find them, because later many went from Nangasaqui on behalf of each of the religious to try to retrieve them, and so that there would be no impediment or unpleasantness, an agreement was drawn up on the part of the prelates that each body found would be turned over to the religious order of its saint, by whoever would find it. However, despite efforts to recover the bodies, and even if they tried to find them for many days, whether with nets, with hooks or with harpoons and other means, God did not allow them to find them, although their work did not lose its merit, and after two months, through divine providence, the coffins containing the bodies of the saints F. Hernando de S. Joseph, and F. Pedro de la Asompcion were washed ashore, and they were turned over as had been agreed on.

Chapter 13. On some Japanese who were martyred, after the Saints F. Hernando and his companions.

Our Holy Martyrs did not forget their landlords Gaspar and Andres; the latter was the landlord of the saint F. Hernando and the former of S. F. Alonso. It seemed it was a particular concern of theirs that they go to Heaven because three months later,

De el S.F. Hernando de S. Joseph.

prendieron, y secretaron todo sus bienes, lo qual llevaron con gran alegría, ellos y sus parientes dando muchas gracias a Dios por tan gran merced, como que padecieron por el, y en la carcel solo se ocupaban en cosas de su alma, ayunando, açotandose, y haziendo otras penitencias, y confesandose siempre, que avia oportunidad de poderlos visitar algun religioso, y pasados con mucho contento en estos exercicios quarenta dias, los sacaron una noche de la carcel sacretaméte, y los llevaron a una ylla, que ella como una lengua de Nangafaqui, yendo ellos con gran regozijo cantando Laudate, y otras oraciones, que sabian, y diziendo a los que los llevaban (que eran gentiles,) que se informassen bien de la ley de los Christianos, y que no avia otro camino para salvarse, y otras muchas cosas muy buenas de esta manera, y llegando a la ylla, porq̄ iba amaneciédo, y temieron no se juntase gente, los cortaron las cabeças antes de ser bien de dia a primero de Octubre, que fue Domingo, y fueron sus almas con las de sus huespedes a receuir el premio de su trabajo, y de el bien que hizieron a la christiandad, en hospedar a los santos Ministros, sus cuerpos no parecieron mas entuedes, que los echaron a la mar, embultos en sacos, y con piedras porque los Christianos no los hallassen, mas recojieron de la sangre, que hallaron en paños y en pieles, y de las piedras y arena ensangrectada no dejaron cosa guardádolo para reliquias.

NO fue este solo el fruto de la preciosa sangre de nuestros martires, porque en Vomura martirizaro a primero de No-

they were apprehended and all their properties were seized, an act that they and their relatives welcomed with great happiness, thanking God for this great favor that they were suffering for him, and in the prison, they devoted themselves to matters concerning their souls, fasting, whipping themselves, and performing other acts of penitence, and always confessing their sins whenever a priest would visit them. They happily passed forty days in performing these sacrifices, and one night they were secretly released from the prison and brought to an island that was about one league away from Nangasaqui, and they went with great joy, singing the Laudate and other prayers they knew, and telling those that brought them (who were gentiles) to learn well the law of the Christians, and that there was no other road to salvation, and many other good things. Upon reaching the island and because it was almost dawn, they were afraid many people would get together, so they cut off their heads before the day advanced. It was the first of October, and a Sunday, when their souls went to join their boards and receive the reward for their work and the good they did for Christendom in providing lodgings for the sainted Ministers. Their bodies were wrapped in sacks and weighed down with stones and thrown into the sea so that they would not be found by the Christians who joyfully soaked up their blood with pieces of cloth and paper, and gathered all the stones and sand that were splattered with blood, keeping them as relics.

This was not the only fruit of the precious blood of our martyrs, because in Uomura, on the first of

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viembre de 1617. a Domingo, y Amaguchi ya su hijo Thome, despues de averlos desterrado, i confiscado sus bienes, porque siendo el Domingo renegado se avia buito a la fe, y la sustentaba con gran fervor, y como no baxo el destierro, ni las persuasiones, para que retrocediesen los cortaron las cabeças, y escondieron los cuerpos, porque los Christianos no los hallasen. A otro Cavallero muy principal llamado Lino Tomonagalibroioye, al qual deyo el Tono, con el gobierno de su estado mientras fue ayntar al Emperador, y quando volvio le acusaron los Bonços, de que avia andado remiso en no estorvar, que algunos renegados se levantasen, y que los Christianos, se juntasen en Cofradias, y acudiesen a la cárcel donde estaban presos dos religiosos, que los enseñaban, a este embio a llamar, y haziendo le cargo de esto le dijo, vos deveis de ser tambien Christiano, y respondiendo el que sí, le mado q renegase, y como el no quisiere hazerlo, sacó el mesmo Tono la daga, y le dio de puñaladas, y estando diziendo muchas vezes Iesus Maria le cortaron la cabeça Sabado a 4. de Noviembre de 1617. años y escondieron el cuerpo en el mesmo palacio, porque no le cojiessen los Christianos. Fue este martirio de gran consuelo para los pecadores, porque aviasido este Cavallero renegado, y aunque se avia convertido andaba estos dias poco devoto, mas Dios quiso pagarle la buena obra, que avia echo. los Christianos cō una tan insigne corona. Queda tambien presos en este tiempo otros ocho Japoneses, por la mesma causa de aver ospedado religiosos, i otro fuera des-

November 1617, they martyred Domingo and Amaguchiya, his son Thome, after they had been banished and their properties confiscated, because Domingo who was an apostate had returned to the faith and maintained his faith with great fervor. Since banishment nor persecutions were not enough to make them give up their faith, their heads were chopped off and their bodies were hidden so the Christians would not find them. Another prominent gentleman named Lino Tomonaga, was entrusted to manage the government of his state by the Tono while he went to visit the Emperor, and when he came back, Tomonaga was accused by the Bonzos of having been remiss in preventing some apostates from returning to their faith and from gathering together and forming Cofradias, and of going to some prisons where two Religious were incarcerated and who were teaching him. Tomonaga was summoned; and accepting the accusations, he told the Tono that he should also become a Christian. He replied by ordering him to retract, and since he refused to do this, the Tono grabbed a dagger and began to stab Tomonaga who all the while was repeating the words Jesus Mary. They beheaded him on Saturday, the 24th of November 1617. They hid his body in the palace itself so it would not be found by the Christians. The martyrdom of Tomonaga was a great comfort for sinners, because this gentleman had been an apostate, and although he had been converted, he was not very devoted, but God chose to reward him for the good work he had done for the Christians with such an illustrious crown. At this time, there were also eight Japanese who were imprisoned for having provided lodgings for the religious, and another one

