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In Peace!

It happened four hundred years ago.

Until that day, the seven thousand Islands had been visited regularly by the champions of the learned Chinese, and yet, in the Chronicles of China, just a few lines refer to these Islands. Indian and moslem traders had been dealing with the Islands and handling their treasures, yet not a single stanza of the Indian epics, or one paragraph of the Arab geographies speaks of such a people. It is said that once upon a time, these Islands were a part of a vast empire, yet the great rulers did not care to erect on them any of the grand monuments they had erected in their other possessions. The seven thousand Islands and their wealth were lost in immense anonymity.

Then, four hundred years ago, a handful of men arrived, riding over the eastern waves, on ships that had known and suffered the strong rages of hostile seas and peoples. They planted a cross, offered to God the sacrifice of Jesus Christ, proclaimed the sovereignty of Spain... and named the seven thousand Islands the Philippines. Immediately, the Philippines became known the world over as the oriental pearl of the Spanish crown, a fabled beautiful land, where missionaries, martyrs, traders, soldiers, ambassadors... the east and the west... met, seeking to understand one another and aspiring to unite two strange hemispheres into one world. Thus, the Philippines, baptized and christened, was chosen for an immortal destiny as the mother-Christian nation of the orient.

This is an event indeed worthy of commemoration.

We must thank God for the light, and the life, and the glory of our Christianity.

We must remember and honour the men who wrote their names with the blood of their sacrifices and with the sweat of their labours upon the golden surface of our history. May almighty God reward them!

We must not forget the unknown and unsung heroes, because the greatest glory is theirs, for theirs was the hardest and

the largest share of the work of our christianization. The humble lay-brother with his "tiples", and "sacristanes", and "polistas"; the obscure retired soldier or matelot with his "Indian" wife and his "Mestizo" children; the nameless captain with his "Encomienda" or "Hacienda"; the forgotten native chieftain with the power and prestige of his newly acquired rank of "Gobernadorcillo" and the fervor of his new faith; the low "Friar" . . . yes, the low friar, not the glorified "missionary" . . . and his assistant, the unassuming native priest, covered with the sweat and the dust, and the blood and the mud of difficult daily tasks; the poor, docile, patient, gay "Indian" father, mother, children . . . they built and filled up our temples, and created our music, and devised our dances, and carved our "retablos", and traced our "Poblaciones", and composed our "Pasiones", and established our "Fiestas", and by knitting together the souls of a thousand warring tribes, they have created the Filipino nationality. From them springs the immortal Christian Filipino piety. It was they who first raised the fervent prayers that now fill and enliven the homes, the fields, the skies, and the seas of the Philippines.

Oh ye, the builders of that faith that rises like a blazing cross against the dreary twilight of the eastern heavens, rest in peace! This generation that now celebrates the work you have accomplished, glories in its ancestry, and defying the wrath of men and the rage of nature, will profess their undying loyalty to Jesus Christ. Time and powers may raze to the ground churches, and towns, and tombs; they may destroy, burn, and bury documents and monuments; they may pile lies, and mistrust, and blame, upon your memory and upon the ideals you loved; but they will fail! The Christian soul you have rooted so deeply into the heart of the Philippines will always rise in glory, to rejoice, to mourn, to suffer, to conquer, to live under the sign of the cross of Jesus Christ!

Would that you . . . the obscure men of four centuries ago, to whom we owe the truth of our Christianity, could see how the blessing of God has fallen upon your labours, and rest in peace!

Fr. Jesus Ma. Merino, O.P.

Joint Pastoral Letter

This is the full text of the joint Pastoral letter issued by the Philippine Hierarchy following their annual conference in Cebu last year. Attention is called to the forthcoming celebration of the Fourth Centenary of the evangelization of the Philippines.

Grace and peace in our Lord.

As the duly constituted Pastors of the flock of the Lord¹ in this part of Christendom, "the servants of Christ and stewards of the mysteries of God",² We the Bishops of the Philippines, deem it opportune to address to you this Joint Letter on the approaching Fourth Centenary of the evangelization of our country.

All Christians who are aware of the true value of their Christian Faith have to agree that the greatest and most significant event in our history was the evangelization of our people, when we "turned to God from idols, to serve the living and true God."³ "Thanks be to God for His unspeakable gifts."⁴

Before our country was christianized, our forefathers had, no doubt, their natural virtues. But at the same time, they had pagan customs and practices. Their culture was steeped in idolatry and superstition.⁵ It was our conversion to Christianity that ushered us into the family of civilized nations.

It is true that many will deny the unique position of Christianity and will refuse to admit the paramount importance of this gift, the greatest type that we as a people have received from the hands of God the gift of our Christian Faith.

¹ Acts 20, 28

² I Cor. 4 1

³ I Thes 1, 9

⁴ II Cor. 9, 15

⁵ For example No. 6 of the Code of Kalantiao said; "He who kills trees known to be the dwelling place of anito shall be put to death by drowning. He who kills sharks and caymans belonging to anitos shall be put to death by drowning."

But to those of us who believe in these words of Our Lord: "I am the door. If anyone enter by me he shall be safe, and shall go in and out and shall find pastures. The thief comes only to steal, and slay, and destroy. I came that they may have life and have it more abundantly."⁶ "I am the resurrection and the life; he who believes in me, even if he dies, shall live; and whosoever lives and believes in me, shall never die."⁷ "I am the way, and the truth and the life. No one comes to the Father but through me."⁸ "I am the light of the world. He who follows me does not walk in the darkness, but will have the light of life."⁹ "Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ."¹⁰; to us, We repeat, who know what these words mean, our Catholic Faith will always be our most precious heritage. We will always glory in our name of Christians, incorporated by baptism into the Mystical Body of Christ. We will always consider the fact that we are the only Christian nation in the Orient as our badge of distinction in the whole Christian world.

For this reason we cannot allow to pass unnoticed the Fourth Centenary of the Christianization of our country. As Catholics the year 1565 is sacred to us for that was the year when the preaching of the Gospel in these islands began in earnest. As Filipinos that year is also of great significance to us because that was the year when the Philippines as a nation came into being. As the Gospel was brought from one island to another, the Philippines as a country, as a nation emerged. Before that, in these islands there were only small kingdoms and tribes, one independent from the other.

The discovery of these islands was made by Hernando de Magallanes in 1521. The first Mass in this country was celebrated in Limasawa, Leyte, on March 31 of that year. The expedition then proceeded to Cebu and there King Humabon, his wife, and 800 of their subjects were baptized.

However, D. Pedro de Valderrama, the priest who landed with the expedition¹¹ died four days after Magallanes;¹² and the rest of the expedition sailed back to Spain. So the first attempt to christianize our people did not have lasting results.

⁶ John 10, 9-10

⁷ John 11, 25-25-26

⁸ John 14, 6

⁹ John 8, 12

¹⁰ John 17, 3

¹¹ *Historia General de las Indias Occidentales*. HERRERA, lib. IV. cap. XIV.

¹² *Documentos Ineditos*. Archivo de Indias, T. III, pp. 291-292.

Three other expeditions followed the discovery of our islands, that of Loaisa in 1525, that of Saavedra in 1527, and that of Villalobos, with four Augustinians in 1542. No serious missionary efforts resulted from these expeditions.

But Philip II of Spain had a missionary heart. When advised to "give up such remote and apparently worthless possessions as the Philippines," he replied: "If there were only one person there to keep the name of Jesus alive, I would send missionaries from Spain to spread His Gospel. Looking for mines of precious metals is not the only business of kings."¹³

So he ordered his Vice-roy of Mexico to organize a new expedition. The leader of the expedition was Miguel Lopez de Legaspi. The technical head was Fray Andres de Urdaneta a good cosmographer, in the words of the King himself. Four other Augustinian missionaries came with the expedition. Their purpose was to bring to these islands the Gospel of Christ. They arrived at Cebu on April 27, 1565.

The chronicler of the Augustinian Monastery of Santo Niño de Cebu says that when Legaspi fired the guns of his ships, the Cebuanos fled, leaving their village in flames. Legaspi sent ashore a company of soldiers. While they were putting out the fire, one of the soldiers, Juan de Camus, found in a house an image of the Holy Child, the gift of Hernando de Magallanes to the wife of Rajah Humabon at her baptism.

A chapel was improvised where the image could be venerated, and there Fray Urdaneta celebrated a Mass of Thanksgiving for the success of their voyage. Thus was inaugurated the formal evangelization of the Philippines under the patronage of the Holy Name of Jesus, our Santo Niño de Cebu.¹⁴

The Augustinians first preached in Cebu. Then they went to Panay, Masbate, Ticaw, Burias and Albay. In 1571 Fray Diego de Herrera accompanied Legaspi to Manila.

But after some time, the Augustinians could no longer cope with the over-increasing demands of their missionary work. So other religious orders from Spain came to help, the Franciscans in 1577, the Jesuits in 1581, the Dominicans in 1587, and the Recollects in 1606.¹⁵ The Capuchins, the Vincentians and the Benedictines followed them much later.

¹³ *Life of Philip II*, WALSH, p. 589.

¹⁴ *The History of the Augustinian Monastery of Santo Niño de Cebu*, 6 & ss.

¹⁵ *Historia de las Islas Filipinas, Concepcion*, 248-257; *Sucesos de las Islas Filipinas*, Medina 101.

The work realized by Spanish missionaries in the evangelization of the Philippines was truly marvelous. Indeed, it is enough to note that almost the entire country was reached by the missionaries and the great majority of our people was converted to the Christian Faith in less than fifty years, an achievement which has no parallel in the history of missions.

Divine Providence has truly chosen our country to be the "light-house of Catholicism" in the Orient, as John XXIII said.¹⁶ We can apply to our people those words of the Lord to the Israelites: "I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people."¹⁷

Since we "have been sanctified in Christ Jesus and called to be saints with all who call upon the name of our Lord Jesus Christ in every place—their Lord as well as ours"¹⁸, since by the grace of God we are what we are, God's grace in us must not be fruitless,¹⁹ we must "not receive the grace of God in vain."²⁰

In his infinite mercy, God "has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son, in whom we have our redemption, the remission of our sins."²¹ In gratitude, it is our duty to "remain firmly founded in the faith and steadfast,"²² it is our duty to render "thanks to the Father, who has made us worthy to share the lot of the saints in light."²³ "For the hope of the ingrate melts like a wintry frost and runs off like useless water."²⁴

It is for this reason that We said that We can not allow to pass unnoticed the Fourth Centenary of the conversion of our country to the Christian Faith. We have to celebrate the year 1965 with special acts of thanksgiving. And the best way of showing our gratitude to God is to live our Faith in accordance with what we say in our national hymn to the Most Sacred Heart of Jesus:

La Fe de Filipinas es como el sol, ardiente;
Como la roca, firme; inmensa como el mar.

¹⁶ Address to Pres. Macapagal, July 1962.

¹⁷ Lev. 26, 11-12

¹⁸ I Cor. 1, 2

¹⁹ I Cor. 15, 10

²⁰ II Cor. 6, 1

²¹ Col., 1, 13-14

²² Col., 1, 23

²³ Col., 1, 12

²⁴ Wis., 16, 29

In order to make our celebration of this Centenary as worthy as the occasion demands, We have decided to hold the following activities:

1. We will send a petition to the Holy Father that he may deign to:

- a) declare the year 1965 a Jubilee Year for the Philippines; thus, it will be a year of thanksgiving, of pardon and of grace;
- b) confer the title of Minor Basilica on the Santo Niño shrine in Cebu City;
- c) grant the privilege of Canonical Coronation of the image of Santo Niño de Cebu, this image that was so closely connected with the first missionary endeavors of the Augustinians in these islands.

2. We unanimously approved the idea of our late Apostolic Nuncio, the Most Reverend Salvatore Siino, to hold in Cebu City, the cradle of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.

We cannot think of a more fitting centennial celebration than an Eucharistic Congress in which the whole Philippines will kneel before our Eucharistic Lord in humble adoration and in thanksgiving for the gift of Himself as our Bread of life: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."²⁵ In preparation for the National Eucharistic Congress we have approved the celebration of Eucharistic Congresses in our parishes and dioceses. In that way a national consciousness of the importance of the centenary will be awakened.

3. We will bless the cornerstone of a seminary for the Philippine Foreign Mission Society, a missionary congregation which We have agreed to establish. This missionary society will be a living monument of our gratitude to God for the conversion of our country to Christianity. Pope Pius XI, the Pope of the Missions, in his letter to the Bishops of the Philippines, said that our country is destined "to become a center from which the light of truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East."²⁶ Pope Pius XII also said that our country has "a missionary vocation" in this

²⁵ *John* 6, 51-52

²⁶ *Apostolic Letter*, Jan. 18, 1939.

part of Asia.²⁷ The time has come for us to fulfill our missionary vocation as the only Christian nation in Southeast Asia. We owe our Faith to the missionary spirit of Spain. In order to pay that debt, we have to undertake the task of evangelizing our non-Christian neighbors. This is an apostolic responsibility that we cannot elude. Hence, the plan to establish a Foreign Mission Society under the auspices of the Philippine Hierarchy.

The theme of our centennial celebrations will be: THE PHILIPPINES FOR CHRIST. Among the peoples of the Far East we have been privileged to be "the first-fruits unto salvation, through the sanctification of the Spirit and belief of the truth."²⁸ Christ has chosen us to be His people, a part of "a chosen race, a royal priesthood, a holy nation, a purchased people" so that we "may proclaim the perfections of Him who has called us out of darkness into His marvelous light."²⁹ In order to "proclaim the perfections of Christ," we will make a public avowal of our faith in Him, we will declare ourselves for Christ: THE PHILIPPINES FOR CHRIST.

To all of you, Our beloved flock, We heartily impart our Pastoral Blessing. May the Patroness of the Philippines, the Virgin of the Immaculate Conception continue to help us preserve the priceless heritage of our Faith and make it bear abundant fruits for all of us and for the countries surrounding us.

Given in Manila, on the 2nd day of February, 1964, the Feast of the Purification of the Virgin Mary.

FOR THE CATHOLIC HIERARCHY OF THE PHILIPPINES:

(Sgd.) † JULIO R. ROSALES, D.D.
Archbishop of Cebu
President, CWO Administrative Council

²⁷ *Address to the Philippine Ambassador*, 1951.

²⁸ *II Thes.* 2, 13

²⁹ *I Pet.* 2, 13

SACRA PAENITENTIARIA APOSTOLICA
 Officium De Indulgentiis

BEATISSIME PATER,

IULIUS ROSALES, Archiepiscopus Caebuanus, occasione sacrorum sollemnium quae ob quater centessimum anniversarium ab Evangelizatione Insularum Philippinarum per integrum annum 1965 in praedicta Ditione celebrabuntur, humiliter petit Indulgentias quae sequuntur: I. *Plenariam* a christifidelibus confessis, sacra Synaxi refectis et ad mentem Sanctitatis Tuae orantibus semel lucranda: 1) singulis eiusdem anni diebus, ad normam tamen can. 921 §3 C.I.C., si sanctuarium Infantis Iesu in urbe archiepiscopali Caebuana devote visitaverint; 2) quolibet anni die, si ad memoratum sanctuarium pietatis causa invisendum *turmatim* peregrinati fuerint; 3) si ad sacrum Convivium frequenti populo in qualibet paroeciali ecclesia datum accesserint; 4) si Nationalem Actionis Catholicae Conventum participaverint et devote aliquam ecclesiam visitaverint; II. *Partialem septem annorum* saltem corde contrito a christifidelibus acquirendam, 1) si sacris memorati Conventus functionibus aut sessionibus adstiterint; 2) si cuilibet coetui, in quo pietatis vel caritatis argumenta pertractantur, interfuerint.

Et Deus, etc.

Die 17 Iunii 1964

SACRA PAENITENTIARIA APOSTOLICA benigne annuit pro gratia iuxta preces. Praesenti anno *iubilari tantum* valituro. Contrariis quibuslibet minime obstantibus.

de mandato Eminentissimi

(Sgd.) J. SESSOLO
Regens

(sigillum)

(Sgd.) M. SCHIERANO
a Secretis

PROVISUM PER CONCESSIONES GENERALES
(Cfr. *Enchiridion Indulgentiarum*, ed. 1952)

- n.150 — *quoad processiones eucharisticas* 1—Indulgentia quinque annorum; 2—Indulgentia plenaria, suetis conditionibus.
- n.151 — *quoad caeremonias primae Communionis*: Fidelibus qui sive prima vice accesserint sive caeremoniis adstiterint, conceditur Indulgentia plenaria, suetis conditionibus.
- n.168 — *quoad Horam Sanctam*: 1—Indulgentia decem annorum; 2—Indulgentia plenaria, suetis conditionibus.
- n.602-3 — *quoad Conventus eucharisticos nationales, dioecesanos et parociales*: a) *In loco ubi Conventus agitur, quando idem duraverit*: 1—Indulgentia quindecim annorum, si Sacramentum, ad adorandum publice propositum, visitaverint, recitando 6 Pater, ave et gloria; 2—Indulgentia septem annorum, si cuilibet sacrae functioni interfuerint, vel cuivis Conventus coetui seu sessioni adfuerint; 3—Indulgentia centum dierum, si aliquod religionis opus in spiritu paenitentiae peregerint; 4—Indulgentia plenaria, semel durante Conventu, suetis conditionibus; 5—Indulgentia plenaria, si sollemnem Eucharisticam pompam participaverint; 6—Indulgentia plenaria, si devote acceperint benedictionem papalem.
- b) *Extra locum Conventus*: 1—Indulgentia trecentorum dierum, si preces in favorem Conventus fuderint, vel bonum opus fecerint vel stipem aliquam obtulerint; 2—Indulgentia plenaria, a die publice indicti Conventus ad extremum diem ipsius Conventus, semel tantum lucranda, suetis conditionibus et addita oratione pro felici exitu Conventus in quavis ecclesia vel publico oratorio.
- n.689 — *quoad Exercitia Spiritualia*: 1—Indulgentia septem annorum pro qualibet sacra concione; 2—Indulgentia plenaria, suetis conditionibus, si tertiam saltem partem concionum audierint.
- n.692 c) *quoad sacras Missiones ad populum*:
1—Indulgentia septem annorum pro qualibet sacra concione;
2—Indulgentia plenaria, suetis conditionibus, si tertiam saltem partem concionum audierint.

Religion of the Early Filipinos

ANTONIO M. MOLINA

At the outset, it is well to aver that to make mention of the religion of the early Filipinos may be quite misleading. This is so on two counts, namely, (a) during the period in question, there was not one religion, but many, that were practised here, and (b) there was no Filipino people, but only peoples in the archipelago that was, in later times, to be called the Philippines. One then, could only properly write on the religions professed by the diverse peoples inhabiting this country before the coming of the Spaniards.

Inhibiting ourselves from considering the periods long before the arrival of the Spaniards here, we shall confine our attention to the religious beliefs and practices existing at the time of such arrival.

