
Documents 1668J

First letters written by the missionaries upon their arrival at Guam in 1668

Sources for J1 & J2: Parts 5 & 6 of the Memorial printed at Mexico in 1669 (see Doc. 1668E); there exists a ms. copy in RAH ms. 9/3735 (old Jesuit Tome 162), doc. n° 14; J1 & J2 are translations by Fr. Juan Ledesma.

Introductory note.

The mission band led by Fr. Pimentel had arrived at Veracruz at the end of September 1667. When Fr. Sanvitores arrived back at Mexico City, his future companions were waiting for a ship to take them to the Philippine Islands. They were to go on the same ship as Fr. Sanvitores, which, as usual, would pass by the Ladrone Islands.

The Superiors decided that for the new Mission Fr. Sanvitores take with him some of the subjects who had just arrived destined for the Philippines. And those chosen were first Fr. Tomás Cardeñoso who had come with him from the Philippines, then one other priest, Father Luis de Medina. It was not until the ship reached Guam in June that three more missionaries also joined the mission: Fr. Pedro de Casanova, Fr. Luis de Morales, and a scholastic, who was still in the course of theology, by the name of Lorenzo Bustillo. The new Mission therefore was eventually made up of 6 Spanish missionaries. They sailed from Acapulco on 23 March 1668. The voyage could have not been more felicitous for in two months and a half they were sighting the Mariana Islands. It was a Friday, 15 June 1668.

As in the case always of any ship's arrival, that of the missionaries was surrounded by a big number of Islanders who were everywhere, bartering objects with the Spaniards; many of them were there simply out of curiosity. At the outset the missionaries were surprised at the presence of a Filipino, Pedro by name, who had lived on the Island since the shipwreck of the ship **Concepción** in 1638. He brought with him his two-year-old daughter, who was baptized on board ship with the name Mariana, which is that of the Queen Regent who would be later the great Protectress of the New Mission. Later Fr. Superior decided to send as ambassadors Fathers Medina and Casanova to greet the chief elder in the area whose name was Quipuha, who eventually received the faith and was baptized. He gave the Fathers full freedom to preach and to baptize.

J1. Letter from Fr. Sanvitores to the Sodality of St. Francis Xavier of Mexico on his arrival at the Marianas, 18 June 1668

Letter that the Very Reverend Father Diego Luis de San Vitores, Reformer of our Sodality, writes on his arrival at the Mariana Is.

Not without special care did the secretary leave for this last moment... to write this letter, because if he had need for some rest he could not find it better in any other thing more to his taste than in this exercise... Even if I had something greater to do than to write a letter it would not bother me at all, but rather it would give me much relief... for I receive special consolation in writing to Your Graces.

Thank God our voyage was a most happy one. But it could not be otherwise if the fervent desires of Your Graces had truly begged in many ways in the presence of God and through the intercession of the Blessed Virgin and not least through the prayers of our Father and Patron. He did come to our help as successfully as our wishes could beg for. We can now promise ourselves new success in our Islands. Fr. Joseph will let you know about the arrival and the successful events that took place in them.

Now I do not want to fail to give Your Graces an account, albeit so briefly, of how much good this Mariana Mission has derived from the fruitful souvenirs that your pious sentiments have had for us. For although the evidence of these souvenirs may have been very slight, these have shown up so well as if embellished by the gold of the charity of him who gave them, so that with them we have been able to erect the altars in this galleon, leaving the more precious ones for a day of greater festivity, which I hope will be very solemn in Heaven, where trusting in the majesty of God the holy angels of the Marianos will present them before the Divine throne, so that he may reward the good will of such pious benefactors.

The Cross with the relics showed off overwhelmingly, not only in the offices of the holy week but also in the other principal feasts. And I trust in our Lord, in the Blessed Virgin and in our glorious Father and Apostle that the Cross will be the safest guide and most effective interpreter of the Mariana enterprises, for in virtue of it the most Powerful Kingdoms of earth have been conquered.

Thank God that our enterprise has been successful, for we entered these Islands with such luck that so many baptisms were administered and there are so many catechumens, including chiefs and others. We yearn for your prayers that we may accomplish great success.

From the Island of San Juan, 18 June 1668.

[P.S.] I can add nothing more but Jesus and Holy Mary, Ignatius and Xavier. The mercies of the Lord in this entrance have been extraordinary and what we found here has been more than our small heart could bear, but that of our Saint can embrace it.

[Your] servant...

Diego Luis de San Vitores

J2. Part of a letter written by one of Fr. Sanvitores' companions, i.e. the account of Brother Palazuelos

As soon as the natives of the Ladrone Islands saw the vessel in which Father San Vitores was sailing, twenty boats which were like canoes came out. When they reached the vessel which carried the Father and all the others, Fr. San Vitores told them in their language that he was coming with the other Fathers to stay with them, and he displayed before them the most prodigious image of our Lady of Guadalupe of Mexico.

The gentiles looked at it with notable pleasure and reverence. They carried in their arms the Father and the other Fathers and with them they entered the island of Guam. There Fr. Sanvitores preached later to them about our Holy Catholic Faith and explained to them the motive of our coming. He got together the principal people¹ of the Island. These heard about the truths of our Holy Catholic Faith, and subsequently about 1,500 of them asked for baptism. Some children were baptized, of whom the first was a little girl who was named Maria de Guadalupe, the second was called Ignacio, the third Francisco Xavier, the fourth Francisco de Asis.

Such was the fervor of Fr. Sanvitores in his first homily that it seemed that he was given the spirit of St. Francis Xavier in the zeal for souls and for their salvation. It also seemed that he was given the gift of tongues. There is so much that I could recount from what I have seen about the disposition of these islanders that I could not end my report.

I trust in God and in the holy Apostle that this will be the greatest Christian island ever seen in these parts.

Until here Father Palazuelos.²

J3. Letter from Fr. Casanova to Fr. Guillén, dated San Juan, Marianas, 17 June 1668

Source: RAH 9/2676 doc. n° 5 (formerly Cortes 567, legajo 10).

Note: Fr. Juan Gabriel Guillén had been an intimate friend and colleague of Fr. Sanvitores when the two were preaching in Spain the mission involving the new Act of Contrition by Fr. Lopez. Fr. Sanvitores did sign the original of this letter as well, but the authorship, and the postscript, are by Fr. Casanova.

Original text in Spanish.

Copia de una carta que escrivio el Padre Casanova a España al Padre Guillen desde el Navio S. Diego que fue el que llevo al Padre S. Vitores a Mexico y le dejo en la Ysla de Guahan oy S. Juan el año de 1668, a 17 de Junio.—

- 1 Ed. note: The RAH ms. uses twice the word "papagures" for principals or leading people. I think it could be a transcription error, not for "chamorros", but "papahuraos" clearly seen in all copies of documents J4, J5 & J6 below.
- 2 Ed. note: This was Brother Francisco Palazuelos, a member of the mission band (see Doc. 1667I).

Pax Xpti &a.

La causa de escribir a V.R. tan anticipadamente y en mi nombre a lo que es mas cierto en mi letra y no en la de el Rector de las Yslas Marianas Padre Diego Luis San Vitores es la mucha falta de tiempo (que a todos nos faltara para hazerlo) en aquellas Islas para a donde vamos por este mar de el sur y ia mui a vista de ellas desde donde su Rev^a remitira esta carta y acabara lo que la faltare remitiendo juntamente en ella nuestra entrada a aquellas Nuevas tierras, con el arte de la lengua Mariana, y noticia de otros cosas.—

Nuestra embarcacion a sido felicissima continuando Dios sus providencias por tan dilatados mares sin que haia tenido riesgos de consideracion la Nao en que vamos, sino en el desembocadero de S. Bernardino a la salida de Philipinas, donde padecio algunas tormentas de que salio a salvamiento por la intercession de su Patron, S. Diego, y demas Sanctos tutelares. El viento a sido casi siempre a popa librandonos su Magestad de la comun pesadumbre de las calmas que en estos mares se padeçen particularmente a vista de las Californias las quales passamos con grande fecilidad y consuelo.

Componese la Mission de tres Padres cuio superior es el Padre Diego Luis S. Vitores. Acompañan a su Reverencia un interprete y otros seculares Indios de Nacion Tagala y Pampanga toda gente piadosa, y que an de ser de mucha utilidad en aquellos nuevos Xpnos entre los quales aprovecha mas el exemplo que las armas ni la ciencia. Yo aunque e sido de los llamados porque e tenido, como otros muchos en la Nueva España eficasissimos deseos, de acompañar al Padre Rector en esta nueva empresa no se si sere de los escogidos porque su Rev^a a quien yo por lo mucho que le debo, miro con especial cariño y reverencia quiere que acabe en Manila el quarto año de Theologia el qual dejara con mucho gusto por asistir a la conversion de aquellos pobres. No obstante consuelame, que sino tubiere dicha este año de comenzar ya a servir a la religion no es tarde para el que viene si esso me a de servir de fomentar mis deseos y perficionarme a lo que es mas cierto de adquirir las virtudes religiosas que son las que an de dar fuera a los ministerios.

*Mas volviendo à nuestra Mission[,] llamola nuestra, porque aunque yo no voi aora a ella **saltem** me alegro en el alma de sus conveniencias, y concurro con mis deseos a sus aciertos, que es el dictamente [sic] de el Padre Alonso Rodriguez quando no nos hallamos con virtud ni posibilidad para otra cossa, a sido tan dichosa a ser [=hacer] en essa mar como en la tierra que se puede decir con toda verdad gobierna el dedo de Dios todas sus disposiciones, conveniensias. En Mexico fue tanto lo que Dios la faborecio que me alegrara tener lugar de contar a V.R. como testigo que fui de todas sus maravillas y aciertos. Los nuestros que alli se conseguieron y los mas por causas mas que ordinarias, tampoco falto su Misericordia al Padre Rector ni a sus dos compañeros en el camino de Acapulco que eramos el Hermano Bustillos, y io, faltandonos a pocas leguas de como salimos de Mexico el viatico en tierra no mui labrada y entre Indios favoreciendonos la divina piedad aunque buscando nuestra comida de limosna, para que doto Dios de espeçial gracia al Padre Rector fuera negocio mui largo decir a V.R. las asistencias tan especiales con que la divina piedad a mirado por el logro de esta Mission.*

No a sido la menor no haver muerto nadie de quantos saco de Manila el Padre Rector ni a la venida, que es mui peligrosa ni a la ida a la Nueva España, donde pereze la mas de la gente por la variedad de Chinas [sic]¹ que le passan y el rigor de la altura en la vanda del Norte que suele ser [=hacer] viaxe para la Nueva España[.] hizo este Navio S. Diego en cinco messes salvandose de los peligros del desembocadero y de otro muchos riesgos salvandole Dios para que por su medio se salven de entre las mares de la Infidelidad muchas almas redimidas con la sangre de nuestro Redentor.

