
Documents 1668H

Letters from Fr. Sanvitores to the Queen, February & March 1668

H1. Letter to the Queen, sent from Acapulco in March

Source: AGI Fil. 82-2-39 (formerly 68-1-40).

Notes: Letter from Fr. Diego Luis de Sanvitores to the Queen concerning the 10,000 pesos from the royal treasury, the congratulations due to the Marquis of Mancera, to Governor Diego Salcedo, and to Admiral Bartholomé Muñoz for their services, about the stopover of the galleons at Guam, and about more workers for the religious harvest. This letter was probably written in Acapulco on or before 20 March 1668.

Original text in Spanish.

Señora

*Diego Luis de S. Vitores de la Compañía de Jesus, que lleba a su cargo la Mision de las Islas Marianas, que corren de Norte a Sur desde el Japon hasta la tierra Austral antes incognita: para donde esta ya para hacerse a la vela en el Galeon **S. Diego**, desde el puerto de Acapulco, y espera que quando llegue este Memorial a las Reales manos de V.M. estara lo grande la piedad del Señor, y de V.M. en la piosissima mies de dichas Islas: dice,*

Que para el cumplido logro del santo zelo de V.M. en la conversion de tantas almas tan dispuestas, y tan desamparadas hasta aora, suponiendo lo que tiene representado mas por extenso, especialmente en carta, que dejó escrita en Mexico a 23 de Febrero de 1668, a V.M. pide, y suplica:

*lo **primero** que se sirva mandar se confirme la bassa [sic], y feliz principio, que se ha puesto a esta Mision de dichas Islas Marianas fundada en la piedad de V.M. **con los diez mil** pessos, que se **han dado** de Vuestra **Real Caja en Mexico**¹ a quenta del situado de Philippinas, los quales se den por bien dados, y empleados en obra de tanta misericordia con tantas almas, y tanto aumento de nuestra santa Fe, y satisfaccion de la*

¹ Ed. note: The bold words have been underlined in the original copy.

Real palabra dada a los Pobres Naturales de dichas Islas, que ha mas de ciento, y tres años, que son Vassallos de V.M. sin ser lo aun de Nuestro Señor Jesu Christo por la verdadera Fe, que aun no se les ha predicado despues de las repetidas zedulas despachadas para el cumplimiento de tan cordial empeño de Vuestra Catholica Magd, que oy nuebamente queda en el empeño de la fianza, que ofrecio dicho suplicante por medio de diez y nueve personas abonadas, que le han fiado, confiados de la Piedad, y zelo de V.M. que se servira de mandar se de la dicha aprobacion de lo hecho.

*Lo **segundo**, que de parte de V.M. se de la significacion, que fuere servida de agradecimiento en general a los que han cooperado a su Catholico zelo, y en particular al Virrey desta Nueva España Marques de Mancera, y al Governador de Philippinas el Maestre de Campo D. Diego Salcedo, y al Almirante Bartholome Muñoz inmediato executor deste Real zelo de V.M. y conquista evangelica de las Islas Marianas, para que se alienten todos, y hagan el debido concepto de los servicios, que V.M. mas aprecia.*

*Lo **tercero** que se de orden para que los Maestres, y cabos de las Naos del socorro de Philippinas lleben, y dejen en la Isla de Guan (que ya se llama de S. Juan) o en otra de aquella Cordillera, donde hallaren algun Religioso desta Mision, o sus mensajeros, los generos, que de Manila, o Nueva España se remitiesen para dhas Islas Marianas, y que assi mismo lleben en dichas Naos los Religiosos, y demas personas, que con licencia de sus Superiores, y de los dhos Virrey, o Governador passaren al efecto, y ajuda de dicha Mision.*

*Lo **quarto** que se de orden para que el Governador de Philippinas despache quanto antes se pudiere, y abie al dho Almirante Bartholome Muñoz, y por falta suia, a persona de semejante confianza, y experiencia, con el Capitan Antonio de Azebedo su Piloto Maior, y algun par de Religiosos, que nombre el Provincial de Philippinas de la Compañia de Jhs para que vaian en Comp^a de dho Almirante, y vengán despues a quedarse por Compañeros desta Mision en dhas Islas Marianas, y que en el mismo Nabio **S. Diego**, que viene nacido para dhos viajes, u en otro a satisfaccion de dho Almirante, salgan a buen tiempo de Manila para dhas Islas Marianas, y corran su cordillera de Norte a Sur, averiguando los puertos, disposicion, y calidades, que pudieren saber de aquellas Islas, y de las confinantes del Japon para informar a V.M. y a sus Ministros e instruir a los Misioneros en lo que conviniere para la propagacion del santo Evangelio en dhas Islas.*

*Lo **quinto** que se de orden para que con el Procurador de la Compañia de Jhs, que ba desde Philippinas a essa Corte de V.M. se embien los obreros, que V.M. fuere servida para el socorro de la extrema necesidad de las almas Marianas añadidos al numero ordinario, que suele concederse a dha Provincia de Philippinas sumamente necesitada de sugetos para los demas Misiones, y Ministerios, que tiene a su cargo.*

Y que en el medio de las dilaciones, que suele aver en ida, y buelta de los Procuradores de Philippinas con los sugetos de Europa, se socorra la urgente necesidad de dhas Islas Marianas, embiando el Provincial de la Comp^a de Jhs de Nueva España los Religiosos, que V.M. ordenare de tanto a tanto tiempo, declarando V.M. que no es de su intencion, ni servicio el que se ponga impedimento para pasar de Nueva España a

dha Mision, ni a las otras de Philippinas, especialmente los que entraron en la Religion en Nueva España, teniendo el llamamiento, y prendas necessarias, como las tiene el que esta actualmente leyendo Theologia Moral, y expositiva en el Colegio de la Comp^a de Jhs de Mexico, por nombre Josseph Vidal, Hermano Maiordomo de la Congregacion de S. Francisco Xavier, que ha tomado a su quenta el socorro, y asistencias de dha Mision.

En todos los dhos puntos, que se proponen mas de proposito en dicha Carta, e informes, espera recibir toda Merced de V.M. por el amor, y honrra de N. Sor. Jesu Christo, y logro del nombre, y Patrocinio con que han sido amparadas dichas Pobres Islas de la Virgen Maria, y su Santissima Familia Mariana, junto con el Glorioso Precursor S. Juan Bautista, y los Santos Ignatio, y Francisco Xavier Apostol destas Nuevas Gentes, en cuio nombre humilmente suplica.

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+ *Diego Luis S. Vitores* +

Translation, partly by Fr. Juan Ledesma.

Madam:

Diego Luis de San Vitores of the Society of Jesus who is in charge of the Mission to the Mariana Islands, that run from North to South from Japan as far as the Austral Land, heretofore Unknown. He is about to set sail in the galleon **San Diego** from the port of Acapulco, and hoping that, when this Memorial gets to the Royal hands of Y.M., our Lord's mercy and yours will be great for the very pious harvest of the said Islands; Declares: That for the full attainment of the objectives of the holy zeal of Y.M. in the conversion of so many souls, so disposed and so abandoned until now, supposing what he has represented in more detail in a letter which he mailed in Mexico on 23 February 1668,¹ he begs and beseeches Your Majesty:

In the first place that you deign to confirm the basis, upon which this Mission of the said Mariana Islands happily began, founded as it is on the piety of Y.M., with the grant of **10,000 pesos given by the Royal treasury of Mexico**, on the account of the subsidy of the Philippines. This is money well spent, and employed in a project of so much mercy with so many souls, and such an increase of our holy Faith, and in fulfillment of the Royal word given to the poor natives of the said Islands over 103 years ago. They are vassals of Y.M. but are not yet vassals of our Lord Jesus Christ through the true Faith, which, although it has not yet been preached to them after the repeated royal decrees despatched for the fulfillment of such a hearty obligation of your Catholic Majesty, is today renewed in the guarantee which was given by the said petitioner through the subscription of 19 trustworthy persons who gave their pledge, with full trust in the piety and zeal of Your Majesty, who will be pleased to give approval of what was done.

In the second place may Y.M.'s gratitude be expressed, in giving general thanks to those who cooperated with your Catholic zeal, specially to the Marquis of Mancera,

1 Ed. note: This letter is the one reproduced as H2 below.

Viceroy of New Spain, to the Governor of the Philippines, Master-of-Camp Diego Salcedo, and to Admiral Bartolomé Muñoz, immediate executor of this Royal zeal of Y.M. and religious conquest of the Mariana Islands, in order for everyone to be encouraged, and to impart to them due regard for what Y.M. most appreciates.

Thirdly that an order be given for the Masters and officers of the ships bringing relief to the Philippines, for them to transport to and unload at the Island of Guan (now called San Juan) or at another of that chain of Islands where there be some missionary belonging to this Mission, or to their messengers, the goods from Manila or from New Spain destined for the said Mariana Islands, and that likewise such galleons carry the religious, and other persons, who with permission of their Superiors, and of the said Viceroy, or Governor, may effectively pass to the help of the said Mission. should come over for the help of the said Mission.

In the fourth place that an order be given to the Governor of the Philippines to despatch and outfit as soon as possible the said Admiral Bartolomé Muñoz, or, if he should be not available, a person of similar trust and experience, with Captain Antonio de Azevedo, his Pilot Major, and a pair of Religious, to be appointed by the Provincial of the Philippines of the Society of Jesus, for them to go in the company of the said Admiral, and afterward remain as companions in this Mariana Island Mission. Aboard the same ship **San Diego**, which was made for such voyages, or in another to the satisfaction of the said Admiral, they should depart in good time from Manila for the said Mariana Islands, and run down this chain of Islands from North to South, surveying the ports, the layout, and characteristics, learning what they can from those Islands, and the neighborhood of Japan, in order to inform Y.M. and your Ministers, and for the instruction of the Missionaries in what is convenient for the propagation of the holy Gospel in the said Islands.

Fifthly that an order be given to the effect that, together with the Procurator of the Society of Jesus who travels from the Philippines to that Court of Y.M., as many workers as you wish be sent to the succor of the extreme necessity of the Marian souls, in addition to the ordinary number usually granted to the said Philippine Province, which is in great need of subjects for the other Missions, and Ministries, that it has in its care.

And that in the midst of the delays which usually occur in the round trip of the Procurators of the Philippines, in getting subjects from Europe, the urgent need of the said Mariana Islands be remedied by having the Provincial of the Society of Jesus in New Spain send the Religious whom Y.M. would order from time to time. Let Y.M. declare that it is not your intention, nor [in the interest of your] service, that any impediment be made for the passage from New Spain to the said Mission, or to other missions in the Philippines, specially for those who joined the Order in New Spain, provided they have the calling for it, and the necessities qualifications. One such person is available now; his name is José Vidal, and he is reading moral and expositive Theology in the College of the Society of Jesus in Mexico. His brother is Majordomo of the Sodality of St. Francis Xavier, who has taken upon himself the succor and assistances of the said Mission.

Disposición del Gobernador de Filipinas en el viaje de la misión a las islas Marianas encaminado por la Nueva España.