The period under study saw the Philippines divided into two great zones or areas, to wit, that which was subject to the sultanates of Borneo and Sumatra and the remainder of the archipelago that was peopled by pagan tribes. The first zone roughly covered (a) Palawan, Mindoro, Manila Bay area, Cavite, Batangas, Camarines, Laguna, Bulacan, Rizal, and Pampanga, and (b) Cebu, Bohol, portions of Mindanao, part of Negros, and the Sulu Archipelago. These territories (cited here in their modern names), subject to Borneo and Sumatra respectively,

were moslem in religion. The people professed Mohammedanism, as brought here during the reign of the Madjapahit. To be sure, the religion was none too purely practised and variations galore were evident. The remainder of the archipelago had peoples professing a diversity of religious doctrines and practices that evinced an admixture of Hindu influences, both Buddhistic and Brahmanistic, with polytheistic notions from Malasia and Polynesia. They featured animism and ancestor-worship.

One main generalization may be formulated, that is, the peoples everywhere believed in one Supreme Being. This sovereign Divinity was called *Bathala* (probably from the sanskrit *Batthara*, according to some authors) in some places. Dr. Rizal, however, is of the opinion that no such name was employed. Instead, he insisted, the name given by those inhabiting, what we know now as the Tagalog regions, was that of *May Kapal*. To be sure, although the belief seemed to be common to all sectors in the country, this Divinity was known by other names. Thus, He was called *Abba* by those living in Cebu (a variation of *Allah*, perhaps?); *Akasi*, in Zambales; and, *Laon* in some other parts of the Visayas.

Although resorting almost always to a private profession of their religious beliefs (and this is another generalization possible), yet in some places of the Philippines, the people seemed to have engaged in some collective acts of worship, for which they would gather at some special place known as *Ulango* by those of the present Tagalog regions. For these ceremonies they had a *Sonat* or some sort of supreme priest, who led in the sacrificial offerings. This was, of course, far from being a universally accepted feature in all places. In some of the areas, the *Sonat* was usually helped by the *Katalunan* (early Spanish historians render the word thus: *Catalonan*) or *Katamungan* (Rizal's version of the term). In the Visayas region, this female priestess was known as *Babaylan*. The office was hereditary and entailed some special training, particularly in the prayers to be recited and in the healing of the sick. Often these priestesses became rich with the donations left with them by the attend-

ing faithful. During the religious rites they dressed gaudily and wore golden garlands. On their heads they also donned a yellow wig and a diadem. On one hand they carried a straw fan and on the other, a fine iron dagger or a slender bamboo reed. Although esteemed highly during the ceremonies, they were later despised for their none-too exemplary private conduct. Incidentally, sociologists have it that where religious ministry is assigned to women, the cultural status is of quite an inferior level.

Whether in their private profession of religion or in the public manifestation of the same, the early inhabitants of the Philippines, almost everywhere, attributed far greater importance to their forefathers' spirits (known as *anito*, in many areas) than the Supreme Being Himself. The same was true in regard to the lesser divinities, of whom they had hosts. These minor deities were conceived of as having both body and spirit. There was, therefore, a touch of anthropomorphism noticeable in the religion of these early people. Whilst attributing the creation of heaven and earth and of all things to the Supreme Deity, the people, by and large, did not bother much about Him. Rather they had recourse to such inferior gods as *Captan*, who was deemed responsible for sickness and death in this world; *Manguayan*, who took the souls of the dead to hell, which was called *Kasaan*, in the Ilocos region; *Kasamaan*, in the Tagalog zone; and *Solad*, in the Visayas; *Sisiburanen*, who released the souls from hell, if favoured by sacrifices; and *Varangao*, *Ynaguinid*, and *Macanduc*, who dwelt in the rainbow and were reputed protectors of soldiers and plunderers. There were also goddesses, such as *Lalahon*, who lived in a volcano in the island of Negros. She was responsible for the locust plagues in the fields. These gods were placated by means of offerings and sacrifices.

There was also the belief, quite generalised, that, after leading a good life, the soul of a dead person went to a place of happiness known as *Kalualhatian*, by the Tagalog natives, or *Kamburangan*, by those living in the Bicol region.

The existence of evil spirits was acknowledged by almost all the peoples of the archipelago. These spirits were called *Abad*, in Mindanao; *Bonggo*, in the Bicol area, or *Aswang*, in general. They had great fear for some of their fellowmen, whom they called *Mangkukulam*, reputed to do injury to men by pricking a toy with a nail; *Mangagaway*, who exerted devilish powers over men; and *Tigbalang*, a bewitched old man who deceived his victims.

Religious tenets and practices had to be respected under pain of punishment. Although this was not quite generalized, still, judging by the terms of the Code of Kalantiao, some such sanctions were provided for those that did offense to religion. Thus this Code, among other things, prescribed:

"Thou shalt be bound to revere the sacred places, trees of acknowledged value and other sites."

"The following shall be put to death: Whosoever fells venerated trees; xxx whosoever kills a shark or a striped crocodile. xxx"

"The following shall be beaten for two days: xxx whosoever shall kill the *manual* birds; x x x"

"The following shall be drowned: xxx: all those that kill their *anito* by destroying them or discarding them away."

"Whosoever shall eat the decomposed meat of the venerated animals xxx or shall injure or kill the offspring of the *manual* bird, or white monkeys, shall be whipped."

"The following shall have their fingers cut: Those who destroy the wooden idols in the *ulango* and altars; those who destroy the priestess' daggers used to sacrifice pigs; and those who break drinking vessels."

"Those who desecrate the places where the holy objects of the *diwata* xxx are interred, shall be put to death. Whosoever shall answer the call of nature in such places shall be cremated."

The people's belief in the immortality of the soul, who either went to heaven or hell, accounted for the elaborateness of death vigils and burials, which varied from place to place. On the other hand, the morals of these early inhabitants of our country were neither rigorously enviable nor utterly despicable. In the matter of personal and collective virtue, it can be said that they were quite at par with other pagan peoples at the time, if inferior to those of places where organized religion was a fact.

By and large, our forefathers, it may be categorically stated, did not have a highly organized and institutionalised religion, which bespeaks their inferiority in this regard. The pomp and splendour attaching to the different great religious systems of pre-Christian times were obviously wanting in the religious practices of those early inhabitants of the Philippines. Hence, the absence of magnificent places of worship; any elaborate liturgy; impressive hymns and permanent sacred writings.

It was not strange, therefore, that established Christianity should have found here a ready vacuum for its quick and general acceptance.

This explains, humanly speaking, the rapid and enviable conversion of our ancestors to the true religion — an event we are all proud to celebrate now, four hundred years after its inception.

By the Sword or... by the Cross?

FR. QUINTÍN M. GARCÍA, O.P.

Two Divergent Views

With regards to the Christianization of the Philippines, one, at times, meets with two opposite views. Thoughtful people look with wonder upon Catholic Philippines as a precious pearl cast among common stones. Others view the Philippines as only superficially Christian.

An upholder of this view and full of dissatisfaction with the work of the old ministers has been the Reverend Hugh Zurat, O.F.M., of the Calbayog Diocese, Samar. In the Philippines, according to the Reverend Zurat "for all practical purposes, the Gospel was not really being preached and the masses apparently were never really Christianized." The Reverend Zurat states in plain words that *the initial evangelization was a failure*. His words: "*The failure of the Initial Evangelization*.—An honest and candid investigation into the history of the Church with special emphasis on the methodology of evangelization prevalent among certain nations in the past, will soon reveal that all too often, evangelization went hand in hand with colonization — the Cross, hand in hand, with the sword. Whether this was per force of circumstances, a part of the historical situation at the time or not, the fact nevertheless existed and no amount of apologetical explanation will change the historical event.

"Therefore, many of the peoples forced into Christianity never became true Christians except in name. They accepted and incorporated the external forms and rituals of Christianity and superimposed these on their own pagan, superstitious beliefs so as to escape persecution. And even though centuries later this external force has long been removed, pagan beliefs and practices are still in warp and woof of everyday life, existing, unfortunately, under the guise of authentic Christianity. How else explain the many pagan fertility rites and other customs existing in the rural Provinces? The work of the devil? Undoubtedly, especially among people who have never known or felt a true encounter with the living, resurrected Christ."¹

In his article, the Reverend Zurat, it is true, does not mention the Philippines by name; but his words make specific reference to the Philippines: "Conversations, he says, with missionaries who have spent much time and hard labor in South America or *some of the Far Eastern countries* attest to this fact." All know that *no other "Far Eastern country,"* but the Philippines, has ever been said to have been Christianized or to be a Catholic country.

History or Fancy?

It is a great pity that such statement be made by one who is a priest, especially if he is actually working in the Philippines. No statement, however, could be more diametrically opposed to truth and history. No doubt, if the Reverend Zurat had cared so much as to read any two and a half Chapters of the History of the Franciscan Province of San Gregorio in the Philippine Islands, he might have never been tempted to pass such a judgement. Apart from it being perfectly untrue, a falsification of this nature, especially in the name of *History*, embodies no small injury to the Church and to those men who were the first sowers and the first tillers of *the field*. In few places, if any, in the world, the new arrivals must feel so grateful to their fore-fathers.

¹ Cfr. *Boletín Eclesiástico de Filipinas*, July, 1964, pag. 407-408.

Indeed, in the Philippines, most exactly, the words of The Master are fulfilled: "*Ego misi vos metere quod vos non laborasti; alii laboraverunt, et vos in labores eorum introistis.*" Io. IV, 38.

We further dare to conjecture that if the Reverend Zurat would transfer from Samar to the Mountain Province and start working among the Kalinga or Ifugao people, he would need but a few hours that he may come to a different sense of appreciation.

Two Questions

Two questions, therefore, arise here.

First question: To whom should the credit of the Christianization of the Philippines be attributed, to the *Sword* or to the *Cross*? Who converted The Philippines to Catholicism, the relentless force of arms, or the sweet, self-instilling power of *The Word*?

Second question: Did the faith reach the very core of this Country? Was the evangelical effort met by a thorough conversion of the whole mass of the Philippines, or was the Catholic religion a *superimposition* on a people that remained *pagan* at heart?

Most fortunately for the Church of the Philippines, the answer to these two questions is written in letters of pure gold in the history of the evangelization of this Country. Still more, of all the different elements that contributed their own share, this Country owes its own existence as a nation *mainly* to the Catholic Church and to this evangelization. It is known by all that there had never existed any such thing as the Philippines prior to the arrival of the Church. There had been for centuries one thousand and one beautiful Islands, all handsomely splashed by a Hand divine against the clear waters of a majestic Ocean. The families and the clans were scattered all over the fair lands. But no unity of any kind, whether political or otherwise, had ever existed. The Church came, and She wrought the miracle. The Church and *The Word* made the Islands, and the clans, and the

families, so different in every respect, to link together and to form the union of bond, and purpose, and belief, and solidarity, and soul, that the *Philippine Nation is today*. As so many nations in Europe, full of gratitude, confess to be *nations* due to Church and Her monks, the Philippines too should gratefully profess that her being a *nation*, and such a nation, is mainly due to the Church and to the ministers of *The Word*.

In presenting in a nutshell, the historical evidence that illustrates these two points, we will advance only a few pointers, so that the impartial reader may draw his own conclusions. In order that the judicious reader may verify the facts for himself, we will make reference to two works, *The Philippines Throughout The Centuries* by Prof. Dr. Antonio A. Molina, and *El Archipiélago Filipino*, by a number of Jesuit Fathers. The dispassionate work of Dr. Molina offers a complete Bibliography to all Chapters and to each section of every Chapter, that will satisfy any scrupulous reader. The Jesuit Fathers, on the other hand, offer a highly valuable evaluation of the historical facts of the Philippines from the beginnings to 1900. Their work was published by the American Government, in Washington, in 1900, when the Christianization of the Philippines had been fully accomplished.

NOT BY THE SWORD

1. — A simple recollection of a few factors will convince any intelligent reader that:

a. the first attempt at a fusion of the two peoples, in 1521, met with a clash at Mactan, and that the *Sword* failed to accomplish anything².

b. the attempt of Legazpi, started in 1565, met with a result all too different; this time it was not the magic of the *Sword*, but the friendly fusion of two peoples in a peace-

² A. M. MOLINA, *The Philippines Through The Centuries*. Published by U.S.T. Cooperative. Manila. 1960. Vol. I, pag. 45 et seq.

ful blend through cordial pacts and the acceptance of the faith by the friendly persuasion of the missionaries.³

c. the initial fusion of the two peoples in one was so friendly that in the subsequent expeditions, first from Cebu, and then from Manila, the friendly persuasion of the missionaries and the free acceptance of the faith became the constant pattern of the racial fusion and of all the pacts that sealed that fusion. All such expeditions were actually motivated either by the different tribes or clans groups seeking protection from the new emerging nation, or by the purpose of creating trade and amicable relations with the aborigines of other Islands. Yet, faithful to the pattern, the *Sword* never forced the acceptance of both Christianity or political rule. Actually both were always freely accepted through the friendly persuasion of the missionaries.

d. unbelievable as this notion may be to the modern reader, these facts may help with his understanding:

— The expedition to Mindoro, in 1570, was composed of 30 Spaniards and 500 Filipinos⁴.

— The expedition to Manila, in 1570, was composed of 120 Spanish and 600 Filipinos⁵.

— For his expeditionary trip throughout Luzon, Juan de Salcedo in 1571 had 45 foreign soldiers. He traveled through the West coast till Vigan. He founded that City and left there 25 soldiers. Then, back in Manila, he started all over again with his remaining 20 soldiers along the same way. This time he went along the North and Eastern coast from Vigan to Aparri, and continued Southward to the Cagayan Valley, till La Laguna and far South to Camarines, having pacified these lands in roughly over one year with his 20 men. It was not the might of his *Sword*, but the policy of pacification and free acceptance of something new and superior⁶.

³ A. M. MOLINA, *op. cit.*, pag. 55, seq.

⁴ A. M. MOLINA, *op. cit.*, pag. 61.

⁵ A. M. MOLINA, *op. cit.*, pag. 63.

⁶ A. M. MOLINA, *op. cit.*, pag. 67, et seq.

— In 1575, the famous attack of the Chinese Limahong took place. Of the 256 soldiers, the total of all Spanish forces in the Islands, 100 soldiers and 30 sailors remained to defend Manila, 20 to defend Cebu, and 40 in Ilocos. The rest of this meager number were joined by 2,500 Filipinos from Cebu, Bohol, and Leyte, 200 more Visayans and 200 Filipino archers. These forces defeated Limahong⁷.

— In 1577 Sultan Sirela of Borneo came to Manila asking for help. On his behalf, a force of 1,500 Christian Filipinos was sent, 300 Filipino Muslims, and 400 Spaniards. That Top man, *Father Martin de Rada, O.S.A.*, died on the way⁸.

— The expedition to Ternate, in 1580, was composed of 1,500 Cagayanes and Pampangos and 300 Spaniards⁹.

— In 1603, to quell the Chinese disturbance, 4,000 Christian Filipinos took part, aided by 200 Filipino Muslims and 200 Spaniards¹⁰.

2.—Other facts in the same vein could be added. The unprecedented fact, however, is that in the space of three to four decades, all the main Islands, from the Northern tip of Luzon to Cebu, Negros, and Leyte in the South, were peacefully united under one rule. The number of the *total population* is very pertinent too. Writes Dr. Molina; "By this time, there were already three hundred thousand tributary families in the islands, *which roughly meant a little more than half a million Filipinos* who had already accepted the political set-up envisioned by the pact entered between the forefathers and the first Spanish expeditionaries, headed by Legazpi. Of their part, the Spaniards totalled 713, of whom 329 were in Manila and the others scattered in Arévalo, Cebu, Caceres, Segovia, Villa Fernandina, Pangasinan, and Cavite"¹¹.

⁷ A. M. MOLINA, *op. cit.*, pag. 73, et seq.

⁸ A. M. MOLINA, *op. cit.*, pag. 78.

⁹ A. M. MOLINA, *op. cit.*, pag. 82.

¹⁰ A. M. MOLINA, *op. cit.*, pag. 118.

¹¹ A. M. MOLINA, *op. cit.*, pag. 89.

Mindanao and Joló with some other lesser Islands to the West, under Muslim influence, were not yet included into the new nation for many years to come. Yet, even in the case of these important lands, the many armed encounters were met with very limited success. But that success, however limited, must be attributed less to the might of the *Sword* than to the good offices of the Jesuit Fathers¹². The same is true of the different uprisings in Central Luzon for the period of three centuries. Invariably, wherever peace was concluded, the friendly persuasion of the missionaries entered where the arms failed.

3.—With these facts in mind, any judicious reader may see the truth for himself. He may compare the small number of foreign soldiers with the enormous big numbers of Filipinos who made almost the whole contingent of troops. He may compare too the totally disproportionate number of men in arms with the great number of square miles in the Islands, each one naturally defended by a wide strip of water. True, the words *guerrilla* and *fifth column* had not yet been coined. Nevertheless, the *guerrilla* and the *guerrilleros* as well as the *fifth column* and the *fifth columnists* are as old as fighting is in the world. Surely, nobody, with the smallest knowledge of history, will attempt to explain the submission of the Philippines to Christianity by means of any armed foreign forces.

4.—The disproportionately small number of foreigners became even more remarkable as the population continued to grow. Writes historian Molina: "By 1864 the total number of Spaniards in the Philippines added up to 4,050. Of this number 3,280 were government officials; 500 belong to the clergy; 200 were landed proprietors, and 70 merchants. There were by this time 1,200 towns in more than one-half of which there was no other Spaniard save only the parish priest"¹³. And the same historian concludes: "Clearly, it was only the loyal cooperation of the Filipinos that made possible the undisturbed permanence of Spanish rule in the country, as Dr. Rizal asserts"¹⁴. The Jesuit

¹² A. M. MOLINA, *op. cit.*, 115, 121 et passim.

¹³ A. M. MOLINA, *op. cit.*, pag. 301.

¹⁴ A. M. MOLINA, *op. cit.*, pag. 268.

Fathers offer this evaluation: "Truly this Philippine colony had no need of soldiers for the space of three centuries for the maintenance of order, nor even for the defense against foreigners¹⁵, because the religious influence supplied to advantage military force, and it was lost only when the Spanish government permitted this religious influence to be undermined"¹⁶.

BUT BY THE CROSS

A few number of topics will, we hope, corroborate this our second statement.

The Creation of Towns and Municipalities

Such was the first task of the missionaries. At their arrival there was simply NO town in the actual sense of this word, nor, as it was hinted above, was there any kind of unity among the different tribes or clans throughout the Islands. What the missionaries actually and invariably did everywhere was to group the converts and to make them settle down in one place. The first choice of location was not always a happy one with regards to sanitation and the manifold requirements of civic life. As a rule, the missionaries, however, made the right choice and we have now most of the towns of the Philippines in the places originally designed by them. All the elements of civic life were introduced to the new locality: the houses for each family, the Church and the Rectory — *Convent* was the word for the Rectory—, and the school for the children. Simultaneously the establishment of *local* rulers, in close imitation of the towns in Europe, began to function, by appointments or elections. In this simple manner a perfect integration of all the elements of reli-

¹⁵ A clear allusion to the English invasion in 1762-1764, when the defense of the Country was shouldered by almost only Filipino soldiers. Cfr. A. M. Molina, pags. 188 et seq.