De el S.F. Hernando de S. Joseph.

ros, porque andaba catiquizando, y animando, a los Christianos, por lo qual le pusieron desnudo en una como jaula, que esta junto a la mesma carcel de Vomura, donde esta padeciendo los frios grandes de aquella region. ~

Cap. XIII. de otros admirables

Frutos, que se siguieron del Martirio de estos Santos. ~

NO fueron ~~los~~ los sobredichos los bienes, que se siguieron de la muerte de nuestros Santos (que en tan breve tiempo dio tanto fruto) sino otros muchos, que a experimentado bien aquella christianidad de el Japon, porque fue grande la mudança, que los Christianos hizieron en su vida, tratando solo de reducir la a mayor perfeccion, y procurando a justarla con los consejos Evangelicos, y esto con gran fervor y espiritu, diziendo que les movia el exemplo que aquellos Santos les aviandado, ofreciendo su vida por Christo, en comparacion de lo qual todo lo demas es nada, y assi ya no regelan el dar posada a los Religiosos, antes publicamente les cõbidan con sus cassas, y esto no solo en Nangasqui, y en otros pueblos de Christianos alli cerca, sino en todo el reyno de Vomura, donde se an levantado la mayor parte de los, que estaban renegados, i los que estaban ya olvidados de la fee, estan agora muy alentados y fervorosos, y para todo el Japon, fue este exemplo un estímulo grãde de fortaleza para los Christianos, y un aflo con que se volvio mucho por la honra divina, y se persuadieron a que po-

for having taught catechism and encouraging the Christians, for which he was stripped naked and placed in a sort of cage beside the prison of Uomura, where the major criminals of the region were incarcerated.

Chapter 14. On other admirable fruits that followed the Martyrdom of these saints.

The aforementioned were not the only positive effects of the death of our Saints (which in such a short period of time bore so much fruit) but there were many others experienced by Christendom in Japan, because of the great changes wrought by the Christians in their lives, attempting only to attain perfection and to adapt to the evangelical counsel, and they did this with great fervor and spirit, saying that they were inspired by the example of those saints who offered their lives to Christ, in comparison with which everything else is nothing, and thus they did not hesitate to accept the Religious as lodgers, and publicly welcomed them into their homes. This did not happen only in Nangasaqui, and in other nearby towns where there were Christians, but throughout the kingdom of Uomura, where the majority of the apostates had returned to the faith, and those who had forgotten it, were now very inspired and devout. For the entire Japan, this example stimulated the fortitude of the Christians, and it was a year in which much was done for divine honor, and many were persuaded

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mien en execucion los Religiosos, lo que les enseñaban, dan-
 do su vida por Christo, como a ellos les amonestaban lo hi-
 ziesen, y si hasta agora no lo avian echo, no era falta de vo-
 luntad sino de ocasion, y assi temian que agora que la avia,
 se avian de ir los ministros agocar de ella, dejándoles guer-
 fanos, y desamparados, por lo qual con lagrimas, y razones
 procurabã de tenerlos, para que no fuesen a semejante em-
 presa. Y no fue de menos importancia este echo, pues con
 los gentiles, con los quales gano mucho crédito nuestra ley,
 y echaron dever su excelencia, y assi dezian como puede
 dejar de ser verdad, lo que enseñan estos Sacerdotes, pues
 dan la vida en su confirmaciõ, sin duda en la ley de los Chri-
 stianos, ay verdadera salvacion, y pues ellos de su propria
 voluntad se ofrecen a la muerte, otra vida esperan. Quan-
 do cojieron otros Padres, y los mataron entendiamos, que
 sufrían la muerte a mas no poder mas, pues ellos salen a bus-
 carla no tenemos que dezir, llanamente confessamos estar
 combencidos. De suerte que esta determinacion de nuestros
 Santos, fue de gran importacia para que fuesen estimados
 los que padecen sin ofrecerse, que se puede contar por un
 fruto muy grande. Desengañaronse tambien los gentiles,
 de que no venian los Padres a buscar reynos sospecha que
 an tenido sienpre, y que asido de gran eslorbo para la com-
 version, mas biêdo como se aviã ofrecido al martyrio, cono-
 cieron su engaño, porque buscar bienes del mundo, y muer-
 te, no se compadecen. Reconocieron tambien la gran fortale-
 za, que ay en la Iglesia, i como no la amilanar persecucio-
 nes,

to follow what the Religious taught them, to give their lives for Christ; as they were admonished to do, but which they had not yet been able to do, not because they lacked the will, but because of the lack of opportunity. Thus they were afraid that now that they had chance, the Ministers had to take advantage of it, leaving them helpless and forsaken, so that with tears in their eyes, they tried to reason with them to prevent them from leaving to meet a similar fate. And this deed was no less important for the gentiles, through which our law gained much credit and they could see its excellence, so they said:” How can it not be the truth what the Priests teach; since they give their lives to confirm their faith; undoubtedly, in the law of the Christians, there is true salvation, since they willingly go to their deaths, confident in their hope of another life. When they captured other Padres and executed them, we understood that they suffered death because they could not endure more; but as they went out to find it, we do not have to say it, we simply confess that we are convinced.” Thus, this decision of our Saints was of great importance so that those who suffer without having presented themselves will be appreciated, and this is a very great benefit. The gentiles were also disabused of the impression they had that the Padres came to find kingdoms, a suspicion they had always harbored and which had been a great obstacle for the conversion of the gentiles; however seeing that they offered themselves for martyrdom, they became aware of the deception, because to seek the goods of the world and to seek death are not compatible. They also acknowledged the great fortitude that exists in the Church, since the Christians were not intimidated