No es poca prueba de lo que Dios asiste a los que van a esta empresa lo que aora dire. Embarcaron los compañeros del Padre Rector un niño nieto de un Indio Tagalo que sirve a su Rev^a como de compañero de menos de un año de edad mas para prevenirle sepultura en las aguas por los multiplicados accidentes que padecia, y la poca esperança que le tenia de su salud, que para que sanase de sus dolencias, bien que el deseo que sus Padres tenian de que este niño se criasse con la lengua de las Yslas Marianas ofrecia alguna confianza no tanto por las caussas naturales quanto por mas especial remedio; pues este niño a navegado cerca de 5000 leguas, y lo mas por temples mui rigurosos como son el Norte, y la zona torrida a donde pierden su robustez los mas fuertes, sin que aya peligrado su vida en medio de tanto[s] varios. Bien clara demostracion de lo mucho que su Magestad se agrada de todos los que van a esta empresa pues no quiere que perezca ninguno ni de los otros que no van a este ministerio por cooperar algun modo a que se logre su fin.

[The Filipino baby boy]

El caso que aora dire no se me haze tan creible por poder atribuirse a causas naturales pero despues que e visto tan dichosos efectos se me haze mui probable. Estavan los marineros vispera de Domingo de Ramos en la noche o sea Sabado de Domingo de Ramos para hablar con mas propiedad tomando el aire arrimados a las Jarcias y a mui entrada la noche reparo uno de ellos que los arboles del navio estavan coronados de luces comenzaron todos a clamar S. Telmo, S. Telmo, reçaron un Padre nuestro y un Ave Maria y dieronle el buen viaxe, en alta voz costumbre que se guarda en la mar quando se enquentan algunas naos o se acercan a ellas, y quando se ven semejantes apariciones de este Santo que dicen suelen ser mui ordinarias en otros mares en señal de amor a aquel Navio y de que se asegure de tormentos, desde entonces no emos tenido ni el mas lebe amago de ellas. Esta vicion no duró mucho tiempo muchos quieren que fuese el resplandor de las estrellas, aunque ninguno de los marineros biene en conceder tal cosa por no haver sucedido en otras muchas noches, en que se hiço el reparo semejante novedad[.] Los efectos como dixe an sido no solamente buenos sino dichosissimos[.] Dios sabe lo mejor de la verdad del suceso, lo cierto es que no se hace dificultoso que S. Telmo se muestre propicio en favorecer esta mission quando hemos visto cosas tan particulares.

1 Ed. note: Obvious error for "climas".

*Mas para que V.R. entienda, que es mui probable lo dicho, segun los principios que nos dan mucho fundamento a creerlo, quiero contar a V.R. por si acaso la carta en que se quentan otras sucessos de la Mission, la qual tengo en mi poder, no llegare tan presto a España, otros que ponen en mayor grado la estimacion de la empresa. Vispera de la Assumcion del año de 66, estando una persona, pienso que en Manila, en su retirada oraçion segun e oido, oio ó le manifesto nuestro Señor la llegada de la Nao **Concepcion** a Palapag la qual traí[a] la Cedula Real para el despacho de esta Mission, siendo impossible por medio humano la noticia de su llegada por estar mui distante Palapag de Manila. No es menos misterioso el caso que sigue. En una de las residencias de los Padres Agustinos havia un Religioso santo Prior del Convento, y ministerio de Tanaguan en la Prov^a de Philipinas, varon como e dicho mui santo y mui affecto a nuestra Compañía[.] llamabase Fr. Luis de Amesquita. Este Santo Padre vio con una especial luz de el Cielo, que se flotaba ó salia del pinaculo ó Torre del templo de la Comp^a de Jesus de Manila una hermosa nave de la qual torre salia una hermosa estatua de oro, que tocava con sus resplandores al cielo, e que baxaba de el cielo S. Ignacio nuestro Padre a quien repressentava la estatua a favorecer con el oro de su caridad, a esta nave tan prodigiosa. Vio mas que en la estremidad del arbol de esta Nave havia colocado un resplandeciente nombre de Jhs con aquella forma y disposicion de rayas, que suele ponerse en los escudos de nuestra Comp^a. Con tan buen Piloto y pertrecho vio este Padre que navegava felizmente la nao por los aires tomando puerto en Cavite puerto sercano a Manila y aqui sesso la vission. No havia tenido noticia de esta Mission el dicho Padre por lo qual estubo cassi seis messes suspenso de el sucesso. Pero oyendo despues la noticia de ella, quedo mas confirmado en su vission, de esta tal vision havia dado quenta (hablando en tercera persona) a los Padres de Manila, los quales le dieron noticia de lo que significava[.] despues se ofrecio mui de veras a esta Mission mas Dios nuestro Señor se consento con sus buenos deseos porque viniendo a Manila para hablar con su Provincial y negociar su avio le dio la enfermedad de que murio. Dexo otra vision que tambien tubo este Santo Religioso, y esta en la Carta, por no ser tan concerniente a la nuestra y haverla de ver V.R. despues.*

*Solo no passare ahora en silencio los temblores tan formidables que por el mismo tiempo que se despachava el navio **S. Diego** huvo en la Nueva España, que quenta no haver visto otros años ni aun en la vida cossa tan espantable. Salio esta Nao **S. Diego** por la octava de nuestro Padre S. Ignacio de 67 de Manila, o el despacho de ella y desde el dia mismo fueron tan temerosos los temblores que ponian en espanto a las gentes. Dia de Navidad arribo a las costas de la Nueva España y aquella noche en los Maitines temblo la tierra tan fuertemente en Mexico y su Reyno, que estando cantando el **Te Deum laudamus** los nuestros parese que ya se venian las bobedas de la Iglesia al suelo salieronse todos del coro despavoridos buscando el arco de la puerta que es la primera diligencia que se haze en los temblores, a donde esperaron passanse el aviso de el Cielo, quedando solamente dos assidos al facistol o teniendole ellos a el que tambien queria rodar por la tierra. El otro temblor fue al tiempo que el Padre Rector estaba hablando, o ablandando la voluntad del Virrey porque estava resuelto por haver posibili-*

dad por entonces para semejante socorro, a embiar al Padre Diego Luis S. Vitores sin el avio que se pedia. Este aunque no fue tan vejemente como los de antes, pero hizole mas penosso el durar mas tiempo. Lo que resulto de este suceso fue que el Virrey[,] a vista de este temor, se humanasse a dar al Padre lo que pedia, y que el dia siguiente que era Domingo de la Carnestolendas, de 68 se juntase cabildo o consejo no obstante el embarazo de el dia para el despacho. Con el vidos [sic = conseguidos] los que el Padre Rector tenia en Mexico partio para Acapulco, y al llegar a el o a dos dias de llegado temblo otra vez la tierra.

Despidio en fin al Padre Rector la Nueva España o por mejor decir el Cielo con las demostraciones de un hermoso planeta ó cometa que aparecio estos dias en el aire y que se extendia de Norte a sur como que amparaba con sus rayos las Islas Marianas. Discurso que luego se ofrecio a los de Mexico como escribieron salgan a luz otras cosas. — Esto que he dicho hasta aqui a salido de el Padre Rector que me dixo escriviese aqui algo de estos sucessos.

Volviendo aora a nuestra navegacion[,] a sido a esta cerca de nuestras Islas con toda felicidad. Hemos venido todos mui gustossos por venir en compañía de el Padre Rector y io en particular por lo mucho que le debo. Tenemos echo casi el mismo concierto que V.R^a y el Padre Rector el Padre Joseph Vidal M[aest]ro de Teologia en Mexico que estima mucho a V.R^a y a quien yo dixe mucho de sus ministerios y fervorosos empleos en essa Provincia mui del Padre Rector y que me haze especial caridad dice la missa el Jueves y el Viernes y V.R^a el Sabado en que el Padre Rector y aun antes de este dia segun me a dicho, y que se lo escriba a V.R. comienza a sentir los effectos de sus fervorosos sacrificios y ruego V.R. se acuerde de mi esse dia y en sus oraciones que yo tendre mui en mi memoria lo mucho que le debo.

No ay tiempo para añadir (todo esto que se sigue dize con toda esta claridad el Padre Rector) para añadir boberias, y borrones[,] remitome a mi Angel secretario que lo debe de ser de la Señora Ladrona de Ladrones con quien se deve de hazer entendido para los secretos de la divina Providencia que an venido a parar en dejarnosle aqui por aora sustituto de aquel misionero de Guadamazil pero advertencia que este Padre es sustituto y a menester ir a acabar un año que le queda de estudios aun el de su parte no desea otros que el de cumplir tan clara voluntad de Dios como al presente se reconoce en la quedada del Padre y los demas al socorro de tantas almas y tan zaçonadas que no se si nos alegra mas que lastima la perdida asta aora y la que habla por falta de no haver mas ministros en donde maior necesidad y mas logro huviera que en parte alguna de las que sabemos a juicio de todos los que han venido en nuestro navio y tocado con sus manos lo que apenas parecia creible de la bondad y ancia de esta gente para hacerse Christianos de que dira algo se tubiere lugar el ladron, o hurtado de la Virgen que escribe esta y haze lo que le mandan[.]

Acabose esta carta en la Isla de S. Juan de estas Islas Marianas, olim Guam, a 17 de Junio de 1668.

*Servus latronum indignissimum,
+ Diego Luis S. Vitores +*

*Esta carta, digo breve noticia podra V.R. remitir a donde hiciere el fruto que nos podemos prometer y especialmente podra V.R.^a encaminar a los Padre Phelipe de Ossa[,] Padre Diego de Valdes, Padre Gamboa y a Alcala acerca de essas cosillas que embia a pedir a V.R.^a el Padre Rector podra hazer la diligencia de embiarlas por medio del procurador de Indias o por medio de el de Philipinas a comodando los portes &a **gratis**, **et amore** que ya sabe V.R.^a somos mui pobres. Tambien se sirvira V.R.^a de remitir dicha lista al Padre Felipe de Ossa a quien suplica el Padre Rector lo mismo.*

Siervo de V.R.^a

+

+ Pedro de Casanova +

Translation.

Copy of a letter that Father Casanova wrote to Spain to Father Guillén from the ship San Diego which was the ship that took Father San Vitores to Mexico and left him at the Islands of Guahan, now San Juan, in the year 1668, on 17 June.—

Peace of Christ, etc.

The reason for writing to Y.R. so much in advance¹ and in my name—as my handwriting is more readable than that of the Rector of the Mariana Islands, Father Diego Luis San Vitores—is the severe lack of time (none of us will have time to do it) once we get to those Islands. We are in this South Sea on the way there, and already in sight of them, from which His Reverence will despatch this letter. He will, in fact, finalize it by adding the news of our entrance to those New lands and news of other things, enclosing the grammar of the Mariano language.—²

Our navigation has been very prosperous, God continuing his providences through seas so wide, without any serious dangers having happened to the galleon aboard which we are, except in the Embocadero of San Bernardino coming out of the Philippines, where she suffered some storms, from which she came out safely through the intercession of her patron, San Diego [i.e. St. James], and the other patron saints. The wind was almost always from behind, His Majesty delivering us from the common trouble of calm weather that is encountered in those seas, specially in sight of the Californias, but we passed them with great prosperity and consolation.