Después de la que dexe escrita a V.M. en Manila por el mes de Julio deste año pasado de 1667 en el que daba noticias del viage que tenía ya cerca para cumplir el santo zelo de V.M. en la conversión de las Islas Marianas sucedió la disposición del viage en la forma que el Maestre de Campo Don Diego Salcedo vuestro Governador y Capitan General de Philipinas con acuerdo de los pilotos, y personas platicas tubo por necesario para coger seguramente dichas yslas y dar cumplimiento a las Reales cedulas de s-u conversión y especialmente a la última del Rey Nuestro Señor Phelipe quatro, que Dios tiene, fecha en el Buen Retiro, a 24 de Junio del año pasado de 1665 en orden a mi especial misión, que abarca dichas islas Marianas que antes se llamaban de los Ladrones, con las demas provincias, que convinieren al divino servicio y al paso para el Japon como se ha juzgado ser oy el más seguro por las dichas islas y en que menos se arriezgue aún de perdida de tiempo, el qual mientras se halla y se hace con el divino favor para entrar fructuosamente en lo interior de aquel Reyno se logrará muy bien en la conversión de tantas almas de aquellos pobres isleños que estan aún con mayor necesidad y disposición que los de dentro del Japon, y son demás inmediata obligación de la Real corona de V.M. y encargadas con más cedulas y aprieto de los Reyes nuestros señores.

*Dispuso pues el Gobernador de Philipinas esta misión en el Navio llamado **San Diego** que despachasse a este Reyno de Nueva España con mira de asegurar las contingencias con que venía otra nao muy grande, que a uno avía pedido salir de las islas a su ordinario tiempo para llebar el socorro que vuestra magestad se sirve de mandar embiar cada año a las islas Philipinas, para que viniendo en dicho Navio **San Diego** nuestra Misión a dichas islas Marianas, se escusasen al Real aver los especiales gastos de la embarcación, que la Real cedula disponía se me diese a mí y a mis compañeros que dice el Gobernador de Philipinas en su carta al Virrey de la Nueva España Marqués de Mancera le estorbaba el dar entero cumplimiento desde allá a dicha real voluntad y Misión.*

In all the said points, which were elaborated at greater length in the above-mentioned letter, and reports, the undersigned hopes to receive all grace from Y. M. for the love and honor of our Lord Jesus Christ, the glory of the name, and patronage with which the said poor Islands have been protected by the Virgin Mary, and her holy Marian family, together with th glorious Precursor St. John the Baptist, St. Ignatius, and St. Francis Xavier, Apostle of these New Peoples, in whose name he humbly begs.

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+ Diego Luis de San Vitores +

H2. Letter to the Queen, sent from Mexico in February

Source: AGI Fil. 82-2-54; cited in B&R 53: 302.

Notes: Enclosed was a copy of a paper which had been handed over to the Count of Peñaranda, President of the Council of the Indies, in June (or July) 1665 [by his father]. The Count's name was Don Gaspar de Bracamonte y Guzmán. Reference is also made to the royal decree of 24 June 1665 (see Doc. 1665D). This letter was mailed from Mexico City on 23 February (see H1 above).

Translation, by R.L.

[Note in margin:] **Decision made by the Governor of the Philippines about the itinerary of the mission to the Mariana Islands to take place via New Spain.**

After I wrote Y.M. from Manila in July of last year 1667, in which I announced the plans for the voyage which was then about to take place to accomplish the holy zeal of Y.M. for the conversion of the Mariana Islands, there happened the decision about the voyage in the manner stated by Master-of-Camp Diego Salcedo, your Governor and Captain General of the Philippines, who, with the agreement of the pilots, and other experts, so decided in order for the said islands to be reached more safely and to comply with the Royal orders for their conversion and specially with the last one by our Lord, King Philip IV (may God save him), dated Buen Retiro 24 June of the past year 1665 regarding my special mission, which comprises the Mariana Islands that were formerly called the Ladrones, with the other provinces that may agree with the divine service and lead to Japan, as it has been judged the safest route today for the said islands and in order not to run the risk of losing time. In the meantime, while we can make with divine help a successful entry into the interior of that Kingdom, there will be obtained the conversion of the many souls of those poor islanders who are perhaps in greater need and disposition than those in Japan, and furthermore they represent the immediate obligation of the royal crown of Y.M., as contained in the numerous decrees and pleasure of the Kings our lords.

The Governor of the Philippines decided to send this mission in the ship called **San Diego** to this Kingdom of New Spain for the purpose of securing such contingencies as the despatch of another larger ship, such as the one that is sent regularly to the islands to carry the subsidies that Your Majesty is pleased to send every year to the Philippines. Hence, by having our mission come with the said ship **San Diego** bound for

A lo qual mis compañeros y yo nos [h]allanamos en la divina promtitud; aunque el viage que antes era de 300 leguas, se venía a hazer de 3,000 y de lo más rigido de climas, tiempos y mares que navegan las naos de V.M. pero claro es que debiamos tener en muy poco cualesquier trabajos y riesgos por que no se malograra el santo zelo de V.M. en tantas almas de la suma necesidad y disposición para recibir el santo evangelio que [h]ara ya constado a V.M. por los informes del arzobispo de Manila y otros que se an remitido a vuestra Real Consejo de Indias.

Real Instrucción y cedula acerca de dar doctrina a las islas de los Ladrones y desde donde?

Y se dispuso también en dicha forma el viage; por ser assí más ajustado a la Real instrucción dada a los Gobernadores de Philipinas desde antes de los años de 1600 a la qual se remiten las demás cedulas desde la que se despachó en Zamora a 16 de febrero de 1602 para que la Doctrina, y ministros para las islas de los Ladrones se lleben en las naos que ban a las islas Philipinas a la yda desde la Nueva España por ser la yda derecho, y seguro, totalmente el viage para tomar las dichas islas de los Ladrones, y especialmente la Isla de Guam, que ya se llama de San Juan, y es la más apropósito para ser escala de las mas islas, y de los viages desta carrera de Philipinas de la qual isla de San Juan esta tomada la Real posesión y en ella de las demás de su cordillera, desde el año de 1569 [sic] por el adelantado Miguel López de Legaspi que por medio de interprete propuso a aquellos naturales el derecho e intentos del Rey Nuestro Señor y su Real palabra en orden a la predicación del santo Evangelio a lo qual todos vinieron promptamente aquellos naturales dando la obediencia y vasallaje al Rey nuestro señor como consta de las historias destos de San Agustín desta Nueva España por el maestro Fray Juan de Grijalva en la edad tercera acapitulado 4 y como en virtud de lo dicho dió su Magestad titulo de adelantado de las islas de los Ladrones al que comunmente se llama Adelantado de Philipinas.

Perseverancia dellos en la amistad y petición de la Santa Virgen.

Y después acá han proseguido dichos naturales en la amistad esperança y petición de Ministros por medio de interpretes, y embajadores que han emviado movidos de especiales milagros, que refieren y aparición de la Santíssima Virgen y especiales demonstraciones de una hechura de un niño Jesús que tienen de que ya se ha hecho relación a V.M. en los informes dichos.

the Mariana Islands, the royal treasury will not have to make special expenditures for the boat that the Royal decree stipulated be given to me and my companions, the Governor of the Philippines saying in his letter to the Viceroy of New Spain, the Marquis of Mancera, that he was unable to give full compliance to the said royal decree from overthere.

Consequently, my companions and I found ourselves ready to do God's will, even though the voyage which was before one of 300 leagues, was now one of 3,000 leagues and through the most severe of climates, weather and seas, such as lie in the way of Y.M.'s ships, but we obviously had to look upon such hardships and risks as not important in order not to damage the holy zeal of Y.M. toward so many souls in extreme need and disposed to receive the holy gospel, about which Y.M. must have been informed through the reports of the Archbishop of Manila and the others that have been remitted to your Royal Council of the Indies.

[Note in margin:] **Royal Instruction and decree regarding the evangelization of the Ladrone Islands and from where.**

The voyage was decided in the said manner, because it was the best way to comply with the Royal Instruction given to the Governors of the Philippines as long ago as the first decade 1600s when the other decrees were issued, beginning with the one despatched from Zamora on 16 February 1602 in which the evangelization and the ministers for the Ladrone Islands are to go aboard the Manila galleons from New Spain as it is the most direct, safest and effective route to touch at the said Ladrone Islands, and specially the Island of Guam, which is now called San Juan, and is the most suitable one of the islands for a port of call for the galleons that make the regular run to the Philippines.

[Note in margin:] **Possession of the said Islands taken. And their obedience to His Majesty.**

This island of San Juan has been taken possession of, as it is the one where, as of the year 1569 [sic] the frontier Governor Miguel López de Legaspi, through an interpreter, proposed to those natives the right and intentions of the King our lord and his royal promise with regards to the preaching of the holy gospel, upon which all those natives came forward to pledge obedience and servitude to the King our lord, as it is narrated in their histories published here in New Spain by [Fr.] San Agustín and by Master Fray Juan de Grijalva in his Decade 3, Chapter 4. By virtue of what is said there, His Majesty gave the title of Adelantado [frontier or military governor] of the Ladrone Islands to the one commonly appointed Adelantado of the Philippines.

[Note in margin:] **They have remained friends and the request of the Holy Virgin.**

After this, the said natives have maintained their friendship, hope, and request for ministers through interpreters, and ambassadors they have sent as a result of special miracles, such as the apparition of the Blessed Virgin and special demonstrations from

Perseverencia de su magestad en mandarseles de doctrina ora desde Philipinas ora desde Nueva España.

Y no menos ha proseguido el real y cathólico zelo de los Reyes Nuestros señores despachando varias zedulas para el entero cumplimiento de tan cordial obligación y palabra de su Magestad y con tal meneo y resolución como se ve en la ya alegada de Zamora a 16 de febrero de 1602, y parece escrita en la ocasión presente a lo menos nos obliga a tenerla por renovada en estas circunstancias el siempre constante y bien heredado zelo de la exaltación de nuestra Santa Fe, que vive siempre y reyna en los cathólicos pechos de todas los Reyes Nuestros señores sin mudarse, sino antes renovarse y avivarse cada nuevo sucesor y heredero.

En dicha cedula pues dirigida al Governador de Philipinas, el qual para no aver executado el orden que ya tenía de su Magestad de dar doctrina a dichas islas de los Ladrones daba por escusa el aver escrito al Virrey desta Nueva España para que desde aquí se embiasen los Ministros del Santo Evangelio a dichas islas, le dice su Magestad que si el Virey no lo ha hecho lo haga en todo caso el dicho governador como cosa que no importa menos que la salvación de tantas almas a lo qual se reconoce mirar siempre únicamente la Magestad cathólica de los Reyes nuestros señores y que se execute luego por qualquier medio o camino que sea ora desde Philipinas ora desde esta Nueva España.

Las quales zedulas y los demás ordenes Reales que todos son siempre en la misma constante conformidad de tan cathólico zelo aunque constan en Philipinas a donde se han dirigido por ser esta empresa la primera de aquellas islas ha permitido Nuestro Señor para más merecimiento segun parece de los que concurren a la execución desta Santa obra y para mas apoyo del concepto que tienen los Ministros, y vasallos de V.M. de su Real y cathólico animo en la propagación de Nuestra Santa Fe, que no aya por donde conste al presente en esta Nueva España en original, ó autentico traslado, ninguna de las dichas Reales zedulas, de las quales yo no cuyde tanto el sacar traslado quando crey iba allí yr disponiendo el passo para el Japon segun la dicha Real zedula última de 24 de Junio de 1665.

Ase [=Se ha] obrado en virtud de la carta del Governador.