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nes, porque antes de esto entendian que enquitando la vida a uno o dos de los ministros, avian los de mas de retirarse, y huir del peligro, lo qual fuera para ellos, como gran victoria, si sucediera así, y no vieran el valor, con que aviendo muerto a los dos primeros salieron nuestros valerosos martires, a oponerseles, despreciando la muerte, y tras ellos con su exemplo, otros dos que quedan agora presos, con que parece, que ellos mismos se acobardaron, y temen tomarse con los ministros, pareciendoles, que podran acabarlos pero no vencerlos, y con esto mudaron de intento y ceso la pesquisa, que hazian de los Religiosos, y la persecucion, que se comenzaba contra los Christianos Japones, recelosos de que no avian de salir con su intento sino antes quedar a vergonzados, y la christianidad mas fortificada, que todos estos frutos dio la sangre de ramada de nuestros martires, sin los generales, que siempre se siguen del martirio, i que tiene experimentados la Iglesia. En este estado, quedaron las cosas de el Japon, por fin del mes de Noviembre de 1617. y no se sabe en que parara, porque a 12. de Noviembre se avia hallado en el mesmo lugar donde prendieron a nros Santos martires F. Hernando, y F. Alonso una Cruz formada de una beta blanca en una piedra, y podra ser que signifique alguna perfeccion, como significo la que se hallo en Arima el año de 1612. la qual pronostico los muchos, y muy insignes martires, que ubo en aquel reyno de q̄ hizo libro particular. Padre Pedro Morejon, i así puede ser que signifique esto mesmo esta Cruz maravillosa, que agora se hallo

by persecutions because prior to this, they understood that by taking the life of one or two Ministers, the rest would have to withdraw and flee from danger, and if this took place, this was for them a great victory, and they did not see the value of the death of the first two. Our courageous martyrs set forth to oppose them, scorning death; and after them, because of their example, came another two who are now prisoners, but it seems they themselves were intimidated, and feared getting hold of the Ministers, since it appeared to them that they could finish them off but not vanquish them, and this led them to modify the intent and zeal of the investigation they were conducting on the Religious and the persecutions that were just then being initiated against the Japanese Christians. The gentiles feared that they would be deviating from their intent and would themselves be shamed, while Christendom would be further strengthened, so that all the fruits that resulted from the shedding of blood by our martyrs, without the usual questions that always come after martyrdom, and that the Church has experienced. It was in this situation that Japan found itself by the end of the month of November 1617, and it is not known what happened, because on the 12th of November, a white line in the shape of a cross appeared on a stone in the same place where our holy martyrs F. Hernando and F. Alonzo were apprehended, and this could have been the sign for another persecution, in the same way that what was found in Arima in the year 1612 prophesied the numerous and illustrious martyrs that were created in that kingdom and that Padre Pedro Morejon wrote about. Thus it could be that this miraculous cross signifies what is now found

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en Nomura, Dios de fuerças, y esfuerço a los flacos para q
padescan por su Santo nombre.

Cap. XV. en que se tratan algu-

Nas cosas particulares tocantes al bendito Pa-
dre F. Hernando de S. Joseph.

FUE este insigne varon natural de la Villa de Santa Cruz
de Mudela en la Mancha, hijo de Padres nobles, que le
faltaron siendo el aun muy niño, por lo qual se vino a Mar-
chena donde se crio en casa de un tio suyo Clerigo, que a-
sistia en casa de el Duque de Arcos, de quien era muy esti-
mado, y alli estubo aprendiendo todo, lo que a su edad per-
tenecia hasta llegar a saber muy bien latin y humanidad, cri-
andose siempre muy recojido, y apartado de las travessuras,
que otros de su edad, y criados en palacio suelen tener, y lle-
gando al tiempo en que pudo conocer los peligros del mū-
do, y los bienes que de dejarle se podian seguir, de termi-
no tomar estado de religioso, y aviendolo muy bien mira-
do, se fue al Convento de Montilla de la Orden de nuestro
Padre S. Augustin, donde tomo el habito, y profeso siendo
Provincial en el Andalucia el Padre

despues de profeso estudio las artes, y theologia, dando siem-
pre muy buena cuenta de si, porque fue uno de los mejores
estudiantes, que en su tiempo ubo en aquella Provincia, y si-
empre muy virtuoso y recojido, y entre las ocupaciones de
sus estudios, tenia horas particulares diputadas para la ora-
cion, a que fue siempre muy inclinado, y todos los dias leya
algo

in Uomura, God of strength and courage for the feeble who suffer for the Holy Name.

Chapter 15. On some peculiar things concerning the Blessed Padre F. Hernando de S. Joseph.

This eminent man, a native of the Villa de Santa Cruz de Mudela de la Mancha, was the son of noble parents who passed away when he was a very young boy, so that he grew up in Marchena, in the house of his uncle, a clerk, who served in the house of the Duque de Areas, who held him in great esteem, and here he learned everything that a boy his age should know, until he came to be very learned in Latin and the Humanities; he was brought up to be very retiring and he was not inclined to the mischievousness of children his age who have grown up in a palace. When the time came when he became aware of the dangers of the world and the properties that he might inherit, he decided to enter the religious life, and after having considered this matter carefully, he went to the Convento de Montilla of the order of our Padre San Agustin, where he made his vows and donned the cassock; at that time, the Provincial in Andalucia was Padre _____. After having professed, he studied the arts and theology, always doing well in his studies so that he became one of the best students at that time in that Province, and he was always very virtuous and reserved. Between his studies, he had set aside certain hours for prayers, to which he had always been inclined, and everyday,

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algo del libro, de la madre Teresa de Iesus, al qual tenia particular aficion, q̄ le duro toda su vida, despues de acabados sus estudios, se determino de pasar a las Philipinas, donde se dezia andaban los ministros bien ocupados en la nueva conversion de ellas, y aviéndose ofrecido ocasiō el año de 1603. vino con otros muchos Religiosos, que pasaron a estas partes, donde sabiendo luego que llego de la nueva conversiō de el Japon, deseo que la obediencia le emplease en ella, y cumpliōle Dios su deseo, porque aviendo de embiar el Padre Provincial, (que entōces era el señor D. F. Pedro de Arçe Obispo al presente de el Santissimo nombre de Iesus de Sugbu, y Governador del Arçobispado de Manila, baron verdaderamente Apostolico y Santo.) Religiosos para que ayudasen a los, que estaban en Japon, el primero de qui en echo mano fue del Padre F. Hernando de Ayala (que este era el nombre de nuestro santo, y entōces le deço, y se lamo de S. Ioseph, por la mucha devocion que tenia a este Santo,) el qual con gran goço acepto el mandato, y aquel mesmo año se partio para Japon, donde se estubo hasta que, como emos visto, dio la vida por el amor de Christo, y de aquella christiandad, pagandole Dios como a Iacob, los catorce años que con tantos trabajos se ocupo en su servicio, en los quales nunca fue otro su cuydado, sino solo el bien, y aumento de aquellas almas, y esse era su desvelo el hacer Iglesias, y intentar la entrada en las partes, donde mas a posesionada estaba el demonio, como se vio en la determinacion, que tubo de fundar Iglesias, en los estados de Sayqui, y Fien

he read something from the book of Mother Teresa de Jesus, to whom he had a special devotion and which he maintained throughout his life. After completing his studies, he decided to go to the Philippines where it was said the Ministers were very busy in recruiting new converts, he volunteered in the year 1603, and came to these islands with many other religious. He later learned about the new converts in Japan, and it was his desire that he be ordered to work there, and God granted his wish, the Father Provincial (who at that time was Senor D. F. Pedro de Arce, Bishop of the Santissimo Nombre de Jesus de Sugbu and Governor of the Arzobispado de Manila, True Apostolic and Holy Gentleman), had to send Religious to assist those who were in Japan, and the first one he pointed to was Padre F. Hernando de Ayala (this was the name of our saint, but later the Ayala was dropped and replaced by S. Joseph, because of his great devotion to this Saint). Padre Hernando was very pleased to accept the assignment, and that same year he left for Japan where as we have seen, he stayed up to the time he gave his life for the love of Christ and for the Christians there. Christ rewarded him, as he had rewarded Jacob, for the fourteen years of hard work he had spent in his service, during which time, his only business was the wellbeing of the Christians and the increase of their numbers, and this was his concern — to build churches and to gain entry into those parts where the devil was in control, as was seen in the decision he made to establish churches in the states of Sayqui

