

hombres lo mucho que se presume le favoreçio nuestro Señor pareçe que en esta ocaçion quizo su divina Magestad condescender con ella, o con sus ruegos para aguardar que nos recogiessemos aquella ora para hazerle el ultimo favor, todo se puede presumir de sus grandes virtudes y meritos, y de su exemplar, y Angelical vida que gasto en esta Mission como queda dicho incansablemente por espacio de 18 años y con mucho espiritu teniendo muy presente a Dios en todas sus obras por cuyo amor obrava solamente. Las insignias de las varias esclavitudes como dexe escrito, hizo en su interior a los santos de su devoçion, como es a la Santissima Virgen[,] San Agustin, Santo Domingo y a San Ignacio Nuestro Padre y a sus Religiosos, esto es los dos escapularios que dixef,] la correa de San Agustin y la Sotana de la Comp^a siempre las trajo consigo. Murio y se enterro con ellas el dia 12 siguiente de dicho mes de Henero, y como todos le veneraban por santo, acudio el Governador con todos sus soldados a su entierro cargando el cuerpo el mismo Governador con el Sargento Mayor D. Joseph de Quiroga y dos Ayudantes desde la fuerza adonde murio hasta la Iglesia recién levantada junto alma [sic = al mar], y otros dos ayudantes le reçibieron en el hoyo de mano del Capitan Joseph de la Cruz, y Ayudante Joseph de Carabajal, y con esto requiescat in pace como esperamos de su inculpable vida delectus Deo, et hominibus cujus memoria &c.

Agadña y febrero 10 de 1686.—

Translation.

Notices of the exemplary life of Br. Felipe Sonson, Oblate of the Society of Jesus.

Dear Father Provincial
Peace of Christ, etc.

In this letter, I give notice to Y.R. of the exemplary life and solid virtues of the very humble Brother Felipe Sonson, Oblate of our Society of Jesus in these Mariana Islands where he died with the odor of sainthood on Friday 21 [rather 11]¹ January of this year 1686 at 75 years of age.—

Brother Felipe Sonson belonged to the Pampango nation and was a noble man among his people. He was from the town of Macabebe where, during his first years, he was always very observant of the Law of God and fearing to offend Him in any of His commandments. And so, having learned to read and write, and the good Christian customs in accordance with the common mode of serving God, as soon as he reached a competent age, he took the state of Holy Matrimony and, in order to maintain himself and his whole family, he busied himself, at the imitation of St. Isidore Laborer to whom he was very devout, at working the land that God gave him, as he thought that it was His divine will. In this exercise he always kept in mind the operations of the good laborer St. Isidore, acting as the good saint had done in the holy conjugal state and keeping his mind continuously on God. He was helped in this very much by the good ability, docility and humility of his character, and the disillusionments that God our Lord gave

1 Ed. note: According to a perpetual calendar, January 11th 1686 was indeed a Friday. The correct date is further confirmed by the last page of the document, where the date of burial is said to have been the next day, January 12th.”

him from a very tender age, one of which was his very special devotion to the Most Holy Virgin. He wished to serve this so great Lady for his whole life as her most humble and obedient slave, and sealed his will with a scapulary of Our Lady of Carmen which he kept around his neck from that time until his death to remind himself that he had imposed upon himself the obligation to obey this divine Lady with the exact observance of the precepts of her Most Holy Son Christ our Lord. This was occupying his mind continuously and warmly: to work as God had ordered him to do to obtain food for his household. He kept in mind the passion of our most sweet liberator Jesus and so, his own sufferings and hardships were all involved in what the Lord suffered and labored for us during his most holy life and he offered them to His divine Majesty.—

There occurred the uprising of the Chinese, who are called Sangleyes,¹ the enemies of our Holy faith, in whose defence he applied himself with an arquebus on the side of the Spanish companies. He became very skilled in the handling of this weapon, as was observed here during the uprisings of these Marianos, because in everything that he undertook he looked only to the service of God and of His most holy Mother and thus easily became adept at what he saw, or was necessary for him to do, in accordance with the times, as will be said later on.—