Y quando se publicó el viage para este Reyno, por el peligro que tenía la otra nao del socorro fué tan limitado el tiempo y tan embaraçado con la enfermedad, que sobrevinó al Governador y con el nuevo avio de la gente, y familias que yo sacaba de Manila, con los quales he proseguido hasta este Reyno, que no tuve lugar para más que fiarme del secretario del Governador de Philipinas, que me dijo se embiarían todos los recaudos necesarios a este Gobierno de Nueva España los quales vienen reducidos a sola la carta del Governador que se remite a nuestro Real Consejo de las Indias.

a statue of a child Jesus that they have, a narrative of which has been made to Y.M. in the said reports.¹

[Note in margin:] **Persistence of His Majesty in issuing orders for the their evangelization, either from the Philippines or from New Spain.**

The royal and catholic zeal of the Kings our lords has not been inactive either, witness the despatch of various decrees for the entire compliance of such a cordial obligation and word of H.M., with such a hustling and determination as has been seen in the above-mentioned decree of Zamora, dated 16 February 1602, which seems to have been written for the present situation. At least it forces us to consider it timely under the present circumstances for the everlasting and well-inherited zeal to exalt our holy Faith, one that lives forever in the catholic bosoms of their Catholic Majesties our sovereigns, unchanging except perhaps to be renewed and revived with each new successor and heir.

For instance, in every decree sent to the Governor of the Philippines (the latter, not having executed the order received from H.M. to evangelize the said Ladrone Islands, was giving as an excuse his having written to the Viceroy of New Spain suggesting that the Ministers of the Holy Gospel should be sent from here to the said islands) he was told by H.M. that if the Viceroy had not sent them the said governor should in any case do so because there is nothing less [rather more] important than the salvation of so many souls, something which is recognized as always uniquely valuable by their Majesties the Kings our lords and to be executed by whatever means or route, be it from the Philippines or from New Spain.

[Note in margin:] **[Copies of] the said decrees exist in the Philippines, but not in New Spain.**

The decrees in question and the other royal orders that all reflect the same great catholic zeal, although they are on file in the Philippines where they have been sent (since this enterprise was mostly one belonging to those islands), our Lord has willed that, in order to give more merit, it seems, to those who undertake this holy project, and to add importance to the concept of the propagation of the faith held by the Ministers and by the vassals of your Royal Catholic Majesty, it should happen that no copies, whether original or authenticated copies, of any of the said Royal decrees be found here in New Spain. I myself had not thought it necessary to have authentic copies made, as I believed that it was within their purview there to decide what to do respecting voyages to Japan, in accordance with the said royal decree of 24 June 1665.

[Note in margin:] **Actions were in accordance with the letter from the Governor.**

When it was published that the voyage was to take place by way of this Kingdom, given the danger of [losing] the relief of the other ship, the [preparation] time was so limited and impeded with illnesses, that the Governor intervened with a new supply of

1 Ed. note: It is not entirely clear what Fr. Sanvitores, or his editor, is referring to here. The first part may have to do with an event that took place in Tinian, following which some Chamorros travelled to Manila with the survivors of the Concepción shipwreck, but the second part may simply refer to the image of the Holy Child found by Legazpi in Cebu.

Y suposición de la real voluntad.

Y assí Señora ha sido bien menester que el Virey Marqués de Mancera represente no sólo la real persona sino la especial piedad de V.M. y zelo de nuestra Santa Fe para que assí suponiendo sin duda ser voluntad de V.M. el que después de tantas diligencias, y pasos tan peligrosos dados en virtud de las Reales cédulas, y confienza de la piedad de V.M. no se malogre su santo zelo con perdida irreparable de las muchas almas de aquellos pobres que por qualquier dilación parecieren con harto dolor sin duda de V.M.

Y con acuerdo de Junta General se an dado para esta misión 10,000 pesos a cuenta del situado de Philipinas.

Y que por tanto se aya resuelto con la junta general que para esto se ha hecho de concurrir a los gastos necessarios del viage de quatro sacerdotes y 20 seglares que llebo en mi compañía y para los materiales, instrumentos y generos tocantes al culto divino, y asiento de nuestra Misión en dichas islas Marianas con la cantidad de 10,000 pesos que se han dado desta Real caxa a cuenta del situado de Philippinas.

Y parecía no ser menester más para esto que las ordenes y zedulas generales con la carta del Governador y venida de dichos misioneros con familias de Manila, etc.

Y aunque algunos de dicha junta general de hacienda les parecía no era menester más seguridad y fianza de la voluntad, y aprovación de Vuestra Magestad aunque no constase de otras zedulas, ni ordenes más que los generales que estan dados con tanta piedad, y lo necesario a los gastos de la conservación y aumentos de nuestra Santa Fe en las islas Philipinas, entre las quales deben de tener muy principal lugar las dichas islas de los Ladrones ya Marianas, por la primacia del sitio y posession tomada primero que en Manila por el primer Governador de Philipinas el adelantado Miguel López de Legazpi con el Santo Sacrificio de la Missa, que allí se celebró, y con la Real palabra de volver allí a predicar el santo evangelio, y por la lastimosa dilación de su cumplimiento hasta aora, y extrema necesidad y suma disposición de aquellas almas con nueva petición de Padres y nuevas demostraciones del patrocínio de la Santíssima Virgen, que constan por los dichos informes que también he presentado en este gobierno. Pertenecen al presente dichas islas unas al obispo más cercano y la patente de mi Provincial para dicha Misión en que se suponen las dichas reales zedulas y motivos, y que assi como se dan varias cantidades desta misma real caxa a cuenta de dicho situado de Philipinas a Marineros, y otras personas que vienen de dichas islas con solo las libranças que traen por donde conste ser deuda de su Magestad o qualquiera otro gasto necesario de aquellas islas, y se provee todo lo demas de aquel socorro segun lo pide o

personnel, and the families that I was taking from Manila, with whom the voyage was pursued as far as this Kingdom, that I had no choice but to trust the word of the Governor's secretary, who told me that he would prepare all the necessary despatches to the Government here in New Spain. In the end, all he sent was the one letter from the Governor which is addressed to our Royal Council of the Indies.

[Note in margin:] **Interpretation of the royal will.**

So it is, Madam, that it has been necessary for the Viceroy, the Marquis of Mancera, to represent not only the royal person but the special piety of Y.M. and the zeal of our holy Faith in order to interpret with no doubt the royal will of Y.M. This was done in line with the many provisions already made by virtue of the royal decrees, and the trust placed in the piety of Y.M. to the effect that it should not suffer disrepute with the irreparable loss of the many souls of those poor ones, and that any delay would no doubt cause pain to Y.M.

[Note in margin:] **A General Meeting decided to provide the mission with 10,000 pesos to be charged against the Philippine subsidy.**

It was therefore decided during a meeting of the General Council that the necessary expenditures for the voyage of four priests and 20 civilians who accompany me, for the materials, the instruments and goods connected with the divine cult, and the settlement of our Mission in the said Mariana Islands, in the amount of 10,000 pesos that were taken from the Royal treasury here and charged to the account of the Philippine subsidy.

[Note in margin:] **Therefore, it seemed unnecessary to have anything other than the general orders and decrees with the letter from the Governor and the coming of the said missionaries and families from Manila, etc.**

Although some of the people who attended the general treasury meeting did not think that more proof of the will and approval of Your Majesty was necessary, even though there were no decrees or orders other than the general ones that were given with such piety in support of the expenses made for the conservation and propagation of our holy Faith in the Philippine Islands, among which must be counted at the top of the list the said Ladrones, now Mariana, Islands, on account of the site having been discovered and taken possession first, before Manila, by the first Governor of the Philippines, the military governor Miguel López de Legazpi, with the holy sacrifice of the Mass celebrated there, and the royal promise to return there to preach the holy Gospel, and on account of the deplorable delay in complying with it until now, and the extreme need and superb disposition of those souls, the new petition from the Fathers and the new signs of the patronage of the Blessed Virgin, all of which have been recorded in the said reports that have been presented to this government. The said islands now belong to the nearest bishop and the patent for the said Mission being held by my Provincial is supposedly based on the said royal decrees and motives. Furthermore, since various amounts from the same royal treasury are paid out of the account of the said Philippine subsidy to sailors and other persons who come from the said islands with just the permits they carry, and this is charged to his Majesty, as well as any other expenditure

representa por necesario el Governador de dichas islas en sus cartas: assi tambien bastaba para dar el abio de dicha Mission a cuenta del dicho situado la dicha carta del Governador y el remitir de hecho mi persona aún que tan inutil y los compañeros y familias seglares ya referidas con tan largo y peligroso viage para solo el efecto de que de aquí se abiasse la dicha Misión.

Pero se ofrecieron y admitieron fianzas de la Provación dentro de tres años.

No obstante para más abundamiento y seguridad o para demostración de que no sólo los Ministros mayores y más señalados vasallos de V.M. sino qualesquiera otros tienen la misma confianza de su cathólico zelo y piedad ofrecí fianzas y se me admitieron en la junta, dadas por 19 personas abonadas que en un breve tiempo me deparó el señor por mano de la Santísima Virgen y de San Francisco Xavier entre sus devotos, que con muy entera voluntad se cargaron de la obligación que tanto suele rehusarse en fianzas del Real aver obligandose a enterar la dicha cantidad de los 10,000 pesos en esta Real caxa si dentro de tres años no viniese aprovación de V. Magd. acerca de lo hecho.

Sin temor ni duda de la dicha aprovación.

En lo qual no he tenido ni llebo rastro de temor; por que el amor del Señor, y del proximo extremamente necesitado del qual se han movido los que han hecho esta fianza, hecha fuera toda desconfianza y temor: Además de que juzgo incurriera grave crimen, ofensa de vuestra Cathólica Magestad y piedad y desdixera grandemente de las obligaciones con que quisó Dios que naciese de hijo de Fiel vasallo y Ministro de V.M. las quales no he perdido sino antes aumentado por ser aunque indigno religioso, y sacerdote professo de la compañía de Jesús faltara digo a mis padres y a mi Madre la compañía si me retirara de la empresa, que se puso a mi cargo de no menor importancia que la salvación de tantas almas como dijo el rey nuestro señor en la real zedula ya alegada poniendo duda en la constancia del zelo de V. Magestad acerca de la exaltación de nuestras Santa Fe, del qual siempre ha de emanar semejantes demostraciones con que se conveça [sic] la blasfema calumnia de los herejes que se han atrevido a decir que los gastos que nuestros cathólicos Reyes hacen en las conquistas de los Indias no son por el aumento de Nuestra Santa Fe, y quieren alegar para esto, el que no se hacen dichos gastos, y conquistas en tierras donde no ay oro, y otros intereses temporales.

Y se establece en las obras el docma de la universal redempción de nuestro Señor Jesucristo.

Con que mejor pues se dementira esta calumnia, que con las expensas del Real aver tan presente y en tales tiempos aplicados para la conquista de las islas de los Ladrones ya Marianas, riquísimas sí de almas grandemente dispuestas para el santo evangelio pero probrísimas de todos los demás generos, o intereses temporales, como les consta

necessary for those islands, and given that this is done as everything else concerning that subsidy in accordance with what is represented as necessary by the Governor of the said islands in his letters, so it is also proper for him to dispatch my person, so undeserving, and my companions and the above-mentioned civilian families along such a lengthy and dangerous route, for the sole purpose of forwarding the said Mission from here.