The Mission is composed of three Fathers, whose superior is Father Diego Luis San Vitores. His Reverence is accompanied by one interpreter and other civilians, Indians of Tagalog and Pampango nationalities, who are all pious people, and who will no doubt be of much usefulness to those new Christians among whom a good example is more beneficial than weapons or science. As my myself, although I was one of those called, because I have held very effectual wishes, as so many others in New Spain, to

1 Ed. note: He began to write this letter while still at sea, but in sight of Guam.

2 Ed. note: That is why this letter is sometimes referred to as the covering letter for the Mariano grammar (see previous Doc. 1668I).

join Father Rector in this new enterprise, I do not know if I will be one of the chosen ones, because His Reverence, to whom I owe much and whom I admire with special affection and reverence, wants me to go to Manila to finish my fourth year of Theology; I would gladly postpone it to be able to help with the conversion of those poor peoples. Nevertheless, please console me, if I do not have the luck to begin this year to serve religion. It is not too late for me to begin next year, if only the delay has the result of increasing my desires and allows me to perfect myself in the most basic of religious virtues that are those necessary for external ministries.

However, getting back to our Mission. I say ours, because, although I am not going there now, at least I rejoice in my soul about its advantages, and I contribute my desires to its good outcome, as Father Alonso Rodriguez¹ says, whenever one does not have the virtue or possibility for anything else. I have been so lucky when I was in that [Atlantic] sea as on land that I can truthfully say that the finger of God rules over all arrangements, and conveniences. In Mexico, the Mission was so favored by God that I will be happy to give Y.R. my eyewitness account of all its wonders and successes. For one thing, our people who were collected there, most of them as a result of extraordinary causes; for another, God's mercy did not fail Father Rector or his two companions (who were Brother Bustillos and myself) either along the road to Acapulco.² A few leagues after we left Mexico City we ran out of food, in a region that is not very cultivated and among Indians. Divine mercy favored us; although we had to beg for our food, God had blessed Father Rector with a special grace. It would be a long story to tell Y.R. about all the special favors that Divine mercy took care to grant for the success of this Mission. Not the least of which has been that nobody died from the many people that Father Rector brought out of Manila, neither during the coming out, which is very dangerous, nor during the voyage to New Spain, where most of the people usually die on account of the variety of climates they pass through and the rigor of the [high] latitude in the northern part during voyages to New Spain. This ship **San Diego** made this voyage in five months, saving itself from the dangers of the Embocadero and from many other risks, God saving it so that through this means many souls redeemed by the blood of our Redemptor will be saved from the seas of heathenism.

[The Filipino baby boy]

What I am about to say is not a small proof of God's help to those who are going on this enterprise. The companions of Father Rector took aboard a child under one year old, the nephew of a Tagalog Indian³ who serves His Reverence as a companion, more so to make it ready for burial at sea, on account of the many fainting spells that he suffered from, and the little hope they had regarding his health, than to cure him of its ailments, although the wish its parents had of having this child raised in the language

1 Ed. note: Then Rector of the College at Seville (see Doc. 1667I).

2 Ed. note: I think that the other Jesuits had gone ahead with the muleteers.

3 Ed. note: This Tagalog was none other than the future Captain and conquistador of the Marianas, Juan de Santa Cruz (see Doc. 1668F).

of the Mariana Islands offered some hope, not so much based on natural reasons than on a more special remedy. Indeed, this child has sailed about 5000 leagues, and most of them through the roughest climates like those in the North, and the torrid zone where the strongest lose their strength, without its life having been at risk amid so many changes. This is a very clear demonstration of how much His Majesty is pleased with all of those who are going on this enterprise. Indeed, He does not want anybody to perish, not even among those who are not going on this ministry, as they are cooperating in some way to its eventual success.

The case that I will now relate does not seem to me so credible as it can be attributed to natural causes. However, after I have seen such lucky effects it seems to me to be very probable. One night—it was the eve of Palm Sunday, i.e. Saturday preceding Palm Sunday—that the sailors had gone up the shrouds, to talk with more privacy, and the evening was much advanced when one of them noticed that the masts of the ship were crowned with lights. They all began to shout San Telmo, San Telmo.¹ They begged one of our Fathers and said one Hail Mary [with him] and wished it Bon Voyage! aloud as is the custom at sea when they meet some ship or get close to one, and when they see such apparitions of this Saint which they say happen very regularly in other seas, as a sign of the Saint's love for that ship, to make it safe in storms. From then on we have not had the slightest sign of one. This vision did not last long. Many thought that it was the reflection of the stars, although none of the sailors would concede such a thing, as it had not happened on many of the other nights in which such a phenomenon might have been noticed. The effects, as I have said, have been not only good but very lucky. God knows better the truth of this event; what is certain is that it is not difficult to think that St. Elmo shows himself favorable to this mission, when we witnessed things so special.

Furthermore, so that Y.R. might understand that what I said is very probable, according to the principles that give us much reason to believe it, I wish to tell Y.R., in case the letter in which other events of the Mission are narrated—which I have at hand—does not get to Spain so quickly, other events that shed a better glow upon the enterprise. On the eve of Assumption of the year 1666, one person,² I think it was in Manila, was at prayer in his cell, as I have heard it say, when he heard or had it manifested by our Lord that the galleon **Concepción** had arrived at Palapag. This galleon was the one carrying the Royal Decree for the despatch of this Mission. It was impossible to get the news of her arrival through human means, as Palapag is very distant from Manila. The following case is no less mysterious. In one of the residences of the Augustinian Fathers, there was a saintly Religious, Prior of the Convent, and minister of Tanaguan in the Province of the Philippines. This man, as I have said, is very holy and very fond of our Society; his name is Fr. Luis de Amesquita. This holy Father saw with a special light of Heaven, that a beautiful ship floating off, or coming out of the cupola or tower

1 Ed. note: St. Elmo's fire, a magnetic weather phenomenon. St. Elmo is patron saint of sailors.

2 Ed. note: This person was Fr. Sanvitores himself.

of the church of the Society of Jesus in Manila. From this tower came out a beautiful gold statue whose splendors touched the sky, and [then he saw] or Father St. Ignatius coming down from heaven. The statue represented him and the gold represented his charity toward this prodigious ship. Moreover he saw that at the top of the mast of this ship had been placed the name of JHS, shining with the same arrangement of rays that usually appears in the coat-of-arms of our Society.

With such a good pilot and equipment, this Father saw that the galleon was sailing happily through the air taking port at Cavite, a port close to Manila, and here the vision disappeared. The said Father had not heard the news of this Mission, and he remained for almost six months in suspense about this event. However, upon hearing of it afterwards, he remained more confirmed in his vision. He had reported this vision (speaking in the third person) to the Fathers in Manila, and they told him what it meant. Then, he offered himself very sincerely for this Mission, but God our



Lord contented Himself with his good wishes, because, having come to Manila to speak with his Provincial and to negotiate his outfitting, He gave him the illness from which he died. I omit another vision that this holy Religious had; it is in the letter, as it does not concern our mission so much, Y.R. will see it later.

Nevertheless, I will not keep quiet now about the terrible earthquakes that shook New Spain at the time that the ship **San Diego** was being despatched. They say that a thing so frightful had not happened in other years, not even in one's life. This galleon **San Diego** had left Manila (or her despatch) on the eighth day following the feast-day of our Father St. Ignatius in 1667. From that same day the earthquakes were so fearful that the people were in fright. On Christmas Day he arrived off the coasts of New Spain and that night during Matins the earth shook so strongly in Mexico and its Kingdom that, while our people were signing the **Te Deum laudamus**, it seemed as if the dome of the Church would fall down. They all ran out of the choir terrified, trying to get to the arch of the doorway which is the first normal reaction during earthquakes, where they waited for the message from Heaven to pass, except for two Fathers who remained hanging on to the choir desk, or they holding it so that it would not come crashing to the ground. The other earthquake occurred at the time that Father Rector was speaking to, or softening up the will of the Viceroy, because he had decided to send Father Diego Luis San Vitores without the outfitting that he was asking, as there was [no] possibility then for such a succor. This earthquake, though not so violent as the former, was more painful to bear as it lasted longer. What resulted from this event was that the Viceroy, experiencing this fear, became more human and gave the Father what he was asking. The next day, which was Shrove Sunday in 1668,¹ he called a meeting

1 Ed. note: Therefore, the interview, and earthquake, took place on Saturday 11 February 1668 (see also Doc. 1668D).

of the city council or council of state, in spite of the awkwardness of the day, to discuss the despatch. Once Father Rector had finished his business in Mexico City, he left for Acapulco, and upon arriving there, or two days after he had arrived, the earth shook once more.

Finally, Father Rector said goodbye to New Spain, or better said, Heaven said hello with the apparition of a beautiful planet, or comet, that appeared during these days in the sky and it extended from North to South, as if to protect with its rays the Mariana Islands. This must then have given something to those in Mexico to talk and write about.—What I have said above so far has come out of Father Rector, who has told me to write something about these events here.

To return now to our voyage. It has been a prosperous voyage as far as the neighborhood of our Islands. We have all been very happy, as we come in the company of Father Rector, specially myself, because I owe him so much. We have made almost the same pact as Y.R. and Father Rector have with Father José Vidal, Master of Theology in Mexico, who esteems Y.R. very much, and whom I told much about your ministries and zealous employments in that Province, beloved by Father Rector. Even yesterday, as he has told me, and wishes me to write to Y.R., he has begun to feel the effects of your zealous sacrifices and he begs Y.R. to remember him on that day and in your prayers, and that he will keep in mind how much he owes you.

Everything that follows comes directly and clearly from Father Rector: There is no time to add nonsensical things, and rough drafts. I defer to my Angel secretary¹ who should be the secretary of the Lady Mother of Ladrones [i.e. Thieves], with whom he must consult to find out the secrets of divine Providence, he who has ended up here for now, as a substitute for that missionary from Guadamazil, but with a warning that this Father is a substitute and must go [to Manila] to finish the one year of studies that he has left, even if he himself does not wish to do anything other than the accomplishment of God's will, as at present it is recognized by the fact that the [other] Father stayed behind, and the others to the succor of so many souls, so ready that I do not know if I should be happy or sorry about the loss so far, or to complain about the lack of ministers to go where the need is greater, and more profitable than at any other place that we know of, in the opinion of all those aboard our ship, who can touch with their hands what hardly seemed believable regarding the kindness and anxiety of these people for becoming Christians, about which the "thief", or robber of the Virgin who writes this will tell you something, if at all possible, and does what he is told.

This letter was finalized at the Island of San Juan of these Mariana Islands, formerly Guam, on 17 June 1668.

[In Latin:] Servant of the most unworthy thieves,
+ Diego Luis S. Vitores +

1 Ed. note: Meaning Fr. Casanova, the writer. The common joke among the missionaries then was to call "ladron", or thief, one considered lucky enough to be part of the Mission among the Ladrones.