Once his spouse had died and after he had placed his son in a reasonable state, by giving him all he had, he carried on with the decision that he had in mind, which was to look for some retreat where he could more comfortably and more readily serve God our Lord, through obedience to someone else, to whom he could ply his own will, instead of God. To this effect, he went to offer himself to the Fathers of St. Augustine, as they were the ones he knew best, as they were ministering to his Pampango nation. He offered to serve them for the love of God in whatever field they wished to occupy him. These Reverend Fathers recognized the goodwill and humble resignation of Don Felipe Sonson and they admitted him with the welcome that one can imagine. Said Don Felipe served them correspondingly in what he was ordered to do with a great punctuality and politeness, as he imagined himself to be a slave to the Religious. For this purpose, he put on the cordon of St. Augustine which he said was the symbol and the mark of a slave in the family of the saintly Doctor. As the services that were required was mostly in the field of the construction of residences, convents and churches, mostly made of wood in the Philippines, and as often-times there was no-one to help the Order in these constructions, his love of God, whom he served with great humility and exactitude, soon made of him a master [carpenter] with the singular affection that he had of embracing everything that was for His service. And in order to keep himself busy in works so necessary for the cult of His divine Majesty, and to lodge His ministers, he volunteered his services to the Fathers of St. Dominic for the construction of their church and house in the Chinese suburb of the Parian, for the ministry of those who were being converted to our Holy faith. A brotherly agreement was reached between the Fathers of St. Augustine and those of St. Dominic and the former gave our Don

1 Ed. note: This probably refers to the insurrection of 1662, when Sonson was about 51 years old.

Felipe Sonson permission to offer his services, that were willingly accepted by the latter. He welcomed this opportunity to work more closely toward, and help with, the conversion of souls, for which His divine Majesty gave His own life.—

And so, he was earmarked by the Augustinian Fathers for the construction work that the Dominican Fathers needed, and the Lord arranged for him to be assigned to a Dominican Religious who was so saintly and so gentle that our Don Felipe wished him to direct his soul along the true way of the service of God, in truth and humility which was what he sought so singularly. When this religious Father saw the deep humility and saintly manner of proceeding of our Don Felipe, and that with very humble requests he asked to be made a slave of the glorious father and patriarch St. Dominic, by thanking him for the love of God through whom he was begging to be given the holy scapulary and habit of his sacred order, in order to serve him as a slave in the category of an oblate. That very religious Father had proved and knew of the virtues of Don Felipe very well, and he granted him his request, at the great pleasure of his soul, and he began to serve him by building that house and convent. The construction came out as well as if it had been done by an expert builder. The better to assert himself in this trade, the moment he picked up his tools to exercise it at the imitation of the glorious spouse of the Most pure Virgin Mother of the Lord, he dedicated himself as well as a slave of this most glorious Patriarch, by arranging and offering all his works through our St. Joseph to the most holy Virgin, and through that same Lady to her most Holy Son in reverence of His most holy Passion.—

In this manner and every day, Master Don Felipe Sonson was taking advantage of the company of that saintly religious, more and more, in virtue and devotion to the saints that he had chosen for himself as his masters and lords, as he called them, without ever losing sight of them, within himself, while trying to imitate in everything as much as he could the example of the virtues that he saw in the Dominican Father with whom he lived. The latter, upon seeing the good disposition of Don Felipe, showed him how to pray and mortify himself, but he had to moderate him in the disciplines of his body, by telling him that he ought to save those extra ones and offer them to God by working at the trade that he exercised.—

Once the construction of the church and convent in the Parian was complete, he continued to serve that saintly Dominican Religious on the spot, by obeying very humbly and promptly the least manifestation of the will of that religious Father, trying to bring relief in everything to that saintly priest whom he revered with humility for the presence of Christ within him.