[Note in margin:] **But some performance bonds for three years were offered and accepted.**

Nevertheless, in order to add trust and security and to demonstrate that not just the Ministers but others from among Y.M.'s most distinguished vassals and any others who wished to show the same trust in your catholic zeal and piety, I offered bonds and they were accepted by the council. Such bonds were underwritten by 19 persons whom the hand of the Most Holy Virgin made manifest to me within a short time from among the devotees of St. Francis Xavier. Of their entire free will they accepted the obligation to repay treasury bills, such as the ones that are normally refused, obliging themselves to repay the amount of 10,000 pesos to this royal treasury, if the expenditure for the stated purpose does not meet the approval of Y.M. within three years.

[Note in margin:] **No fear or doubt regarding the said approval. Hence, the calumny of the heretics is defeated.**

About which there is not the least trace of fear, because of the love of the Lord and the real urgent need that prompted them to post such a bond, without any possible distrust or fear. Furthermore, I told them that some serious injury and offence would be done to the honor and piety of your Catholic Majesty, should my obligations be reneged, God having willed to have me born as the son of a faithful vassal and minister of Y.M.¹ Far from decreasing, my obligations have been augmented by the fact that I became a religious, though unworthy of the honor, and a professed priest of the Society of Jesus. I would therefore fail in my obligations to my parents and the patroness of our Society if I were to abandon the enterprise that what placed in my care, one that is no less important than the salvation of so many souls, as the King our lord has said in the above-mentioned royal decree; doing so would damage the reputation of the zeal of Y.M. regarding the propagation of our holy Faith, and would provide an example such as those that are pointed out by the blasphemous calumnies of heretics when they pretend that the expenditures made by our catholic sovereigns are made for the conquest of the Indies and not for the propagation of our holy Faith, and they use as a proof [of their allegation] that there are no such expenditures made in lands where there is no gold, or other material benefit.

[Note in margin:] **In these good works lie the proof of the universal redemption by our Lord Jesus Christ.**

This calumny cannot be better proved wrong than by making expenditures from the royal treasury in favor of such cases as the conquest of the Ladrone, now Mariana, Is-

1 Ed. note: Fr. Sanvitores' father was a member of the Treasury Council at the court in Madrid.

bien a los herejes, que ya las han explorado, y desechado. Voy pues Señora con gran consuelo y no creo que he hecho nada en venderme o cautivarme con dicha fianza, o dejar cautivos a mis fiadores por amor del Señor y de las almas por quien su Majestad se dejó vender y crucificar entre Ladrones, y más quando no tanto me han fiado a mí, como al universal, y dulcísimo fiador, nuestro christo Jesús en credito del docma de nuestra santa fee siempre constante, y en estos tiempos nuevamente declarados por la santidad de Alexandro Séptimo, de que ninguna criatura humana se ha de dar por excluida de la universalíssima y abundantíssima redempción de nuestro señor Jesuscristo que derramó su sangre no menos por los pobres de la Islas de los Ladrones que por las demás naciones del mundo, y que no es aceptador de personas ni excluye de su evangelio a los pobres como pretendían algunos se excluiesen estos por serlo, siendo así que dió por especiales señas nuestro señor Jesucristo de quien era y de quien le enviaba, el que era enviado a evangelizar a los pobres.

Propria gloria de la real corona el que no se dude ni se dilate con tanto perjuicio de almas.

A quien pues le toca volver por esta honra de Nuestro Señor Jesucristo y de su evangelica predicación y especialmente en las tierras que su divina Magestad ha encomendado a los reyes Cathólicos Nuestros Señores con especial encargo y descargo de la Sede Apostolica quien puede dudar que esta propísima honra y gloria de Vuestra Agustíssima Catholíssima Corona, y que sería ofensa suya muy grave el dudar que avia de salir menos bien de su fianza los que la han hecho fiandose V.M. y piedad, y en ocasión tan urgente en cuya dilación no se perderían los gastos ya hechos de vuestro real aver en Manila por el despacho desta Misión desde allá y al viage y passos de tanto peligro de los religiosos y seglares vasallos de V.M. sino el número innumerables de almas que en cada año de dilación se pierden irreparable en dichas islas, y aora con más lástima quanto es mayor su disposición y el malogro en la dilación, sobre 103 años, que ha que son vasallos de V.M. aquellos pobres, sin serlo aún de nuestro Señor Jesucristo por medio del Sancto Bautismo, cuya administración aún se les ha dispuesto en tantos años de su espera, y petición.

Facilidad de la Conservación sin ser menester presidio con que se escusan muchos inconvenientes especialmente en las primeras entradas.

Y puesta una vez esta primer piedra de la cristiandad en dichas islas Marianas con tan buena zanja de la piedad y expensas de V.M. es sin duda que en ninguna parte se podra conservar y aumentar más facilmente nuestra santa fe, y con menos gastos que en dichas Islas, por que lo primero es cierto que no es menester presidio de soldados en que intervinieran tantos gastos, e inconvenientes y 31 de diziembre de 1608 en que dispusó el rey Nuestro Señor que queriendo los religiosos hacer entradas y conquistas

lands, very rich in souls exceedingly ready to receive the holy gospel but very poor in all other goods, or material interests, a fact which is well known to the heretics who have already explored them and rejected them.¹ I go ahead with complete confidence, Madam, and I do not think that I have gotten myself into a trap by posting such a bond or gotten my underwriters into trouble for the love of God and the souls for which our Majesty let Himself be sold and crucified among thieves, specially when they did not place their trust so much in me as in the universal, and the sweetest of guarantors, our Christ Jesus, to the credit of a dogma of our holy faith, forever firm, and formul-ated anew in recent times by His Holiness Pope Alexander VII, to the effect that no human creature is to be considered excluded from the most universal and limitless redemption of our Lord Jesus Christ who shed His blood no less for the poor people of the Ladrone Islands than for the other nations of the world. This [guarantee] is not selective nor does it exclude poor people from being evangelized, as some people have pretended based on this criterion; to the contrary, our Lord Jesus Christ made a special mention of who He was, and who sent Him, He who was sent to evangelize the poor.

[Note in margin:] **The glory of the royal crown itself depends upon no doubt being placed upon it and upon not causing prejudice to the souls.**

Therefore, it behooves whoever is responsible for this honor made by our Lord Jesus Christ and the preaching of his gospel, specially in the countries that his divine Majesty has entrusted the Catholic Kings our lords with, something that was sanctioned by the Holy See. Who can doubt that such a most appropriate honor and glory belongs to Your Most August Catholic Crown, and that it would be a verious serious offence for the underwriters to doubt the happy outcome resulting from this bond as they have done so trusting in Y.M.'s piety, and under such an urgent circumstance whose postponement would lead to the waste of the expenditures already made from the royal treasury in Manila for the despatch of the said Mission whose voyage from there costs the religious and civilian vassals of Y.M. such risk already, only for the benefit of innumerable souls that would be irreparably lost with each year of delay. Now more than ever, when they are better disposed, they would be harmed, considering that for the past 103 years that they have been vassals of Y.M., those poor people do not yet belong to our Lord Jesus Christ for lack of holy baptism, whose administration has not yet been effected during so many years of waiting, and asking for it.

[Note in margin:] **Their conservation would be easy, without a garrison, an unnecessary disadvantage, specially in newly-opened mission fields.**

Once the first stone of this new Christian community has been laid in the said Mariana Islands with such a good foundation as the piety and monies from Y.M., there is no doubt that nowhere else our holy faith will be preserved and increased more easily and with fewer expenses than in the said islands. First of all, it is certain that there is no need for a garrison of soldiers that would occasion so many expenses, and disadvantages; also there is the disposition from the King our lord, dated 31 December 1608,

1 Ed. note: Sanvitores refers to the Dutch ships that had visited Guam and Rota.

evangelicas a naciones que no esten declaradas por enemigas, no lleben consigo soldados, ni levanten fuerças en dichas tie[r]ras] aunque las instrucciones antiguas lo permitían; por que la experiencia ha mostrado que los soldados no se contentan con atender a la defensa de los predicadores; sino a otros desmanes, etc. Los quales inconvenientes aún son mayores en las primeras entradas en las quales el menor ruydo de armas por mas que sea a título de anticipada defensa le tienen por ilícito, y contrario al modo de predicar Nuestro Señor Jesucristo ordenó el Angelico doctor Santo Thomás y los interpretes y theologos, que se alegan en otro papel más por extenso, entre los quales podra V.M., servirse de mandar ver el eximio doctor Suarez (ref. tomo de fid. de 18 Se 1 n 1).

Quedando con lo bueno de los presidios por el sitio y calidades de aquellas tierras.

Sin soldados pues; sino con los compañeros solos que llevamos para el exemplo de christiandad, vendremos a tener, sin los inconvenientes dichos todo lo bueno de los presidios, ya por el exemplo y trato pacifico de dichos compañeros de quienes nos tememos lo que sólo se pudiera temer humanamente entre aquellos pobres, que es la irritación de algun mal tratamiento o especie de hostilidad, que los alterase, ya por la docilidad y humanidad de aquellos naturales tan conocida, y experimentada por tantos años de los Españoles e yndios de Philipinas que han vivido entre ellos con ocasión de los naufragios, y por los que passan cada año por aquellas islas, ya por carecer del vicio, que ha ocasionado más tumultos y alteraciones en otras christiandades bien antiguas y presidadas, que el vicio de la embriaguez al qual, [sic] ni cosa que le pueda ocasionar no lo conozen ni arrostran estos pobres, quando se lo ofrecen otros estraños, que es lo más singular que se ha hallado en naciones de Indios, y gentiles, ya por que el justo temor que tendran y se les puede poner siendo necesario de que pasando por allí las naos de V.M. con los soldados y socorros de Philipinas a qualquier desmán, que hizieren han de temer sobre sí todos los años el justo castigo y que seran asoladas sus tierras, sementeras, y frutos, y llevados por esclavos, etc. y quando no fuerasse más que por no perder la amistad y correspondencia tan entablada, y tan provechosa para ellos el paso de nuestras Naos de las quales únicamente se proveen del hierro, y otros generos necesarios, es cierto estarán más fortificados en el buen tratamiento de los religiosos, y personas de su compañía que con ningunos otros presidios.

Único impedimiento que se ponía a esta misión des[h]echo.

Raçon que ha armado mucho assí al Governador de Philippinas como al Virey desta Nueva España, y a los demás Ministros destos gobiernos por lo qual han desistido del impedimiento que ponían a esta Missión, diciendo ser necesario para ella presidio para cuyos gastos no les parecía aver posibilidad en estos tiempos.

which says that the religious are to make their entries and religious conquests of nations that are not declared enemies, without taking soldiers along with them and without raising fortifications in the said countries, despite the fact that former instructions allowed them, because experience has shown that soldiers do not content themselves with the defence of the preachers but commit depredations, etc. Such disadvantages tend to be greater at the beginning of new missions when the least noise made by firearms, though it be in the name of averting attacks, can only be judged illicit and contrary to the spirit of proclaiming the gospel of our Lord Jesus Christ, according to the Angelic Doctor St. Thomas [of Aquino] and other interpreters and theologians, cited extensively in another paper; Y.M. will be pleased to order that the opinion of one of those, the distinguished Doctor Suarez (ref. tome fid. 18 Se l n l), be brought to your attention.