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y Fiunga, donde hizo gran fruto con su predicacion, y era naturalmente inclinado a predicar, por si mesma cosa que son muy pocos, los ministros que lo ayau echo en el Japon por la poca satisfacion, que tienen de si en hablar perfectamente aquella lengua, aunque esto lo an suplido con otros Predicadores que an tenido, y tienen de los mesmos Japones, y muy buenos libros, que an impreso en su lengua y letra, mas nose contentado con esto nuestro Santo Fr. Gerónimo, trabajo en la lengua, de suerte que muy en brebe, quedó muy consumado en ella, y así sus sermones hicieron de gran fruto, y edificacion en aquella Iglesia, y todos así los ministros de las demas religiones, como los Christianos del Japon, con cuerdan en que fue uno de los que mas fruto hizieron en aquel ministerio, i cuya asistencia a causado maior aumento en aquella christiandad. Era de su natural blando de condicion, y muy con paliso de las flaqueças de sus peccados, y junto con esto tenia una natural entereza, y gravedad conque causaba respeto en los que trataba con el, y aunque era por extremo humilde, tenia una Religiosa, y christiana libertad, con que no dudaba, dezir su parecer a qual quiera que fuesse, y mas si tocaba algo, que fuesse de la honra divina, y con esto fue notablemente amado de todos los Religiosos, y Ministros, que avia en Japon, y muy estimado de los Señores, y demas señores Japones, con quien trataba, aunque fuesse gentiles, ó renegados: por lo dicho se podran sacar algunas de las muchas virtudes, que en este glorioso Santo puso nuestro Señor, pues su humildad fue grandissima, y chari-

and Franga, where his preaching bore much fruit, being a naturally gifted preacher with a mastery of the Japanese language, something very few of the Ministers assigned in Japan had done, because they found little satisfaction in learning the language, although they were replaced by other famous Preachers that they had. They had very good books that were printed in their language but our holy F. Hernando was not content with this, and he worked to learn the language, and very soon, he was quite proficient in Japanese, and thus his sermons were very effective and inspiring. All the ministers of the other religions, like the Christians of Japan, agree that he was one of those whose ministry bore the most fruit and whose work resulted in an increase in the number of Christians in that country. He was naturally gentle and very compassionate and understanding of the weaknesses of his fellowmen, and on top of this, he possessed a natural fortitude and seriousness which earned the respect of those he dealt with, and although he was extremely humble, he had a religious and Christian freedom] so that he did not hesitate to give his opinion on whatever issue, and particularly if it concerned the divine honor, and for these qualities he was greatly loved by all the Religious and Ministers who were in Japan, and held in high esteem by the Tonos and other Japanese noblemen he had dealings with, even if they were gentiles or apostates. From the preceding. one can glean some of the many virtues that this glorious saint had received from our Lord. His humility and kindness were so great

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charidad tan excelente, que llego al punto que Christo pide en lo Evangelio, i esta tambien repartida con el proximo, que parece que pudieramos dezir, que se llevaba el, la mayor parte a no ser toda fundada en Dios, y no ponía por limite deste zelo de amor, solo el provecho que podian granjear las almas en esta vida, para gozar de la otra, sino a las q no podian ya, ayudarse por estar en el Purgatorio, se desvelaba el por darles algun favor, aunque fuesse a costa del fruto que el podia tener, como se ve por lo que dize en la carta, que escrivio a la hora de su muerte, y era esto cosa tan conocida entre los demas ministros de el Japon, que ya sabian que qualquier cosa, que el tuviesse no la negaria, como le ofreciessen algunas Missas por las animas de Purgatorio, i en esto consumio una mui buena libreria, que trujo de España, porque con ser muy aficionado a libros y estudiar, llego a ser tanto sobre muy consumado en todas Theologias, poco a poco repartio todos los libros por Missas, para las animas de Purgatorio, sin querer tomar por si ninguna, y con esto llego aun numero tan grande, como el que el dize en cuenta, y en todas las demas obras, que hazia aplicaba por las animas de Purgatorio, todo el merito que podia tener, y ganaba por ellas todas las Indulgencias, que leeran posibles, y nunca que ubiessse ocasion de dezir Missa por ellas, y aunque parecia muy grandes necesidades, quando le daba alguna limosna de Missas, la daba a otro Sacerdote, por no dejar el de cumplir con su devocion de dezir por las animas, y porque la tenia muy grande a este Santo sacrificio, y

that he reached at most the point that Christ made in the Gospel, and this he shared with his fellowmen, so that we can say that he bore everything, trusting in God. He did not place a limit on the zeal of love, he only considered the benefit that could be gained by the souls in this life so as to enjoy it in the next life, to those who could no longer help themselves because they were in Purgatory, he was anxious to do some favors for them, even at the cost of depriving himself of some benefit he could have gained, as may be seen in what he states in the letter that he wrote at the hour of his death. This was something that was well known to all the other ministers in Japan who already knew that he would not refuse to give or share anything he had, the way he offered some Masses for the spirits in Purgatory; and on this subject, he shared a very good collection of books that he had brought from Spain, being very fond of books and of studying so that he became a man who was very learned in Theology. Little by little, he gave away all the books [in exchange for?] for Masses for the souls in Purgatory, without keeping even one for himself, and with this, the number of masses said reached such a large number, according to one who kept count; all the other works that he did, he offered for the souls in Purgatory, and all the merit he would earn, gaining for them all the Indulgences that were possible, and he never let an occasion go by to say Mass for them, and even when he was in great need, when he was given some alms for the Mass, he gave it to other priests so that he would not fail to comply with his devotion to pray for the souls, because he had such great devotion to this holy sacrifice.