¹⁶ *EL ARCHIPIELAGO FILIPINO. COLECCIÓN DE DATOS Geográficos, Estadísticos, Cronológicos y Científicos*, etc. Por algunos Padres de la Misión de la Compañía de Jesús en estas Islas. Tomo I. Washington. Imprenta del Gobierno. 1900. The present translation was prepared by the Rev. Meneleo Litonjua of the U.S.T. Central Seminary, Manila—Pag. 251.

gious and civic life came to existence, with the priests as the *factotums* of the new system. Of course, there was not a single family that was not Catholic, and no child ever remained without baptism, followed by a Catholic education.

From the beginning, the missionaries saw to it that proper communications be established. Roads started to link the towns and the towns were grouped into municipalities. A truly democratic society emerged under a very distant higher authority, but under the immediate paternal authority of the priest. In this fashion the priest became the actual architect and sustainer of the new, emerging Christian nation.

These towns and localities — *barrio* was the name for the lesser *ones* — so painfully embryonic at their beginnings, gradually became the big towns and cities of today. Full of admiration, the Jesuit authors wrote of the Augustinian Fathers' accomplishments in one province: "In Batangas they founded towns so large like those of *Taal, Balayan, Bauan, Batangas, Tanauan*, and *Lipa* which count with *twenty, thirty, and forty thousand souls, all Christians*".¹⁷

The Dialects

In the first Synod of Manila, in 1582, right at the start of this evangelization, a policy was adopted destined to have the most far-reaching consequences. "To facilitate the conversion of the Filipinos," writes historian Molina, "the Synod decided that the missionaries preach the Gospel in the different local dialects instead of making the Filipinos first learn Spanish to enable them to study the Catholic religion in this latter language, which would be a delaying factor."¹⁸ The Jesuit Fathers rightly ponder the great differences that account for the Filipinos by reason of their dialects.¹⁹ Whatever judgement modern mentality may like to pass on this factor, the fact was that the efforts of adopting the dialects for christianizing and civilizing these lands were

¹⁷ *EL ARCHIPIELAGO FILIPINO*, T.I., pag. 250.

¹⁸ A. M. MOLINA, *op. cit.*, pag. 85.

¹⁹ *EL ARCH. FIL.*, T.I. pag. 156, 212 et passim.

crowned with the greatest success. Due to the different dialects, the priests, for all practical purposes, were the only foreigners to perform their gigantic task in perfect isolation of civil elements and in an uninterrupted peace and tranquility.

The Mestizos

This topic has of course a special appeal, as all romances do. We may call it symptomatic or anything, but the fact is that "the widowed niece of Rajah Tupas (of Cebu) chose to embrace the new religion. She was solemnly baptized and shortly thereafter contracted Christian marriage — *the first recorded in the islands* — with a Greek carpenter of Legazpi's expedition, by the name of Andrés."²⁰ By 1791, the statistics gave the number of 66,917 *mestizos*, while in 1810 the number of *mestizos* was 119,719.²¹

Few elements, in the fusion of two races, will be more human. But no one, we believe, is more divine. The greatest union of love, in a sacrament of love, among the children of the same God to populate a nation on earth and to fill His only Nation in heaven. Again the Jesuit Fathers: "To the classes of Filipinos already mentioned must be added the most recent one of the *mestizos* who, in number and dispersion through various places, has been on the increase from the beginnings of Spanish rule. Generally, it is the most noble and principal group for bearing, to say it thus, in their own blood the character and culture of the distinguished race. There are individuals of this class in all the islands of the Archipelago where European commerce has been extended, but specially, as is to be expected, in the capital and its environs, as well as in the various capitals and provincial towns of the provinces."²²

The Schools

As suggested above, the missionaries saw to it that schools were opened near all the churches or in the rectories. Apart

²⁰ A. M. MOLINA, *op. cit.*, pag. 60.

²¹ *EL ARCHIP. FIL.*, T.I., pag. 259.

²² *EL ARCHIP. FIL.*, T.I., pag. 165.

from the churches and the sacred functions, no other means of Christianization and civilization can be compared to the influence of the schools. For this reason, the reader of THE BOLETIN ECLESIASTICO will find this topic under its own special heading.

The Arts and Agriculture

The organization of the new nation had to be based on an economy, and the economy, of course, on the exploitation of resources, as a basis for trade inland and foreign. The missionaries are likewise responsible for all the initial efforts and for the progressive furthering of the arts and agriculture. Of Father Antonio Sedeño, S.J., the Jesuit authors wrote: "He taught the Filipinos to bake bricks, carve stones and make lime, he constructed the episcopal palace, obtained seeds without number, taught the cultivation of silk, he planted mulberry trees, made looms, he was responsible for the coming of Chinese painters..."²³ A similar contribution was made by almost every priest all throughout the Provinces of the Philippines.

The Mother of God and the Saints

It is a most conspicuous fact that all missionaries from the first day of their apostolate placed the work of this evangelization under Her mantle. Thus, the devotion to the Most Blessed Virgin in Her most famous shrines of the Motherland — *Guadalupe*, *El Pilar*, Our Lady of the Rosary of *La Peña de Francia*, and so many others — specially devotion to Her rosary, became part and the parcel of the lives of all Filipino christians and families. This devotion came to a peak at the miraculous intervention of the Bl. Virgin of the Most Holy Rosary in Santo Domingo, Intramuros, in the famous battles known as *La Naval de Manila* in 1646.

The missionaries also took care that either a Mystery of Our Lord or His Mother, or a Saint be given to every town as the Patron Saint of the locality, and, in some cases, as the name of

²³ *EL ARCHIP. FIL.*, T.I., pag. 251.

the town itself. The annual celebration of the Patron Saint or the Mystery became the greatest affair of the year and the get-together of all relatives and friends. Even the recreational life of the country came to center around the Church.

Christian Life

The happy result of all these different elements was a complete integration of the national life through the Catholic religion. Very rightly, therefore, the Jesuit Fathers made these statements: "This people practice the Catholic religion regularly. But . . . they do not cease to have some residues of superstitions which they practice unconsciously, deceived by quacks who keep alive these ridiculous traditions of their forefathers without knowing why they perpetuate them. They carry on their necks a small bamboo tube with their personal certificate, a cane case for beetle-nut, tobacco, etc., and all, generally, a rosary or scapular of the most holy Virgin. . . . Among the furniture which is not much, there is always an altar with some statues and pictures for their Christian devotions. . . . Marriages are celebrated according to the Catholic rite, *for Filipinos know no other religion than the Catholic, Apostolic and Roman religion*. Moderation with regards to food and the influence of religion are the prime factors which contributed to banish from these inhabitants the practices and licentious customs which still prevail in practically the whole of Oceania."²⁴

We wish to add here two testimonies of two exceptional witnesses. The Rev. Mariano Velasco, O.P., for many years a minister in Cagayan before the end of last century, was formally asked about the rate of Easter confessions and communions among the Catholics of the Cagayan Valley. He gave about 90% as the ordinary average. The same question was placed to the Rev. Florentino Castañón, O.P. actually working in the Batanes Islands. He pointed to almost 99% as the average, when politics and the Protestants had not yet entered Batanes.

²⁴ *EL ARCHIP. FIL.*, T.I., pags. 217, 216, 219.

Most justly, then, the Jesuit Fathers could write: "Who could have transformed the Filipino nation, plunged in the darkness of its false deities, impure rites, and bloody sacrifices into a Catholic nation, stanch believer in one true God, highly devoted to the Immaculate Conception of Mary, splendid in the manifestations of Catholic worship, acknowledger of the sanctity of marriage, respectful towards women whose dignity has been elevated to the level of a true partner of man, generous towards slaves who were granted freedom from the moment that it embraced the Christian faith? This so radical transformation of a people could only come from divine grace."²⁵

Population Explosion

In an age like ours, when everything is measured by statistics, the logic of numbers, rather than any apologetic sermon, will demonstrate how the Filipinos, rather than converted forcibly to Christianity, have been, almost to a man, born, baptised and educated freely in the Catholic Church.

Thus, from that approximative number "*which roughly meant a little more than half a million Filipinos*," (as we have said above, in the words of historian Molina), at the beginning of the evangelization, we have the following numbers, as compiled by the Government Officials at the end of 1894:

Paroquial Christian population	6,414,373
Occultations	128,287
Regular and secular clergy	2,651
Filipino and Spanish militiamen	21,513
In homes of beneficence	689
In prison	702
Foreign Chinese	74,504
Foreign Whites	1,000
Muslims	309,000
Gentiles	880,000
Total	7,832,719 ²⁶

²⁵ *EL ARCHIP. FIL.*, T.I., pag. 250.

²⁶ *EL ARCHIP. FIL.*, T.I., pag. 259.

For greater exactness, to the Official data in 1894, we may add here the official datum released by the Archiepiscopal Curia of Manila in 1898. According to this official datum²⁷ the number of registered Catholics in all the Dioceses of the Philippines was 6,559,998.

At the outset of the American Administration, in 1903, the Official Census²⁸ reads:

Total Population	7,635,686 — civilised
	647,740 — wild

The next Official Census, of 1918, after fifteen years of American Administration reads:

Population	10,314,310
Christians	9,381,357
Non Christians	932,953

Immediately after the numbers were given, the authors of this Official Census, in all honesty, wrote these explanation: "*The Census of 1903 contains no specific data concerning the religion of the inhabitants of the Philippine Islands, evidently because it was then held, and justly so, that in as much as the Filipino people was Catholic it was not necessary to include such data in the Census. Under the Spanish sovereignty the Catholic religion was the only one permitted in the Philippines, but the change of sovereignty brought with it the separation of Church and State and the liberty of worship. Before the taking of the present Census many persons thought that there had been a radical change in the Filipino people in regard to religion, the same as in other aspects of social life here; but the data of the Census show that notwithstanding the liberty of religion, the Filipino people in general have remained Catholic.*"²⁹

²⁷ EL ARCHIP. FIL., T.I., pag. 260.

²⁸ CENSUS OF THE PHILIPPINE ISLANDS, Taken Under the Direction of The Philippine Commission in the Year 1903. Vol. II. POPULATION. Compiled and Published by the United States Bureau of Census. Washington, 1905. — pag. 123.

²⁹ CENSUS OF THE PHILIPPINES. VOL. II. POPULATION. Manila. Bureau of Printing, 1921. — pag. 19.

Conclusion

We have aimed at an objective presentation of historical facts. In no way have we attempted any justification of any wrong, much less a process of canonization. The litanies of sins and faults in three centuries would fill too many columns. In particular, we are well aware of the Church and State relations at those times and the peculiar character of the *Patronato* with all the implications proper to that system. We attempt to pass no judgement at all about the *right* or the *wrong*. Yet, we hope that if, at all, any apodictical proof is possible in history, these two propositions are apodictical history:

- 1st. — *THE SWORD HAD NO PART IN THE CONVERSION OF THE PHILIPPINES TO CATHOLICISM.* Such a notion, if applicable to any nation, certainly, is utterly false when applied to the Philippines.
- 2nd. — *IT IS A UNIQUE PRIVILEGE OF THE PHILIPPINES, AMONG THE NATIONS OF THE FAR EAST, TO HAVE BEEN CONVERTED TO CATHOLICISM WITH A MOST GENUINE CONVERSION, BY A MERCIFUL DESIGN OF THE PROVIDENCE OF GOD AND A FAITHFUL ACCEPTANCE OF "THE WORD".*

1565 - 1900

The Augustinians in the Philippines 1565 - 1890

PEDRO G. GALENDE, O.S.A.

I. THE LEGAZPI-URDANETA EXPEDITION

Carrying out orders of the Spanish King Philip, Fr. Andres de Urdaneta welcomed the royal commission that was to launch the expedition to the West Islands. On November 20, 1564, he sent notice to the King: "I am already aboard with four religious priests." Unfortunately, one of them, Fr. San Esteban died at the port of Acapulco, while waiting to embark. "We will set sail, God willing, tomorrow," continued Fr. Urdaneta's letter.

The Augustinian "monk and sailor" was to seal the doom of the old legend and myth that "none of those who sail off in those days could come back." Urdaneta retorted that he could return "even by road," from the West Islands. He knew what he meant.

The Expedition

Two ships of 500 and 300 tons respectively, one small galleon of about 80 tons, one patache and one frigate made up the expedition. The crewmen were some four hundred people.

Aboard "Nao Capitana" *San Pedro* were Legazpi, Fr. Urdaneta, Martin de Rada and Andres de Aguirre. Admiral Mateo del Sanz,

Frs. Diego de Herrera and Pedro Gamboa boarded on "Nao Almirante" *San Pablo*. With them was the survivor of Villalobos' Expedition, Guido de Lavezares. The patache *San Lucas* commanded by Alonso de Arellano deserted the expedition.

The trip was rather uneventful. They first touched the Barbados Islands, then landed on Ladrones. After the religious said mass, Legazpi took possession of the land in behalf of the King of Spain. Early in the morning, "tall, strong-limbed, well proportioned and mighty natives" showed up bringing with them various products of the islands; none of them, however, dared to board the ship.

With propitious winds the fleet sailed off and in February 13, 1565 they reached the shore of Hilabon, near Samar, where they looked unsuccessfully for inhabitants, who were hidden in the forests watching the explorers. They sailed on past the islands of Leyte, Masawa, Camiguin and docked at the shore of Bohol. It was in this island that Legazpi and Sikatuna sealed the famous pact "drinking from silver cups the mixture of the blood with wine." When rumor that they were not Portuguese but Spaniards spread among the Boholanos, they came forth to talk to them.

First Meeting of Legazpi and the Augustinians

A few days later Legazpi called on an official meeting to decide whether to settle or to leave the islands, and which ship should report back to Spain and Mexico. They agreed upon to settle down and specified the ship that should return. Legazpi, then, made them sign the agreement. As to which ship should return, it was obvious: "Whereas the said Fr. Urdaneta sailed off by royal order, the same father should return, since our confidence is placed, next to God, in his experience and knowledge of the conditions of those seas, aside from other qualities of his." "It is therefore, of great convenience and guarantee of success if he sailed back to Nueva España."

Second Meeting

All these things set, Legazpi called on another meeting on Easter Day. A couple of explorers came from the interior of the island of Cebu

bringing news of its richness, and the safeness for the fleet to dock. On the other hand, so they thought, these inhabitants had paid, forty years, homage to King Charles V. This seemed to them an auspicious presage. On April 22, therefore, the expedition left Bohol for Cebu, an island scarcely fifteen leagues afar. It took them, however, five days to reach the island through no other's fault than the "contrary winds."

The Expedition Lands in Cebu

As soon as they landed on Cebu, Legazpi sent for the chieftain Rajah Tupas. As he did not show up, Fr. Urdaneta was commissioned to establish friendly relations with them. Rajah Tupas, instead, advanced to the port with some armed men. Upon seeing this, Legazpi ordered the ship's artillery to fire. While the natives fled to the mountains, one of the soldiers, Juan Camus, found, inside a house, an image of the Holy Child Jesus, reputed to be the one which Magellan had given to Rajah Humabon's wife after her conversion to the Christian Faith. The image, believed to be of the Flemish style, had a "camisa volante," as was used by the natives, and a feathered Flemish cap. The cross of the orb was missing. Legazpi bowed devoutly, and ordered that the image be worshipped in the first Church ever built in the Islands. The church itself should be under the patronage of *The Santo Niño*.

Foundation of Cebu and Manila

Upon landing in Cebu on May 8, 1565, Legazpi took possession of that island and the rest of the islands, in behalf of the King of Spain. Presently he allotted to the Augustinians the part of land where the first church and convent should be built, under the title of *Santo Niño*. This convent of Santo Niño of Cebu was the center for further apostolic endeavors in the islands during the first years.

Fr. Urdaneta Returns

These things settled, Legazpi reckoned Fr. Urdaneta of the wishes of King Philip for him to report back to Nueva España. As it had been stated, Fr. Urdaneta, encouraged his disconsolate companions and set anew aboard "Capitana" accompanied by Fr. Andres de Aguirre. They reached Acapulco on Oct. 8, 1565, wherefrom Fr. Urdaneta left for

Spain. He called on the King Philip II, and "was most warmly welcomed." He arrived again in Mexico where he died on June 3, 1568.

Letter to King Philip

With the departure of Urdaneta from Cebu, it seemed proper for the Augustinian priests sending word to King Philip to ask him for more religious "to preach the gospel in these islands and for the conversion of these peoples." This letter was signed on May 28, 1565. On the following day, Legazpi sent another letter, signed by captains and religious, requesting the King "to provide them with more religious promptly and diligently."

The official foundation of Cebu may be fixed in the day in which Legazpi assembled fifty newly-wed couples giving them land to work in, appointing Guido de Lavezares as head of the fort. All these happened on November. The Municipal Council of the Villa-City had two Mayors, one of them a native Filipino. The Augustinian Fathers were given the spiritual charge of the new city. They established parroquial schools "which were in truth public schools — the first — in the country," offering, though informally, the three R's music, art and trades. These schools were supported from the royal revenues and were, "within the limitation of the period, open to all."

First Conversions

There was quite a good number of conversions in spite of the few priests, even at the beginning. Their success was climaxed with the conversion of the widowed niece of Tupas who, together with her son, and other two children — her servants — were solemnly baptized by Fr. Diego de Herrera, with the Governor himself standing as godfather. She took the name of Legazpi's wife, Isabel, and was later married to "maestre" Andrea, a carpenter of the expedition.

This was rather significant in showing the terms of equality the Spaniards wanted to establish as their christian policy with the natives. As Fr. Gaspar de San Agustin writes, "the natives were extremely glad in seeing both people intermingling. . . . And because, following the example of the new Christian, Isabel, a great many would ask for baptism." As a matter of fact on March 21, 1568, Rajah Tupas was also converted

to the catholic religion and baptized by the same Fr. Herrera. The new christian took the name of Felipe as courtesy to the King of Spain. The prince-heir was likewise baptized, being given the name of Carlos.

First Fruits of the Augustinians

The Augustinians that remained in the islands were from the beginning very eager to spread the gospel in the Archipelago. That is why they passed from Cebu over to Panay Island where "they extended as far as Iloilo," and later to the whole island of Panay, dwelling among the natives in the forests "supported only by their loving and living faith." "Thus," observes Mallats, "those two priests conquered the Visayan Islands! Something unbelievable for any ignorant of the history of the christian missions."

Two New Augustinians Arrive in the Islands

On June 11, 1569, the ship *San Juan* reached the bay of Cebu with two new Augustinian priests: Fr. Juan de Alba, 70 years old, and Fr. Alonso Jimenez, who mastered surprisingly soon, several native dialects.

The four Augustinians, in a meeting of June 20, elected Superior Provincial Fr. Diego de Herrera, as head of the newly created Augustinian Province of the Most Holy Child. Fr. Martin de Rada was bestowed upon the rectorship of the first convent in the islands. Fr. Alonso Jimenez was assigned to the island of Masbate, wherefrom he was transferred to Camarines, making him the first apostle of those islands. Fr. Juan de Alba was sent to Panay Island.