[Note in margin:] **The site is nevertheless good for garrisons. The qualities of those lands.**

Without soldiers then, exception made of the companions taken along to show how Christians live, we will eventually gain the advantage of the presence of garrisons without the said disadvantages, through the example and peaceful behavior of the said companions, at least we do not fear anything other than may humanly be expected among those poor people, that is their irksome reaction in the form of mistreatment and some kind of hostility that would make them change their behavior, either on account of the well-known docility and humanity of those natives such as was experienced over many years by Spaniards and Filipino Indians alike who have lived among them as a result of shipwrecks and by those who pass by those islands every year, or on account of their lacking a vice that has occasioned much trouble and changes in behavior in other older Christian communities with garrisons, that is the vice of drunkenness which these poor people have never heard of, much less how to achieve it. On the other hand, they have other quirks such as a most singular one which is not found among other Indian nations, or gentile ones, and that is that in passing there the ships of Y.M. with soldiers and the Philippine subsidies can instill a just fear into them if necessary in case of any mishap caused by them; every year they would come under a just punishment and have their lands, sown fields and productions destroyed, and be taken as slaves, etc. Even if it were no more that [the risk of] the loss of the well-established friendship and trade with our galleons, their sole source of iron and other necessary goods, it is certain that the good treatment of the religious and persons in their company would be better assured this way than with any garrison.

[Note in margin:] **The sole objection to this mission is removed.**

The reason put forward not only by the Governor of the Philippines but by the Viceroy here in New Spain as well, and by other ministers in their organizations for not supporting this Mission has been removed; they had said that a garrison was necessary and that they could not see how they could meet such expenses at this time.

La misma imposibilidad del presidio convence no ser necesario.

La qual última razón que antes se oponía en contrario es oy de la más poderosas para persuadir, que no se requirere tal presidio; pues no pudiendose este poner sin los gastos que se reputan imposibles humanamente en la apretura destos tiempos toca a la Providencia de Nuestro universalíssimo redemptor el que no sea menester tal presidio humanamente posible para aplicar los medios aquellos pobres y assí nos devemos persuadir que de los modos dichos, y de otros que deparará la suave y admirable providencia de nuestro Redemptor se a de suplir la dicha falta de Presidios, que para la conservación de la christiandad en otras naciones de diferentes calidades, y sitio se han juzgado nuevas y es cierto que ay otras muchas provincias e islas, y en el mismo Gobierno de Philipinas donde no ay semejante defensa en medio de enemigos naturales y forasteros que hacen muy ordinarias invasiones y daños en aquellas provincias por que por mas presidios y soldados, que aya en algunas cabeceras quando quieren acudir con el remedio y resistencia a los enemigos, que se levantan o entran en las provincias, ya este hecho sin remedio el daño y el ir a remediarlo con las armadillas y gente de los presidios que salen ya bien tarde, quando llegan las nuebas del enemigo, no es sino hacer gasto sin fruto real aver, y doblar el daño de los pobres indios vasallos de V.M. con los desmanes y remediabiles de los soldados, que pasan por sus tierras, etc.

Semejante en la isla de Socotora en tiempo de San Francisco Xavier.

Assí que tierra donde sin gastos de V.M. en armadillas, ni presidios, tentan todos los años sobre sí tantos soldados, y con tan buena prevención y avio para que no se ocasionen desmanes, como se consigue en las Naos del socorro ordinario de Philipinas que passan derechamente por dichas islas, no creo que ay en toda la estendidíssima Monarquía de V.M., como la que se le ofrece en sus Islas Marianas; sino es la que avía semejante en tiempo de San Francisco Xavier en la isla de Socotora, que es también en el paso y viage de la India 300 leguas antes de Goa, donde pusó el santo quatro compañeros suyos sin mas prevención ni ofensa que la del paso de las naos y no defensa para los religiosos, que nunca la pidio el santo para sí, ni sus compañeros dando antes gracias al señor de que en las tierras donde andaban “Præter Divinez præsidium præsidii haberent nihil”, sino para los nuevos christianos de dicha tierra, que eran infestados gravemente de los Moros, de la qual infestación y otra qualquier de enemigos estraños, estan muy libres, y lo han estado siempre los naturales de los Ladrones por el sitio donde el Señor les puso tan remoto, e inaccesible por los grandes mares a las embarcaciones de los Moros, y corsarios de Philipinas, y tampoco apetecible por la falta de generos de intereses temporales a qualquiera otra nación, que no tenta la ocasión del paso forzoso por las dichas islas como la tienen las Naos de V.M. y la conveniencia del único empleo de aquellas tierras que es el trato y ganancia de las almas para el cielo.

[Note in margin:] **The garrison objection turns out to be an argument against it being necessary. Hence, there is a better defence than at other places where they do have garrisons.**

This last reason that used to be an objection is now the most powerful argument in favor of the idea that a garrison is not necessary. Indeed, not installing one means that the expenditures that are said to be not humanly possible under the present economic situation are not necessary. It turns out that by divine Providence of the most universal Redemptor such a garrison is not necessary to apply the means to those poor people as humanly as possible, and so we must persuade ourselves that the said procedures, and others that the sweet and admirable providence of our Redemptor will provide, will make up for the lack of a garrison, which has been [necessary] to preserve christianity in other nations with different characteristics, and sites judged to be new. It is true that there are many other provinces and islands, even in the same territory of the Philippines where there is no such defence among natural enemies and foreigners who periodically invade and caused damages to those provinces where there are no garrisons or soldiers, except posted in a few capital towns when they wish to provide a remedy and resist the enemies; in such cases, they get ready and go into the provinces but after the damage has been done, and they provide this remedy with little fleets and people from the garrisons going out when it is already too late, when the news of the enemy presence is received; that is just wasting money without any real outcome, without mentioning the damage suffered by the Indians, vassals of Y.M., as a result of the misdeeds of the soldiers when passing through their territories, etc.

[Note in margin:] **The same thing happened on Socotra Island at the time of St. Francisco Xavier.**

So, in a land where Y.M. will not spend on little fleets, or on garrisons, they will experience every year the presence of so many soldiers, and with such a good preparation and provision against misdeeds, as would be gotten with the galleons that usually bring the Philippine subsidy and that pass directly by the said islands, I do not think that there exists in the whole of the most extensive territories belonging to Y.M. such a situation as in the Mariana Islands, with the exception that, at the time of St. Francis Xavier at Socotra Island, which is located on the route to India some 300 leagues before Goa, where the saint left four of his companions without any other provision or means of offence as the passage of ships and no defence provided to the religious; the saint never asked for such a defence either for himself or for his companions, but rather used to give thanks to the Lord because in the countries where he was "*Præter Divinez præsidium præsidii haberent nihil*",¹ with one difference, which was that the new Christians of the said land were affected seriously by Moslems that infested it.

1 Ed. note: Latin phrase meaning: "They were to have no protection other than that God's protection."

Socorro ordinario sin gastos del real haver.

Lo necesario para el culto Divino y sustento de los religiosos y demás gente que queda en su compañía no ha de costar ya nada al real aver por que lo preciso que es menester venga de fuera que es el vino y trigo para las misas, los santos olios y alguna ropa para vestido, lo esperamos tener todos sin falta todos los años de limosnas de perfundada de San Francisco Xavier, que es uno de los frutos de la providencia del Señor en avernos traído a entablar nuestra misión desde esta Nueva España que ha tomado muy por su quenta esta gran obra de misericordia, como la principal y Nuestro santo Apostol de la Nuevas Gentes ordenaron la Instrucción desta Congregación de que se da razón en libro impreso desto con las circunstancias y titulos acerca de nuestra Misión Mariana, que se fiere en otro papel particular.

Embarcación también sin costas, y las contingencias se pueden prevenir llevando adelantado.

El modo de llevar lo dicho y lo demás que fuere necesario y los religiosos y personas seglares que hubieren de ir a la propagación de nuestra Santa Fe en dichas Islas, sera también sin costa alguna de la embarcación yendo en las naos del socorro de Philipinas, que a lo menos quando van desta Nueva España pasan derechamente por las Islas de Guam y la Zarpana [Rota], y Buenavista [Tinian], que son las principales de nuestra Misión y de donde como hasta aora salían los naturales a recevir nuestras naos y hacer su feria y rescates por hierro y otros generos que saldrán no menos de aquí adelante con la gente que nos acompaña a recibir el socorro que se nos enviare, y nosotros saldremos con las vanderas de la Santa Cruz a recibir y reconocer las de vuestras reales Naos, y ofrecerles algun refresco, y especialmente de la fruta, que sera más suave al cathólico gusto de los vasallos de V.M. que son los frutos que verán de nuestra Santa Fe entre aquellos pobres tan lamentados antes por su extremo desamparo, con que no abra tierra, y christiandad alguna en este Nuevo Mundo que con más facilidad y menos gastos socorra: y aunque parezca que esta lejos de México viene a estar muy cerca, pues la cercanía, y más en viages de mar se computa por la facilidad y poca costa del viage, el qual en razón de facil es como navegar por un rio desde la Nueva España a la Isla de Guam, o San Juan cabecera que el de la embarcación en las mismas naos de Philipinas, de otros presidios de vuestra magestad que estan mucho mas lejos en orden al so-

[Note in margin:] **The Ladrone Islands free from the said enemies.**

The natives of the Ladrones are absolutely free from such an infestation, even from foreign enemies, on account of the most remote site where the Lord has placed them, inaccessible to Moslem boats and Filipino pirates on account of the wide seas and not appetizing either for their lack of material attractions to any other nation that does not experience the obligatory passage by the said islands such as the ships of Y.M. The only usefulness of such lands is the commerce that can be made there by acquiring the souls for heaven.

[Note in margin:] **Ordinary relief without [additional] costs to the treasury. On account of the piety of the City of Mexico and its Sodality of St. Francis Xavier.**

What is necessary for the divine cult and the food supplies of the religious and the rest of the people in their company should not cost anything to the royal treasury, except for what must necessarily come from outside, that is the wine and wheat [flour] for the masses, the holy oils and some clothing. All of this we expect to receive every year without fail out of the funds set asides by the Sodality of St. Francis Xavier, which is one of the fruits provided by the Lord's providence when we came here to New Spain to prepare for our mission; they have taken charge of this great benevolent endeavor as their main one. This Sodality was organized along the lines proposed by our saintly Apostle of the New Nations, as can be judged from a printed book, where the special interest and titles regarding our Mariana Mission are mentioned, something which will be the subject of another paper.

[Note in margin:] **No expenditures either for a boat, and contingencies can be taken care of by taking along an advance supply.**

The manner of carrying this out and anything else that may be necessary, the religious and the civilian persons who are to go to propagate our holy Faith in the said Islands, will also take place without the expenditure of any funds for a boat, by going aboard the ships that carry the subsidy to the Philippines and must pass directly by the islands of Guam and Zarpana [Rota], and Buenavista [Tinian], when they go from New Spain. Those three islands are the main ones in our Mission field and from them it is customary for the natives to come out with their canoes to welcome the ships and to trade for iron and other goods. It can be expected that they will continue to go out with the people who accompany us in order to receive the subsidy sent to us; as for us, we will go out with the banners of the Holy Cross to welcome and recognize our royal ships and to offer them some refreshment, specially that of a fruit that will be sweeter to the catholic taste of the vassals of Y.M. and that is the fruits they will see from our holy Faith upon those poor people, so lamentable before on account of their abandonment. There will not be a land and Christian community anywhere in this New World kept going with fewer expenditures being made. Although it seems far from Mexico, it turns out that it is very near, since proximity, and even more so in sea voyages, is measured in terms of accessibility and low cost of the voyage; this voyage is so easy that it is like sailing in a river from New Spain to the island of Guam, or San Juan the capital. Suf-

corro y comunicación, pues no le pueden tener más seguro y facil todos los años como nuestras islas Marianas.