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así fuera de la Missa, que dezia cada dia procurab: oír las
 demas, que ubiessa por el deleite grande, que recevia su es-
 piritu con ver a quel santissimo Sacramento, y así quiso nro
 señor galardonarle este afecto, con que dia de s: Piesta, sali-
 esse de Nangasaqui para el martirio, y el de su octava entra-
 se en el Cielo, a goçar sin velos de lo que aca tanto avia es-
 timado. Tenia fuera de esto muchas devociones, en que se
 ocupaba los ratos, que le daba lugar el ministerio, y procu-
 raba siempre rezar el officio divino a sus horas determina-
 das, y sentia mucho quando las ocasiones le forçaban a per-
 vertir este orden, y ello y las de mas cosas, que hazia del ser-
 vicio de nuestro señor, era con tan gran alegría, y regozijo
 que admiraba, a los que trataban con el. Tenia gran pacien-
 cia en sufrir injurias, i no sabia que era bolver mal por mal,
 cosa en que en particulares ocasiones, edifico mucho a los
 ministros de el Japon, fue notablemente çeloso del ministe-
 rio, i deseaba que los templos fuesen muy sumtuosos, y estu-
 biessen muy bien adereçados, para que resplãdeciesse mas
 las cosas de nuestra ley, en medio de aquella gentilidad, y
 en esto con sumia todo lo, que de Philipinas, se embiaba a
 aquella Provincia, para el sustento de los religiosos, pade-
 ciendo el, y los de mas sus subditos notable pobreza y nece-
 ssidad, tanto que los ministros de las demas religiones se ad-
 miraban, como lo pudiesen sufrir, mas el Santo bendito cõ
 su gran coraçon todo lo llebaba, y se es forçaba, a edificar
 cada dia mas. Mallo quando entro en el Japon, este glorioso
 Santo fundada aquella Provincia en gran fervor, y espiritu
 guar

Aside from the Mass that he said everyday, he tried to attend other Masses because of the great delight his spirit received at seeing the Holy Sacrament; thus our Lord rewarded this affection, so that on the day of his Feast, he would leave Nangasaqui to proceed to his martyrdom, and on the eighth day of this feast, he would be in Heaven, to enjoy what he had so greatly esteemed. Aside from this, he had many other devotions with which to pass his time when he was not occupied with his ministry; he always tried to pray the divine office at the hours set for these prayers, and he was quite upset when certain occasions forced him to change the schedule. These, and other things he did in the service of our Lord, he did with great joy and delight so that everyone admired him. He had great patience in suffering injuries, and did not know how to get even for harm done to him, a trait which on particular occasions greatly edified the Ministers of Japan. He was very enthusiastic about his ministry, and wished that the churches would be very splendid and well-decorated so that they would better reflect the elements of our creed in the midst of those gentiles. So it was that everything that was sent to that Province from the Philippines for the sustenance of the religious was instead allocated for the beautification of the churches, thus he and his subordinates suffered great poverty and need, so much so that the ministers of the other religions admired them for being able to suffer so much, but the blessed Saint, with his great heart, bore all the sufferings and even obliged himself each day to be even more holy. When this glorious saint entered Japan, he founded that Province with great fervor and spirit,

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guardandose, las obserbancias dela religion con gran rigor, y este mismo conserbo el todo el tiempo, que fue prelado en ella dando grandissimo exemplo por sí, i por los de mas religiosos, y toda aquella christiãdad, por lo qual puede gloriarse nuestra orden, de que tiene en aquel rincencillo de el Japon, uno de los pedaços mas perfectos de ella, todo lo qual es menester para el ministerio de aquella primitiva Iglesia, y en medio de tanta gentilidad, y de tan grande ydolaria, como ay en aquel reyno: y assi parece que a querido nuestro señor, que todas las religiones, y los Religiosos de ellas, que an pasado a aquellas partes ay an mostrado el extremo: de su perfeccion, que asido una de las cosas de mas ymportancia para el aumento de aquella Iglesia, y por esso en la carta que escrivio el Santo F. Hernando a su Provincial, le encomienda con tantas beras, que se embien alli ministros, de tal vida y exemplo, y lo mesmo haze el S. F. Alonso en otra suya, y aunque agora està las cosas tan caidas, que obliga a los Religiosos a andar disfraçados, y escondidos con el trabajo, que se podra entender, y que an menester tener muy particular espiritu para llebarlo, con todo esso es el fruto que hazen tan grande, que tienen en pie aquella christiãdad, que sin ellos correria muy gran riesgo, de acabarse, que a esse fin tiro el consejo que Ytacorãdono, dio al Emperador de que desterrase a los ministros, mas nuestro señor, que tanto cuydado tiene de su Iglesia, y que a regado aquella con tanta sangre de martires, provee de su divino espiritu en los ministros que estan en el Japon, para que

strictly conserving the same practices and rituals of the religion, and he continued this all the time that he was the prelate, giving a great example to all the other religious and to the entire Christendom, thus giving glory to our Order which has in that little corner of Japan, one of its most perfect branches, all of which is necessary for the ministry of that original Church and in the midst of a great multitude of heathens and so much idolatry that exists in that kingdom. Thus it appears that our Lord desired that all the religions and their Religious that have gone to those places should demonstrate the height of their perfection, and this has been one of the most important factors for the growth of that Church, and this is why in the letter written by the Saint F. Hernando to his Province, he strongly recommends that Ministers be sent there who lead exemplary lives. This is also what S. F. Alonso urges in his letter, and even if the present situation has deteriorated and circumstances force the Religious to go about secretly and without their cassocks in order to do their work, it should be understood that it was necessary for them to have a very special spirit to be able to do the job, and with all that, it is the positive results they achieve that allow Christendom to grow, and without them, they would be in great danger of being finished off. This was the advice given by Ytacoradono to the Emperor — to banish the Ministers, but our Lord, who takes such great care of the Church and watered it with so much blood of the martyrs, sends the Holy Spirit to the Ministers who are in Japan so that

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perseberen, i a los que estan en Philipinas, para q̄ se animen a ir, como lo hazen disragados de todas las religion̄s, y cō fiança en su divina Magestad, que a de quietar aquello, y se ande bolver a fundar aquellos Conventos, y cōstruarse cō el fervor, que el Santo martir, los sustentó al qual se deven dar muchas gracias por ello, cuyas virtudes, y lo demas que ha en esta Relacion, es sacado de una que embio el Padre F. Francisco de Morales, Vicario Provincial de la Orden de S. Domingo en Japon, que le trato, y comunico mucho tiempo, y en todo habla como testigo de vista, y conforme a lo que todos dizen. ~

Cap. XVI de el Martirio de el

Santo F. Nicolas Melo en Moscovia

Año de 1615.