Manila

After some minor events, Legazpi, with a fleet consisting of his flagship, one patache, one frigate, twenty-three Filipino paraos, two-hundred Spaniards and the Augustinian Fr. Herrera, entered Manila on May 19, 1571. Legazpi managed successfully to befriend the Manila inhabitants. On the feast of St. John the Baptist, June 24, Legazpi founded the city of Manila as the capital of the whole Archipelago. A part of land was apportioned for the building of the Church and the Convent of San Agustin. Manila was given the title of "Distinguished and Ever Loyal City."

New Augustinian Mission

On June 15, 1571, six other Augustinians arrived in Manila. These fathers were Fr. Alonso de Alvarado, who had taken part in the expedition of Villalobos and came as superior of the new mission; Fr. Jeronimo Marin, Fr. Francisco Ortega, later bishop of Nueva Caceres; Fr. Agustin de Albuquerque, apostle of Taal Province; Fr. Francisco Merino and Fr. Juan de Ortega. The newly arrived priests were assigned to several places in Manila and nearby provinces. Fr. Pastells writes that "shortly after Legazpi's arrival in Luzon, the Augustinians had already founded five houses: Cebu, Oton, Mindoro, Manila and Tondo."

II. PERSPECTIVE VIEW

Year 1565. — Conversions came slowly at the beginning for several reasons. The Augustinians, at first, though they would be sent to the Empire of China; but it was decided later for them to settle definitely in the newly discovered Islands to preach the gospel there. On the other hand, Fr. Rada feared that the new converts might have been abandoned, had their plans of journeying to Japan or China been carried out.

New "missions" arrived periodically in the Islands. The Religious were scattered through the Archipelago two by two as the Rule of Saint Augustine recommends.

Year 1572. — As early as 1572 there is a letter coming from Fr. Rada with this information: "There are quite a good number of Christians right here in Manila, in Tondo, Lubao (Pampanga), Mindoro, Oton, Zebu, Vahali(?) and Bombon." In another letter Fr. Rada wrote: "The Province has assigned religious to Bay, 10 leagues from Manila, to Pasig, just three leagues from Manila, Calompit (Calumpit), 13 leagues from Manila. A convent was built also in Lubao, (in the province of Pampanga), and it is a very "ennobled" convent. It has a limestone house and church; there are also religious in Panai, 80 leagues, and Araut."

Year 1575. — A few years later, there is another "memoria" which gives a general view of the Augustinian Province in the Islands. The

“memoria” states that “there was many a number of Christians and churches.” After this, the letter discloses the number of towns and religious in the Archipelago:

PROVINCE	TOWNS	CONVENTS	RELIGIOUS
Ilocos	2	2	8
Pampanga	8	8	16
Cagayan (N. Segovia). .....	.....	1	1
Laguna .....	.....	1	3
Bombon and Batangas .....	.....	2	4
Cebu .....	.....	1 monastery ...	4
Panay	1 (Arevalo) ...	1	2
Manila	8 .....	.....	8
<hr/>			
TOTAL	18	16	46

Year 1591.— The next “memoria” dates from May 31, 1591. It is much more detailed and comprises all the “encomiendas” of the island of Luzon and the other islands.

PROVINCE	TOWNS	CONVENTS	RELIGIOUS	SOULS
Manila	Manila	1, and church	16	1,200
	Bagumbayan ¹			
	Laguio			
	Malate ²	1, and church .....	.....	1,200
	Longalo			
	Parañaque	1, and church	2	3,200
	Tondo			
	Navotas			
	Tambobon	1	2	6,000
	Pasig			

¹ Out of the 1,200 souls of Bagumbayan, 400 were under the instruction of the Augustinians.

² Those of Laguio and Malate were taken care by the religious of San Agustin (Manila).

PROVINCE	TOWNS	CONVENTS	RELIGIOUS	SOULS
Pampanga	Betis			
	Lubao	4		20.000
	Macabebe	1		9.000
	Candaba			
	Arayat	1		8.000
	Apalit ³	1	1	2.700
	Calumpit	1		18.000
	Malolos	1		3.600
	Binto ⁴			2.000
	Guiguinto			
	Caliya ⁵			4.800
Pangasinan	Bulacan	1		4.800
	Lingayen	1		4.000
Ilocos	Baratao	1	2	6.000
	Purao	1	2	8.000
	Bacarra	1	2	4.000
Nueva Segovia	Cagayan	1	1 (1 brother)	
Laguna	Pila	2		8.006

Out of the 667,612 Catholics in those days in the Philippines, the Augustinians had under their instruction 111,720. The account mentions only 20 convents, 21 Augustinians. Yet, the same account in its last but one paragraph says the following: "Thus in the city of Manila, along its coast and in the opposite coast, and in the provinces of Pampanga, Pangasinan, Ylocos, Cagayan, La Laguna, Camarines, Masbate, Zebu, Panay, Balayan and Calilaya, which is all of Luzon and the other Philippine Islands settled, there are 166,903 whole tributes which makes 667,612 souls, besides the religious of the convents of Manila. There are 140 ministers; 79 are Augustinians.

³ Apalit had several visits.

⁴ Binto was administered by Religious of Malolos.

⁵ Caliya was served by Religious of Bulacan.

Year 1604. — Four years later, another “memoria” completes the information of the houses, convents and religious existing in other missions:

PROVINCE	CONVENTS	SOULS	RELIGIOUS
Cebu		6.000	4
Batangas		3.000	2
Panay	6	30.000	16
Pampanga	12	90.000	29
Ylocos-Pangasinan	11	55.000	38
Bombon	11	60.000	26
TOTAL	40	244.000	130
Baptized Population		244.000	
Unbaptized Population		55.000	

Year 1750. — In 1750 the Augustinians had under their instruction and care 115 villages with a population of 252,963 souls.

Year 1771. — Fr. Agustin Maria de Castro in his book *Osario Venerable*, gives another relation of the houses and souls of the Augustinian Province in the Philippines in the year 1771. According to Fr. Castro, there were 128 villages with 484,383 souls.

Year 1848. — Almost a century later, there is an accurate and almost exhaustive account of the houses and convents of the Augustinians in the Islands. This “memoria” was made during the provincialship of Fr. Julian Martin, OSA, printed at “Los Amigos del Pais,” 1848. There are 146 villages in all, 1,359,685 souls, 97 religious and 3 ministers in the missions.

PROVINCE	TOWNS	SOULS
Tondo	7	114.052
Batangas	7	128.563
Bulacan	11	135.284
Pampanga	22	149.456
Nueva Ecija	7	49.027
Pangasinan	8	39.572
Ylocos Sur	18	140.991
Abra	5	117.430

Ylocos Norte	14	134.045
Iloilo	23	250.613
Capiz	6	55.051
Antique	7	48.271
Cebu	11	97.313
TOTAL	146	1,359,685
Missionaries		100

Year 1896. — In the final analysis, the Augustinians had in 1896 under their instruction 2,237,466 souls and 240 religious.

NUMBER OF SOULS IN 1896

Manila	148.385
Batangas	209.884
Bulacan	188.057
Nueva Ecija	107.585
Pampanga	243.246
Tarlac	47.749
Iloilo	342.604
Concepcion	45.065
Capiz	106.953
Antique	119.697
Cebu	256.866
Ylocos Norte	147.518
Ylocos Sur	106.815
La Union	118.983
Abra	32.055

GRAND TOTALS.

2,237.466

	Souls	Religious
Diocese of Manila	940.906	78
Diocese of Jaro	623.302	77
Diocese of Cebu	258.866	18
Diocese of N. Segovia	414.392	67
SOULS	2,237.466	
Religious		240.

III. AUGUSTINIAN EXPANSION IN THE PROVINCES

Manila

The first minister in the convent of Manila was Fr. Juan de Alva (1572), the apostle of Dumangas. He was elected Prior and Provincial in 1575. He laid the foundations of the convent of Pasig (1575), and died in 1577.

Tondo, the first foundation of the island of Luzon, was established in 1572 under the patronage of the Holy Name of Jesus. It was cut off from Tambobon in 1614, from Caloocan in 1815 when it was handed over to the Recollects. The Augustinians built canals and a stone bridge so they would not be isolated during the seasonal rains. Its first priest was Fr. Juan Alonso de Alvarado, OSA. The celebrated historian Fr. Gaspar de San Agustin has been also parish priest of Tondo.

Tambobon, which was founded in 1607, for lack of farmable land, depended for its sustenance on a textile mill situated in Malabon. At its entrance was a handsome bridge constructed by Fr. Gaspar Folgar, OSA. The other bridge of arches, built by Fr. Andres Patiño, OSA, was called *Tinajeros*. In *Navotas* the Augustinians established a cigar factory which in 1848 employed more than 1,200 laborers.

Malate, a town founded under the patronage of Our Lady of Remedios, was quite peopled. Part of its inhabitants were fishermen, other worked as clerks in the city. A monument to the naturalist Pineda was erected near the church.

Parañaque.—The church, under the patronage of St. Andrew Apostle, is famous for the sanctuary of the miraculous image of Our Lady of Good Success. *Pasig*, the third house to be established in Manila, had a school for orphans. Great teachers and missionaries like Fathers Diego de Herrera, Hilarion Diez, archbishop of Manila, Santos Gomez Maraño, bishop of Cebu, Manuel Grijalvo, bishop of Nueva Caceres, and Fr. Manuel Blanco, author of "The Flora de Filipinas" passed through Pasig's portals. Fr. Felix Trillo built the bridge that gave access to the public square and various streets.

Pateros, founded by Fr. Andres Bohil, OSA, was one of the best organized towns. The inhabitants' chief occupation was raising ducks, which were good business in the city of Manila. The church tower deserves mention for its beauty.

Other Towns Founded in the Province of Manila and Their Dates. --Tondo, Pasig, San Mateo (1572); Parañaque (1575); La Hermita, Baybay (1581); Taguig (1587); Malate (1597); Tambobon (1607); Cainta (1689); Mariquina (1690); Las Piñas, Caloocan (1762); Pateros (1815); Pineda, Pasay (1727); Novaliches (1856); Navotas (1859).

Province of Batangas

Batangas had in 1848 seven towns under the charge of six Augustinians. *Taal*, founded by Fr. Agustin de Albuquerque, OSA, under the advocacy of St. Martin Bishop, became, because of the industry of its natives, very prosperous. Fr. Albuquerque, as the chronicler says, ascended with the townspeople to the mouth of the volcano and planted there a cross. The sanctuary of Casaysay is renowned. *Bauan*, dedicated to the Immaculate Conception, had a spring of thermal waters; quarries of vari-colored marbles and excellent alabaster, which the natives learned to work under the Augustinians' tutelage; plantations of cacao, betel, cotton, coffee, beans; and textiles of cotton and abaca. The magnificent church was built by Fr. Manuel Arco, OSA. In *Batangas*, the capital, could be found the famous quarries of calcareous stones and marbles of various kinds. In *San Jose* the inhabitants were taught by the Augustinians to work stone for building. *Ibaan*, was founded by Fr. Manuel Grijalvo, OSA. Finally, Fr. Gregorio Prieto, OSA, constructed a bridge over the river that runs at the rear of the town.

Other Towns Founded by the Augustinians.—Taal (1572); Balayan (1575); Batangas, Tabuc (1581); Tanauan (1584); Sala, San Pablo de los Montes (1586); Bauan (1602); Lipa (1605); Lobo (1689); Rosario (1698); Ibaan (1832); Lemery (1862); San Luis (1862); Talisay (1869); Cuenca (1882); San Jose (1765); Tabuco (1580).

Province of Bulacan

"The province of Bulacan," the chronicler of the Order says, "can be called the most beautiful of the Tagalog regions, and the paradise of

Luzon." The capital town "one of the most civilized," was founded under the patronage of Our Lady of the Assumption. It had great orchards of fruit-trees, factories of silk and cotton. *Guiguinto* was the parish of Fr. Manuel Buceta, author of the "Diccionario de las Islas Filipinas." *Bigaa*, *Quingua* and *San Isidro* were towns engaged in the weaving of silk and cotton. The imposing church of *Malolos* was built by Fr. Melchor Fernandez, OSA, in 1816, so also the port (muelle) of rubble-work masonry, and the beautiful bridge of arches at the entrance. *Hagonoy* was made famous by its embroideries. The Augustinian ministers maintained an embroidery school for girls. In *San Miguel de Mayumo*, the people were taught by Fr. Eugenio Garrido, OSA, to draw the nitrate yielded by the mountains.

Other Towns Founded and Their Date.—Calumpit (1572); Bulacan (1575); Malolos (1575); Hagonoy (1581); Bigaa (1596); Quingua (1602); Guiguinto (1621); Angat (1683); Paombong (1619); San Miguel de Mayumo (1725); Baliuag (1734); Pulilan (1749); San Rafael (1750); Barasoain (1859); Santa Isabel (1859); Norzagaray (1857); San Ildefonso (1885); Bustos (1877).

• Province of Pampanga

The province of Pampanga, according to the chronicler of 1848, is "the richest in Luzon; its natives are courageous and industrious; for their honesty they are called the *Castilians* of the Philippines." This province counted among its parish priests the famous Augustinians Frs. Diego Bergaño, author of "Arte de la lengua Pampanga," Francisco Coronel, who constructed various churches; Diego Ochoa, a great writer, Esteban Marin, who lost his life spreading the gospel to the mountain people; Miguel Braña, who rounded all the towns recruiting people to fight back the British invasion in 1762. *Bacolor*, founded under the protection of St. William, was the capital and residence of the Augustinian Chapter for several years. Its plains, watered by two rivers, very fertile; and its inhabitants "were the best laborers of the province." *Lubao*, was famous for its printing press brought from Japan, and for its school of Grammar and Rhetorics. Its pretty church was built in 1613, among the oldest in the Philippines.

The convent of Betis was officially accepted by the Augustinian Chapter in 1572. Betis, however, did not have minister up to 1608. One minister only used to serve Guagua and Bacolor. Lubao and Candaba were believed to have been the first towns with parish priest. Fr. Francisco Manrique, OSA, must have been the prior of several of the convents of the province of Pampanga in this order: Lubao, Candaba. In 1575 Macabebe had Fr. Sebastian Molina, as its minister.

Other Towns Founded in Pampanga.—Betis, Lubao, (1572); Macabebe, Candaba (1575); Bacolor (1578); Mexico (1581); Guagua, Sexmoan, Arayat (1590); Porac (1594); Apalit (1597); Magalang (1605); Minalin (1614); Santa Rita (1726); San Luis (1742); San Fernando (1756); Santa Ana (1760); San Simon (1771); Culiati (Angeles) (1830); Floridablanca (1867).

Province of Cebu

Cebu, the first to render vassalage to the King of Spain, "entered joyfully the fold of the Catholic Religion." The earth of Cebu is less fertile, but in recompense, its "natives are submissive, effect of their primary education, and very addicted to work." The Augustinians held in this island 11 parishes as of 1848. *San Nicolas* "is the town first known of the old Cebu, since its natives were the very first to embrace the christian faith and pledge allegiance to the Spanish Monarchy." For this reason they obtained from His Majesty the privilege to be exempted from tribute. The inhabitants of *Argao* built great urns where lime, bricks and tiles were made for the construction of houses.

The Church of Santo Niño.—The first chapel in Cebu was built by the Spaniards in the same house where the image of Santo Niño had been founded. Around 1575, the foundations of the new church were laid. The building, of stone, was completed in 1602. Years after, a fire raced the buildings down. The actual buildings were begun by Fr. Juan de Albarrán, OSA, in 1735 and finished in 1740.

The convent of Cebu was officially accepted by the Augustinian Chapter in 1572. Its first Prior was Fr. Alfonso Jimenez.

Other Towns Founded.—San Nicolas (1584); Talamban (1605); Argao (1608); Carcar (1600); Bolohon (1690); Dalaguete (1711);

Cotcot (1734); Opon (1730); Naga (1826); Sibonga (1803); Talisay (1834); Oslob (1844); San Fernando (1858); Cordoba (1863); Pardo (1863); Minglanilla (1857); Alcoy (1867); Santander (1867); Nueva Caceres (1867).

Negros

Fr. Jeronimo Marin, OSA, who arrived in the Philippines in 1571, was the first minister of Binalbagan. Later he was assigned to Oton, Tondo and Luban.

Towns Founded.—Binalbagan (1572); Bago (1575); Tanay (1580); Ilog (1584); most of them were given to the Secular Clergy.

Province of Nueva Ecija

This province, according to the "memoria" of 1848, is "one of the poorest and sickliest in the island." The Augustinians founded several towns, out of which only seven were administered in 1848. The other were granted to the Franciscans. Illustrious Augustinians like Francisco Coronel, Casimiro Diaz, Benavente, Sebastian de Foronda and Benito Herosa, labored hard to evangelize their inhabitants. Fathers Juan de Abarca, prior of Gapan and Diego Tamayo, spared no pains to pacify them in 1646, living with them in the mountains.

Other Towns Founded and Their Date.—Gapan (1595); Santol (1659); Pantabangan (1704); Bongabon (1760); Cabiao (1894); San Antonio, San Isidro (1843); Talavera (1846); Peñaranda (1853); Guimba (1853); Jaen (1866); Aliaga y Zaragoza (1849); Maniclin (1894); Cabanatuan (1700); Santa Rosa (1878); Santo Domingo (1896).

Province of Pangasinan

Of the missionaries of Pangasinan, Fr. Pedro Vivar, is the most renowned for his apostolic work. He was kept prisoner by Silang with eleven other missionaries. He wrote an account of the insurrection of the city of Vigan. The Rev. Fr. Gerardo Roig, parish priest of Aringay, wrote a treatise of medicine and chemistry.

Towns Founded and its Date.—Tayug (1759).

The Augustinians entered in Lingayen together with Juan de Salcedo during the expedition of 1575 against Limahon. This mission had three visits; it was accepted by the Province in 1587.

Province of Ilocos

The chronicler speaks in terms of poetry of the two provinces of Ilocos. "They are certainly the most picturesque and alluring provinces of Luzon: beautiful, clear skies and refreshing climate, though be bothersome the northwinds that blow livelong in November." The chronicler continues: "Bathed from east to west by various rivers, among which figure three principal ones, and bounded on the occident by the comely shores of the sea and on the orient by the great cordilleras of the country of the Igorrotes. The towns, specially in the south, are stringed together to form one long, continuous row, from start to end, offering rest and hospitality to travellers and passers-by. The natives are generally simple, docile and loyal. The mountains abound in preys like deers, wild boars, buffalos and wild cows, and timber of diverse kinds and good quality. The churches are magnificent, all of them of bricks, built by natives, once taught how by the parish priests."

The famed Augustinians Antonio Mejia, Pedro Lasarte, Fernando Rey, Jacinto Guerrero served in these towns. Fr. Bernardino Lago deserves a special mention for his apostolic works. To these two provinces, North and South, was linked the province of Abra, with *Vigan* as capital, also called *Villa Fernandina*. The priests of Ilocos took special care to maintain schools, many of them at their own expense. Some of the missionaries lived in constant contact with infidels in the mountains and huts. The churches are held to be the best in the whole Archipelago. Especially dear to the people was Fr. Ezequiel de Lanza-gorta, OSA, who worked incessingly to convert large expanses of terrain into irrigated land for planting rice, which is cultivated till now. Every year, the people used to celebrate his anniversary.