Y las contingencias se pueden prevenir llevando adelantado.

Y quando aconteciese lo que abra acontecido una vez en 20 años yendo sin cuydado de la comunicación con dichas islas que se pasasen las naos sin reconocerlas con inmediata vista y comunicación no puede esto hacernos falta considerable, pues lo preciso para la vida humana no faltará dentro de dichas islas con el favor divino, y para que no falte lo necessario para el culto divino sirve la prevención de llevar adelantado para dos y tres años, como llevamos ahora para más de 4 y al fin estas contingencias son menores en dichas islas que en otra parte alguna de las que no estan tan derechamente al paso de las naos del socorro de Philipinas que tienen harto más riesgo de no llegar desde Ladrones a Manila, que desde Nueva España a Ladrones.

Salida fácil de dichas islas.

La salida de dichas islas Marianas en los religiosos, o seglares que hubieren menester mudarse estan bien muy fácil pasando desde allí a Philipinas en las mismas Naos del socorro y la respuesta de las cartas irá también por la misma carrera, y volverá con no mas dilación que la que suele aver desde Philipinas, y lo que se enviará de Philipinas llegará a nuestras islas Marianas a lo menos antes de un año a la vuelta de las naos, que como digo ay partes en Philipinas donde no llega tan a prisa, y tan seguramente lo que se envia de Manila: y esto es en estos primeros años, por que extendiendose nuestra Santa Fe, como lo esperamos muy presto con la divina gracia, desde la isla de Guam hasta las del Norte, por donde pasan las Naos a la venida de Philipinas abra más fácil y breve comunicación de una y otra parte, y mucho más quando se reconozcan las islas que dicen los mismos naturales se van continuando en las 300 leguas desde Ladrones a Manila [sic], por las cuales embarcaciones se podrán comunicar todas aquellas islas con la de Manila, y reconociendose puerto, que defienda también de los vendavales que hasta ahora no se sabe fijamente sino el de la isla de Guam que defiende en tiempo de brisas, se podrá venir derechamente desde Manila en bajeles grandes o pequeños a dicho puerto y será de grande utilidad esta carrera de la Nueva España para escusar las arribadas tan frecuentes y perniciosas a estas tierras, y a las Philipinas. Esto se irá reconociendo con el discurso del tiempo en assentando el pie en dicha isla de Guam y pasando de unas en otras a las demás de aquel paraje.

Que venga el Almirante Bartolomé Muñoz a reconocer las islas y puertos de norte a sur.

Y para hacerse esto más brevemente y conseguir otros muchos y eternos bienes de aquella christiandad que ya miramos copiosissima como consabra [consagrada?] al nombre y amparo de la santíssima Virgen ya devoción suya al de V.M. sería medio muy

fice to embark aboard the galleons of the Philippines. There are garrisons of Your Majesty that are much farther to relieve and communicate with, but none can be reached more safely and easily every year as our Mariana Islands.

[Note in margin:] **As to contingencies, they can be taken care of by taking along an advance supply.**

Whenever it should happen, perhaps once every 20 years, that contact and communication with the said islands cannot take place, due to galleons passing without sighting the islands, something that would considerably affect us, well then, what is necessary to preserve human life would not lack in the said islands, God permitting, and, in order to prevent the lack of what is necessary for the divine cult, it is sufficient to plan to bring an advance supply for two or three years, such as the one we are now taking with us, to last for over 4 years. Finally, such contingencies are smaller in the said islands than in any other part not so well connected with the passing of Philippine galleons carrying the subsidy; such ships run a far greater risk of not making it between the Ladrones and Manila than between New Spain and the Ladrones.

[Note in margin:] **It is easy to leave the said islands. From now on, there will be more ship visits and communication.**

Departure from the said Mariana Islands of the religious, or the civilians who may have to be transferred, can be accomplished easily by boarding the same galleons carrying the subsidy to the Philippines. Mail will be despatched the same way, and should not be delayed any more than correspondence sent from the Philippines. Mail sent from the Philippines to our Mariana Islands would take one year at most to come by returning ships; as I have said, there are places within the Philippines where it takes longer to arrive. It would be as secure as what is despatched from the Philippines. This is what would take place during the first few years only, because it is the understanding that, once our holy Faith has been extended, as we hope to achieve through divine grace, from the island of Guam to the northern islands, where the galleons pass on their eastward crossing, communication will be easier and take less time in either direction, and even more so after the discovery of the islands which the natives say lie in the intervening 300 leagues between the Ladrones and Manila [sic]; it would then be possible to cover this distance aboard boats, seeking a port that would provide protection during the monsoon season. For now, the only route known with certainty is the [direct] one from the island of Guam when the tradewinds blow. It would then be possible to come from Manila with large or small vessels, looking for such a port which would also serve this navigation route to New Spain, to prevent the so frequent and pernicious returns in distress to these lands and to the Philippines. This [archipelago] will be explored gradually in the course of time, using the said island of Guam as the starting point, and passing from one to another in those seas.

[Note in margin:] **Admiral Bartolomé Muñoz should come and explore the islands and the ports from north to south. And also obtain notices of Japan.**

In order to carry this out more speedily and to obtain many other eternal benefits for this Christian community that we already foresee as very prosperous given that it

*efectivo el mandar V.M. que el mismo almirante Bartolomé Muñoz de quien su cargo fió el maestro de campo Don Diego Salcedo vuestro governador de Philipinas el viage y asiento de la Misión haciendole V.M. la merced y honra que fuere servida, aunque él me certifica no la desea mayor, que el servir a V. Mgd. en empresa tan honrada como la de la salvación de las almas de suerte que venga, si es posible con el Piloto Mayor, que ha traído, que es el capitan Antonio de Azevedo muy semejante al Almirante en el cuidado y partes necesarias para esta empresa y en el mismo Navio llamado **San Diego** y fabricado para esta Misión y grandemente apropósito para lo que al presente propongo que es que se reconozcan las Islas de Norte a Sur y se exploren sus puertos, y calidades y aún se podran tomar noticias inmediatas del Japon y saber la disposición en que se hallan los christianos que dicen estan retirados en una ciudad no lejos de la que llaman cabeça del Japon confinante con la cordillera de los Ladrones para ver el modo más suave, que se podra tomar de socorrer tan valerosos soldados de Christo y hacer por medio dellos la más segura entrada que se puede hacer en el Japon, que oy se tiene por muy cerradas las demás, pues aunque se han abierto algunos resquicios, y esperanças de facilitarse el trato de aquel Reyno con Manila, esa misma abertura cierra más el paso que algunos ministros del Santo Evangelio tuvieron en otro tiempo por Manila para Japon por que la primera condición que pide aquella nación para el comercio temporal es el que no se permita el espiritual y evangelico con que por la astucia del Demo-nio se cierra más para lo que importa más la puerta, que parecía abrirse. Y la contramina desta astucia es la que va disponiendo la altísima providencia del Señor por el camino contrario de no buscar nada temporal sino sólo la salvación de las almas que el Señor tiene escogidas en unas y otras provincias y que por el paso que hallaremos más facilmente entre los pobres de las islas de los Ladrones y bien lograda espera entre tanto en su conversión se halla la más fácil y fructuosa entrada par la restauración de nuestra Santa Fe en aquellos reynos, disponiendose el camino para el Japon en la forma que San Francisco Xavier hizo se propusiese al señor Emperador Carlos quinto como se contiene en la epistola séptima del libro quarto que es haciendo primero pie en Islas y puertos amigables cercanos al Japon quales son sobre todos apropósito los de nuestras islas confinantes de los Ladrones y más en las circunstancias dichas del retiro de los christianos del Japon hacia esta parte de nuestras islas.*

No se necesita de armas.

Esta empresa no necesita de soldados, ni armas, como dice San Francisco Xavier en la epistola alegada; sino de la piedad y experiencia, de algunos pocos españoles, como el dicho Almirante Bartolomé Muñoz que corran esta cordillera, la qual sabe ser de gente de mucha sinceridad y pocas armas, aún los mismos del Japon hacia esta parte son rusticos, y pobres pescadores, como nos informaron los de su misma nación que comunicamos en Manila y que con las noticias que en dicha excursión adquieren, abran el camino a los soldados evangelicos los quales son los que conviene sean el mayor número que pudiere ser, pues al paso sólo del número de los Ministros, será el de los

has been placed under the sacred protection of the Blessed Virgin, Y.M.'s personal devotion, one of the most effective means would be to send Admiral Bartolomé Muñoz in person, the man whom Master-of-Camp Diego Salcedo, your Governor of the Philippines, has appointed to make the voyage and settlement of the Mission. Y.M. could offer him favor and honor as you please, although he has assured me that he does not wish more than to serve Y.M. in so honorable enterprise as that of the salvation of souls. If possible, he should come with the Pilot Major whom he brought along, i.e. Captain Antonio de Azevedo, who is as careful as the Admiral himself, aboard the same ship named **San Diego** that was built for this Mission and fulfills the requirements for this enterprise. I therefore now propose that the Islands be explored from north to south and also their ports and their qualities. Perhaps some immediate news of Japan could be gathered, in which case we would learn what happened to the Christians who are said to have retired to a city not far from the one they call the head of Japan¹ which is at the [northern] limit of the Ladrone Island Chain, in order to find out what desirable means could be taken to come to the relief of such valiant soldiers of Christ and to gain a safer access to Japan through them, as other routes are now quite closed; indeed, although a few cracks have been opened, with the hope that some trade can be established between that Kingdom and Manila, that same opening restricts even more the passage to some Gospel workers who used to go from Manila to Japan that way in the past, because the first condition requested by that nation before material trade can resume is that the spiritual and evangelical trade not be permitted. Hence this trick from the Devil has resulted in the door closing itself more to what is important, rather than becoming open. The obverse of this trick is the one set by the most high providence of the Lord which is the contrary way, consisting in not seeking anything material but only the salvation of souls that the Lord has chosen in these and other provinces. By passing more easily among the poor people of the Ladrone Islands and getting our hopes fulfilled by their conversion there in the meantime we may expect to find an easier and more successful access to restore our holy Faith in those kingdoms in the manner that St. Francis Xavier had proposed to the Emperor Charles V, as contained in his Letter N° 7, Book 4, that is, by first stepping ashore at friendly islands and ports close to Japan; our islands are quite suitable for this purpose as indeed the Ladrones and Japan share a common boundary, and even more so the part where the said Christians of Japan have retired to, which is facing our islands.

[Notes in margin:] **There is no need of weapons. Only missionary workers, and as many as possible. Countless souls in the Mariana Islands.**

This enterprise does not require soldiers, or weapons, as St. Francis Xavier says in the above-mentioned letter, but only the piety and experience of a few Spaniards, such as the said Admiral Bartolomé Muñoz, to follow this chain of islands, known to contain a very sincere and lightly-armed population; even that of Japan in this part as well

1 Ed. note: A reference to the Kanto region of Japan, and perhaps also to its new capital city of Yedo, or Edo, now Tokyo.

millares de almas que se yran reduciendo, sin dificultad alguna a la Fe, y amor de Nuestro Señor Jesucristo entre los pobres de nuestras Islas Marianas los quales son innumerales; pues sólo en el parage de la Isla de Guam o San Juan que es la que se ha escogido por cabecera y en ella sólo ay más de 30,000 almas se quentan más de 50 islas cercanas unas de otras y todas muy pobladas aunque pequeñas que es lo mejor para abarcarse y doctrinarse más facilmente y parar sin inconveniente en la que no se puidere más por falta de Ministros.