This letter, rather brief notice, Y.R. might remit to wherever it will do the most good that we can hope, and in particular Y.R. might forward it to Father Felipe de Osa, Father Diego de Valdés, Father Gamboa and to Alcalá. Regarding those small things that Father Rector again ask from Y.R., you might send them care of the Procurator of the Indies or through that of the Philippines, not to forget that the transport charges, etc. should be **gratis, et amore** [prepaid, out of love] because Y.R. already knows that we are very poor. Also Y.R. will please send the said list to Father Felipe de Osa, from whom Father Rector begs the same.

Y.R.'s servant,

+

+ Pedro de Casanova +

J4. Letter from Fr. Sanvitores to the Provincial of the Philippines, dated Island of San Juan 17 June 1668

Source: RAH 9/2676 doc. n°6 (2 copies).

Original text in Spanish.

Carta del Padre Diego Luis de S. Vitores para el Padre Provincial de Philipinas.

Pax Xpti &a.

En el brevissimo tiempo que da la partida de la nao y la urgentissima y dichosissima ocupacion de tantas almas solo puedo dezir que llegamos con el divino favor, y de la Santissima Virgen, y de nuestros Padres y Patronos S. Ignacio, S. Francisco Xavier, y S. Diego a nuestra tierra de promission de estas Yslas Marianas.

Viernes 15 de Junio dia en que por una novena que haziamos a la Santissima familia Mariana de la Santissima Virgen, nos cabia la Santa Abuela Señora Santa Ana, elegida ya antes por patrona de la Zarpana que ya se llama la Ysla de Santa Ana[,] estando diciendo la segunda missa de la Santa el Padre Pedro de Casanova, clamaron tierra tierra, y era la Ysla de la Zarpana, y poco despues se vio esta Ysla de Guan, que ya se llama de S. Juan a donde principalmente nos encaminabamos, y llegando cerca del anochecer las vancas destos Pobres a nuestras Naos por ser de noche, o no asegurase bien del Navio, no querian entrar en el como deseabamos para ajustar las cosas, y asi tomamos por medio el cantar al mismo bordo la letania de nuestra Señora, y al acabarla no nos podiamos defender hartas muestras del gusto que tenian en que viniesen los Padres a su tierra.

*Sabado 16, nos trujo nuestro Señor un Christiano llamado Pedro de los que se quedaron de la Nao **Concepcion** el año de 38, el qual estava mui estimado entre los Principales de esta Ysla, traia consigo una niña su hija de cosa de dos años, la qual por buen principio baptizamos luego llamandola Mariana. Hizo el baptizmo el Padre Luis de Morales para que llebase esto de estas Yslas a Manila (que estabamos entonces mui lejos de lo que despues nos vimos obligados)[.] El Xpno Pedro nos aseguro, con quan-*

*to gusto seríamos recibidos; y el mismo día a la tarde se experimento bastante saltando en tierra los Padres Luis de Medina, y Pedro de Casanoba llevados de un principal grande que llaman **papahurao** [sic]. Recibieronlos los demas del Pueblo con notable afecto. Pusose luego la Santa Cruz en la playa; fueron acudiendo de otros Pueblos, que son muchos en esta Isla, y algunas demas de mil personas, con que los de toda la Ysla parece seran algunas cinquenta mil almas[.] que seran las de todas las demas? fueron acudiendo tantos asi a la Nao como al Pueblo donde estaban los Padres, que no sabiamos que hazernos de besos. Solo un principal del monte mostro algun sentimiento de que aquel principal de la Playa hiziese admitido gente nueva, sin dalle [=darle] a el Parte, pero en sabiendo que eran Padres, dijo que fuesen mui bienbenidos, que el queria tambien Padres, como lo dijeron tambien todos los demas Principales, y empezaron a tener sus emulaciones sobre qual nos havia de llevar a su tierra, y han venido tambien de la Zarpana con la misma pretencion, y no se duda que de todas las Islas cercanas yran viniendo con la misma ancia, porque esto es cosa de Dios y de su Madre Santissima en desquite de la dilacion tan lastimosa que aun con el gusto que tenemos presente, nos pasa el corazon de dolor, de que se ayan dejado ir tan de balde al infierno tantas, y tales almas, de cuya bondad, y de las demas cosas que han pasado en esta priesa; diran bien todos los que ban en este Navio, a quienes me remito, y especialmente al Señor Capitan y Cabo Anttonio Nietto, a quien en la desgracia unica que hemos tenido que es la muerte del buen almirante Bartolome Muñoz, cuya alma dispuesta muy a tiempo con confecion general de toda la vida, y todos los sacramentos y notable afecto del bien de nuestros pobres Marianos, como esperabamos, le fue a negociar desde el Cielo, quedando aca por la Providencia de nuestro Señor, y acierto tan proprio del Señor Governador el Capitan Anttonio Nieto, que lo ha dispuesto todo con notable zelo[.] prudencia, y Charidad.*

*Al fin **oy Domingo 17** quedan bautizados 23 infantes de la mejor guardia del Rei D. Carlos nuestro Señor que Dios guarde, y dejamos con harto llanto las Madres, y Padres de las que por la suma ocupacion en que estamos del despacho, dilatamos para despues del, como el baptismo de los Adultos, aunque ya ha empesado la instruccion, y andan haziendo Cruces de suerte que no nos dejan hazer las Cruces del calvario de la firma. Seran ya por nuestra quenta Catecumenos unos mil, al tercer día que vimos estas Islas.*

Por esse papel que embio a V.R.^a de los requirimientos que uno, dos, y tres vezes se nos han hecho de parte de su Magestad el Capitan y Cabo de nuestra Almiranta acerca de que se quedasen en estas Islas con los que ya veniamos determinados desde Mexico, los demas sacerdotes, excepto uno, que fuese por capellan del Navio, y la respuesta que dimos, y ultima resolucion, que no obstante nuestra respuesta, tomo el dicho Capitan y Cavo, constara la razon con que nos quedamos los 6 sujetos Padre Luis de Medina, Padre Pedro de Casanoba, Padre Luis de Morales, Padre Thomas Cardenoso, el Hermano Lorenzo de Bustillo, y yo. Y aunque yo me escusaba con no tener orden bastante de V.R.^a ya reconozco lo debo tener por casi expreso en la instruccion, que me mando guardar porque aunque en ella me dize V.R.^a que convenido con el superior de

*la mission, que fuere a Philipinas, me quede con dos sacerdotes, segun la necesidad &a. Esto me lo dejo ordenado V.R.^a quando veniamos quatro en la primera asignacion de sujetos, con que segun la mente de V.R.^a aviamos de quedar seis aun sin constar entonces de tan copiosa mies como hemos hallado, y de las razones, con que no aprieta el dicho Capitan y Cabo para evitar las dicensiones de los **Papahuraos** [sic] que nos pretenden, y aunque despues por averse declarado el rodeo, que ha ssido tan derecho por la missericordia de Dios para el asiento de esta Mission con el socorro de Mexico se resolvio el Padre Vice Provincial Francisco Perez de que no viniesemos mas de los dos, esperando tambien socorro de la Prov.^a de Nueva España, que por la carta que embio vera V.R.^a las razones, y necesidad, de la Provincia de Mexico, y como se ha venido a quedar la misma disposicion de sugetos que avia de antes en la instruccion de V.R.^a.*

Los dos Padres que quedan de por acabar sus estudios, claro es que no quedan mas que por el tiempo, que a V.R.^a paraciere que no se puede componer de otra suerte, embiando algunos de los sujetos que alla ayan acabado sus estudios, los quales esperamos en nuestro Señor y en la providencia de V.R.^a y el Hermano Lorenzo Bustillo aunque no esta ordenado, nos servira mientras que no viene otro que lo este, de lo que nos pudiera mas ayudar qualquier otro compañero coadjutor o sacerdote, pues en estos principios el ayudarnos a bautizar en los casos de necesidad, y instruirlos en la lengua que se le va pegando, haze lo principal, que hiziera un sacerdote, y no menos lo que hiziera un hermano coadjutor por las malas calidades de que por escribir de su mano no digo mas, y V.R.^a se ymforma bastantemente del Padre Juan de Tati asi de este como de los demas sujetos, que quedan de la necesidad, y buen logro en tan copiosa, y dispuesta mies, para la qual me quedara yo de harto buena gana con dicho Padre Juan de Tati, y para la remuda de los que no han acabado sus estudios que espero de la caridad de V.R.^a lo tomaremos con ambas manos por sus muchas prendas y zelo de las almas como tambien tomaremos los que V.R.^a tenia señalados al principio, Padre Claret[fe], Padre Melendes, Padre Español, y los pretendientes de mas alta clase Padre Nicolas Cani, Padre Palavicino, Padre Juan de Landa &a en cuya falta no es mucho, que al modo que Europa se suplen otros de menos consideracion interumpiendo, o dilatando los estudios a sacerdotes, y no sacerdotes por falta de maestros de Gramatica v.g. aya dispuesto nuestro Señor se supla de los maestros de estos Parvulos, in Xpo., mientras V.R.^a no puidiere disponer otra cosa. —

Por essa carta, que embio al Padre Procurador General con esa memoria, vera V.R.^a lo que en esta apretura de tiempo pued decir de mis quantas, el Señor se sirva las demas buenas de tantas almas por los sacrificios de V.R.^a y de todos los Padres y Hermanos, a quienes V.R.^a se sirva de hazernos recomendados entre nuestros Pobres &a.

De esta Ysla de S. Juan y Junio 17 de 1668.

Translation.

Letter from Father Diego Luis de San Vitores to Father Provincial of the Philippines.

Peace of Christ, etc.

In the very brief time given to me before the departure of the galleon by the very urgent and very lucky occupation of so many souls, all I can say is that we arrived with divine favor, that of the Blessed Virgin, of our Fathers and patron Saints Ignatius, St. Francis Xavier and St. James, at our promised land of these Mariana Islands.

On Friday 15 June, the day that in a novena that we were doing to the Blessed Marian family of the Blessed Virgin, it was the turn of the Holy Grandmother, St. Ann, who had already been chosen as the patroness of Zarpana, which is now called the Island of Santa Ana, Father Pedro de Casanova was saying the second mass of the Saint, when they shouted Land ho! Land ho! and it was the Island of Zarpana, and a little later we sighted this Island of Guan, now called San Juan, where we were mainly bound. Just before sunset, the canoes of these poor people arrived at our galleons¹ but, either because it was nighttime, or they were not sure about the ship,² they did not wish to come aboard as we wished them to do to discuss our business. So, we decided right there and then, at the rail, to sing the litany of our Lady, and upon finishing it, we could not defend ourselves from their many demonstrations of the pleasure they had of having the Fathers come to their land.