Santa Maria, famous for its church atop a hill from where "one delights in the fairest views on any direction." Fr. Juan Cardeno, OSA,

negotiated the construction of a ditch which stretched a league to channel a river, thus ascertaining the harvest of rice for all people.

Abra. In 1626, Fr. Juan Pareja, OSA, parish priest of Bantay, took the lead in the spiritual conquest of Abra. After many years and sufferings he succeeded in converting more than 3,000. He founded the Mission of San Diego, and afterwards, the town of Bangued. This was continued by Fr. Bernardino Lago, OSA, another great champion of the spiritual conquest and civilization of Abra. He founded *Pidigan*, *La Paz*, and *N. Coveta*.

In *Pidigan* Fr. Bernardino Lago, began in 1823 with only 50 "tributos," scattered throughout the mountains. At the end of 25 years, the christians numbered about a thousand, baptized, living in community, with schools, church and municipal house, tilling the earth to support themselves and their children. This was, more or less, the policy followed by all the Augustinian parish priests to effect the conversion of the inhabitants of the provinces of Ilocos and Abra, as well as in the other regions of the Philippines.

Other Towns Founded: I.—*Ilocos Norte:* Laoag (1586); Paoay (1593); Dingras (1597); Bangui (1607); San Nicolas (1596); Badoc (1714); Sarrat (1731); Pidig (1770); Vintar (1674); Pasuquin (1784); Nacparcian (1602); Solsona (1855); Banna (1770); Bacarra (1590); Batac (1587); San Pedro de Cabitaoran (1895).

II.—*Ilocos Sur:* Vigan (1575); Santa Catalina (1576); Tagudin, Santa Lucia, (1586); Narvacan (1587); Bantay, Candon, Sinait (1591); Sibucan (1600); Santa Cruz (1602); San Esteban (1625); Magsingal (1676); Cabugao (1722); San Miguel, Lapog (1725); Santiago (1625); Santa Maria (1765); San Ildefonso (1769); Nueva Coveta (1831); Santa (1576); Sevilla (1586).

III.—*Abra:* Bangued (1598); Tayun (1803); Pidigan (1823); La Paz (1832); San Jose (1848); Bucay (1847); San Gregorio (1829); Villavieja (1862); Dolores (1882); San Juan (1884); Alfonso XII (1884); Pilar (1882); San Quintin (1868).

IV.—*Province of La Union.*—San Juan (1586); Balaoang (1587); Baoang (1580); Agoo (1597); Bacnotan (1599); Namacpacan (1700);

Bangar (1700); Aringay (1756); San Fernando (1769); Santo Tomas (1802); Naguilian (1839); Cava (1856); Tubao (1894).

Province of Panay

"The island of Panay, after Luzon, is the first to attract the attention of merchants. For its triangular form and for its fecundity, it can be called the Sicily of the Philippines." "The ilongas," continues the chronicler, "are very skilled in the art of weaving piña. Of the three provinces of Panay, the Augustinians administered in 1848, 36 parishes.

Oton, under the patronage of Our Lady of Immaculate Conception, is the oldest town in the province. As in other towns of the island, the inhabitants were proficient in the routine of planting and raising rice, and sugar canes. The church of *Miagao*, unique and splendid, served at the same time as a fortress to fend the attacks of the Moros. It is a national monument.

Other Towns Founded:

Otong (1572); Tigbauan (1575); Janiuay (1578); Arevalo (1581); Jaro (1587); Dumangas (1588); Guimbal (1590); Passi (1593); Pototan, Baong (1600); Laglag, now Dueñas (1608); Dingle (1630); Miagao (1692); Cabatuan (1720); Anilao (1734); Leon (1740); Calinog, Lambunao (1742); Alimodian, Igaras (1759); Santa Barbara (1761); Banate (1763); San Joaquin (1793); Barotac Nuevo, Tubungaan (1810); Barotac Viejo (1754); Zarraga (1853); Pavia (1858); Iloilo, founded by the Jesuits in 1606, given to the Augustinians in 1873 in exchange with Jaro in 1868; Leganes (1858); Mina (1870); Cordoba (1863); Lucena (1879); San Enrique (1880); San Miguel (1825); Maasin (1755).

Concepcion: Concepcion (1872); San Dionisio (1877); Ajuy (1851); Lemery (1864); Sara (1864); Balasan (1895); Estancia (1895); Batad (1895); Carles (1862).

Capiz

Bulacabe in Panay (1580); Dumarao, Panay, Aclan (1581); Potol, Ibahay, Dumalag (1596); Batan (1601); Manbusao (1606); Panitan

(1692); Capiz (1707); Dao (1771); Lotugan (1834); Ibisán (1853); Tapaz (1802); Pilar (1857); Pontevedra (1856); Cuartero (1867); Mayon (1882).

Antique

Antique (1581); San Jose (1725); Bugason (1700); Sibalon (1740); Patnongon (1761); Dao (Cagayoncillo) (1771); San Pedro (1674); Culasi (1733); Nalupa (1849); Pandan (1850); Tibiao (1839); Egaña (1740); Barbaza (1789); Sebaste (1886); San Remigio (1863); Valde-rrama (1865); Aniniy (1847).

Province of Cagayan—Nueva Segovia

A handful of soldiers, under the orders of Pablo Carrion, marched to Bolinao to fight the Japanese pirates. Sailing up the river Cagayan, they conquered their inhabitants, "warlike and valiant." Pablo de Carrion founded, by the river, the town named Nueva Segovia. He was accompanied by the Augustinian Fr. Francisco Rodriguez and the Dominican Fr. Cristobal de Salvacion. The first parish priest of Nueva Segovia was the Augustinian Fr. Francisco Rodriguez, who founded a convent, there. Four or five Augustinians lived there, according to some writers.

In 1596 the Augustinians handed over to the Dominicans the administration of the parish, convent, and church. It had already a good number of christians.

Lalo, of Nueva Segovia, where two Augustinians administered both Spaniards and Natives in their dialects, was given also to the Dominicans in 1595.

Mindoro

The convent of Mindoro was officially accepted by the Augustinian Chapter in 1572. The convent and the church are dedicated to Our Lady of Grace. The first minister was not Fr. Diego de Mojica, OSA, as Fr. Jorde says, but Fr. Francisco Ortega, OSA. In August 6, 1578 gave it over to the Franciscans, together with the Calavite, Lucban, Calapan and Naujan.

Province of Laguna de Bay

The "memoria" of the Philippine Islands written in Manila around 1586, refers to La Laguna de Bay as having four Augustinian convents. No names, however, are given in the account. But there was, probably, only one convent, instead.

The Augustinians reached Laguna de Bay at the time Juan de Salcedo pacified the natives of Cainta; Laguna came next, with around 24,000 inhabitants. Fathers Alonso de Alvarado, OSA, and Diego del Espinal, OSA, were then with Salcedo. The first christian ever baptized there, was Masoloong, and the first convent dates from 1578. It had three visits. First minister was Fr. Juan Gallegos, OSA, who died in 1581.

Other Towns Founded.—Bay (1578); Baños de Bay (1602); Binangonan (1696).

Bay, head of the province, Binangonan and Angono were given to the Franciscans, as well as Baños de Mainit in 1613.

Province of Camarines

Fr. Alonso Jimenez, OSA, was the first minister of *Masbate*. The Augustinian Chapter appointed Fr. Jimenez head of the Missions of the southern Luzon, Masbate, Leyte, Samar and Burias. He baptized the chieftain of Burias. Fr. Jimenez built the first small church, and extended his preaching up to Albay and Sorsogon. He was known as "the first poliglote" in the islands, and one among the first to write a "*Catecismo de la Doctrina Cristiana*" in Bicol language.

At the arrival of Fr. Juan de Orta, OSA, around 1575, there were over 14 towns.

Province of Leyte

The towns belonging to Leyte were founded by the Jesuits and administered by them up to 1768, wherefrom the Augustinians took over the administration up to 1804, in which year they were ceded to the Secular Clergy; some to the Franciscans.

In Zambales, the Augustinians founded Bolinao (1600); in *Cavite*, La Punta de Cavite (1602) under the patronage of Our Lady de "los Remedios."

Albay (Masbate) in 1605.

Tayabas, Tyaon, (1614)

Tarlac (1686); La Paz (1832) Victoria (1867); Murcia (1880); Concepcion (1886).

Samar: Cuiuan, Bani (1802)

Tiagan: San Emilio, Concepcion (1892)

Lepanto: (District): Agaqui (1892); Cervantes (1884); Mancayan (1892);

Sabangan (1892)

Bontoc: Sagada, Bontoc (1892)

Bengued: Galiano, La Trinidad y Galiano (1848)

Bantayan: (a near island of Cebu) (1581)

After the "memoria" of 1771, Fr. Castro adds: "All these towns were secured by the Religious of my Province with the labor of their hands and sweat of their brows. They converted and baptized. They erected churches and convents of rough stone and mortar, bridges, roads, schools and others that served the common good. Where there was lack of stone, they used strong planks and columns of wood."

AUGUSTINIAN PARISHES HANDED ON TO OTHER RELIGIOUS.

PROVINCE	TOWN	YEAR	HANDED ON TO:
MANILA	Caloocan	1814	Recollects.
	Manila	1578	Franciscans.
	S. Mateo	1696	Jesuits.
	Baibay (Binondo)	1613	Dominicans.
	Munting-lupa	1603	Secular Clergy.
	Las Piñas	1756	Recollects.
	Hermita	1610	Secular Clergy.
	Mariquina	1691	Jesuits.

PROVINCE	TOWN	YEAR	HANDED ON TO:
CEBU	Cebu	1598	Secular Clergy.
	Bantayan (island)	1600	Secular Clergy.
	Manduae	1620	Secular Clergy.
	Cotcot	1745	Secular Clergy.
	Liloan	1620	Secular Clergy.
	Vahalin	1745	Secular Clergy.
	Camotes (island)	1620	Secular Clergy.
	Dannao	1758	Secular Clergy.
ILOILO	Arevalo	1746	Jesuits.
	Jaro	1898	Secular Clergy.
	Guimaras	1751	Jesuits.
	Mandurriao	1868	Secular Clergy.
	Molo	1746	Secular Clergy.
BURIAS	Burias (island)	1600	Secular Clergy.
CAPIZ	Calibo	1612	Secular Clergy.
	Aclan and District	1600	Secular Clergy.
	Pototó	1631	Secular Clergy.
	Bahai	1631	Secular Clergy.
	Batan	1758	Secular Clergy.
	Manbusao	1758	Recollects.
CAVITE	Cavite	1624	Secular Clergy.
CAGAYAN	La-lo	1595	Dominicans.
CALAMINES	Cuyo	1587	Secular Clergy.
PANGASINAN	Silac de los Reyes	1613	Dominicans.
	(Lingayen)		
	Manauag	1605	Dominicans.
	Tayug and S. Nicolas ...	1788	Dominicans.
LAGUNA	Lilio	1577	Franciscans.
	Nagcarlan	1577	Franciscans.
	Majayjay	1577	Franciscans.
	Bay	1737	Franciscans.
	Cabuyao	1586	Franciscans.
	Los Baños	1613	Franciscans.
ALBAY	Ibalon	1598	Franciscans.
CAMARINES	Navao	1578	Franciscans.

PROVINCE	TOWN	YEAR	HANDED ON TO:
TAYABAS	Tyaong	1793	Franciscans.
NEGROS	Binalbagan	1600	Secular Clergy.
	Siquijor (island)	1579	Secular Clergy.
	Dumaguete	1600	Secular Clergy.
	Bago	1600	Secular Clergy.
	Tegdaguang	1600	Secular Clergy.
	Ilog	1600	Secular Clergy.
	Tanjay	1600	Secular Clergy.
MINDORO	Calavite	1579	Franciscans.
	Bacó	1579	Franciscans.
	Nauajan	1579	Franciscans.
	Lubán	1579	Franciscans.
	Calapan	1579	Franciscans.
MASBATE	San Andres and visits ...	1610	Franciscans.
MORONG	Angono (district)	1691	Franciscans.
	Taytay	1579	Franciscans.
	Binangonan	1691	Franciscans.
	Cainta	1691	Franciscans.
BATANGAS	Balayán	1579	Franciscans.
	Nasugbu	1579	Franciscans.
	S. Jose de Bocboc	1710	Secular Clergy.
	Rosario	1710	Secular Clergy.
	Sto. Tomas	1710	Secular Clergy.
	Lobó	1710	Secular Clergy.
ILOCOS	San Vicente	1621	Secular Clergy.
	Vigan	1621	Secular Clergy.
	Cauayan	1621	Secular Clergy.
	Tuley	1621	Secular Clergy.
	Sta. Catalina	1621	Secular Clergy.
	Sto. Domingo	1621	Secular Clergy.
	Cruz (Santa)	1891	Secular Clergy.
	Lapo	1891	Secular Clergy.
PARAGUA	Dumarang (island)	1600	Secular Clergy.
ROMBLON	Romblon (island)	1631	Secular Clergy.
	Banton	1631	Secular Clergy.
	Tablas (island)	1631	Secular Clergy.

PROVINCE	TOWN	YEAR	HANDED ON TO:
ZAMBALES	Bolinao	1607	Recollects.
	Masinloc	1607	Recollects.
PAMPANGA	Mabalacat	1712	Recollects.
	Puncan	1759	Franciscans.
	Pantabangan	1759	Franciscans.
	Sto. Tomas	1759	Franciscans.
	San Juan	1759	Franciscans.
	San Miguel	1759	Franciscans.
	Santa Rita	1759	Franciscans.
TARLAC	Capas	1737	Recollects.
NUEVA ECIJA	Carranglan	1728	Franciscans.
NUEVA VIZCAYA	Dupax	1739	Dominicans.
	Buhai	1739	Dominicans.
	Bayongbong	1739	Dominicans.

IV. AUGUSTINIAN BISHOPS WHO WORKED IN THE PHILIPPINES

Diocese of Nueva Caceres

1. — MSGR. FRANCISCO DE ORTEGA, OSA. — Fr. Santiago de Vela, OSA, asserts that after some years of missionary work in Mexico, he arrived in the Philippines sometime around 1571. Though he planned, together with Fr. Albuquerque passing to China, the trip was cancelled; therefore, he was assigned to Mindoro. He became prior of San Agustin, Manila, and Visitador de las Islas Filipinas.

2. — FR. DIEGO DE GUEVARA, OSA. — Born in Baeza, Jaen, (Spain), arrived in the Philippines in 1592. He served as minister in Aclan and Zebu, being Prior of San Agustin and Zebu for several times. Together with Fr. Estacio Ortiz he moved to Japan where he founded the convent of Firando. In 1609 he was promoted to the See of Camarines, 1616. He died in 1621.

3. — FR. FRANCISCO ZAMUDIO, OSA. — He was born in Portilla, diocese of Calahorra (Spain). Took his vows in the convent of San Felipe el Real, Madrid, in Oct. 18, 1584. In 1594 sailed off for Manila. He died in 1636.

4. — FR. NICOLAS ZALDIVAR Y ZAPATA, OSA. — Fr. Zaldivar was born in Mexico; took his vows in the famous convent of that city. A Master of Theology, he was presented to the bishopric of Nueva Caceres, which governed from 1641 up to 1646. Yet, he was never consecrated Bishop because the Bulas did not arrive in the Philippines. He died in 1646.

5. — FR. VICENTE BARREIRO, OSA. — Born in 1790, in Biduiño, Spanish province of Coruña, came over to the Philippines with the mission of 1815. His first assignment was Sarrat (1818). In 1823 he was transferred to Laoag where he spent 24 years. He urbanized the town, built a spacious and beautiful convent, the "best, perhaps, in the Philippines," according to Fr. Jorde, OSA. He was Prior of Manila, Counselor of the Augustinian Province, minister to Laoag for the second time. Named to the bishopric of Nueva Caceres, he resigned. A few years later he had to accept it and was consecrated in San Agustin Church, Manila, as Bishop of Nueva Segovia. In Feb. 1849, he took official possession of his diocese. He died in Vigan, around 1856.

6. — FR. MANUEL GRIJALVO, OSA. — A professed of the Convent of Valladolid, Spain, he was born in Villa de los Balbanes, Burgos, January 21, 1787. He arrived in the Philippines in 1810. He was minister to San Jose, Batangas, Pasig. He erected the parish of Ibaan in 1832. Promoted to the bishopric of Nueva Caceres, took possession of it in June, 1848. At the age of 75 and 51 of paroquial work, he died in Camarines's Palace Nov. 13, 1861.

7. — FR. CASIMIRO HERRERO, OSA. — Born in Villarramiel, Palencia (Spain), in March 4, 1824, Fr. Herrero took his vows in Valladolid's convent and arrived in the Philippines in 1851. He labored in Zebu and Panay, and as minister to Tondo (Manila), where he ultimated the church now existing. Consecrated Bishop of Camarines in San Agustin, Manila, he died in Nueva Caceres in Nov. 12, 1886.

8. — FR. ARSENIO CAMPO Y MONASTERIO, OSA. — Born in Baltanas, Palencia (Spain), Dec. 14, 1839, Fr. Arsenio came over to Philippines still a student of Theology. He was ordained Priest in Manila, 1863 and assigned to Minglanilla up to 1869. Consecrated Bishop of Nueva Caceres in the Basilica del Escorial (Spain), he governed the diocese for ten years.

Diocese of Cebu

9. — FR. PEDRO AGURTO, OSA. — Son of the Convent of San Agustin, Mexico, where he had been born, became a Master of Theology by the University of that city. He read Theology, as "Catedratico," there. He attended the third Mexican Council as representation of the Augustinian Order, in 1585. Presented to the Bishopric by King Philip II, was consecrated in 1595. Three years later, he entered officially his diocese of Cebu, Oct. 14. He presided over the ceremony of the laying of the San Agustin's cornerstone, held a Synodal assembly and visited the Doctrinas of Leyte, Samar, Bohol, and Mindanao. Fr. Agurto died in 1608.

10. — FR. PEDRO DE ARCE, OSA. — Fr. Arce was born in Catandiano, Alava (Spain), and after taking his vows at Salamanca, came over to the Philippines where he finished his studies at San Agustin, Manila. He worked as minister in Panay Island, Ibahai, Aclan, Otong, and as Prior in Manila, and Cebu. He was consecrated Bishop of Nueva Caceres by Msgr. Diego Vasqued de Mercado, Archbishop of Manila, and governed this diocese for two consecutive times during its vacancy. At the age of 85, after an exemplar religious and parochial life, he died in Oct. 16, 1645, being buried in the presbitery of Santo Niño Church, Cebu.