There came the time when the Venerable Father Diego Luis de San Vitores was trying to go to this spiritual conquest of the Mariana Islands [ca. 1665], and as there exists between saints a certain link of charity and equally so in things concerning the salvation of souls, the Venerable Father San Vitores communicated his plan to the Dominican Religious in whose company our Don Felipe Sonson lived, and told him that he necessarily had to have men to accompany him and help him plant the faith in these Mariana Islands, but had recruited only 4 persons. That Dominican Father wished to help

him in this, and knowing of the humble and prompt obedience of Don Felipe and the good inclination and desire to help priests occupied in new conversions in any part of the world, and that he would be of great assistance, he offered the man to the Venerable Father San Vitores, one of the disciples of our Lord Jesus Christ.—

After the good Don Felipe had been well briefed, one morning he begged permission from his master (so he addressed said Dominican Father) to present himself to the Venerable Father San Vitores. That same morning he came into our College of Manila and met the Venerable Father as he was returning from the confessional to his cell. He went up to him and, upon coming close, he prostrated himself at his feet with many sobs, begging him to please take him along to the planned conversion. This action did not leave the Venerable Father Diego Luis de San Vitores untouched and then, at the great pleasure of his soul and no less affection, he helped him to get up from the floor and, after he had learned who he was, he consoled him by telling him to commend himself verily to God our Lord so that His divine Majesty might arrange what was for His greater glory and that he should be ready to do everything that God would arrange. The Venerable Father dismissed him with a note that he wrote to the Dominican religious Father who had sent him. A few days later, Don Felipe came over to take up his lodging in our College of Manila until the departure of the Venerable Father San Vitores for this new Mariana conversion.—

When the humble Don Felipe saw that hope was at hand for the desire that he had always had of dedicating himself to serve the priests who dedicated themselves to the conversion of souls, and specially those who had not received the light of the Holy Gospel, and that he had already been accepted for this, the joy felt by his soul was incredible. In order to oblige God even more, to make sure that his desire would indeed become possible, the whole free time that he had left from his occupations (see below), and even during them, he occupied it with prayers and petitions addressed to His divine Majesty for the salvation of the Mariana souls, to which he added not a few penances, specially some disciplines and hair shirts.—

And, so as not to waste time and, of course, the better to achieve his desires and help the Venerable Father San Vitores as much as he could to effect this enterprise, with much solicitude and thankfulness he began to look for ways to occupy himself, though it was not without some relief and edification of those who lived with him. So, the first thing he did in this occasion was to apply himself with much docility to carry out the orders of the Venerable Father San Vitores, and specially in sewing and mending the clothes that were necessary, because although he had never done this job his goodwill and the charity that burned within him for serving God in whatever was asked of him made him succeed in everything.—

Finally, after the Ven. Father San Vitores embarked in Cavite with Father Thomas Cardeñoso and all the other lay companions to come and plant the faith in these Islands, it is incredible the attention that our Don Felipe Sonson paid to alleviate everybody in tasks assigned to him by the Ven. Father, attending to the execution of everything with much charity, as someone serving the Lord of everyone, and specially

in sewing and mending the clothing of those who had a need for it, and he did not get out of his small corner until he had finished the chore, or to take care of something else newly assigned to him, and upon finishing one thing with great punctuality, he took care of another one; for instance, in the case of some work done to some clothes and similar tasks, as soon as he was done he would hand it over to the Ven. Father, asking to be given a new task, simply to keep himself busy always. If he had some free time, or on feast days, he occupied it all with devotions, reading religious books, interrupted by prayer breaks, and in giving good advice to those of his nation, to have them use their time better and to make good in all the things they did in order to excel in the service of God, and in the course of his ordinary conversations with them he instructed them in the mysteries of our Holy faith. Such were his ordinary conversations when he spoke with those of his nation or with Spaniards, in either language. And at the end of the conversation, he would bend his whole body down with much graciousness and notable humility and submission, asking to be forgiven for the love of God for the errors that he might have committed, because he was an ignorant man. He would bent down his head and body deeply to venerate everybody and then say goodbye. That is what he did during his whole life until he died, because it was extremely humble ever since he became our oblate, whenever he spoke with anyone, and if some priest spoke to him, at the beginning and at the end of the conversation, he would bent down one knee, all the way to the ground, and kiss his hand with noteworthy submission, asking to be forgiven for the love of God, even when there was nothing to forgive; thus he edified everyone and they all had something to learn and imitate in this servant of God, before and after he became our oblate.—