COMO sea el hijo sabio Gloria de sus Padres, y la perfecta sabiduria consista en saber a justar la propia voluntad con la divina cō raxon, puede gloriarse esta Provincia, de aver tenido un hijo tan sabio, como fue el Santo F. Hernando, de quien hasta agora sea tratado, y no menor deve tenerla por el Santo F. Nicolas Melo, hijo tan bien della, y así parece que se le hiziera agrabio, no dar si quiera una breve noticia de su Martirio. Paso esta insigne barō muchos años a a estas partes de Philipinas, movido del celo de la cō version de las almas, era natural de la ciudad de Coimbra en Portugal, y tomo el habito en el Convento de Mexico de la nueva España, despues que paso a estas Illas, andubd siē per

they may persevere, and to those who are in the Philippines, so that they may be encouraged to go in disguise, in the same way that all the religions do, and with confidence in his divine Majesty, who shall banish their fears so they will go on to establish those Convents and conduct themselves with the fervor of the sainted martyr, who sustained them and to whom they were grateful. His virtues, and everything else contained in this Account, were taken from a report sent by Padre F. Francisco de Morales, Provincial Vicar of the Order of Santo Domingo in Japan, who had dealings with him for a long time. His report is based on his own experience as an actual eye witness, and conforms to what everyone states.

Chapter 16. On the Martyrdom of Saint F. Nicolas Melo in Moscovia, in the year 1615.

In the same way that a learned son is the Glory of his parents, and perfect knowledge consists of knowing how to reconcile one's own will to the divine heart, then this Province may be proud of having had such a learned son as the sainted F. Hernando whom we are still discussing, and it should be less proud of the saintly F. Nicolas Melo, who is also its son; thus it seems that it will be doing him wrong not to at least provide some news on his Martyrdom. This noble gentleman spent many years in the Philippines, inspired by zeal for the conversion of souls. He was a native of the city of Coimbra* in Portugal, and took his vows in the Convento de Mexico in Nueva Espana, and then came to these Islands.

De el S.F. Hernando de S. Joseph.

pre ocupado en el ministerio, y aviendo a prendido dos léguas Bitya, y Tagala administro en ambas Provincias con mucho trabajo y exemplo, fue Prior de muchas, y muy buenas casas, y de todas dio muy buena cuenta, teniendo siempre muy buen nombre entre los Españoles, y naturales. Y despues de algunos años, que se avia ocupado en lo sobredicho, se ofrecieron algunos negocios para la India oriental; y la corte Romana, los quales le encomendaron los Superiores al glorioso Padre F. Nicolas Melo, y aviendo concluido con lo que tenia que hazer en la India, se partio para Roma por la via de Persia al tiempo que el sophi, estaba deseoso de embian embajadores suyos a Europa, por lo qual se holgo de la llegada del Padre F. Nicolas, y en su compañía embio sus embajadores, cuyo viaje cuenta por extenso D. Ioan de Persia, que era uno de los que iban con el, y es de advertir, q̄ en este libro intitulado Relaciones de D. Ioan de Persia, en el libro tercero Relacion, primera foja ciento y veinte, ay un yerro de muy gran consideracion, porque dice nombrando al Padre F. Nicolas Melo, que era Frayle Dominico, y no es maravilla por la poca experiencia, que siendo moro tenia de las Religiones, como lo advierte el Padre F. Ioan Tadeo de S. Etiseo Vicario General de los Padres Carmelitas descalços, que residen en Persia en una Relacion, que embio al Illustrissimo señor Don F. Alajo de Meneses Arçobispo de Braga, y Virey de Portugal, en lo qual refiere todo lo que vio, y supo estando en Moscovia a cerca del Padre F. Nicolas Melo, al qual trato

He was always occupied with the Ministry, and having learned two languages, Bisaya and Tagalog, he took charge of both Provinces. Through hard work and his being a good example, he became prior of many prestigious [religious] houses, and gave a very good account of himself in all cases, and always enjoyed a good reputation among the Spaniards and natives. After several years serving in the aforementioned posts, some opportunities arose for the work of evangelization in East India and the Roman curia assigned Padre F. Nicolas Melo, who had been recommended by his Superiors; when he completed what he had to do in India, he departed for Rome through the route of Persia at the time when the *Sophr* [?] was desirous of sending ambassadors to Europe, so that when he learned of the arrival of Padre F. Nicolas, he sent his ambassadors to travel with him. An extensive account of this journey was written by D. Joan de Persia who was one of those who was with him, and it must be stated, that in this book entitled *Relaciones de D. Joan de Persia*, in book three, first folio, page one hundred twenty, there is a line that is very noteworthy, because it states that Padre F. Nicolas Melo, a Dominican friar, was designated by Sophyr to accompany his ambassadors. This is not to be wondered at, since the *Sophr* who was a Moor, had little experience or knowledge on the religions as noted by Padre F. Juan Tadeo de S. Etiseo, Vicar General of the Discalced Carmelite Fathers who reside in Persia, in a report he sent to the Most Illustrious Senor Don F. Alejo de Meneleo, Archbishop of Prague and Viceroy of Portugal, in which he refers to everything he saw and learned while he was in Moscow, close to where Padre F. Nicolas Melo was and with whom he communicated.

Relacion de el Martyrio.

y comunico alla, aviendo pues partido de Persia los embaxadores, y en su compañía el santo Padre F. Nicola^s Melo, legaron a Moscovia el año de mil y seiscientos, y estuvo aposentado en cassa del Doctor Paulo Ciudadano Milanes, al qual en este tiempo, Lenacio una hija que B^{ap}tizo el S. F. Nicolas, y la puso por nombre Lucia, y mientras alli estuvo dezia cada dia Missa, aunque a escondidas para consuelo de los catolicos, que alli avia, lo qual como supiesen unos Ingleses calbinistas, que iban cō los embaxadores abisaron a los ministros del gran Duque de Moscovia, que entonces era Rucisio hijo de Teodoro, los quales pudieron tanto, que mando el gran Duque, llevarle preso aun monasterio de la Isla de S^{an} Silastre, que esta en el mar elado a la parte de la noruega, que era de Frayles basilios Rutenos scismaticos, donde le pusieron en una carcel muy estrecha, y no le daban a comer sino nabos, y alli le persuadiã con grãdes veras, que dejase la confesion de la Iglesia Romana, y tomase la dela Rutena, y sobre esto le affigian terriblemente injuriandole de palabra, llamandole ereje cismatico, y diziendo muchas blasfemias de la religion Romana, a todo lo qual el bendito Padre con mucha constancia, y valor respondia lebando sus trabajos con mucha paciencia, en lo qual duro seis años, y en esse tiempo por muerte del gran Duque, entro a Reynar de Metrio Ioano Vich, y entonces en una Audiencia, que dio a los Padres Carmelitas Descalços, dia de la Ehipania del año de 1606. le pidieron en nombre de su santidad, diese libertad al Padre F. Nicolas Melo, y el cō
mucho