11. — FR. SEBASTIAN DE FORONDA, OSA. — Born in Badajoz, Spain, Fr. Foronda was invested the Augustinian habit at San Felipe el Real, Madrid, in 1682, and arrived in the Philippines in 1684. After holding several positions within the Augustinian Province, he worked as minister in Pampanga. He administered the diocese of Cebu as Apostolic Administrator and later he was consecrated Bishop to that See in Nov. 23, 1723. He helped building the Santo Niño Convent very efficiently. He is buried in Santo Niño Church, Cebu.

12. — FR. SANTOS GOMEZ MARAÑON, OSA. — Fr. Santos was born in Valladolid, Spain, Nov. 1, 1763 and took the Augustinian habit in 1779. A man of a brilliant mind, he read Theology in Valladolid for several years. In 1789 sailed to the Philippines, being assigned to Hagonoy, Bulacan, and next to Pasig. After having been Prior of San Agustin, Definitor, was elected Provincial in 1825, and consecrated Bishop of Cebu in 1829. His ardent desire for a division of his diocese, rather extense, was not fulfilled until after his death. He erected the Diocese of Jaro as had announced to Philip II. Fr. Santos was awarded the Cross of "Isabel la Catolica" for his outstanding merits, in 1833. One of his preoccupations was encouraging the instruction of the native Clergy. An ardent lover of fine arts, he devoted some time to it, and made up, as had planned, the artistic gardens at the entrance of Pasig Church, with small water falls, built the beautiful church of Pasig, the church and tower of Pateros, the Bishop's Palace of Cebu, the tower of the Cathedral, and the pantheon known as "The Pantheon of the Bishops," artistic hall of Santo Niño Church, Cebu, and the helmet of the commonly known as "Cross of Magellan." He designed the plan for the convent of Sibonga, the slender and daring tower of Argao, the churches of Naga, and Oslob. Fr. Santos died Oct. 23, 1840, being buried at Santo Niño Church, Cebu.

Diocese of Manila

13. — FR. MIGUEL GARCIA SERRANO, OSA. — He was born in Chinchon, Madrid (Spain) and took his vows at the convent of San Agustin of Agreda in 1592. Once he arrived in the Philippines, he was assigned to Apalit (Pampanga), and then unanimously elected Provincial in 1611. After sailing for Spain as Delegate to the Augustinian General Chapter, and being promoted to the Bishopric of Nueva Segovia, he was consecrated in Mexico, after which he sailed off for Manila. He governed the diocese for three years. In 1620 he was ascended to the Metropolitan See of Manila. He helped the Augustinian Sisters of Santa Clara to build a house. The hardships of the pastoral life brought about his premature death, June 14, 1629, the feast of Corpus Christi.

14. — FR. HERNANDO GUERRERO, OSA. — Fr. Guerrero was born in Alcaraz, Albacete, (Spain) in 1566, and took his vows at San

Felipe el Real, Madrid, in 1588. Once he arrived in the Philippines, he was assigned to Visayan Islands as minister of Dumangas, Bantayan, Passi, and Panay. While minister in Taguig he built a magnificent church. After holding several positions within the Province, Fr. Guerrero was consecrated Bishop of Nueva Segovia in 1628. After governing this diocese for seven years, he was promoted to the Archbishopric of Manila in 1632. Fr. Guerrero had to bear patiently the strict and capricious temperament of Gov. D. Sebastian de Corcuera, who persistently wished to interfere in the affairs of the Church. He died on July 1, 1641.

15. — FR. HILARION DIEZ, OSA. — A professed of the Colegio-Seminario of Valladolid, Fr. Diez was born in the same city in 1778. After arriving in the Philippines in 1789, he was assigned to Tagalos, Procurator and Definitor in the Order, Prior of Manila, and Provincial in 1818. From 1825 to 1826 he served as parish priest in Pasig, and in 1826 consecrated Bishop of the Metropolitan See. He governed, at the same time, the diocese of Cebu until the nomination of Msgr. Marañon, OSA. He died on May 7, 1830.

16. — FR. JOSE SEGUI, OSA. — Fr. Segui was born in Camprodon, Coruña (Spain) in 1773 after taking his vows at the Augustinian convent of Seo de Urgel in 1789, arrived in the Philippines in 1795. After twenty years of work in China, Kuantung province, he founded the town of San Lazaro in Mavao. In 1830 was named Bishop of Hierocesare "in partibus infidelium" and consecrated in the same year. He entered officially the Archdiocese of Manila on Sept. 14, 1831. He was awarded the "Cross of Isabela la Catolica," in 1832, and that of Charles III. He died in Manila, on July 4, 1845.

V. TWO OUTSTANDING AUGUSTINIANS

1.—FR. ANDRES DE URDANETA, OSA. — Fr. Andres de Urdaneta, "monk and sailor," technical director of Legazpi's expedition, was born in Villafranca de Oria, Spanish town of the Guipuzcoan province, in 1508. Adventurous by nature, Urdaneta joined as a sailor the expedition of Jofre de Loaisa, for a round-the-world trip to discover the

Spice Islands. He was then, as Fr. Cuevas says, "the soul and the interpreter between the Spaniards and Portuguese, showing since then, proofs of a real diplomat."

Sometime around 1535 Urdaneta rounded the world for the second time. From the port of Maluco he reached Lisbon passing Banda, Java, Ceylon and Cochin. After a few days with his parents in Villafranca, he sailed again for Mexico, wherein he was the organizing mind for the pacification of Nueva Galicia. He was appointed Corregidor de Avalos in Nueva España. By 1547 was Admiral in the Royal Fleet, under the command of His Majesty.

In those days, the Augustinians were known pretty well in Mexico. It is probable that the religious vocation of Urdaneta sprang from his frequent visits to the Augustinians, as well as to the library of the Augustinian Convent in Mexico; it had, of course, special influence on the frequent discussions between Urdaneta and the Augustinians who had taken part in the expedition of Villalobos. His friendship with his townmate Fr. Juan de Zumarraga, Archbishop of Mexico, might have influenced him as well. Anyway, after several years of study and dedication, he took the holy orders.

There was word from the King of Spain to Viceroy Luis de Velasco with plans to engage in the discovery of the West Islands. Urdaneta, already an Augustinian, was chosen for his "experience, understanding and prudence" to take part in that expedition. He let his Provincial know, and joined Legazpi. They sailed off on Nov. 21, 1564.

He thought they would discover New Guinea and Australia, instead of the Philippines, if only they had followed his plans. Divine Providence turned, however, such plans in favor of the Philippines. They landed on Cebu in 1565.

Fr. Urdaneta was the constant adviser and interpreter of Legazpi. He would always emphasize the peaceful means in the conquering of the inhabitants. He was the protector of the natives, wherever he went.

On June 1, 1565, he left Cebu and reached Acapulco on October of the same year. After submitting his report of the expedition and his plans for the evangelization of the Archipelago, feeling old and tired, he sailed off for Mexico, where he died at the age of 60, in 1568.

2.—FR. MANUEL BLANCO, OSA, AND HIS "FLORA DE FILIPINAS."—One marvels how a missionary like Fr. Blanco managed to fulfill with scrupulous minuteness the parochial work of teaching his flock and at the same time produce a scientific book like FLORA DE FILIPINAS, the wonder of scientists all over the world.

Fr. Manuel Blanco, was born in 1780 in Navianos de Aliste, a small town in the province of Zamora, Spain. He entered the Augustinian Seminary at Valladolid and took his vows on December 6, 1795. After arriving in Manila in 1805, he devoted some time to master the Tagalog. Later he was assigned to *San Jose*, Batangas, until 1812, to *Bauang* in 1816-1828; in *Batangas, Batangas*, in 1829, and in *Parañaque* in 1838.

Fr. Blanco held several high positions within the Order. During his term as Provincial visited different towns and parishes of the islands, gathering data about flowers and plants. Later, while serving as minister in Angat, the idea of the Flora shaped clearly in his mind. Fr. Blanco, then, began to compile all the available materials. He contributed to some magazines with scientific essays, which were much praised. In his essays on Filipino flowers and plants, he followed the L  nneo "Systema vegetabilium." But his humility compelled him not to put forth the *Flora de Filipinas*. D. I  igo Gonzalez de Azaola urged Governor General Pascual Enrile to convince him how opportune it was. He did not give in, however, until royal order came from the Spanish Queen Do  a Cristina de Borbon. It was only then that Fr. Blanco yielded his assent. Losing no time, he toured again Luzon, Panay, Cebu, Negros and Bohol to round up his compilation. Other religious and ministers would cooperate with him sending him copies of plants or flowers he had not been able to find. After three years of restless dedication, his scientific work-study of more than one hundred new species of plants and floweres was printed with this title: FLORA DE FILIPINAS, SEGUN EL SISTEMA SEXUAL DE LINNEO. It consisted of LXXVIII - 887 pages, and several summaries, and was printed at Santo Tomas by D. Candido Lopez. It was welcomed by French, Spanish, British, Dutch and Swiss scientists. Professors Blume and Lindley, after revising the work, named a new plant of their collection after Fr. Blanco's.

Aside from this monumental work in botanical science, Fr. Blanco carried out several social works in the towns he served as parish priest. He made, for instance, the fountain of Bauang, a 90 feet deep well in Guadalupe and a sun dial in San Agustin, Manila. He improved the art of cloth dying, the plantation and elaboration of cotton and coffee. He wrote a Tagalog version of a much needed manual in medicine for them that could not afford to buy medicines. The title was: *Ang mahusay na paraan nang pag-gamot sa mga sakit ayon sa aral ni Tissot*.— This manual was lastly published in 1884.

Fr. Blanco made also the church of *San Jose* (Batangas).

He was a humble, dedicated missionary who, would talk little and write with strict precision. His letters are models of sparse, vigorous and precise literary style, as well as proofs of christian charity.

VI. CHURCHES BUILT BY THE AUGUSTINIANS.

Building churches, schools, convents and roads were the four cardinal points around which the life of the Augustinian Missionaries revolved, as observed in the old chronicles. Besides this, there was also the rural problem which the missionaries solved quite efficiently, such as the construction of irrigation canals, dams and bridges. In Pasig, for instance, they had to construct bridges so that the town might not be isolated by the floods. The erection of "casa municipal" and, of course, the cemeteries, some of which are quite artistic as still can be seen now, is attributed to the industrious "parrocos". This was the system followed by all missionaries. It is for this reason that I do not deem necessary to write down all houses founded by the Augustinians. It would be a monotonous repetition of what has been stated when enumerating towns, churches, convents, schools, roads, bridges and the urbanization of the "pueblos". This was constantly done all throughout the Islands. Even more, they seemed to follow a prefixed pattern, to some extent. In Panay, for instance, the position of the church would be in the middle of the schools and municipal house, having in front a square "plaza" with gardens, a public fountain and playground for children.

I have detailed account of some 160 churches, built by the Augustinians with their date and names of the priests who actually constructed,

rebuilt, painted and decorated them. I would give only the names of those well known either for their style, magnitude or historical significance.

Pampanga

Without exception, in every town of Pampanga there is a church. All built by the Augustinians, they are rather rich in style, some of them very old, such as that of *Lubao* built in 1613 by the lay Brother Antonio Herrera, OSA, the same one who constructed San Agustin Church in *Manila* (1599-1604).

The style "herreriano" reminds us of the Escorial, sober with straight lines, without embellishments, a fact that gives an impression of majesty and seriousness. The parish priest was Fr. Francisco Coronel, OSA, whom the chronicles qualify as "among the most active minister and writer".

Fr. Jose de la Cruz, OSA, another diligent priest, built the churches of *Betis* (1660), *Candaba* (1665) and *Mexico* (1668). Fr. Jose Duque, OSA, built those of *Guagua* (1661) and *Sexmoan* (1659-1667).

Another very active man of God was Fr. Ramon de Sarrionandia, OSA, who, after transferring the town of *Magalang* to its actual place since it was continually molested by floods and plagues, built its church; he repaired that of *Minalin* and helped to finish that of *Angeles*, which had been started by Fr. Guillermo Masnou, OSA.

Panay

Fr. Mauricio Blanco, OSA, built the three aisled, byzantine stone and brick church of *Iloilo* around 1873. Fr. Mauricio made up also, the cemetery.

Fr. Manuel Gutierrez, OSA, constructed in *Leon*, Panay, a grandiose church designed after the Cathedral of Leon, (Spain), though smaller in size. Actually only the columns and arches of the magnificent church can be seen.

The Church of *Miagao*, Panay is worthy of mention as a model of severe baroque style. The church was once a defense against the

invasion of the "Moros." The Rev. Father Agustin Escudero, OSA, finished this in 1864. Lately, the facade has been plastered with cement and gypsum by Msgr. Javillo.

Manila

The Church of *Taal*, one of the biggest in the Philippines, was also constructed by the Augustinians. It measures 90 x 43 meters. Fr. Jose Victoria, O.S.A., started building the church in 1756. It was ultimated by Fr. Marcos Anton, O.S.A., in 1858. The architect Luciano Oliver, already mentioned before, directed the works, finishing the tower in 1858. This is of the neo-classic style, with twelve Ionian-styled columns and another twelve of the Corinthian in its majestic facade.

Well known is the Church of San Agustin in *Manila*, which bears the name of San Pablo. The construction was begun in 1591, finished in 1604. It measures 77 varas and 3 x 20 cuartas. Its height from the cornice to the ceiling is 14 varas. All is of stone. It can be said that it has three naves, because in both sides there are seven chapels which are connected between themselves to the lateral length with the main body of the church. The chair set of the choir was ordered by the Rev. Father Miguel Serrano, O.S.A., and the lectern by the Rev. F. Felix Trillo, O.S.A.

Equally worthy of mention is that of *Barasoain*, constructed "a fundamentis" by the Rev. Father Juan Giron, O.S.A. Says the chronicler, "in this he spent all his personal savings". Later this was renovated by the Rev. Father Martin Arconada, O.S.A., who executed it with real love and art.

Ilocos

The Augustinian parsons in *Ilocos* gave out much money and enthusiasm in building churches and in urbanizing towns. That of *Santa* can be said as among the most elegant; its construction was begun in 1854 by Rev. Father Pedro Torices, O.S.A., terminated in 1855 by the Rev. Father Luis Lagar. In 1880 the Rev. Father Jose Prada, O.S.A., constructed its artistic tower. That of *Paoay* was started and terminated by the Rev. Father Ruperto Rodriguez, O.S.A. (1865-69). Father Jorde

asserts that "he died in consequence of the sufferings which this has caused him". In *Pidigan*, Father Bernardino Lago, O.S.A., one of the most devoted apostles of Ilocos, built in 1823 the artistic church of octagonal form. It was at one time a tower of defense. Father Jorde says "A more active, austere life can hardly be thought of; nor was ever greater patience to suffer the opposition of those he wished to convert".

Nueva Ecija

In the year 1857, in *Gapan*, Nueva Ecija, Father Francisco Laredo, O.S.A., started the church, leaving upon his death the finished crypt, apse and presbytery. It was continued by the Rev. Father Antonio Cornejo, O.S.A., in 1864. The same person organized the urbanization of the town.

Manila

The actual church of *Malate* was constructed in 1864 by Father Francisco Cuadrado, O.S.A., except the frontispiece. Father Cuadrado went over the neighboring towns of Malate to collect alms with which to be able to construct the church. This worthy Augustinian priest was called *El Justo* by his parishioners in Pampanga. During his administration in the parish of Malate, he gathered together every month the poor of the parish and "distributed to them his savings".

VII. THE AUGUSTINIANS AND THEIR SOCIAL WORKS.

The Augustinians had in Manila a *printing press*. It had been bought in Japan, of very good quality, as Fr. Maria de Castro, says. He assures that several books were printed; there is no more reference to this. Unfortunately, later, the Province had to neglect it for lack of time and finances, whereupon it was sold to the Jesuits in 1622.

The first Pharmacy in the Philippines.—The convent of San Agustin had assigned a pavilion to serve as hospital. The ruins still can be seen. The uppermost floor of the building, whose rooftop provided a beautiful view of the bay, harbored the sick of Manila as well as the religious who came wasted from their parochial labors. As an auxiliary, the

convent provided a pharmacy qualified by Fr. Castro, as "famous", furnished with all sorts of medicines and drugs. It was managed by a lay brother, with the necessary science and conscience. All the convents of the islands and the people of Manila as well, were served by him. The excess medicines were distributed through the window grate that looked out to Real Street. Ordinarily there was enough to dole out to all the sick of Manila.

Almsgiving in San Agustin, Manila

The alms given by this convent, says Fr. Castro, were innumerable. Ample meal was served daily to the poor; the monthly alms for the indigent was 20 "duros" at least, and 100 for the very extremely needed. On the feast of St. Thomas of Villanueva a special meal was prepared for the poor of no small number who came to the convent, and some money to every-one. Every month a considerable amount of money was donated to the religious of St. Francis and St. John of God for their hospitals.

Public Schools in Lubao (Pampanga).— "Formerly", recounts Fr. Castro, "this Province maintained public schools of all the sciences in *Lubao*, *Guadalupe* and in *Manila*. "As recorded in the books of the Chapter, every "triennium" there were nominations for professors of Grammar, Arts and Theology, especially for the schools of Manila and Cebu. These schools produced good students, many of whom joined the Augustinian Order. Thus progressed the Augustinians until the arrival of the Jesuits, to whom they entrusted the teaching, in order to devote themselves more fully to parish work.

Beaterio of Pasig.— The Rev. Fr. Felix Trillo, O.S.A., worked hard to construct the public roads of Pasig and a convent of stone. He mowed down the orchards to lay ground for the natives to work on. He founded the Beaterio of Pasig, which admitted Filipinas to the Augustinian habit. However, since the King did not grant his approbation, it simply remained a college for the education of the girls.

Our Lady of the Remedios in Malate.— Fr. Juan de Guevarra, OSA, an Andalucian, brought with him to the Philippines in 1624 the

image of "Nuestra Señora de los Remedios", which up to the present time is object of veneration in the church of Malate.

In *Lambunao* (Panay), Fr. Jose Lobo, carried out the transferring of the town to its actual place. He planned the whole urbanization of the town and designed a beautiful park.

In *Tubungan* (Panay), Fr. Dionisio Martin, worked untiringly in adopting a moderate way of living for 500 families who were scattered; he built the church and schools; he undertook a great campaign against the "babailanes" which he finally pacified. This merited him a reward proposed by the civil government.

In the mountains of *Antique*, Fr. Hilarion Santaren, helped by his brother Fr. Tomas Santaren, both Augustinians, undertook the building of a road which joined Antique with the province of Iloilo. The work was finished in 1856.

In *Lipa* (Batangas), Fr. Benito Vargas tried to acclimatize the coffee by teaching his parishioners farming; he opened various roads, built up two bridges and rebuilt the beautiful church from 1865 up to his death. The chronicler says that "if Lipa is actually model of cultured towns, this ought to be attributed, in the first place, to his kind priest who employed all his efforts in encouraging its inhabitants to love labor and virtue, fountain and origin of the prosperity of the towns".

Sanctuary of Casaysay (Taal).—Fr. Celestino Mayordomo, constructed the magnificent staircase which leads to the sanctuary, a work of 123 steps, with 3 broad staircase landings, five meters in width. Aside from this, with the revenues of a fishery which he himself established, Fr. Mayordomo built a beautiful Municipal House, a bridge and the walls of defense against the river which passes near the mentioned sanctuary.