Upon arriving at Acapulco and once more afloat, but this time directly toward the Marianas, he proceeded with the same tenacity with virtues, and the above-mentioned chores which he humbly did for everyone, not skipping the masses that were said, ashore as well as at sea, all on his knees with a notable fervor and simple devotion in the most hidden corner of the church or ship, but always with due attention of not forgetting any of the tasks assigned to him; if there was a need to despatch or do something quickly, he then rectified the intention by leaving God for God.—¹

Finally he reached the desired goal of his desires, arriving on the 3rd [rather 16th] of June 1668 at these Mariana Islands, where he incredibly spent 18 years in various occupations to cooperate and help with the salvation of these Indians, by helping the preachers of our holy faith to the limit of his possibilities, ceaselessly and refusing none of the tasks he could do with his own hands, with notable application, humility, spiritual fervor, and submission to any Religious, but more specially so to the superiors.—

And so, as soon as the missionary Fathers, whom he was accompanying for this conversion, stepped ashore, he prostrated himself at the feet of the Venerable Father Sanvitores, offering himself to his will, so that he would employ him in whatever His Reverence saw him as useful to this mission, because he would do so, even as far as to

1 Ed. note: In other words, he skipped mass, with permission.

give the blood from his veins, to ensure the salvation of these Islanders, and that it would be little to give, since he owed much more to God for having brought him in such company and employment. The Venerable Father helped him to get up, with great pleasure. Seeing the humble Don Felipe so desirous to work and help at the conversion of these poor ones, he entrusted him with preparing them, and himself well by commending himself truly to God, by mending and making many new clothes and ornaments for the divine cult, as they were so obviously for God, although it was not his own trade. However, he worked at it with much application and meditation, as the job entailed the representation of the figures illustrating the passion of our Redeemer. They came out so perfectly and so well finished, as if they had been made by a master tailor, and the same thing applies to all the other necessary clothes that he sewed and mended, and in the last days of his life, after the uprising of these natives, since there was more need and the Indians had stolen or burned our vestments, he would sew and mend the clothes of all of us, as a solicitous and merciful mother would have done for the many sons under her care. And as the government was also in need, and there were not enough clothing for everyone, he made some, and repaired others so that, though poor, they would go about well dressed, and not worried about things that were not of their own status. The last days of his life found him still busy at this charitable occupation; the labors and sweat finally caught up with him, on account of his advanced age, and he laid down the needle and what he had been doing, and said: "I can go on no longer, but blessed be the Lord!" This said, he let himself fall upon his poor bed, exhausted, and although he was assisted with all the remedies and comforts available, he finally gave up the fragile nature to pay his debt, as I will explain below.—

This was the main occupation in which the great charity of this humble servant of God occupied himself in these Mariana Islands, but from time to time he was no less busy at the no less important work of building churches and houses, in accordance with the need of the times, and he was untiring at it, because he imagined himself building fortresses and temples where God Himself was to be received and become present and where the blood of the Lamb would pacify the souls of these poor Marianos.—

It was wonderful to see a man of his age, of small and weak stature, apply all his strength at the enterprise, and sometimes working so exceedingly, often-times under the relentless rays of the sun, flying about, cutting and carrying the lumber, completely bathed in sweat that ran like streams down his delicate and lean body to the ground, and his cheerfulness was so untiring, as if he was not doing any such thing, but with the fervor that burned inside his chest with the love of God, he seemed not to notice all these excessive labors. But once, as his mind was busy with something in his inner self, it happened that, while measuring the buildings, he fell from the scaffold and it was a miracle that he did not kill himself, for the scaffold was quite high, but he soon recovered from this fall, although it became necessary for him from then on, as long as he lived, to walk always with the help of a cane, because he remained crippled, and it is incredible the fervor with which he returned to this job site, and he began many others, with no fear, as if nothing had happened, because he knew how to conquer all with his

extreme charity and the anxiety to serve God forever more, until he gave his life in the attempt.—