Obligación de remedio de la extrema necesidad (ref. Navarro en Manuali, cap. 24 n° 10).

Aunque qualquiera dellas que se quedare sin luz del Santo Evangelio constando su disposición y facilidad para recibirla será de grande lástima para V.M. y puede ser de grave escrupulo para los Ministros evangelicos, que estando en su mano dejasen de venir o enviar a otros tocandoles el remedio destas pobres almas no obstante los Ministerios, y Misiones que se emplean en Europa los religiosos que por grande que sea la necesidad entre antiguos cathólicos, rara vez llega a ser extrema como noto el doctíssimo Navarro comparandola con la necesidad de los gentiles con ocasión de las Misiones de San Francisco Xavier, y del cargo, y escrupulo que ponía el Santo en sus epistolas a los que no correspondían al llamamiento Divino, y obligación de dichas conversiones de gentiles a donde no ha llegado la luz del Santo evangelio y más en los más rusticos, e incultos, y que ni aún tienen trato, y pasaje a tierras y naciones politicas por donde se les comunique alguna luz de christiandad, que les ayude si quiera a dudar e inquirir su medio, como la tienen oy generalmente los Chinos, Japoneses, Tartaros, y otras naciones semejantes, pero los pobres de nuestras islas Marianas, con toda su cordillera de Norte a Sur y los que habitan la tierra confinante austral antes incognita, es cierto estan oy en la suma ignorancia falta de luz, e imposibilidad humana de tenerla por otra parte, que por las Misiones que vuestra magestad les enviasse, y que al presente se hallan en la extrema necesidad de los medios para la salvación que según todos los theologos se deve preferir a las otras necessidades y obliga gravemente a su remedio a costa de qualesquiera medios y riesgos, aún de la vida y que sólo se excusan los que estan en Europa de venir a cumplir esta obligación quando se persuaden que viene ya otros que tienen la obligación misma y basten al socorro de dicha extrema necesidad como hablando en nuestros propios términos de nuevas conversiones dicen los doctores Bonacina, Puente Hurtado, Trullent, Castro Pallao, y los demás que tocan este punto y hablando en términos generales de extrema necesidad que se deba preferir a las demás, y socorrer a qualquier costa lo dicen todos los doctores cathólicos con San Agustín y San Thomás en los lugares, que bien prolixamente se alegan en otro papel que se pondra en las manos y examen que V.M. mandare.

Medios para traer obreros.

Así que los más ministros que fuere posible serán bien menester para el socorro de la necesidad muchas conversiones de dichas Islas Marianas extremamente necessida-

is made up of rustic and poor fisherfolk, as we have been informed by other Japanese we contacted in Manila. Also with the information gathered in the said excursion, the way would be opened to the evangelical workers. It would be best to send the maximum number of such workers, given that it is only by increasing the number of Ministers that thousands of souls can be reduced without difficulty to the Faith and love of our Lord Jesus Christ among the poor people of our Mariana Islands who are numberless; for instance, **in the vicinity of the island of Guam, or San Juan, which is the one chosen for the capital, there are over 30,000 souls there, [and] one can count over 50 islands close together and all very populated despite their small size:**¹ that [concentration] is best when few ministers are available because they can be covered and evangelized more easily with less inconvenience.

[Note in margin:] **Obligation to remedy a case of extreme necessity (ref. Navarro en Manuali, chap. 24, n° 10).**

Even if any of these islands remain without the light of the holy Gospel despite their readiness to receive it and their easy access, it would be a shame for Y.M. and could be a serious scandal for evangelical workers in view of the fact that in spite of their handiness they are ignored by those responsible for these poor souls and do not send other workers; that happens while in Europe the religious are employed in ministries and missions where need, no matter how great among established Catholics, cannot be as extreme as that stated by the eminent Doctor Navarro, who had an occasion to point out the need of gentiles regarding the Missions of St. Francis Xavier, and the admonition made by the saint in his letters to those who would not respond to the divine calling and the obligation of the said conversion of the gentiles who live where the light of the holy Gospel has not reached, even more so in the case of the most rustic and uncivilized who have not yet had any dealings or contacts with other civilized countries or nations from which they might have received the light of Christianity, which would help them if they wish to investigate and doubt their own ways, such as the Chinese, Japanese, Tartars, and other similar nations we know of. However, in the case of the poor people of our Mariana Islands, with their whole chain of islands from north to south, as well as those inhabiting their neighborhood to the south, before unknown, it is certain that they are today in complete ignorance for lack of light, and the impossibility to reach them from anywhere else than through the Missions that Y.M. could send them, and that they are at present in extreme need of the means to their salvation. This, according to all theologians, must get precedence over other needs and must necessarily be remedied at whatever cost and by whatever means, even at the risk of lives. Those in Europe who excuse themselves from complying with this obligation persuade themselves that others have already gone to satisfy that same obligation and to satisfy the said extreme need, one that was also mentioned in the same terms, as new

¹ Ed. note: Emphasis mine. It seems clear that Fr. Sanvitores was expecting to find a population in Guam exceeding 30,000 inhabitants. It took him a year or two to realize that the actual population was a third as many.

das, y sumamente dispuestas para el Santo evangelio a donde vamos aora sólo quatro sacerdotes de la compañía de Jesús.

Con el procurador electo de Filipinas y fuera del número ordinario para aquella provincias.

Aunque es de singular consuelo para esto el avernos el Señor deparado al mismo de fundarse nuestra Misión el que tengamos Procurador que solicite los obreros, que es el procurador electo de Nuestra Provincia de Philipinas para nuestra congregación general en Roma y los demás negocios el qual va en esta misma ocasión a la corte de V.M. y es muy experimentado Ministro y antiguo professo de nuestra compañía por nombre Andrés de Ledesma, hijo de esa provincia y reyno de Toledo, que [h]a más de 30 años que pasó a estas partes los quales a empleado con muchos frutos de las almas del cargo de V.M. en varias misiones, ministerios y gobiernos de dicha provincia de Philipinas, y así podra Vuestra Magestad informarse de él cumplidamente acerca destas cristiandades, y nuevas conversaciones: y servirse de mandar venir en su compañía los que Nuestro Señor llamare para la nueva conversión y labor de dichas almas Marianas en el mayor número que se pudiere, y aumentados al número que se suele conceder para dichas provincias de Philipinas sumamente necessitada de obreros para las demás misiones, y ministerios, y que asimismo se entable de aquí adelante con los demás procuradores que van por sujetos para dicha provincia de Philipinas, el que se denguerá [denegará?] del número ordinario los que vuestra magestad fuere servida para sus islas Marianas.

Y entre tanto pasando de la Nueva España a lo menos los que se reciben acá.

Y en el medio de las dilaciones y contingencias de ir, y volver dichos procuradores con los asuntos de España se representa por medio para socorrer más a mano la necesidad más urgentíssima de dichas almas de nuestra misión y con los menores gastos de Vuestro Real aver que viennen ya a reducirse a la conducción de dichos sujetos, el que V.M. se sirva de dar orden al provincial de Nuestra Compañía de Nueva España para que envíe a dichas islas Marianas tal número de sujetos de tanto a tanto tiempo o quando tuviere aviso de especial necesidad en dicha Misión los quales con mucha facilidad y conveniencia se podrán enviar de los que entran en la compañía en esta provincia de Nueva España en quienes no milita la razón que propone por escusa el provincial desta provincia de que no les es permitido dar para las misiones de Philipinas los sujetos, que Vuestra Magestad envia para esta provincia de la Nueva España, pues fuera de el orden que dicen ay no parece que habla con los que se reciben acá, pues antes para mayor servicio de V.M. y escusa de gastos conviniera pasasen tan bien destos religiosos a las Misiones de Philipinas y para el bien y fervor de los religiosos misioneros conviniera mucho no tener cerrada la puerta y cortadas las alas de su espíritu para desterrarse de su Patria por amor de Dios; pues aunque tenga acá misiones, al fin es dicho evangelico que “nemo propheta in Patria sua”; y la experiencia muestra que estos árboles trasplanta-

conversions by Doctors Bonacina, Puente Hurtado, Trullent, Castro Pallao, and others who have touched upon this point. All the Catholic Doctors, such as St. Augustine and St. Thomas, who have spoken in general terms about this extreme need have said that it must be preferred to other needs and relieved at any cost; these references are stated at length in another paper that I can send to Y.M. if you wish me to do so.

[Note in margin:] **The means to bring [more] workers.**

Since as many ministers as possible are to come to the relief of the extreme need of the many conversions in the said Mariana Islands, very well disposed to receive the holy Gospel, for now only 4 priests of the Society of Jesus are going there.

[Note in margin:] **With the Procurator-elect of the Philippines and beyond the usual number for that province.**

Although it is singularly consoling that the Lord has provided us as helper to found our Mission the same man we have as Procurator to solicit workers, in the person of the procurator-elect of our Philippine Province, is on the way to Rome to attend our general congregation and to other business; he will also visit the court of Y.M. by the same occasion. He is a very experienced Minister and old professor of our Society whose name is Andrés de Ledesma, born in that province and kingdom of Toledo. More than 30 years ago, he passed to these parts and he spent those years working productively to save souls in various missions supported by Y.M., so Your Majesty will be able to get full information from him about these Christian communities and the new conversions. and to order that those who are called to the new conversion and salvation of the said souls in the Marianas should come in his company, as many as possible, the number being increased beyond the usual number send to the said provinces of the Philippines to satisfy the extreme need of workers for the other missions and ministries; such a procedure should also be adopted by the other procurators who go and get more subjects for the said Philippine province in future, and from the usual number would be discounted the number that Y.M. will be pleased to send to the Mariana Islands.

[Note in margin:] **In the meantime, they could be taken from those received here in New Spain. It would be proper for the Religious of New Spain not to be blocked from the said Mission and those in the Philippines.**

To offset the delays and contingencies occasioned by the two-way voyages of the said procurators to carry out business in Spain, it is proposed, the better to relieve the most urgent need of the said souls in our mission and to keep the costs to Y.M.'s treasury to a minimum for sending those subjects who have already come, that Y.M. be pleased to order the provincial of our Society in New Spain to send to the said Mariana Islands such a number of subjects as come from time to time or whenever he is advised of a special need in the said Mission; it would be much easier and practical to send those who have joined the Society in this province of New Spain, who are exempt from the reasoning used as an excuse to the effect that the provincial of this province is not allowed to send to the Philippine missions the subjects sent by Y.M. to this province of New Spain. Rather, in order to better serve Y.M. and reduce costs, it would be proper to let those religious pass to the Philippine missions and not keep the door closed and

dos dan más generosos frutos y al fin no merecen por nacer acá, que se les quitó el aliento con que se crían los que nacen en Europa de los espíritus y esperanzas de la Misiones de Japon y otras semejantes que aunque no llegan a ejecutarlas todos los que las desean, les sirven sus deseos de mucho merecimiento, de que dispuestos para mayor trabajos abracen con más fervor los que Dios les enviare en los ministerios presentes como se experimenta en los que con verdadero espíritu desean dichas misiones en Europa.

Especial conveniencia en pasar a dicha misión sujetos de especial respecto y afecto de la congregación de San Francisco Xavier qual es un sacerdote profeso de la compañía por nombre Joseph Vidal.