Sara, near Lemery, is the fruit of the work of the Augustinian parish priest, Fr. Paulino Diaz, who afterwards became the first Apostolic Vicar of San Leon, Amazon, Iquitos (Peru). Twelve kilometers from Lemery there was a group of cabins where "the evildoers and bandits settled". This place was surveyed and examined by Fr. Diaz and, finding it suited for all kinds of products, he decided to reform it. In the following day he said Mass in an improvised chapel attended by curious residents. Now

the place is called Sara, an elegant and beautiful town of 18,000 souls. The town has church, schools for both sexes, a municipal court and numerous ways of communication."

In *San Francisco de Malabon* (Cavite), the brother Torcuato Palomo, OSA, "finished a work of such magnitude and merit that it has called the attention of the cultured persons". He constructed six dams of great size and a tunnel measuring 5 kilometers in length and another 600 meters long".

In *Sibul*, Fr. Francisco Arriola, heralded the therapeutic waters and made there a house for the sick.

In Panay (Panay), Fr. Jose Beloso, besides constructing the church, schools and various bridges, finished the foundation of the biggest bell, in the Philippines. It weighed 104 quintals.

The Augustinians and the British in 1762.

Mr. Retana writes: "It is evident that Sr. Anda, without the aid of the religious, especially the Augustinians, could not have gained his fame in the history as the defender of Spanish territory against the British invasion in 1761". When Fr. Remigio Hernandez, OSA, heard of the surrender of Manila, he prepared to resist such invasion. He scoured Pampanga and Bulacan and succeeded in recruiting an imposing cohort of volunteer soldiers, Filipinos and Spaniards. Fired by his zeal, the above mentioned provinces immediately rose in great mass, led by the respective ministers of each town. They melted the church bells to make cannons, and once everything was ready, under the command of Sr. Anda, waged the counteraction. The English, knowing Anda and Fr. Hernandez, offered a 5,000 peso reward each for their heads. As a consequence of the opposition put up by the Augustinians, twelve of them were taken prisoners and shipped to London. Fr. Hernandez eventually recovered the convent from the hands of the British and managed to rehabilitate it with the "things that the British soldiers had left forgotten after the attack". A Lay Brother, Antonio Flores, OSA, also distinguished himself in these feats of valor, he had fought in Flanders, Italy and Africa, before he became an Augustinian.

The convent of San Agustin collaborated with money and ordered made at its expense a galley called *San Agustin* which cost more than six thousand pesos. This they donated to the King to resist the constant forays of the Moors. In like manner, a bilander called *Santo Niño* was constructed. It cost then almost four hundred pesos. This bilander was used to transport the provisions to the royal garrisons.

Fr. Remigio Hernandez was decorated with a medal by the English commander.

Mr. Retana concludes: "Sr. Anda, on account of a personal resentment, became infuriated with the Augustinians. In his memorial "Abusos" he says what should never be written by a man who owed all that he had to them, whom he paid with such ingratitude".

The Asylum of Mandaluyong

In 1882, the "cholera" caused in the Philippines thousands and thousands of deaths. The streets of Manila stunk with cadavers; orphans, hundreds of them, had no house to sleep on, no medicines to cure their illness, no money to pay for their education. That "cholera" swept away the happiness of the city. It was then, that the Augustinians together with the Dames of Manila matured the project of an Asylum in the Capital of Archipelago. Their aim was to give food, education and shelter to those homeless, orphan children.

The Augustinian Fr. Provincial, Felipe Bravo, addressed a communication to General Primo de Rivera, echoing the ardent desires and charitable plans of the Dames of Manila. They had, on the other hand, already offered several donations for the institution of the asylum. Fr. Salvador Font, OSA, mediated before the Government to carry out such foundation. General Primo de Rivera answered back, granting his approbation. He recommended the Augustinian Order "that so many a proof of selfless dedication has shown for the expenses", in the confidence that the "Augustinian Corporation would render a new and important service to the Philippines".

The First Augustinian Sisters Arrive in the Philippines

The plans for the institution was rather magnanimous. In the first place, there was the plan of building a house to shelter the orphans. On the other hand, the house would be turned to a school of arts and trades. It was, as a matter of fact, an asylum, and academy "de artes y oficios". The Augustinian Chapter, in a meeting of Dec. 29, 1882, gave the official approval. For that purpose, the General Superior of the Augustinian Sisters in Barcelona (Spain), was informed of the plans, and the necessity for some of the sisters to come to the Philippines. The idea thrilled the Augustinians Sisters of Barcelona. Once they were chosen, they embarked and arrived in Manila in 1883. The crowd that gathered at the piers to welcome them was the biggest ever seen.

The Sisters acted as teachers; Fr. Salvador Font, OSA, acted as Spiritual Director.

First House Built in Paco

The first house was built in Paco. Though it was quite big, with the increasing number of orphan applicants, it became too small to accommodate all. In 1883 the Augustinians constructed a bigger building, in order to accommodate boys and girls in separate compartments. It was then that the house of *Mandaluyong* began to exist. Fr. Baldomero, OSA, was appointed Director and Fr. Lorenzo, OSA, chaplain. The regulations for the "academia de Artes y Oficios de Mandaluyong" were compiled by a team of Augustinians. Then, the house in San Marcelino and the Asylum of Mandaluyong were definitely established.

The inspiring soul of the asylum was Fr. Benigno Ubierna, OSA, chaplain and teacher. Because of the swelling number of applicants, the Sisters opened a Noviciate to admit Filipino ladies as aspirants to the Augustinian Order, and to be able to meet all the needs. The Convent of San Agustin of Manila helped for the maintenance of the asylum with a monthly contribution of 200 pesos; later, this raised to 6,000.00 per annum.

In 1885, four of the newly-arrived sisters were transferred to the Beaterio of Pasig. The remaining were sent to the College of Casaysay, an institution for girls.

New Academy in Guadalupe

In a meeting of the Augustinian chapter of 1885, it was ordered to transfer the boys of Mandaluyong to Guadalupe Monastery. There, they were accommodated with dormitories, classrooms and professors for Arts and Trades. Among them there were well known Professors, Dr. Melchor, Dr. San Pedro, etc. Many students came out masters, artesans and mechanics. There was, also, a printing press run by them. It became well known in Manila.

As evidence of the success of the Academy, the Chapter approved a decision to increase the number of students, to provide them more houses, and to install new "arts and trades".

Academy of Malabon

On March 16, 1889, therefore, they went to occupy the new house in Malabon. This house had been donated by Doña Cristina Tongco. The new asylum was commonly known as *Orfanatrofio de Nuestra Señora de la Consolación*, a glory of the Augustinian Fathers and Sisters, and the Dames of Manila. Printing press, lithography, rooms for binding books, spacious halls for arts and trades were built. The average of boys admitted, just for charity, numbered 150 a year. Sad enough, this same printing press was taken by the soldiers of Aguinaldo and later, all the buildings were ransacked by the American troops in February, 1899.

The Augustinian Sisters had to undergo much suffering, poverty and abandonment at the time of the Insurrection. They returned to their former Casa Asilo, thanks to the charitable influence of Msgr. Tomas Hartigan, Diocesan Administrator. The former asylum was now known as *Colegio de la Consolacion*, whose fame spread quickly. In February 12, 1910, it was officially recognized by the Government.

In 1902, the sisters had been affiliated to the Augustinian Order, through the mediation of Fr. Isidro Prat, OSA. The Augustinian Superior was then the very Reverend Fr. Tomas Rodriguez, OSA.

In 1909, the Sisters established a house in the former Beaterio of Pasig, with the name of *Colegio de Nuestra Señora del Buen Consejo*, officially blessed by Very Rev. Fr. Luciano Ylla, OSA.

At present, the Augustinian Sisters run Colleges and Academies all over the Philippines, like *La Consolacion*, Manila, *La Consolacion*, in Bacolod, and in other parts of the Archipelago.

VIII. AUGUSTINIAN WRITERS.

An analysis, even superficial of Fr. Santiago Vela's monument to historical research, will show us the impossibility of a summary, in just a few pages, of those Augustinian ministers in the Philippines who contributed, with their works, in the literary field. It is, therefore thus that I decided to cite only those whom we classify as "major writers".

I.—Fr. Gaspar de San Agustin, OSA: In spite of having been minister to various towns in Leyte and to Lipa (1689-92), Parañaque (1693-1708), Pasig (1695-1716), Malate (1698-1714), Tambobong (1702-1704), Tondo (1699-1701, 1710), he was able to write such works as *Conquistas de las Islas Filipinas: la temporal por las armas del señor D. Phelipe II el prudente; la espiritual por los religiosos del orden de San Agustin*, Madrid, 1698. He wrote also *Compendio de la Arte de la lengua tagala*, printed at Sampaloc, 1787. His third contribution was *Descripcion chronologica y topografica del sumptuoso templo de Nuestra Señora la Virgen Santisima de Guia, nombrada de la Hermita*. He wrote, besides this, a *Carta que escribe un Religioso antiguo de Filipinas a un amigo suyo de España*, so profusely praised by Sr. Retana.

II.—P. Manuel Blanco, author of the *Flora de Filipinas, según el sistema sexual de Linneo.*, published in 1835, in Manila, for the first time. We have touched this point elsewhere in this summary.

III.—Fr. Joaquin Martinez de Zuñiga, "one of the most conspicuous writers in the history of the Philippines". Edward Gaylord Bourne, who introduced Blair and Robertson's "*The Philippine Islands*", wrote: "I cannot take leave of Zuñiga's book without recording my opinion that it is the finest flower of the Philippine literature. Zuñiga, continues Bourne, did for the island of Luzon what Arthur Young did for France a few years earlier, or to take an apter parallel, what President Dwight did for New England. His careful observations, relieved of tedium by

a rare charm of style, his sweetness of temper, quiet humor, his love of nature and of man all combine to make his "Travels" a work that would be accorded a conspicuous place in the literature of a country".

Bourne is referring to *Historia de las islas Filipinas, compuesta por el R.P. Rector Fr. Joaquin Martinez de Zuñiga, del Orden de San Agustín*. This work was translated into English as early as 1814, by John Maver, Esq. London.

IV.—Fr. Juan de Medina, known as "the Apostle of Panay", wrote *Historia de los sucesos de la Orden de San Agustín de las Islas Filipinas, desde que se descubrieron y poblaron hasta el año de 1630*.

V.—The second part of Fr. Gaspar de San Agustin, *Conquistas...* was carried out by Fr. Casimiro Diaz, a parish priest in several towns of Pampanga.

VI.—Fr. Felipe Bravo in collaboration with Manuel Buceta, wrote *Diccionario-geográfico, estadístico, histórico de Filipinas*. This Diccionario is somehow a must for any who is interested in the study of the Archipelago. Fr. Felipe Bravo travelled very extensively, to Arabia, Egypt, the English Indies, as well as the Dutch Indies, the colonies of Portugal, and almost all the colonies of Europe, gathering so vast amount of data, that placed him in rank with the best representatives of culture of the nineteenth century.

VII.—Fr. Diego Bergaño, published *Arte de la Lengua Pampanga*, 1729.

VIII.—Fr. Mariano Alafont, an active *parroco* of Pampanga, wrote *Adiciones y Notas al Arte Pampanga del P. Bergaño*. Fr. Alafont composed, also, *Arte de la lengua española para los naturales de la Pampanga*.

IX.—Fr. Julian de Albarran, wrote a very interesting study of *Arte de hacer edificios en Filipinas*.

X.—Fr. Agustin de Albuquerque, *Arte de la lengua tagala*.

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XII.—Fr. Andres Carro, *Vocabulario de la lengua Ilocana*, Manila, 1849.

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- In Tagalog, 17
- In Pampango, 18
- In Ilocano, 8
- In Pangasinense, 3
- In Cagayano, 3
- In Bilocano, 1
- In Cebuano, 5

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The Franciscans and the Evangelization of the Philippines (1578-1900)

APOLINAR PASTRANA, O.F.M.

Saint Francis and Foreign Missions

“Those Friars who under divine inspiration may wish to go among the Saracens and other unbelievers are to ask leave therefore from their Ministers Provincial. The Ministers in turn are to grant permission only to those whom they judge capable of such a vocation” (Franciscan Rule, chap. 12).

Hereby mission work among the infidels is proclaimed as an essential element of the Franciscan Ideal and of Franciscan activity. In point of time, the Franciscan Rule is the first in the history of the Church to include any reference to missions among the pagans and unbelievers: Francis is the Father of the Modern Missionary Movement, which he originated and which has developed so wonderfully up to the present.

In his great love for Christ, St. Francis himself sought to bring to all men the good news of the Kingdom of God. To this end, he tried several times to go himself to the infidels, but only once succeeded in reaching the land of the Saracens. Francis passed on to his sons this burning zeal for souls as a precious inheritance. “Francis desired that his sons be perfectly like unto him in that zeal for souls with which he was completely filled,” writes his earliest biographer.¹

¹ Thomas Celano, II, n. 155. Cf. Hilarion Felder, O.M.Cap. *The Ideals of Saint Francis of Assisi*. Trans. B. Bittle, O.M.Cap. (New York: Denziger Brothers, 1925), chaps. 15-16.

The Franciscans Arrive in the Philippines

Historians have knowledge of the highly probable arrival of the Franciscans on Philippine shores, which they claim to have been as early as the end of the 14th or the beginning of the 15th centuries. This shows, then, that the Franciscans were the first to proclaim the Gospel in this country. Even the Augustinian Friar, Gaudencio Castillo, admits this as "a well-grounded opinion."² As a matter of fact, some extant documents show that Friar Odoric de Pordenone, while sailing from Java (the present Indonesia) to China, came across an archipelago which he named "Dondiin."

On the other hand, when the missionaries arrived in the Philippines in the 16th century, they soon found some vestiges of Christianity. A statue of "Nuestra Señora de la Guía" was found in the surrounding area of Manila, which had been made an object of cult by the natives from time immemorial. Likewise, another small statue, this time representing the Infant Jesus, was found in Cebu.

All these reasons prompted many authors to conclude along with M. Romanet that the *first proclamation* of the Gospel in the Philippines must be attributed to the Franciscans. However, since this was done only in passing, the Augustinians are considered and rightly so, as the first Apostles to these Islands.³

Now, we might say that the coming of the Friars Minor to the Philippine Islands in the 16th century was providential. When Friar Antonio de San Gregorio, a member of the Province of the Twelve Apostles in Mexico, was assigned as a missionary to Peru he was first commissioned by his Superiors to go to Spain and gather a number of Franciscans to take along with him.

Later, he went to Rome where he presented a report to Pope Gregory XIII on the religious conditions in Peru, entreating the Pope, at

² *Misiones Católicas en el Extremo Oriente* (XXXIII Congreso Eucarístico Internacional. Manila: Cacho Hermanos, 1937, p. 1.

³ Lorenzo Pérez, O.F.M., *Origen de las Misiones Franciscanas en el Extremo Oriente* (Madrid, 1916), pp. 160-161.

the same time, to be permitted to take along with him some religious for that country. The petition was benevolently granted. However, the Holy Father expressed his desire that they should proceed directly to the Solomon Islands, which had just been discovered.

Back in Spain, Friar Antonio was able to gather twenty-five friars for that purpose. All of them congregated in Seville, and were ready to set sail in 1575 for the destination assigned to them by the Pope. At the last moment they unexpectedly heard from King Philip II ordering them to cancel their trip and wait until the following year and sail, not for the Solomon Islands, but, rather, for the Philippines. The reason given for such an abrupt change was that in the latter their missionary services were more urgently needed. Apparently, the king made this decision due to the many letters he had been receiving from the Philippines which urged him to send more ministers to speed up the evangelization of the country.

Governor Guido de Lavezares, in a letter dated June 29, 1573, pointed out to the king the great relevance of sending Franciscans to the Islands. He said that their edifying poor way of life would set an appealing example to the Filipino people. In addition, he added, "it would be of great satisfaction for us all to have such good friars in our company."⁴

When all arrangements were completed, they set out for Mexico on June 24, 1577, arriving there in September of the same year. They remained there until March 7, 1578. From there they sailed for Manila where they set foot on land on July 2nd.

They were given a warm welcome by the residents of Manila, especially by the Augustinians who charitably gave them lodging until they transferred to their new convent on August 1st. On the following day, the feast of the Portiuncula, they blessed the new Church and placed it under the protection of *Our Lady of the Angels*.

⁴ *Ibid.*, p. 6.

The First Tabernacle in the Philippines

The Eucharist played an important role in the life of St. Francis. In fact, it was the center of his entire religious life. The Eucharist occupied the first place not only in his private devotions, but also in his *apostolic activity*. He endeavored to promote the same reverence among his sons, and desired that they be the bearers of a world-wide Eucharistic mission. Francis' Ideal was understood by his disciples which they sought to accomplish. They were to be shining examples to all men in their glowing love for the Eucharistic Savior.

Thus, we can understand why the Franciscans were the first ones to keep the Blessed Sacrament in a Tabernacle in the Philippines. For on August 2nd, 1578, after the dedication of the new Church at Intramuros, they placed the Eucharist inside the first Tabernacle in the Philippines.⁵ It was also a Franciscan, Friar Francisco de Trujillo, who was the first to be ordained a priest in the Philippines.⁶

Missionary Expansion

The missionary enterprise got off to a very slow start between the arrival of the Augustinians in 1565, and the coming of the Franciscans in 1578. But new contingents of religious from both Orders produced a change in the scope and tempo of evangelical operation. Thus, it took some fifty years of intensive missionary activity to lay the foundation of Philippine Christianity.⁷

Once the Friars were settled, they diligently began to study the dialects with enthusiasm. Two months proved enough to enable them to carry out their ambition of gaining the Natives for Christ. In the same year of their arrival, they began to scatter themselves two by two

⁵ *Ibid.*, pp. 14, 160.

⁶ Felix Huerta, O.F.M., *Estado Geográfico, topográfico, estadístico, histórico-religioso de la santa y apostólica provincia de San Gregorio Magno... en las Islas Filipinas* (Binondo, 1865), p. 125.

⁷ John Laddy Phelan, *The Hispanization of the Philippines*. (Madison: The University of Wisconsin Press, 1959), p. 56.

in various places, such as: Tondo, Bulacan, along the banks of the Pasig river, Laguna, Tayabas, Batangas, Pangasinan, Ilocos, and finally down into Bicol, Bantay, Panay and Cebu. The fruits of their labor were indeed bountiful. According to the statistics of the time, the number of baptisms administered within the short span of eight years totaled 250,000.

Soon after, other friars from the Philippines left for other Asian missions, namely, Macao, Malaca, China, Thailand, Vietnam, Cambodia, Japan, Moluccas, the Celebes Islands and Borneo. Other missions included America, where they made foundations in Mexico, Rio de la Plata, and Brazil. Hence, we can rightly say of the Franciscans in the Philippines what Cardinal Jacques de Vitry said about the early Friars: "This order of Friars Minor is spreading so rapidly over the whole world because its members imitate faithfully the manner of life of the early Church."⁸

Due to the shortage of priests, the scattered distribution of the population and linguistic diversity, a plan was made to divide the country among the religious Orders then existing in the Philippines. For this reason, on April 27, 1594, the Council of the Indies in Spain instructed the Governor and the Bishop of the Philippines to assign areas to the Augustinians, Franciscans, Dominicans and the Jesuits for evangelization. The resulting partition rigorously followed geoethenic lines.