And although, while he had these works in progress, he still heard one, two or more masses every day, depending on the time that he saw was necessary for one thing and the other, he arranged his time so well that he did not fail to make these and other devotions, to retain his peace of mind. Still he did not fail to proceed with the timely constructions, so much so that it was amazing how fast they progressed, without neglecting any of the spiritual exercises that he did every day.—

He built many churches and other buildings, including residences, complete with all their accessories, such as altars, tables, seats and chairs, while he was in the Marianas, on account of the weather and frequency of the Indian uprisings, because either they were destroyed by hurricanes, or by the evil doings of the Devil through rebellious Indians, or even by our own doings, as defensive measures, during the uprisings themselves. During said uprisings, he even handled a gun in order to defend the Catholic faith and its preachers, with the permission of the Father Superior, but this he could not do in this latest [1684] uprising, because he was so old already, and had remained very weakened and beaten up from the wounds they gave him.—

Finally, our good Brother Felipe Sonson was putting the finishing touches on one good house with two apartments for the missionaries in Agaña when the last uprising of this Island caught him on 23 July 1684, in which he was cruelly wounded by the Indians, beginning with his throat, which they tried to cut off, but God did not allow him to be wounded and massacred in this way as the instrument was not sharp. Then they gave him two wounds on the head and one in the hollow of the left eye, from which, upon treating it, came out a piece of bone, and he was left for dead and completely bathed in his own blood, the same as happened to the Religious who died during this incident. And as the strength of Brother Felipe was low, on account of his advanced age and labors, and as the blood that had run and come out of the wounds was great, he was left because it seemed that he had perished, but when it was discovered that he was still breathing, he was administered the last rites. Upon his regaining consciousness, he was administered the sacrament of penance and the first words he uttered were those of Jesus and Mary; day and night he did not cease to repeat these most sweet names, as long as his recovery lasted, and truly, it was a miracle for him not to have died, when he was in such a weakened condition, and after spilling so much blood, that it seemed impossible for him to survive.—

However, as the Lord saw the need that we had of his person for the charity which I said he exercised with us, after he was cured, He gave him life and as such the zealous Brother recognized it full well, and of course he sought to get closer and closer to God by the exercise of all the virtues that were possible for him to exercise under the present circumstances. What stood out more in these his last days was, firstly, that he looked for a hidden spot where the masses were being said and remained fixed there, as if nailed down, on his knees, without being seen by anyone; he heard all 9 masses; secondly, the most exact obedience to everyone, so that he would let himself be treated as a dead body

would, responding to everyone's needs, and this seemed to come out of his inner self, looking upon himself as a dead body as far as the material world was concerned, and he only lived for Christ crucified; thirdly, whenever he was not busy, his whole time was spent on his knees in prayer, but, though it was to his liking, he would instantly abandon it when he saw it was necessary to mend something else belonging to the poor Religious of Christ in order to relieve them.—

Now, to conclude with the last degree of the virtue of charity that he exercised, since our Brother Felipe Sonson was so fastidious in serving God, even if I die in so doing, he said. He pursued his virtues so well that no-one ever noticed anything [wrong] in anything, that anyone would have judged to be the least fault; rather, he tried to excuse them in other people next to him, and with others, and was much esteemed and revered by all.—

He never let an opportunity of mortifying himself go by without taking it, and much more those that he got without looking for them; he bore them all with the patience of a lamb, as coming from the hand of the Lord.—

He endeavored to do well the ordinary every-day things, spiritual as well as external, and as far as the extraordinary ones, they have already been mentioned.—

In keeping a close watch on all his senses and specially his eyes, ears, and tongue, his modesty was very special and so were the good examples that he gave to us of it.—