Saturday 16. Our Lord brought to us a Christian named Pedro, from those who were left stranded by the galleon **Concepción** in the year 1638. He was very esteemed among the Chiefs of this Island. He was bringing with him a daughter, about two years old, whom we baptized then, to give the business a good beginning, naming her Mariana. Father Luis de Morales did it, so that he would bring this with him from the Islands to Manila (we were then far from having decided what was decided afterwards). Pedro the Christian asserted to us that we would be well received indeed; and that same day in the afternoon we had enough experience of it, when Fathers Luis de Medina and Pedro de Casanova stepped ashore, taken there by a big chief, they call **papahurao**.³ The other people in the town received them with noteworthy affection. The holy Cross was then raised upon the shore; they were coming over from other towns, of which there are many in this Island, something over 1,000 persons, from which we estimated that the whole Island might have about 50,000 souls.⁴ How many souls would the other islands have? There were so many flocking, not only to the galleon but to the town where the [two] Fathers were, that we did not know what to do with so many kisses. Only one chief from the interior showed some resentment over the fact that that chief from the

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- 1 Ed. note: The use of the plural form indicates that the two galleons that year were sailing in company. However, the flagship Buen Socorro probably did not anchor at Guam.
 - 2 Ed. note: The natives were not sure if the ship was Spanish, or Dutch, from the design of her poop gallery.
 - 3 Ed. note: Clearly indicated this way in both copies on file, not "chamorros" or anything close to that. This chief was Quipuha himself, as J6 below makes clear; once ashore, however, he officially received them in a communal hut that was different from his own residence (see below).
 - 4 Ed. note: There is no doubt that Fr. Sanvitores was misled about the population of Guam, not only by his own earnestness but also by his optimistic informant, Pedro.

beach had admitted new people, without giving him some of them, but, upon learning that they were Fathers, he said that they were very welcome,¹ that he too wished to have Fathers. All the other chiefs said the same thing too, and they began to vie among themselves as to who should take us to their land. Some have even come from Zarpana with the same intention, and there is no doubt that they will come from all the nearby islands with the same anxiety, because this is the business of God and of His Blessed Mother, to make up for the most lamentable delay which, even now in the midst of the pleasure we are having, brings pain to our hearts, as so many souls, such good ones, have been let go so excessively to Hell. About their kindness and the other things that have occurred during this hurried interval, all those aboard this ship will tell you much. So, I defer to them, and specially to the Captain and Commander Antonio Nieto, who, following the single mishap we have had, that is the death of the good Admiral Bartolomé Muñoz, [has replaced him]. The latter's soul, prepared in good time with a general confession of his whole life and the reception of all the sacraments and, we hope, with his noteworthy love of the good of our poor Mariano people, has gone to negotiate it from Heaven, leaving behind, through the Providence of our Lord and the Governor's own provision, Captain Antonio Nieto, who has arranged everything with noteworthy zeal, prudence, and charity.

Finally, up to **today Sunday 17**, we have baptized 23 infants. They will join the guard of our [young] King Charles our Lord (God save him), and we leave their mothers and fathers in tears, because we are so busy with the despatch that we postpone many things until the despatch is finished, for instance, the baptism of the adults, although we have already begun instructing them, and they go about making the sign of the Cross, so that they do not let us make the crosses of the calvary of the signature.² Already there would be about a thousand catechumens to our credit, on the third day of our coming to these Islands.

By that paper which I send to Y.R. regarding the requests made to us once, twice and three times on behalf of His Majesty by Captain and Commander of our almiranta, to the effect that the other priests, besides those of us who already came earmarked since Mexico, should stay in these Islands, except one to serve as chaplain of the ship.³ The answer we gave, and last resolution, that notwithstanding our answer, the said Captain and Commander accepted, will constitute the reason why we are 6 subjects to remain: Father Luis de Medina, Father Pedro de Casanova, Father Luis de Morales, Father Tomás Cardeñoso, Brother Lorenzo de Bustillo, and I. And although I was excusing myself, saying that I did not have sufficient order from Y.R., I now recognize

1 Ed. note: The name of this chief was never specified clearly, but I suspect that it was Chief Ayihi, then living at Siñahana.

2 Ed. note: The better to make this point, Fr. Sanvitores left this letter without his signature, and without the usual three little crosses, his miniature calvary.

3 Ed. note: The chaplain was Fr. Tati, who must have been recently ordained. Fr. Luis Pimentel, the original band leader was not there; he crossed the Pacific only in 1669 (see Doc. 1669C). It was Fr. Medina who was superior of those going to Manila, as as Guam anyway (see Doc. 1668K2).

that I must have it as almost expressed formally in the instruction that you asked me to follow, because, although in it Y.R. tells me that, in agreement with the superior of the mission band who were to be on the way to the Philippines, I was to be left with two priests, according to need, etc. This is what Y.R. ordered me to do, when it was settled that the first assignment was for four subjects, and at that time Y.R. had in mind that six of us had to stay, not counting then on the so copious harvest as we have found, and not on the reasons, pointed out to us by the said Captain and Commander, to prevent dissensions among the **Papahuraos** who claim us. And, although afterwards, because there happened the detour, which has been so straight, thank God, for the establishment of this Mission, with the succor from Mexico, Father Vice-Provincial Francisco Perez decided that no more than the [original] two of us should come, hoping also succor from the Province of New Spain—Y.R. will see the reasons, and the need of the Province of Mexico that he gives in his letter—and as the result of this was the same disposition of subjects as we had before in the instruction of Y.R.

It is clearly understood that the two Fathers who have yet to finish their studies will stay only as long as Y.R. will be of the opinion that things cannot be arranged otherwise, by sending some of the subjects who have finished their studies there, whom we hope in our Lord and in the providence of Y.R., plus Brother Lorenzo Bustillo, although he is not ordained, will serve us until a replacement comes who is, but he can be expected to help as much as [well as] any other coadjutor companion or priest; indeed, in these beginnings, to help us baptize the cases of necessity, and instruct them in the language that he is learning, that's the main thing that a priest would do, and not less than what a coadjutor brother would do on account of the bad qualities of one who, as he is writing himself with his own hand, I do not say more.¹ A sufficient report will be made to Y.R. by Father [sic] Juan de Tati, not only about this subject but about the others as well, who are staying because of the need and good outcome in such a copious and ready harvest. In this connection, I would be very glad to have the said Father Juan de Tati with me here, to replace those who have not finished their studies, and I hope to get it from the charity of Y.R. We will have him with open arms on account of his many talents and zeal for souls, as we would also take those that Y.R. had earmarked at the beginning, Father [Isidro] Claret[e], Father [Juan] Melendez, Father Español, and the pretenders of higher category, Father Nicolas Cani, Father [Juan] Palavicino, Father Juan de Landa, etc.² failing whom others of less consideration can be supplied. There should be no lack of those, at the rate that Europe is interrupting, or postpon-

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- 1 Ed. note: This is the first indication of Fr. Sanvitores' resentment against his first travelling companion, Fr. Cardeñoso. In later internal correspondence, he would refer to him as "the useless one". Fr. Cardeñoso's own letter to Fr. Provincial has been preserved. I found it in Belgium (see Doc. 167105).
 - 2 Ed. note: None of these higher-class Jesuits came to the Marianas. Palavicino became Provincial 10 years later. Cani had served at the fort of Zamboanga in the 1650s; he, and Fr. Besco who was sent to the Marianas, were actively engaged during the Chinese rebellion in 1662-63, when Fr. Sanvitores was stuck in Taytay. B&R has no reference to Landa.

ing, the studies of the priests, and no priests for lack of masters of Grammar, v.g. our Lord has arranged that they would become masters of these children, in Christ, meanwhile Y.R. might not be able to arrange something else.—

In that letter which I am sending to Fr. Procurator General along with that memorial, Y.R. will see what I can say regarding my affairs during this busy time. The Lord will be pleased to receive the good tidings of so many souls through the sacrifices of Y.R. and of all the Fathers and Brothers, to whom Y.R. will please recommend us who are among our poor peoples, etc.

From this Island of San Juan, 17 June 1668.

J5. Letter from Fr. Sanvitores to Governor Salcedo of the Philippines, dated San Juan 18 June 1668

Source: RAH 9/2676, also part of doc. n° 6 (4 copies).

Original text in Spanish.

Copia de carta del Padre Sanvitores para el Señor Don Diego Salzedo dándole cuenta de su entrada en las Islas Marianas.

Señor y Padre por muchos títulos muy propio mío.

Cumplo con las nuevas de que al fin su zelo de V.S. favorecido de nuestro Señor y de la Santísima Virgen esta ya en posesión de sus Yslas Marianas y que al tercero día que saltamos en ellas estan ya bautizados en esta Isla de S. Juan 34 Ynfantes y entre ellos un especial axijado de V.S. (que todos, son sus hijos) por nombre D. Diego de Salcedo, hijo de un gran Papahurao¹ desta Isla y ya declarados por catecumenos que se ban disponiendo para el Baptismo pasan de mil los Adultos y lo demas de la dolicidad, y amorosa condicion y otras buenas calidades que se han reconocido en estos pobres mucha mas de lo que esperabamos de que dira bastantemente el Capitan Antonio Nieto Cabo de este Navio y de quien en los pocos dias que ha exercitado el oficio no sabre decir bastantemente el mucho zelo que ha mostrado del servicio de Dios y del Rey nuestro Señor y la notable prudencia, charidad, y humildad que ha exercitado sin perder nada de la dezenia de su oficio en la entrada destas Islas por la qual le han cobrado notable amor y estima estos naturales a quienes ni a nosotros sus ministros podra V.S. hazer mayor favor que embiarnosle quanto antes se pudiere a dirigir nuestros pasos en esta mission, y plantar las costumbres xpnas y politicas con el amor y suavidad eficaz de que necesitan estos pobres teniendo un Governador que sea su Padre y su Madre desde aqui como V.S. lo ha sido y lo sera desde ay, y asi se lo pido por amor de nuestro Señor, y por el mismo confio que el dicho Antonio Nieto llevara este destierro con mucho gusto y juntamente suplico a V.S. se sirva de que fuera de dicho cabo que parece que asista de asiento como Governador de los Puertos, y calidad de estas Islas, el que a lo que yo puedo decir parece el mas apropiado el Capitan Antonio de Azevedo apli-

¹ Ed. note: All 4 copies show this word very clearly.

casion y pericia de su arte y el gran zelo del servicio de ambas magestades y de V.S. en esta ocasion propia suya, y de tanto bien de las almas para el qual ymportara grandemente la venida del dicho Capitan Azebedo a dicho reconocimiento de dichas Islas, y creo que se allanara a venir en un champan o de la manera que V.S. dispusiere de quien depende tambien el aliento del Padre Provincial en orden a embiar los sugetos de que necesitan estas Yslas sobre que me remito al informe de dicho Capitan y Cabo de los demas que ba en este Navio.—