The ambassadors together with the sainted Padre F. Nicolas Melo left Persia and reached Moscow in the year 1600; F. Nicolas lodged in the house of the Doctor Paulo Ciudadano Milanese, who at this time had a newly-born baby girl who was baptized by S. F. Nicolas and given the name Lucia. While he was there, he said Mass everyday, although secretly, for the consolation of the Catholics there. Since there were some English Calvinists who went with the ambassadors, and they advised the ministers of the Grand Duke of Moscow — who was then *Ruficio* son of Teodoro — to imprison Padre F. Nicolas, and they insisted so much that the Grand Duke ordered that he be incarcerated in the monastery of the Island of [illegible] that is on the icy sea on the Norwegian part. The monastery pertained to the Ruthenian Basilidian friars who were schematics. Here he was placed in a very small cell, and he was fed only turnips; they tried to persuade him in all earnestness to give up his allegiance to the Catholic Church, and to become a Ruthenian; they inflicted terrible verbal injuries on him, calling him a schismatic heretic and hurling many blasphemies against the Roman religion, and to all this, the blessed Padre with great certainty and courage responded by doing his work with much patience. He continued to do this for six years during which time the Grand Duke died and De Metrio Joano Vich [Dmitri Ivanovich] became the ruler. Then, in an audience he gave to the Discalced Carmelite priests on the feast of the Epiphany in the year 1606, they asked him to free Padre F. Nicolas Melo.

De el S. F. Hernando de S. Ioseph.

mucho gusto lo prometio, i embio luego persona, que le tra-
 jese a su corte, como se hizo, mas como luego el Mayo si-
 guiente upo aquella grã Rebellion, en que murio el gran Du-
 que de Matrio, en cuyo lugar tomo el imperio Basilio feces
 k, el qual de nuevo le mando poner en la carzel, con muy
 estrechas prisiones en la Ciudad de Tresna, que esta en el
 rio Volga, que desagua en el mar Caspio, y alli estubo qua-
 tro años poco mas o menos, en los quales un dia de S. An-
 dres aviendole primero persuadido mucho, a que dejase
 la religion catolica, y ofrecidole el mejor Arçobispado q̄
 alla ay, y aviendo respondido a todo con mucha constancia
 en cendieron un muy grande fuego, diziendo que le avian
 de quemar, alli vivo sino dejaba ~~nuestro fe,~~ junto con las
 persuasiones, juntaron açotes, y otras mil injurias, y termé-
 tos a todo, lo qual estubo el S. baron tan constante, que cau-
 so admiracion en aquellos fieros barbaros, y desistieron por
 entonces el intento, que tenian de darle la muerte, y toda
 su furia la descargaron en un criado del Santo, llamado Ni-
 colas, nacido en esta Ciudad de Manila, aunque de Padres
 Japones, al qual tenian ya en otro lugar para martirizar, y
 se fueron a dezir, que ya el Padre F. Nicolas, avia conoci-
 do su yerro, y se avia Rebautizado, segun la fee Rutena ana-
 tematizando la Romana, y por eso le avian perdonado la vi-
 da, y assi que dejase el tambien su proposito, y le perdona-
 rian la vida, como avian echo a su ante, a lo qual el balero-
 so Nicolas respondio, que todo aquello, que le dezian era
 metira, y falsedad, porque la fee Romana, que el profesaba
 H era

He gladly acceded to this request and later sent a person from his Court to do this. On the following May, there was a great rebellion during which the Grand Duke de Metro was killed, and in his place, the Basilidians took over the dominion and once again, Padre F. Nicolas he was returned to a cell in the very cramped prison in the City of Tresna which is situated along the Volga River that empties into the Caspian Sea. He remained here for four years more or less, during which time, on the feast day of Saint Andres, after first attempting to persuade him to give up the Catholic religion and offering him the Archbishopric of that area, to which he responded negatively, a large fire was lit and he was told that he would be burned alive unless he gave up his faith, but he was not persuaded, so they whipped him and tortured him, but he still remained steadfast, thus gaining the admiration of those fierce savages. They put off their intention to kill him for a while, and instead vent all their fury on the saint's servant named Nicolas, who was born in the City of Manila of Japanese parents. Nicolas had already been brought to the site where he would be martyred; they went to him and told him that Padre F. Nicolas had already realized his mistake and had been re-baptized in the Ruthenian faith, giving up the Roman religion and so they had spared his life. His tormentors told him to also give up his faith and they would spare his life as they had spared his master's life. To this, the valiant Nicolas responded that what they told him were lies, because the Roman faith which he professed

Relacion de el Martyrio.

era la verdadera, y que el Padre F. Nicolas no creyera, el qual
 nbielse echo tal cosa, antes venia a defengañar los de sus ye-
 ros, y a reducirlos a la fee verdadera, por lo qual el estaba
 a parejado a morir, y que no pëlaffen, que con sus embustes
 y mentiras avian de pervertirle, y tal fue la constancia y ser-
 vor de palabras, de aquel mançebo, que los barbaros indig-
 nados le cortaron la cabeça, y metida en un saco, la llebaron
 a presentar al gran Duque Basilio, y buscaron muchos perros
 hambrientos, para que comiessen, y despaçassett el Santo
 cuerpo, mas ninguno quiso llegar a el, y dezian los exeres,
 que porque era carne descomulgada, aun los perros no que-
 rian llegar a ella, y así dejaron que algunos catolicos cau-
 tivos, que avia en aquella Ciudad Alemanes i Polacos, le di-
 essent sepultura, como lo hizieron dejandola señalada, para
 que fuesse conocida, aviendo ellos recibido grande edifica-
 cion, y cõsuelo con aquella muerte. Despues desto aviendo
 avido mudança en el imperio de Moscovia, siendo grã Du-
 que de Metrio segundo, fue libre de la prision el S. F. Nico-
 las, a instancia de la gran Duquesa Marina Georgia, la qual e-
 ra muy catolica, y estimaba las muchas virtudes, i partes del
 dicho Padre, y así le llebo consigo ala Ciudad de Astercã,
 que es junto al mar Caspio, donde se retiro por causa de las
 muchas guerras, que avia en el estado, y estando allí la dezia
 Missa, y los demas officios divinos en un Oratorio, que hi-
 zo en su palacio, el qual dedico a nuestra señora, el dia de
 S. Augustin, y dijo la primer Missa el S. Padre F. Nicolas,
 con cuya Doctrina hizo, que toda la cassa de la Duquesa fu-
 esse