Y al presente ay otra conveniencia de pasar sujetos desta Nueva España a nuestras Islas Marianas que es el aver tomado a su cargo la congregación de San Francisco Xavier de México el acudir con lo que hubiere de especial respecto y afecto de dicha Congregación y ciudad, qual fuera singularmente un sacerdote profeso de nuestra compañía que esta aora leyendo Theología Moral y sagra escritura en nuestros estudios de México que se llama Joseph Vidal, y es hermano del Mayordomo perpetuo de dicha Congregación, licenciado Christoval Vidal, principal instrumento, que Dios ha tomado para las obras desta piadosa congregación. Fuera de lo qual concurren en dicho religioso todas las buenas prendas que pueden desearse para los principios y progresos de nuestra nueva Misión y una vocación y llamamiento muy fundado que por costarme así de muy inmediata comunicación le he propuesto así nuestros prelados para esta empresa, y por que dan la dicha de ser contra orden o servicio de Vuestra Magestad el que pasen de Nueva España a las Misiones de Philipinas le represente aquí para que V.M. se sirva de declarar no ser de su intención y servicio el que se ponga tal impedimento a lo menos a los que entran en la religión en dicha Provincia de Nueva España.

Que los que vinieren de provincias remotas de Europa para islas Marianas pasen a tener el año de espera en Nueva España.

Y de lo que Dios llamare de las provincias de España y Vuestra Magestad enviare a la Nueva España sería quiza en favor también de la dicha provincia de Nueva España el que a lo menos aviendo servido algun tiempo en dicha provincia se les diese licencia para pasar a la dicha misión y otras de Philipinas, y aún los de las provincias más remotas de España [rather Europa] que siendo de vasallos de V.M. o del señor Emperador se sirve V.M. de conceder pasen a Indias como asistan primero un año en España se les podía conceder que como viniesen para la misión de las islas Marianas pudiesen pasar inmediatamente a Nueva España y emplearse por el espacio de dicho año, o de los que V.M. ordenare en los ministerios de dicha provincia de Nueva España, por que la detención y prueba equivale mucho a la de España y una vez pasados a Indias y más con la esperanza y orden de proseguir después de tal tiempo y pasar a dicha misión de islas Marianas, y otra de Philipinas estarán y proseguirán con mas consuelo, y fervor en los ministerios que entre tanto se les encargaren.

cut the wings off the spirit of those who wish to exile themselves for the love of God; true, there are missions here as well, but it is also said in the Gospel that “*nemo propheta in Patria sua*”.¹ Experience has shown that such transplanted plants give more fruits; finally, they do not deserve simply because they were born here to have the breath of their spirit and hopes of going to missions in Japan and elsewhere taken away from them, to favor those who were born in Spain. Although it may not come to pass that all those who wish to may have their wishes fulfilled, they would get more merit and such a disposition would help them to serve with more fervor in whatever other ministry to which God may send them for the time being; the same spirit is seen to be present in those serving in Europe who wish to go to the said mission fields.

[Note in margin:] **Special convenience to send to the said mission subjects with a special respect and affection from the Sodality of St. Francis Xavier, such as the professed priest of the Society named Joseph Vidal.**

At present there is another convenience for subjects from New Spain to go on to our Mariana Islands who have had the supervision of the Sodality of St. Francis Xavier in Mexico to bring along with them the special respect and affection of the said Sodality and City. This would be best accomplished by a professed priest of our Society who is now reading Moral Theology and sacred scriptures in our colleges in Mexico. His name is Joseph Vidal and he is the brother of the Majordomo for life of the said Sodality, Licentiate Christobal Vidal, the main instrument chosen by God for the pious works of this sodality. Besides the fact that the said religious possesses all the good talents that can be desired for the foundation and progress of our new Mission, a vocation and well-founded calling, his immediate availability has made me suggest to our prelates to add his name to this enterprise. Because they have objected, saying that it is against the order or service of Your Majesty to send someone from New Spain to the Philippine Missions, I bring it up here so that Y.M. may be pleased to declare that it is not your intention or [in the interest of] your service to place such an impediment at least for those who have become religious in the said Province of New Spain.

[Note in margin:] **Those bound for the Mariana Islands who come from remote provinces in Europe should spend their year of waiting in New Spain.**

For those whom God may call from the Spanish provinces and Your Majesty may send to New Spain, it might perhaps be of benefit to the said province of New Spain that, after having served at least some time in the said province, they be given permission to go to the said mission and other Philippine missions, even for those who are from more remote provinces of Europe, as long as they are vassals of Y.M. or of the Emperor, Y.M. may be pleased to concede their passage to the Indies and, in the same manner as they presently spend a year in Spain, given that they are bound to the Mariana Island Mission they be allowed to pass immediately to the ministries in New Spain and be employed there for that one year, or whatever time Y.M. may order, since the delay and proof is much equivalent to that of Spain, and given that, once they have

1 Ed. note: A Latin phrase meaning: “No-one is a prophet in his own country.”

V. Magestad ordenare en todo lo que fuere de su mayor servicio que es el de Dios Nuestro Señor y bien de las almas que la divina Magestad a fiado de su Real y Cathólico zelo: en cuya asistencia imploramos humildamente al Divino favor por medio de los especiales patrones de nuestros pobres que estan singularmente amparados del nombre de la Santíssima Virgen Maria y de su familia Marianas y de San Juan Bautista, y San Ignacio Nuestro Padre y San Francisco Xavier nuestro apostol de las Nuevas Gentes que por medio de la piedad y zelo de V.M. esperamos han de ser conducidos a la eterna Bienaventuranza y alabanza de Nuestro Comun Criador, y redemptor y que el aviso de San Francisco Xavier dirigido al señor emperador Carlos quinto en orden al paso del Japon que ya alegamos y los demás que el santo de en orden a las nuevas conversiones de que dimos una breve copia, quando la Magestad del Rey nuestro señor Phelippe quatro (que Dios tiene), se sirvió de mandar despachar la cedula de mi especial misión a los 24 de Junio de 1665 y la volvemos a repetir aora a juntar con estos informes los hemos de ver logrados en los tiempos de Nuestro Segundo Carlos, y feliz gobierno de V.M. a semejanza también del que logro viviendo San Francisco Xavier en la señora Reyna de Portugal Doña Catalina de Austria, hermana del Señor Emperador Carlos quinto que hasta con sus chapines, o el Tributo que llamaban el Chapin de la Reyna, verificando como notó el obispo Ossorio y no menos hemos de reconocer todos se verifica en V. Magd. la prophesia del capítulo 49 de Isaías Propíissima de la conquista Evangelica, y tierras Marianas de Norte a Sur a donde se encamina nuestra Misión como en papel más prolixo se declara con la Autoridad de buenos interpretes pero no necesita demás interpretación que la feliz y presente experiencia, lo que toca a Vuestra Magestad en dicha prophesia y en la qual ofrece el señor al pueblo y rebaño nuevo de los pobres indios e isleños de lejos que se extienden desde el Aquilón, y sus mares hasta la tierra Austral que “erunt reges nutricii tui et reginæ nutrices tuæ”: esto es que a los que el Hijo de Dios no se dedigna de tener por Hermanos se dignará así mismo de darles por amos reyes y por amas reynas que los crien a los pechos de su Fe y charidad expensas reales y amoroso cuidado.

Con que ya no dudamos de que nos dará V. Magestad licencia de abrazar y estimar a nuestros pobres Marianos por Hermanos, de Leche, o participes en la feliz tutela del Rey Nuestro Señor Don Carlos que Dios guarde, como confiamos grandemente le guardará con tan buena guarda de nuevo añadida de los Angeles de nuestros pobres en cuya bien lograda custodia se hallarán tan obligados de Vuestra Magestad y de los angelicos niños recién bautizados que volarán al cielo con las alas de vuestra Real tutela y cathólico zelo que prospere la Magestad Divina por muchos años para bien universal de sus Reynos y aumentos de nuestra sancta Fe, como los humildes capellanes de sus islas Marianas continuamente suplicaremos.

Sacra católica real magestad.

A los pies de Vuestra Magestad

B.S.R.M.

El más humilde capellan de sus islas Marianas,

Diego Luis S. Vitores.

passed to the Indies and the more so with the hope and permit to proceed later on to the said Mariana Island Mission, or another in the Philippines, they would exercise with better consolation and fervor the ministries assigned to them in the interim.

[Note in margin:] **Patrons of the Mariana Islands. The prophecy of Isaias is realized in the King's patronage toward our poor people.**

Your Majesty may arrange everything to your better service, which is the same as given by God our Lord, for the good of the souls that the Divine Majesty has entrusted to your Royal and Catholic zeal. To this end, we humbly beg the divine favor through the special patrons of our poor people who are singularly protected by the Most Holy Name of the Virgin Mary and her Marian family, by St. John the Baptist, our father St. Ignatius, and St. Francis Xavier our apostle of the New Peoples who, through the piety and zeal of Y.M., we all hope must necessarily lead to the eternal good fortune and praise of our common Creator, and Redemptor. Such was the message directed to Emperor Charles V by St. Francis Xavier regarding his above-mentioned entry into Japan, and the others that the saint wrote about new conversions of which we gave a brief copy, when His Majesty our King Philip IV (may God save him) was pleased to order the despatch of the decree regarding my special mission and dated 24 June 1665. We annex a copy of this decree here with other reports which we hope to see fulfilled during the times of our [King] Charles II, and the happy administration of Y.M., in the same manner as St. Francis Xavier saw fulfilled in his lifetime thanks to the Queen of Portugal, Lady Catalina de Austria, sister of Emperor Charles V. She referred to them as her slippers, i.e. the tribute was called the Queen's Slipper, as can be checked through a note written by Bishop Ossorio. We expect to see no less realized through Y.M. the prophecy of Chapter 49 of Isaias which is most appropriate to the religious conquest of the Marianas (stretched from north to south) where our mission takes place; this is further explained in a longer paper in which the authorities of good interpreters are quoted, hence it is not necessary to give further interpretation here other than to say that the present happy experience of the said prophecy applies to Your Majesty, in which the Lord offers a new population and flock made up of poor Indians from islands stretching from the Northern Seas as far as the Austral land that "*erunt reges nutricii tui et reginæ nutrices tuæ.*"¹ This is what the Son of God says to those whom he does not disdain from calling Brothers and will be pleased to provide them as well with kings and queens to bring them up in his Faith and charity, at royal expense and with loving care.

Therefore, we have no doubt that Your Majesty will give us permission to embrace and love our poor Marianos as blood Brothers, to benefit jointly from the lucky patronage of Charles our King. May God save him, the way we greatly trust he will be saved, with the additional protection of the many little angels from among our poor people by whom he will be guarded; indeed, the angelic children recently-baptized who

1 Ed. note: Latin phrase meaning: "Thou shalt have kings to foster them, queens to nurse them for thee." [Isaias 49:23]

will go to Heaven will be so thankful to Your Majesty that they will fly to Heaven with the wings provided by your Royal patronage and Catholic zeal. May the Divine Majesty make them prosper for many years to come for the universal good of your Kingdoms and the propagation of our holy Faith, as we, your humble chaplains of your Mariana Islands will forever pray for.

Sacred Catholic and Royal Majesty.

At Your Majesty's feet, kissing your royal hands,
The humblest chaplain in your Mariana Islands,

+

+ Diego Luis S. Vitores +