He took no less care of the mortification of some things that he could licitly do, such as not going out of his cell unless it was for some good purpose, not looking at anything unusual, whenever there was any to look at in the Marianas, and never asked to know, or want to know, the details of any unimportant news.—

[Six different residences in Agaña between 1668 and 1686]

He lived in six different houses that constituted our lodgings in Agaña, beginning with the first shed in which the Indians received the Ven. Father Diego Luis de San Vitores. The five others were built by Brother Felipe with his own hands. In them he always sought the most encumbered and faraway corner for himself, and he made sure that nothing was lacking in the house proper, though his own room was not comfortable enough for him to rest from so much labor, but was designed to bring him mortification and discomfort. In the last house that I said he built in Agaña, it was so spacious that the Father Vice Provincial assigned him a cell inside one of the apartments, but with notable humility he persuaded him, by putting up some reasons, such as his own illnesses, which he said would bother the Fathers, saying that none of those cells was appropriate, and so, with the acquiescence of the Superior himself, he made a thatch hut for himself to live in, in the site that was most bothersome, which was on top of the kitchen.—

When he was eating, he would say that we ate not for pleasure but because God ordered us to, in order to live, work, and serve Him, and so, his temperance was extreme, and he was never heard to talk about food, not even in the midst of so many necessities

did he ever complain of lacking anything; rather, he went about more contented and happy when the need for food was greatest, on account of the poverty of this country.

His patience was admirable; in fact, externally, he never showed signs of being impatient and although when he was in the middle of a building project he would sometimes shout at those helping him, it was because he was very deaf, and the other reason was to instill seriousness and energy in such people, more so to prevent them from making irremediable mistakes than to show impatience. And when they would commit some error, such shouts were to correct them to prevent them from repeating them, for the disadvantages that would result, and then he would immediately beg them, in all humility and submission, and for the love of God, to forgive him if he had offended them in something.—

In his heart he never gave room for some perturbation, resentment or sadness. At every opportunity and business that presented itself, he took it as if coming from the hand of God, no matter how it came about or by whatever means or way they came, and in this matter he exercised himself in three manners: firstly, by bearing everything that happened with patience; secondly, with punctuality; and thirdly, with pleasure and joy, as he judged them to be manifestations of the will of God.—

In the vows that even an imperfect religious person makes, although they were not for his Profession, he left us with such outstanding examples of them that, from the time he joined our Society, all could have learned or imitated something from Brother Felipe. Since I have already said something about his obedience, and because time does not allow me to say much more, I will now say something about his great poverty and angelic chastity.—

Not only was he most peculiar in not receiving from inside or outside the House anything, nor borrow or taking any thing from the House, not from anywhere else, no matter how small, without permission, but many times it was necessary for the superiors to request him to receive what he needed to survive, so much so that in his small corner and retreat he had only the neat but mended clothes of a truly poor man. In his food and in everything else the virtue of true poverty shone, and out of sight, as someone not busy at all, he was in fact busy repairing, cleaning and finishing some furniture, no matter how small and insignificant it was, just in case it might be useful afterwards in a land so poor as this one.—

The modesty in seeing things, in saying things and the manner of behaving of Brother Felipe were advertising his angelic purity of body and soul, to such a degree that it was as if he had acclimatized in himself the means by which such a great virtue is acquired, one that is much to the liking of God, and in everything he seemed like an angel in a mortal body.—

In everything he did his intentions were pure. He did them only for God and directed them to His divine Majesty in the morning at the beginning of each task, and also while doing the same task by often raising his heart [to God.] Firstly, he did so as someone serving God and not men, with much jubilation that in doing so he was doing the will

of his Creator and Redemptor, so that it looked as if he was loving rather than working.—