was the truth, and that he did not believe Padre F. Nicolas had done such a thing but instead came to disabuse them of their errors, and to convert them to the true faith, so that he was prepared to die, and that they should not think that with their threats and lies they could subvert him. Such was the constancy and fervor of the words of the young man that the barbarians were furious and cut off his head; placed it in a sack and presented it to the Grand Duke Basilio; they then looked for many hungry dogs to eat the body and tear it to pieces but not even one dog would go near it, and the heretics said it was because it was the flesh of a wicked man so that even the dogs refused to go near it; thus they left it so that some German and Polish Catholic prisoners who were in the city would bury it, which they did, marking his grave with a tombstone so that it could be recognized, since they had been greatly edified and consoled by his death. After this, there was a change in the domain of Moscow; De Metrio the second was now Grand Duke, and he released S. F Nicolas from imprisonment, at the request of the Grand Duchess Marina Georjia who was a devout Catholic and had a very high regard for the many virtues of said Padre. She brought him with her to the City of Asserca which is near the Caspian Sea, where he retired due to the many wars that were going on in this state. While he was there, he said Mass and the other prayers of the Divine Office, reading from a prayer book he had written in the palace, which he dedicated to our Lady. On the feast day of San Augustine, Padre F. Nicolasa the first Mass and this was attended by the entire household

De el S.F. Hernando de S. Ioseph.

esse catolica, y en particular Baptizo a una tia de la Duquesa,
 que llamo Barbora de Casanos, y como no faltase quien
 diese de esto, cuenta al gran Duque, y le instigase para que no
 pasase por ello, embio Pesquisidores a la Ciudad de Asler-
 can, los quales aviendo antes procurado con persuasiones, y
 promesas reducirle, a que tomase sujeta, y viendo la gran co-
 stancia, y valor con que los respondia, y rechacaba, le con-
 denaron a quemar vivo, y en su compania a la Santa Barbo-
 ra de Casanos, en principio del año de 1615, desuerte, que
 padecio quince años en aquellas Regiones, con los traba-
 jos que sean visto, confessando y aumentando la religion
 christiana en aquellas barbaras y remotas ~~provincias~~, y así
 le premio Dios con una tan insigne corona, onrrado esta santa
 Religion, y en particular a esta Provincia de Philipinas, con
 un tan glorioso Martir, como a echo desde su fundacion a
 esta orden, dandola en sus principios en africa, y despues a
 ca tantos y tan gloriosos martires, como a tenido por todos
 los siglos, y en este nuestro dos, como los que aqui han re-
 feridos, y otro que casi por el mesmo tiempo padecio en
 Persia, por la confesion de la divinidad de Christo señor nu-
 estro, llamabase este bendito Santo el Padre F. Guillermo
 de S. Augustin, natural de la Ciudad de Lisboa, y uno de
 los primeros Ministros, que entraron en aquel imperio a
 predicar, y plantar la fee, y en compania suya padecio un
 moço armenio llamado Ioseph, que el Santo Padre avia
 Baptizado, porque se vea el amor grande, que nuestro se-
 ñor, tiene a esta Religio sagrada, pues entre naciones tan re-

of the Grand Duchess. He baptized an aunt of the Duchess, who was given the name Barbara de Casanos, and as to be expected, the Grand Duke was informed and he was provoked to investigate this matter so he sent *Pesquisidores* [magistrate appointed to conduct an investigation] to the City of Asserca. These *pesquisidores* were the same ones who had tried to persuade Padre F. Melo to retract, and seeing his great courage in responding to them and rejecting them, they condemned him to death by being burned alive, together with Santa Barbara de Casanos, at the beginning of the year 1615, so that he spent fifteen years in that region, working, hearing confessions and spreading the Christian religion in that savage and remote province, and God rewarded him with an illustrious crown, honoring this holy Religious and in particular this Province of the Philippines with such a glorious Martyr. As the Lord has done since the foundation of this Order, giving it at its inception in Africa and later here so many and such glorious martyrs, throughout all the centuries, such as those referred to here, and another one who, almost at the same time, suffered in Persia for believing in the divinity of Christ our Lord; this blessed saint was named Padre F. Guillermo de S. Agustin, native of the City of Lisbon and one of the first Ministers who entered that dominion to preach and spread the gospel. Together with him was a young Armenian named Joseph that the Holy Father had baptized so the great love that our Lord has for our sacred Religion may be known,

...otas, quiere que por medio suyo sea su Santo nombre glo
 rificado. Amen.

Nacio el Santo Padre F. Hernan
 do de S. Ioseph, en la Villa de Al
 magro, criose en Marchena, to
 mo el Habito en Montilla, diose
 le el Padre F. Pedro Ramirez
 un Santo varon, que era
 entonces Prior de el
 dho Convēto.

:(*):

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IMpresso en el Convento de S. Guillermo de Bacolor.
 Por Antonio Damba Pampango y Miguel Saixolapon.
 Año de 1618.

and that through him, his Holy name may be known in such remote nations.

The Holy Padre F. Hernando de S. Joseph was born in Villa de Almagro, grew up in Marchena, he took his vows in Montilla under Padre F. Pedro Ramirez, a saintly man, who was then Prior of said Convent.

*

WITH PERMISSION

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About the Translator

Maria Luisa Garcia is a Cataloger at the National Archives since February 2001 where she arranged and prepared abstract of original Spanish documents dating from the 16th century to the late 1800s. As translator, she has completed translation (Spanish to English) of books on Ferdinand Blumentritt, Anales Ecclesiasticos de la Iglesia de Philipinas, Epistolario of M.H. del Pilar, the Revolución Filipina de Apolinario Mabini. Additionally, she has translated correspondence of Galicano Apacible, one book and one play about Andres Urdaneta, numerous Spanish manuscripts on Guimaras and numerous manuscripts and documents of private institution and personalities. She has also edited and verified English translation of the following Spanish versions of Struggle for Freedom by Elias Ataviado, My Memoirs of the Philippine Revolution by Felipe Calderon, The Siege and Conquest of Manila by the English Forces in 1762 by Marquis de Ayerbe.

REFEACCIÓN
DEL MARTYRIO DE
el S. F. Hernando de S. Joseph.
EN JAPON, Y DEL SANTO F. NIÑO LAS
Nieto de N. N. N., de la Orden de S. Agustín.



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