Con estas nuebas, y negocios que son el grano no echara menos V.S. la paja de otras nuebas que sirven de divertimiento a discurso a los que no los tienen tan gravemente empleados como V.S. y tambien huviera agravio a su magnanimidad alargandome en Razones de consuelo que desquiten la cortedad del socorro pues su gran corazon de V.S. sabe bien soportar estas cortedades, y mas quando ellas mismas ceden [=se den] en mayor demostracion del Real y Catholico zelo de su Magestad que por medio de V.S. tanto resplandece de lance de Dios y de todas las naciones en aver conseguido una empresa tan unicamente Apostolica como la conversion destos pobres en tiempos de tanta apretura y cortedad de socorros y medios temporales que jamas se ha experimentado semejante en este gobierno a Philipinas quando en su mayor opulencia no hubo aliento en otros ministros de su Magestad ha instado siempre en ella por sus Reales Cédulas. Y en orden al socorro, y remedio que piden las necesidades tan urgentes de Philipinas espero que la bondad del Señor que sabe sacar mayores bienes de los males especialmente de los que permite en ocasiones y personas de su mayor servicio le ha de sacar en esta, y que han de tener todas estas Islas el consuelo mayor que pudieran tener y tienen siempre los buenos hijos en los castigos amorosos de nuestro Padre Dios que suele ser el de las arribadas de las Naos tan frecuentes en otros gobiernos y tan ninguna en el de V.S.^a porque asi a aplacido al Señor que a un año en que dos Naos acabadas de fabricar que se despachaban apenas creyendose en el vulgo que llegaria alguno a Nueva España ayan llegado tan felizmente las dos. Demos pues el socorro que traen sea ninguno cierto que le trujeran mayor si ubieran arribado, y que asi con la misma conformidad a lo menos en la voluntad de Dios que se lleban en otros tiempos aquellas arribadas se puede, y de no llevar este año la cortedad de socorro.

Y mas quando de aqui como digo es mas consiguiente el eficaz y universal remedio en adelante, pues si la falta del socorro fuera por arribada, se tubiera solo por desgracia o castigo de nuestros pecados o falta, quiza de prevencion y diligencia en los que governaban con que ni causara tanta lastima ni mostrara tanto la necesidad de otro eficaz remedio, y medios para la Conversion y diligencia y zelo tan vivo de su Ex.^a el Señor Virrey Marques de Mancera que no se puede dudar a hecho aun mas de lo que se podia esperar en la apretura con que oy se halla el Real aver de Nueva España con la saca tan grande en ynmediata de la armada de barlovento y la sercana de la flota con ordenes tan apretados de su Magestad y necesidad de nuebas guerras con Francia todo esto digo muestra la necesidad que ay de que su Magd. provea de nuevo y eficaz remedio para la conservacion y aumentos de nuestra santa fe, que su Magd. prefiere a las demas conveniencias temporales de sus Reynos pues si el socorro que puede venir de

Nueba España llega ya hazer [=a ser] tan corto en estos tiempos si en otro no lo fue tanto el abrir el comercio y socorros del Piru o el dar otra forma y orden en los socorros de Nueba España expresando su Magd. que no es voluntad suya en ninguno de los ordenes, ni otros ningunos motivos se dexe de ymbiar a Philipinas el socorro tan presioso quales a lo menos el que no baxe de tal cantidad sobre que V.S.^a sabra mejor soportar a su Magd. que lo que me consta sea propuesta en la ocasion dicha &a.

Quando llegue a Mexico halle resuelto el situado de Philipinas en solo los quarenta mil pesos y negada la asistencia para nuestra mision cosa que se dijeron los de la Junta no tocar aquel gobierno pero alentado el Señor Virrey su celo con los motivos del de V.S. resolvio nueva Junta, en que al fin fue Dios servido se decretasen los diez mil que se dieron efectivamente para el abio y asiento de nuestra mision de los quales se gastaron mil pesos en cosas que se compraron en Mexico, y en el viaje de tierra hasta Acapulco. Los nueve mil entregue al almirante Bartholome Muñoz que Dios aya con calidad de que de ellos se proveyese todo lo necesario para nuestra mision dejandonos en ella con la prevencion conveniente lo que sobrase lo avia de entregar en manos de V.S.^a para que segun su celo se sirviese de suplir lo demas que fuese menester mientras su Magd. provea de otro socorro para la prosecucion de esta tan gran obra de su piedad.

*Despues del fallecimiento de dicho almirante se hallo en su escrivania la memoria de lo que havia gastado en nuestra mision la qual yra originalmente a V.S. y della constara lo que restava en su poder que yo no he podido averiguarlo asi por la apretura del tiempo como por la legalidad del Capitan y Cabo de nuestra almiranta que como sabre bienes de difunto que murio **ab intestato** lo remite todo al superior Gobierno de V.S.^a que es lo que yo podia desear para el ajuste de mi consciencia en lo que debo a la administracion de los bienes desta mision, y destas pobres almas en que V.S. tiene mas parte que yo.*

Demasiado prolixo he sido en tal apretura de tiempo pero no puedo menos de añadir la recomendacion del ayudante Antonio Bernal aunque la lleva hartó en suma de proceder que despues de tanto trabajo y servicios, y funcion de pliego todo el premio y aun el desquite de la costa del viaje subuelve(?) al regudio(?) [se vuelve al recibir?] todo el premio de la liberalidad y providencia de V.S. a quien sirvio de todas las maneras que debia en Mexico como lo dira bien el Señor Geronimo Pardo y de su Merced podemos todos decir mucho de su fino de su correspondia.

La nuestra Señor que ha de ser en solo Dios, y su Santissima Madre y bien destos pobres si no a de faltar por mi aunque tan malo, como podre dudar de parte de V.S. y para esto buelvo a instar singularmente por la venida al gobierno o crianza destos hijos de la Virgen fiado en las buenas entrañas y prudencia y zelo del Capitan Antonio Nieto y al reconocimiento de estas Islas, y Puertos encomendado a la solicitud, ciencia, y experiencia del Capitan Antonio de Azebedo fomentados del zelo y liberalidad de V.S. en el avio que huviere menester para conseguir uno y otro yntento al mayor servicio del Rey y de Dios nuestro Señor que guarde a V.S. con los aumentos que mas deseo para el divino servicio deste pueblo de Agaña [sic] que llamamos San Ignacio en la Isla de San Juan destas Marianas 18 de Junio de 1668.

El buen almirante Muñoz lo hizo mui bien y nuestro Señor le premio sus deseos en disponerle con mucho tiempo, con una confesion general de toda su vida y todos los sacramentos aunque el mismo estaba ya ajustado en lo Principal, le debio de hazer mas repentina la muerte para el ajuste de cosas temporales. Espero que la Santissima Virgen le asistio y al corazon el se ingenio de su alma en que como hemos podido le emos servido los que tanto le debiamos en el cumplimiento del cuidado quantos le encargo.

Translation.

Copy of a letter from Father Sanvitores to Don Diego Salcedo giving him an account of his entrance into the Mariana Islands.

Sir, and my own dear Father on many counts.

I keep my promise to give you the news. Finally, the zeal of Your Lordship has been favored by our Lord. The Blessed Virgin is already in possession of her Mariana Islands. On the the third day since we stepped ashore, 34 infants have already been baptized in this Island of San Juan, and among them one is the special godson of Y.L. (though they are all your children); his name is Don Diego de Salcedo, the son of a great **Papahu-rao** of this Island. The number of those who have already been declared catechumens and who are being prepared for baptism exceed 1,000 adults. Regarding the others, about their docility and loving condition and other good qualities that have been recognized in these poor peoples, much beyond what we had expected, Captain Antonio Nieto will tell you enough. During the few days that he has been in command of this ship, I cannot tell enough how well he filled the post, with much zeal for the service of God and the King our Lord, and the noteworthy prudence, charity, and humility that he has exercised without losing nothing of the decency of his office in the entrance to these Islands. For this reason, these natives have shown him noteworthy love and esteem. Your Lordship will do a favor to them, more so than to us their ministers, by sending him to us as soon as possible to lead our steps in this mission, and to plant Christian and civilized customs with the love and efficient kindness that are needed by these poor peoples, by having a Governor who would be a father and a mother to them, from here, as Your Lordship has been and will be from overthere. That is what I beg you for the love of our Lord, and by the same token I trust that the said Antonio Nieto would take this exile with much pleasure. Besides the above-said officer, I also beg Your Lordship to please send someone to help the settlement as Governor of the Ports, and the characteristics of these Islands; as far as I can tell, the best man for the job is Captain Antonio de Azevedo, by the application and expertise in his profession and his great zeal for the service of both Majesties, and of Your Lordship in this occasion which is your own, and is so much for the good of souls, for which purpose the coming of the said Captain Azevedo for the said surveying of the said Islands will be greatly important. I believe that he will manage to come with a champan, or the manner that Your Lordship might arrange. The encouragement of Father Provincial also depends upon Your Lordship, in order for him to send to us the subjects that these Islands need, about which I defer to the report of the said Captain and Commander of the others aboard this ship.—

With these news and affairs, that are like the head (of grain), Your Lordship will not disregard the straw of the other news that serve as entertainment in the speech of those who are not concerned with the functions [of a high post] as seriously as Your Lordship is, and also I would be offending your magnanimity if I were to go on with my consoling Reasons to make up for the shortage of the succor; indeed, the great heart of Your Lordship knows only too well how to support these shortages, the more so when they are in fact given as a greater demonstration of the Royal and Catholic zeal of His Majesty who, through Your Lordship, shines so brightly as God's defender and the defender of all the nations, by having succeeded in an enterprise so uniquely Apostolic as the conversion of these poor people during times of so much urgency and shortage of succors and material means that a similar situation has never been experienced in this government of the Philippines, when in his greater opulence there was no encouragement in other ministers of His Majesty, he has always pressed them to it [i.e. the enterprise] through his Royal Decrees. With regards to the succor and remedy that the most urgent needs of the Philippines demand, I hope that the kindness of the Lord, who knows how to turn bad things into good things, specially things he allows to happen on occasions and in persons for His greater service, He has to get good out of evil this time. So, all these Islands have got to derive as great a consolation as they can and always look upon the loving punishments of our Father God like good sons, for example, when the usual returns in distress of the galleons occur, so frequent during the terms of office of other governors, and none during that of Your Lordship, because that is what the Lord has been pleased to do, by allowing, within one year that the construction of two galleons was finished, that they be despatched to New Spain, and return so happily, both of them, much to the confusion of the public who could hardly believe that one would make it to New Spain. Never mind how little the succor they bring then, if one considers how big it would have been, had they both returned in distress. So, with the same belief in God's will that one has when the galleons return in distress at other times, so it is with the shortage of succor brought this year.