In accordance with the will of God he had much to say through the many examples he left us, in the many hardships he endured, in addition to what has been said about hunger, thirst, the sun, the lack of appreciation of these Indians in their various uprisings and specially in this last one in which he suffered so much on account of the blows and wounds that the rebels and apostates of our Holy faith inflicted upon him. He bore everything with much fortitude and happiness for the love of God as gifts of His divine Majesty at the example of Christ crucified for whose love and for the faith in our Holy Mother, the Catholic, Apostolic and Roman Church, the unique and true spouse of the Lord Himself. This his most humble and zealous servant wished and pined to give his blood and life, which is what he showed well when these barbarians wounded him and much before, at the time of the Ven. Father Diego Luis de San Vitores, when a rumor circulated, though untrue as we learned later on, to the effect that Dutch galleons had arrived at these Islands, and of late, in the past year 1685, on 24 March, after the siege that the Indians kept us under, one galleon arrived at these Islands, which was at first said to be one of heretics and enemies of our Holy faith, our Brother Felipe said, lifting his eyes and hands toward heaven with great jubilation and happiness: "The good thing about this thing is that they might send us straight to Heaven.—"

Finally, already full of so many virtues and merits, it seemed that the Lord was advising him that his reward was near, by means of illnesses and specially that of some phlegms that at times bothered him so much, and on account of his old age they became worse and congested his chest until they took away his desire to eat. Possible remedies were then applied to him but recognizing the danger the sacred last rites were then applied, which he received with the devotion and fervor that one can expect. It seemed as if he had superior impulses that he had reached the final preparation that his ailments had brought him to, and so, he did not pay attention to what was said to him. When one tried to administer to him some medicine, he would say: "Why, since I have to die." At other times, when food was brought in, with the determination of a dove, he would say: "I have to die, why should I eat?" but in telling him that holy obedience ordered him to eat, he would let those nursing him feed him and, closing his eyes, he would try to force the food down, until he no longer had the strength, although he never lost the use of reason and feelings until he died. He received the last rites, responding to it with great joy. Friday, January 11th arrived, and at 11 a.m., when he lost consciousness, a prayer was said over him to recommend his soul but before it was over he regained consciousness and, with all his senses, he responded to what was being recited. Then he looked for a crucifix and the rosary that had been curled around his arm, and picking it up with both hands he did not stop kissing its cross and medals together, and it seemed to us that he would not die so soon but survive until at least the next day, but from then on until 1 p.m. there was always a Father present, but as he was still conscious and without any anguish, he expired as he rested, because before 2 p.m. had sounded, when I went to see him, I found him outside his bed and on the floor on his

knees with his arms upon his bed and his head on top of them. Thinking that he was still alive, I spoke to him, asking permission to enter, but he was already dead.—

As he was such a servant of God, it was thought that his Guardian Angel and the most holy Virgin, of whom he was very devout, as we have said, with the rest of the Saints of his devotion, had come to warn him that the time had come, and so, that he should go down on his knees and go with them. And as his deep humility had always hidden so much from men, it is presumed that our Lord favored him, it seems. On this occasion His divine Majesty wished to condescend to it, or with his requests to wait until that time to do him one last favor. Everything can be presumed, given his great virtues and merits, and his exemplary and angelical life that he spent in this Mission, as was said, untiringly for the period of 18 years and with much spirit, keeping God in mind during all his tasks for whose love he did everything. He always carried on his person the insignias of his various slaveries, as written above, which he did in his inner self, toward the saints of his devotion, for instance, the most holy Virgin, St. Augustine, St. Dominic, and St. Ignatius our Father and to his Religious, to wit, the two scapularies that I mentioned, the cordon of St. Augustine and the cassock of the Society. He died and was buried with them on the next day, 12th of said month of January, and as everyone revered him as a saint, the Governor came over with all his soldiers to attend his burial, the Governor himself carrying the body with Sergeant-Major Don José de Quiroga and two Adjutants from the fort where he died to the church recently built next to the sea, and two other Adjutants received him from inside the hole from the hand of Captain José de la Cruz and Adjutant José de Carabajal, and with this *requiescat in pace*¹ as we hope from his blameless life *delectus Deo, et hominibus cujus memoria, etc.*²

Agadña, 10 February 1686.—

1 Ed. note: Latin phrase meaning: "May he rest in peace."

2 Ed. note: Latin phrase meaning: "chosen by God, and by men whose memory, etc."