The more so when from here on, as I have said, the efficient and universal remedy is more consequential in future. Indeed, if the lack of succor were due to a return in distress, it would be regarded only as a mishap or punishment for our sins or fault, perhaps as a warning and criticism of those in power; if so, this would not cause so much pity or show as well the need of another efficient remedy, and means for the conversion, and as vividly the care and zeal of His Lordship the Viceroy, Marquis of Mancera, who, one cannot doubt it, has acted even beyond what one could hope, given the fix in which the Royal Treasury of New Spain finds itself, for instance as a result of the large and recent despatch of the Windward Fleet, and the next one with orders so urgent received from His Majesty, and the need of new wars with France. Everything, I say, shows the need at present for His Majesty to prove once again a new and efficient remedy for the conservation and propagation of our holy Faith, which His Majesty prefers to the other material advantages of his Kingdoms. Indeed, if the succor that can come from New Spain has come to be so short in these [bad] times, if in another time it was

not so much to open the commerce and succors to Peru, or to give another form and order in the succors from New Spain, His Majesty has expressed that it was not his will in any of those orders, or under any other excuses, to give up sending basic succor to the Philippines, at least its amount should not be lowered. Knowing this, Your Lordship will learn better to support His Majesty, in matters that concerns me in what was proposed in the said occasion, etc.

When I arrived at Mexico City, I found that the subsidy of the Philippines had been decided to be only 40,000 pesos, and that the assistance to our mission had been denied. Those of the Council had said that the mission was not their concern. However, the zeal of the Viceroy was stimulated by the motives presented by the zeal of Your Lordship. He decided to call another Council meeting, in which finally God was pleased to make them decide to give the 10,000 pesos for the outfitting and establishment of our mission, out of which 1,000 pesos were spent in purchases made in Mexico City, and in the overland voyage made to Acapulco. God willed that the 9,000 other pesos were delivered to Admiral Bartolomé Muñoz, earmarked for the supply of everything necessary for our mission, to be left with us, with the proviso that any leftover amount be delivered into the hands of Your Lordship, so that in accordance with your zeal you would be pleased to supply the rest that might be necessary, until His Majesty would provide another succor for the continuation of this great pious enterprise.

After the death of the said Admiral, the list of what he had spent for our mission was found in his writing desk. Your Lordship will find out from its original copy what remained in his power, as I was not able to find out myself, not only on account of the urgency of the time but also on account of the legal power held by the Captain and Commander of our almiranta, who would know that the property of someone who dies intestate is to be remitted to the superior government of Your Lordship, and that was as it should be and I preferred to relieve my conscience regarding the material administration of this mission, and of these poor souls, in which Your Lordship has more to do than I.

I have been so prolix in spite of the lack of time, but I cannot but add the recommendation of Adjutant Antonio Bernal, although he entirely deserves a reward after so much labor and services, on account of the good manner of proceeding with the function of messenger, and even to be forgiven the cost of the voyage [3-4 words unclear] all the reward that the generosity and providence of Your Lordship, whom he served with all the manners that he did in Mexico City, as Gerónimo Pardo will tell you, and about His Grace we all have much to say regarding his polite proceedings.

Our own proceedings, Sir, must be given only to God, and to His Blessed Mother and the good of these poor people, and I hope that I will not fail to do my part, though I am so bad, but I cannot doubt that Your Lordship will do his part. For this reason again I specially request that Captain Antonio Nieto come to govern or raise these sons of the Virgin, trusting in his good nature, prudence and zeal; and that Captain Antonio de Azevedo will come to make a survey of these Islands, and ports, as he is recommended by his own willingness, his knowledge and experience, encouraged by the zeal

and generosity of Your Lordship in providing the necessary outfit to obtain both purposes for the greater service of the King, and of God our Lord.¹ May He keep Your Lordship with the increases that I wish even more for the divine service of this town of Agaña, which we call San Ignacio in the Island of San Juan in these Marianas, 18 June 1668.

[P.S.] The good Admiral Muñoz behaved very well and our Lord has rewarded his desires in predisposing him with plenty of time, with a general confession of his whole life and all the sacraments, although he was himself in the main already in order, nevertheless his sudden death prevented him from putting his material things in order. I hope that the Blessed Virgin assisted him and, as far as his heart and his talented soul is concerned, we did what we could to serve him, since we owed him so much for the care he took in everything he was entrusted with.

J6. Second letter from Fr. Casanova to Fr. Guillén, dated San Juan Island 19 June 1668

Source: RAH 9/2676 doc. n° 7.

Original text in Spanish.

Otra carta del Padre Casanova para el Padre Guillén.

La mucha dicha y acierto con que Dios nuestro Señor a favorecido nuestra navegacion a sido tan de el Cielo como guiada por medio de el Patrocinio de la Reyna de el Cielo Madre y amparo de estos pobres, a quienes su Magestad soberana favorecio con su pressencia sa[n]ctificando sus riberas con lo amoroso de sus asistencias.—

Ya pienso que dixé algo en la carta de la felicidad y navegacion traximos, que como estamos tan ocupados con Bautizos y Chatecumenos [sic] no ay lugar para rrecorer los escritos, ni mirar lo que hazemos, si de llorar, y admirar la mucha mies, que aunque para la impossibilidad de muchos estaba perdida, para el selo del Padre S. Vitores tenia nuestro gran Dios mui sazónada.

Dimos vista a estas Islas Viernes 15 de Junio de 68. El día siguiente saltamos en tierra el Padre Luis de Medina y io con cuidados de un Papahurao que nos llebo a su estancia. Recibieron nos en la Playa un gran numero de Gentiles con sus lanzas, sisis [sic] y catanas, en señal de amor y cariño, aunque a un cabo de la nao luego que vio que baxaba tal espectáculo de los montes, quizo bolverse al navio antes de llegar a la tierra; nosotros le animamos porque ya no tenia remedio su buelta, y mucho menos la crecida por estar cercados de bancas, que nos traian. Finalmente, puesto en tierra, comenzaron a çercarnos con sus catanas &a. y nosotros a abrazarlos, ellos tomaron tan cariñoso el agasajo que no sabian que hacerse pues ya no se contentaban con esso sino que

¹ Ed. note: Governor Salcedo was arrested by the Inquisition in October 1668 before he could do anything about these two requests of Fr. Sanvitores. The Mariana Islands were not surveyed by a professional pilot until the Spanish Navy sent a ship for that purpose in 1864.

nos abrazaban y bezaban. Llevaronnos al Principal de su pueblo que estava en un ra[n]cho mui aderezado de esteras de palma acompañado de sus Indios, dimos le nuestra embajada bessandole las manos y pasando las nuestras por su pecho agasajo que ellos estiman en mucho. Respondimos de el para traerle un presente y disponer nuestra entrada en su tierra, accion que le parecio mui bien segun nos dijo el Interprete. Volvimos aquella noche a su estancia con nuestro presente de parte de el Rey de Manirra [sic]. Estimolo mucho, como tambien el otro Principal a quien llevamos otras cossillas, todas de mui poco valor porque no eran mas que unos haros de hierro que ellos estiman como oro, y unos sombreros, como ya era tan tarde le pedimos lizencia para quedarnos alli aquella noche, admitionos con mucho gusto en la misma Barbacoa en que el dormia haciendo (a su usansa) que bebiesemos antes de entrar en el lecho, que es mui espacioso, y mui limpio, con tanto agasajo como si nos hubiera tratado mas tiempo. Pusose esta noche una cruz en la playa delante de la qual hicimos oracion con los Indios que unos se arrodillaban otros se admiraban de bernos en aquella postura.

[17 June]

*Despidionos nuestro Principal a la mañana con muestras de mucho amor, diciendonos, yrian luego a nuestro navio como con efecto lo hicieron yendo a pedir se quedasen los Padres. El dia antes tubo un principal con otro muchas quexas porque se havia el llebado los Padres y no havian ydo a su pueblo con que para sosegar su alboroto fue necessario decirles irian otros a su estancia, con que quedo mui contento. Este dia hubo muchos Bautismos; muchissimos que se querian Bautizar, mas por ser adultos, no pudimos acudir a esta diligencia[.] dixose missa a que se permito a que apartados asistiessen los Gentiles que admiraban las ceremonias de la missa. Este mismo dia queda[ron] ajustadas todas las cosas y cassi todos en tierra con mucho gusto de los [gen]tiles que no se hartaban de manosear y acariciar a los nuestros. A la [tar-]de hizo el **Papahurao** con pressente a los Padres de los comunes mantenimientos de la tierra pero de los que estos mas estiman. —*

*No es razon dexemos de contar la entrada de estos Indios en nuestro navio, porque luego que vieron el Navio fueron en sus vanquillas a vernos; llegaron abordo estubieron hablando y vendiendo a los marineros sus mercaderias, mas por ser ya entrada la noche no querian entrar en la nao al principio nos dio cuidado la resistencia mas como esta es empressa de la Reyna del Cielo hasta invocar su amparo no pudimos conseguir el logro de nuestros deseos. Comensamos a cantar la letania de sus excelencias y al acabarla (cosa bien rara) movido de un superior impulso se arrojaron con gran tropel a las aguas, queriendo cada uno ser el primero en entrar en nuestra nao, recibimoslos con cariño dieronlos algunos pedazos de hierro con que quedaron mui alegres, y tanto que se quedaron muchos en la Nao aquella noche, y no querian irse del Navio. Entraron otros muchos en el Navio andando la letania de los Santos cossa que nos causso novedad. No fue de menor consuelo para todos hallar un Christiano **Tagalo** en esta Isla de S. Juan **olim Guam** llamado Pedro el qual luego que supo nuestra llegada llebo una hija suia al navio para que la Bautissassen el qual Bautismo se hizo con toda solemnidad.*

dad por ser las primeras funciones de esta empresa. Pusieronla por nombre Mariana a debocion de la Virgen Santissima y de la Reyna nuestro Señora por ser la primera Christiana que a avido en estas Islas[.]

[Native customs]

De los ritos, traxe, y trato de esta gente daremos mas larga noticia otro año pues Dios y la Santissima Virgen [h]a[n] dispuesto por raros caminos me quede en estas Islas en comp^a de el Padre Diego Luis San Vitores cuya alegria y ferbor por verse en medio de esta gentilidad, donde recibe tantos alientos su zelo, y tan rara como podran considerar todos los que como ben sus ancias.

*De los ritos y çeremonias ay tan poco que decir que hasta aora no sabemos cosa especial en esta materia[.] el traxe el que los dejo Adan por la culpa, solo las mugeres tienen algun mas de coco ocultando su empacho con algunas ojas de arbol que sirven de reparo a su decencia. Son todos mui bien dispuestos, y tambien asestados [rather agestados] que pueden passar entre los mexores de Europa, y tan gordos que parecen estar hinchados, las mugeres tienen el cabello mui largo, y mui rubio, los hombres con penachillo en la cabeza que sirve de mucha gala, y los haze mui vistosos. Sus mantenimientos son mui bastos[,] pues solo se reducen a **arroz**, buyos, plantanos, y cocos y algunas otras raycillos, de que nos hicieron un gran presente el segundo día de nuestra entrada en la Ysla. Sus viviendas son de las mas acomodadas [1 line missing?] curiosidad de sus Barbacoas. Tienen casas que estriban en sus pilares de piedra donde meten sus mantenimientos y cosas. Son tratables que no es posible apartarlos de nosotros y assi no nos dejan de día ni de noche, y tan comedidos que no nos podemos aberiguar con sus repetidos pressentes. Cada uno de los Principales nos quiere llevar a su pueblo, y no nos quedamos mas que sinco sacerdotes en las Islas, y un Her[man]o que aiudara mucho para los Bautismos. Quedamos por aora en la Isla de S. Juan **olim Guam** la qual tendra mas de 50000 almas, esperamos en Dios pasaremos mui presto a Tinian, y a la Zarpana tambien Yslas mui numerosas de donde nos an embiado a llamar si bien son estos tan invidiosos que no sabemos si nos dejaran passar a otras Yslas, por las batallas que tienen entre si estos Islenos.*

La tierra es mui amena pero de mucho calor por cuiu causa fuera de ser ya su usanza no pudieron llevar dos horas los Indios sus chininas que les traimos prevenidas para agasajar a los Principales. Parece ser el temple mui saludable, pues asta aora no emos visto enfermos y los naturales estan tan buenos, que es gran consuelo el verlos. En este estado estamos hasta que Dios quiera con tanta fecilidad [sic=felicidad] eraran [sic=iraran] las cosas que es para alabar a Dios el qual a de embiar abundantemente como esperamos en su providencia, la llubia de sus auxilios y gracias sobre tanbien dispuestos corazones dando a sus ministros ferborosos espíritus para corresponder a tan alta empresa.

Podra V.R^a comunicar esta breve noticia donde hiciere menos mal particularmente entre los affectos a la Mission y ministerios y entre aquellos que no tubieren noticia de tan sazónada cocecha como Dios nos a deparado por meritos de la Reyna de el Cielo,

que a manos llenas nos da abundantissimos consuelos con miesses tan maravillosas; estas son tantas que no nos dexan tiempo para las obligaciones forçossas en que gastamos todo el dia y gran parte de la noche, sin dexarnos passar a otro pueblo, por el mucho amor que nos tienen, y tambien por no poderlos dejar sin bastantes instrucciones, para adelantar en ellos tam buenos principios como emos visto. Yo he sido dichosísim[o] por mis titulos por haverme sacado la obediencia tan de luego a ministerio tan glorioso en compañía del Padre San Vitores y de tan buenos compañeros a una mission donde esperamos felicissimos Bautismos y conversiones entre tan dilata gentilidad y tierra donde nunca a entrado el Evangelio para que yo pueda servir a Dios como debo[.] suplico a V.R^a me encomiende a Dios que guarde a V.R^a como deseo.

De la Isla de S. Juan en las Marianas. Junio 19 de 1668.—

Siervo de V.R^a

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Pedro de Casanoba +

Translation.

Another letter from Father Casanova to Father Guillén.

The good luck and certainty with which God our Lord has favored our navigation has been so well guided from Heaven through the patronage of the Queen of Heaven, Mother and refuge of these poor peoples, whom His sovereign Majesty has favored with His presence, by sanctifying their shores with his loving assistances.—

I think I have already mentioned in my [previous] letter the prosperity of the voyage that we had. As we sre so busy with baptisms and catechumens, there is no time to look up the previous writings, or to look at what we are doing, except to cry, and admire the large harvest that, although it was previously lost for lack of many [workers], our great God has kept it very ripe for the zeal of Father San Vitores.

We sighted these Islands on Friday 15 June 1668. The next day, we stepped ashore, Father Luis de Medina and I, under the care of a **Papahurao** who took us to his residence. A great number of heathens welcomed us on the beach with their spears, “sisis”,¹ and swords,² in sign of love and affection [sic], although an officer of the galleon, as soon as he noticed the spectacle of armed natives coming down from the hills, wished to return to the ship, before arriving ashore; we two encouraged him, because it was already impossible for him to return, and much less a change of heart because we were surrounded by canoes, that were bringing us. Finally, once ashore, they began to surround us with their swords, etc. and we began to embrace them. They themselves made our welcome so affectionate that they did not know what to do; indeed, they were not simply content with embracing us, they kissed us. They took us to the chief of their

1 Ed. note: I could not decipher this word. Perhaps it is the native word for sling.

2 Ed. note: The swords could only have come from passing ships.

town who was in a hut, well equipped with palm mats, and in the company of his Indians.¹ We gave our embassy, kissing his hands and passing our hands over his chest, the form of greeting which they most appreciate. We wanted to know if we could bring him a present and arrange our entrance in his country, an action that seemed very good to him, according to what the Interpreter told us. We returned that night to his residence with our present on the part of the “King of Manirra” [sic].² He appreciated it very much, and also the other chief for whom we brought other small things, all of them of very little value, because they were no more than a few iron [barrel] hoops which they appreciate like gold, and some hats. As it was then late, we asked him permission to remain there that night. He accepted us with much pleasure in the same attic in which he himself slept, making us drink (according to their custom)³ before going into the litter area, which is very spacious, and very clean, with so much hospitality as if he had dealt with us for a long time. That night, a cross was raised on the beach, and we [knelt and] prayed before it; as far as the Indians were concerned, some were kneeling, and others were simply wondering why we were in that posture.

[17 June 1668]

In the morning our chief said goodbye to us with signs of a great love, telling us that they would go later to our ship, which in fact they did, going to ask the Fathers to stay. On the previous day, one chief had many complaints with another, because he had taken the Fathers and they had not gone to his town. Then, in order to appease their commotion, it was necessary to tell them that other Fathers would go to his residence, and he was left much pleased with this. On this day, many baptisms were made; a much larger number wanted to be baptized, but being adults, we could not accede to their request. Mass was said; the heathens who were admiring the ceremonies were allowed to watch, from a distance. On this same day, all things were arranged and almost everyone came ashore, at the great pleasure of the heathens who did not tire of passing their hands over our people and caressing them. In the afternoon, the **Papahurao** made a present to the Fathers of the common foods of the land, but of those which they themselves most appreciate.—

There is no reason for us to omit the account of the entrance of these Indians aboard our ship, because as soon as they saw the ship, they went in their canoes to see us. Once alongside, they were talking and selling their merchandises to the sailors, but as it was already dark, they did not want to come aboard the galleon. At first, their resistance gave us some concern, but as this is the enterprise of the Queen of Heaven, until we invoked her protection, we could not obtain the result of our wishes. We began to sing

1 Ed. note: This so-called rancho, or hut, was a communal boat house, it seems, but not his residence.

2 Ed. note: That was their way of saying Manila; this is evidence for the pronunciation of Padre as Pare, not Pale, at that time, also “mauri” must have been so pronounced, not as maule[g], etc.

3 Ed. note: This custom consisted in raising the (common) coconut cup high and pouring the liquid into one’s mouth, without the cup touching the lips.

the litany of her excellent qualities and, upon finishing it, something strange happened; moved by a superior impulse, they threw themselves into the sea in a mad rush, everyone wanting to be first to come aboard the galleon. We received them with affection. They were given a few pieces of iron, with which they were left very happy, and so much so that many of them spent the night in the galleon that night, and did not wish to leave the ship. Many more came aboard the ship while we were reciting the litany of the Saints, a thing that caused us novelty. Everyone felt not a small consolation in finding a Christian Tagalog, named Pedro, in this Island of San Juan, previously Guam. As soon as he learned about our arrival, he brought a daughter to the ship for her to be baptized. The said baptism was made with due solemnity, it being the first functions of this enterprise. The name Mariana was given to her, as a devotion to the Blessed Virgin and to the Queen our Lady, as this was the first Christian to be found in those islands.¹

[Native customs]

Regarding the ceremonies, clothing, and customs of this people, we will give a longer notice next year, since God and the Blessed Virgin have arranged, through strange means, that I am to stay in these Islands in the company of Father Diego Luis San Vitores, whose happiness and fervor know no bounds, upon seeing himself in the midst of these heathens, and as strange to behold as could imagine anyone who would see his eagerness.

About their rites and ceremonies, there is so little to say because so far we have not learned anything particular in this matter. Their clothing is what Adam has left them on account of the original sin, except that the women have something more than a piece of coconut to hide their bashfulness; they resort to some tree leaves to protect their modesty. They are all very comely, and also so well-featured that they can pass among the best in Europe, and so fat that they seem to be bloated. The women have their hair very long, and very blond; the men have a tuft of hair on the head which they find much fashionable, and makes them look very showy. Their foods are very coarse; indeed, they consist only of **rice**, areca nuts, bananas, coconuts, and a few other small root crops, which they presented to us on the second day of our entrance in the Island. Their houses are of the most convenient ... [1 line missing?] the curiosity of their attics. They have houses that rest upon stone pillars, where they store their food supplies and things. They are so tractable that it is not possible to get them away from us, and so, they do not leave either day or night. They are so obliging that we simply cannot prevail, with their repeated presents. Every one of the chiefs wants to take us to his town, and between us we are only five priests to remain behind in the Islands, and one Brother who will help much with baptisms. We remain at present in the Island of San Juan, previously Guam, which would have over 50,000 souls.² We hope to God to pass very soon to Tinian, and

1 Ed. note: We learn here that the old Pedro, who had lived for 30 years in the islands after the shipwreck of the Concepcion, was a Filipino, and that the first little girl baptized with the name of Mariana was half Filipina.

2 Ed. note: Again, this first estimate was overly optimistic, and at least 4 times too high.

to Zarpana, that are also islands with a large population, and from which they have sent for us, but the people here are so envious that we do not know if they will let us pass to other Islands, on accounts of the battles that these Islanders have among themselves.

The land is very pleasing, but very warm. For this reason, besides being their custom [to go about naked], the Indians could not wear for more than two hours the shirts that we had reserved to please the chiefs. The climate seems to be very salubrious, since we have not seen any sick people so far and the natives are so good, that it is a great consolation to look at them. We are in this condition until God wishes with so much prosperity to have things go on that it is worth praising God, who has to send us as abundantly as we hope in His providence the rain of His workers and also graces upon the disposed hearts by giving to His ministers zealous spirits to measure up to such a high endeavor.

Y.R. might forward this brief notice to wherever it will do the least damage, specially among those who are fond of the Mission and the ministries and among those who might not have heard of such a ripe harvest as God had reserved for us, through the merits of the Queen of Heaven, who with full hands is giving us very abundant consolations with harvests so wonderful; they are so many that they do not leave us time for the obligatory duties in which we spent the whole day and a great part of the night, without letting us go to another town, on account of the great love they have for us, and also because we simply cannot leave them without sufficient instructions, in order to promote in them such good beginnings as we have seen. I have been very lucky with [i.e. in spite of] my titles, as obedience has taken me so soon to such a glorious ministry in the company of Father San Vitores and of such good companions to a mission where we hope very prosperous baptisms and conversions in such a faraway heathen land, where the Gospel has never come in, so that I might serve God as I must. I beg Y.R. to commend me to God. May He keep Y.R. as I wish.

From the Island of San Juan in the Marianas, 19 June 1668.—

Y.R.'s servant,

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Pedro de Casanoba +