The great area in the Tagalog region and the Bicol-speaking province of Camarines were allotted to the Franciscans. Later on, when the Society of Jesus was suppressed in 1678, they took over their parishes and opened new ones in the Islands of Samar and Leyte.

To acquaint my readers with the missionaries' awe-inspiring and far-reaching achievements, I present here under a rather sketchy outlook of the towns founded or administered by the Franciscans in the period stretching from 1578-1900. Their "cabecera" (a town or the capital of a parish) churches, on the other hand, proved to be the core of a centrifugal movement of evangelization.

⁸ Letter dated 1216. Cf. Felder, *op. cit.*, p. 56.

MANILA: Santa Ana (1578), Dilao (Paco) (1578), Quiapo (1586), Sampaloc (1613), San Miguel (1777).

BULACAN: Meycawayan (1578), Bocaue (1606), Polo (1623) San Jose (1751), Obando (1754), Santa Maria de Pandi (1792), Marilao (1796).

RIZAL: San Felipe (*visita* up to 1863), San Juan del Monte (*Visita* up to 1863), Makati (*Visita* up to 1578), Morong (1586), Pililla (1590), Tanay (1606), Baras (1595), Taytay (1579), Binangonan (1621), Antipolo (1578), San Francisco del Monte (1590).

LAGUNA: Pila (1578), Lumbang (1578), Majayjay (1578), Siniloan (1579), Pangil (1579), Nagcarlang (1578), Paete (1580), Caboan (1602), Santa Cruz (1602), Lilio (1578), Mabitac (1616), Cavinti (1619), Los Baños (1613), Longos (1669), Pakil (1676), Pagsanjan (1687), San Antonio (1736), Bay (1737), Magdalena (1821), Luisiana (1854), Calamba (1632), San Pablo (1794), Calawan (1905).

QUEZON: Tayabas (1578), Lukban (1578), Sariaa (1582), Gumaca (1582), Mauban (1583), Atimonan (1637), Pagbilao (1685), Tiaong (1600), Dolores (1840), Calilaya (1578), Icaluan (1584), Bondoc (1584), Mayoboc (1681), Piris (1677), Malunay (1600), Ogbuyon (1608), Pocolao (1609), Llave (1740), Macalelong (1696), Lucena (1880), Candelaria (1891), Baler (1609), Casiguran (1609), Ituy (1609), Pilillo (1635).

ISABELA: Palanan (1609), Debimbinan (1723), Divilican (1823), Dibutarec (1731), Catalangan (1752).

BATANGAS: Balayan (1578), Lian (1580).

CAVITE: Silang (1585), Marigondon (1611).

BATAAN: Bataan (1578).

LA UNION: Agoo (1578).

ILOCOS SUR: Vigan (1578), Tuley (1579).

CAMARINES NORTE: Nabailag (1586), Daet (1581), Paracale (1581), Indan (1581), Capalongan (1632), Mambulao (1664).

CAMARINES SUR: Naga (1578), Nabua (1578), Bula (1578), Quipayo (1578), Minalabag (1580), Iriga (1578), Milaor (1579), Ligmanan (1580), Canaman (1578), Buhi (1578), Lagonoy (1580), Caramunan (1687), San Fernando (1579), Lupi (1701), Goa (1701), Calabanga (1749), Magarao (1750), Bato (1753), Baao (1793), Camaligan (1795), Bombon (1804), Pili (1819), Tinambac (1781), Siruma (1687), Lagonoy (1580).

ALBAY: Libon (1578), Camalig (1579), Polangui (1583), Oas (1585), Cagsaua (1587), Ligao (1606), Guinobatan (1672), Ibalon (1583), Iguey (1583), Calaguimy (1584), Albay (1587), Tabaco (1587), Malinao (1619), Bacacay (1649), Tiwi (1658), Bidiao (1798).

SORSOGON: Casiguran (1600), Sorsogon (1628), Bacon (1609), Bulusan (1630), Dumanaog (1641), Gate (1646), Quipia (1649), Gubat (1777), Juban (1778), Donson (1655), Pilar (1861).

BURIAS ISLANDS: San Pascual (1845).

MARINDUQUE: Monserrat (1580), San Juan de Marinduque (1809), San Bernardo de Marinduque (1609).

MINDORO: Bacoo (1579), Calavite (1580), Nauhan (1583), Varadero (1630).

SAMAR: In the year 1768: Catbalogan, Bangajon, Capul, Catarman, Catubig, Palapag, Tubig, Sulat, Borongan, Paranas, Lauang; Calviga (1772), Calbayog (1788), Guiguan (1795), Basey (1795), Lanang (1783), Balanguiga (1854), Quinapundan (1868), Salcedo (1768), Villareal (1768), Navas (1763), Zumárraga (1863), Libas (1781), Bobon (1863), Dapdap (1769), Pambujan (1768), Paric (1863), Oras (1863), La Granja (1863), Santa Rita (1804), Hernani (1864), Mercedes (1864), Lavezares (1903), Tarangnan (1903), Santo Niño (1903), San Antonio (1903), Oquendo (1903), Mondragon (1903).

LEYTE: In the year 1843, the following: Palo, Dylag, Barugo, Abuyog, Abuyog; Borauen (1844), Tanauan (1846), Dagami

(1847), Carigara (1843), Tacloban (1843); in the year 1851, the following: Hinunangan, Jaro, Alangalang, Leite, Babatngun, San Miguel, Malibago; Tolosa (1863), Hinundayan (1868).

As a conclusion to this section on the Missionary Expansion of the Franciscans in the Philippines, we submit the following figures representing the number of religious and the number of souls confided to their apostolic care throughout the years:

YEAR	RELIGIOUS	CHRISTIANS
1597	125	60,892
1679	92	100,000
1726	166	100,000
1770	178	183,024
1832	103	320,525
1853	132	669,042
1860	218	766,101
1878	349	914,278
1896	481	1,124,278

After reading these figures, one feels it unnecessary to make any comment on them. We are content to make them speak for themselves. It suffices to add that an official document from Manila's Municipal Government bears witness to the all-important part played by the Friars with the cord in these islands: "On the part of this most noble city, it must be emphasized how needful are the aforementioned Friars Minor, upon whom depends the greatest part of the conversion of many souls."⁹

The Organization of Missionary Activity

In 1580, eight new missionaries arrived, and in the following year, twenty more; two years later, thirteen. Among the thirteen was St. Peter Baptist. The influx of Franciscan missionaries continued uninterrupted up to the present time. The number of Franciscans who came

⁹ *Informe del Ayuntamiento de Manila al Rey*, 3 de Julio de 1716. Cf. *Archivo Ibero Americano* II (1914), p. 328.

to the Philippines up to 1900 reached the total of 2,500, not counting 217 others who made their profession in Manila and in San Francisco del Monte.¹⁰

With the swelling of number, the Friars held a chapter in Manila (1580) which is especially eventful for the general history of Catholic Missions on account of the decisions agreed upon. Among others:

- a) to carry on the work of settling the natives to permanent "poblados;"
- b) to write a grammar and a dictionary and translate the Christian doctrine into the Tagalog language;
- c) to open a house of novitiate in Manila.

The "Reductions"

The congregation of the natives to settlements was the hardest problem solved by the Missionaries. Friar Juan de Plasencia, the *Father of the Reductions*, first conceived this brilliant idea. Having seen the primitive social conditions of the land, he fully devoted himself to the reorganization of the old system of Barangays, persuading the natives to settle down in a suitable place near a Church and under the protection of the Missionary, who would teach them how to build and to furnish simple human habitations as well as agriculture and other elements of progress.

In this way, many towns came into existence. This work was not in the least way easy. The Missionaries combined zeal with hard physical labor in fixing roads and clearing out mountains, some of them ending up sick in this endeavor. One particular Friar, Francisco de Gata, literally became a human "bridge" where there was none by carrying on his shoulders the natives whom he loved so much. He has to his credit the founding of several towns which became important for

¹⁰ *Mis. Cat.*, p. 14.

the propagation of Christianity.¹¹ Not infrequently, in this and similar works many of the Friars died.¹²

This could surely and easily be the most outstanding work brought about in the Philippines, for it served as the basis for the cultural integration, as well as for the Christianization of the land. Various writers attest to this fact.

"The degree to which the Filipinos understood the meaning of the doctrine was often in proportion to the density of the population." The interest with which the Franciscans undertook the task of settling the people is the reason behind why "instruction in the Franciscan parishes was of the highest quality in the islands. Not only did the Franciscans retain a respectable degree of discipline themselves, but also they enjoyed the good fortune of holding a series of populous and completely organized parishes in the Tagalog and Bicol regions."¹³

The salient trait, which proved truly extraordinary, in the civilizing activity of Friar Plasencia and fellow missionaries was the profound sense of respect and esteem in their approach to the Filipinos, and their prevailing customs.¹⁴ They tried to help them to better their position in a spirit of charity without a trace of superiority. The intimacy of the natives with their Friar-Pastors surprised many persons, such as Sir Bowring and the German Jagor. This is confirmed by an official document wherein it said that "they (the Friars) administer (to the faithful) with

¹¹ Pérez, *Origen*, p. 130.

¹² *Informe del P. Provincial, Fr. Juan Bautista Martínez, al Gobernador General de las Islas Filipinas, D. Alonso de Abella y Fuertes, sobre la conversión de los infieles*. Dila y febrero 27 de 1690. "...el trabajo es insuperable por las aguas y soles y cansancio; que en uno de los parages que he referido, en menos de un año se me han muerto dos religiosos, y de uno de ellos aora acabo de recibir la nueva, que es el referido arriba Fr. Phelipe de la Magdalena, y como dice el aviso de su muerte, rendido y atenuado (sic) del trabajo continuo de la mission en que exercitaua; y lo mismo sucedió el del año pasado, que se dezía, Fr. Juan de Ocaña." Cf. *AIA*, III (1915), pp. 129-130.

¹³ Phelan, *Op. cit.*, p. 61.

¹⁴ *Informe del Ayuntamiento de Manila al Rey*, 3 de Julio de 1716. *Ibid.*, p. 327.

the great zeal and charity, with exceptional edification and particular love for the poor, that the natives find the needed consolation in these ministerial acts."¹⁵

Possessing this spirit and insight, Friar Plasencia was fast able to write *Relación de las costumbres...*, which is well-known as, but frequently called, "First Civil and Penal Code of the Customs of the Filipinos." In effect, this covered many years and centuries of governmental administration and is still preserved in great part in the civil and penal legislation of the archipelago.¹⁶ "In 1599, the Audiencia defined as customary law for the whole Archipelago Tagalog usages as codified by Friar Juan de Plasencia. In all criminal suits and civil cases not covered by customary law, Roman jurisprudence applied."¹⁷

The results obtained in this work of urbanization were such that in 1590 it was considered finished, and four years later a great part of the vast field ripe for harvest was given to other Religious Orders. The Friars then concentrated their attention to the provinces originally assigned to them, such as Manila, Bulacan, Quezon, and Camarines.

Actual Fruits of this Settling Endeavor

It is generally admitted that, at the arrival of the Missionaries, large sections of the population were living under sub-human conditions. Consequently, they considered their first duty to try to raise the people's living standards, and by so doing, they prepared minds and hearts for the more sympathetic hearing of the Gospel message. Hence they taught the natives how to construct and furnish human habitations in which they could live and rear their families as becomes human beings. We saw in previous pages the great number of towns founded or administered by the Franciscans in the historical span from 1578 to 1900, which has been chosen as the length of time for this paper.

¹⁵ *Ibid.*

¹⁶ *AIA*, XIV (1920), pp. 52 ff.

¹⁷ Phelan, *op. cit.*, p. 129; Morga-Retana, *Sucesos*, p. 208; Francisco de Santa Inés, O.F.M., *Crónica de la Provincia de San Gregorio Magno de religiosos*

They also taught the natives the fundamental principles of agriculture, so that they might produce from the soil by their own labor what was necessary for their upkeep.

With regards to the exact number of bridges, roads, etc., constructed, we do not know. This is because documents simply tell us the very fact that the Friars constructed bridges, roads, etc. Friar Lorenzo de Santa María, for example, constructed many roads and pathways in Cebu.

In 1784, the road that leads to Manila (from Bulacan) was constructed under the direction of the Pastor of Meycawayan. In 1789, Friar Francisco Reyes built a bridge there. The same constructions were done in Palo, Marilao, which greatly helped raise the economic status of the surroundings.

In Nueva Ecija, Friar Domingo de la Soledad in 1781 changed the course of the river Panatabangan, opening up irrigation canals. In Umingan, Friar Carlos Pérez built seven storehouses for tobacco, twelve dams, eighteen bridges, three roads innumerable houses. Friar Tomás de Miranda, agriculturist, introduced in 1583 the cultivation of wheat in Nagcarlang.¹⁸

Of the several bridges constructed in Laguna by the Franciscans, the most outstanding one is called so rightly "del capricho," which an official document of 1852 declared to be "a construction so daring for its precision and sagacity." It stands over the river Holla which courses through the town of Mahayhay. It is said to be "the best of its kind in the Philippines."¹⁹ The bridge constructed between Tiaong and San Pablo by Friar Joaquín Coria is also important.

What was done in Samar, Leyte, etc., need not be mentioned—it speaks for itself.²⁰

descalzos de n.s.p. San Francisco en las Islas Filipinas, China, Sápón... (Manila, 1892), Pt. I, p. 456.

¹⁸ Eusebio Gómez Platero, O.F.M., *Catálogo Biográfico de los religiosos franciscanos de la Provincia de San Gregorio Magno de Filipinas* (Manila 1890), p. 41.

¹⁹ V. Belloc y Sánchez, *Los Frailes Filipinos*. (Madrid, 1895), p. 25, Huerta, *op. cit.*, p. 128.

²⁰ Gabriel Casanova, O.F.M., *Compendium Historicum Provinciae Franciscanae S. Gregorii Magni Philippinarum* (Matriti, 1908), p. 41 ff.

The "Montes de Piedad"

The "Montes de Piedad," or free loan-banks, are among the great benefices the Philippines owes to the Franciscan Order. This institution was started by the famous Friar Félix Huerta in 1879 and became a source of many advantages for the poor.²¹ At the beginning of the 19th century the Ecclesiastical Agricultural Banks were founded.

Manila Owes its Water System to a Franciscan

This water system was brought about by the untiring activity of Friar Huerta, who accidentally came upon a legacy left for this purpose by D. Francisco Carriedo who died in the previous century. He immediately brought this to the attention of the authorities in Manila, who in turn, facilitated the acquisition of the said legacy. This work of so great an importance was then put into realization and, thus, Manila had its first water system in the year 1882.

It is read in the "Private Memoirs" of the Governor General Jovellar that this legacy was meant to provide a water system in Manila, which was to be given free of charge to the poor and especially to the Hospital of San Juan de Dios, to the Convent of the Franciscans and to that of the Poor Clares.²²

Education of the Masses

With the conversion and settling that we have just described, the foundation of the social and religious life in the Philippines was already established on firm ground. However, something else was necessary for the great religious-cultural edifice. And this was primary education. The activity in this field shown by the Franciscans from the very beginning is proved by the fact that Friar Sebastian de Baeza opened a primary school

²¹ G. Casanova, *op. cit.*, p. 72.

²² Manuel Artigas y Cueva, *Historia de Filipinas* (Manila, 1916), p. 545. Quoted in Encarnación Alzona, *El Legado de España a Filipinas* (Pasay, 1956), p. 55.

in Bantay, Ilocos Sur, in the very same year of the Franciscans' arrival in the Philippines.²³ Incidentally, Friar de Baeza was the first apostle to the province of Ilocos Sur and Ilocos Norte, Pangasinan, La Union, Zambales and Bataan.²⁴

The school opened by Friar Sebastian was followed by many others in the following years. It was finally decreed in the Chapter of 1580 that in every town a school must be constructed beside the church.

In order that this decree might be put into effect, some of the friars devoted themselves to the opening of roads, constructing bridges, so that the schools might be easily accesible to the people; other undertook the prickly task of writing grammars, dictionaries and the like.

This decree was carried out with such zeal and enthusiasm that by 1586 there were already primary schools in all the towns under the care of the Franciscans. "Although primary schools were founded by all the Orders, the Franciscan institutions were the most effective. Such had previously been the case in México."²⁵

The friars taught Catechism, Sacred History, Music, and the three "R's": reading, writing, arithmetic. They also taught them practical sciences in arts and handicrafts.²⁶ Ribadeneyra brings forth the fact that the parents were at first reluctant to send their children to these schools. However, when they saw the good effects and possibilities education had on their children, they patronized the schools eagerly and enthusiastically.

²³ Peragallo. Quoted by Pérez, *AIA*, I (1914), p. 115.

²⁴ Gómez Platero, *op. cit.*, p. 24. The same took place in America, where the first school of letters in the continent was due to a Franciscan Lay-brother, Pedro de Gante.

²⁵ Phelan, *op.cit.*, p. 59. Cf. Marcelo de Ribadeneyra, O.F.M., *Historia de las islas del archipiélago y reynos de la gran China... de lo sucedido en ellos a los religiosos descalzos de la orden del seraphico padre San Francisco de la Provincia de San Gregorio de las Philippinas* (Barcelona, 1601), Bk. I, chap. XIV, pp. 54-55.

²⁶ Ribadeneyra, *Ibid.*

Founder and Organizer of Primary Education

It was the well-reputed Friar Juan de Plasencia who "took a leading role... in fostering the spread of primary education."²⁷ So much so that he has been called "The one who began all culture in the Archipelago."²⁸

Their interest in the education of the Filipino people was very evident in their efforts in establishing schools: *Colegio de Santa Potenciana* was founded in Manila in 1591. This was due to the great solicitous care of Friar Pedro de la Esperanza, "who governed the college with so great strictness and virtue that the girls were reciting matins at midnight like true religious."²⁹ This college was later joined to the present *Colegio de Santa Isabel* towards the end of the 19th century. Another school of the same name was founded in Lucena, and another in Guinobatan in 1895.

The Pastor and the School

In the Chapter of 1655 it is recorded that the friars should "have a particular care and vigilance in the education of the children, and of the school, as things of great importance."³⁰ The same matter was treated again in the Chapter of 1663, but more extensively than in the previous one. It said that "one of the things in which the good pastor should exercise particular care and diligence is in the school and the formation and education of the children in it, because it is there where they are formed and educated with instruction and administration, and it is also from there that they emerge capable of the things that pertain to the duties of Christians, and also, in order that they may be placed in the government and other officers of the towns when they grow older."³¹

Another measure provided that the priests should visit the school every day and "observe its progress and discipline and shall see to its

²⁷ Phelan, *op. cit.*, p. 179.

²⁸ Huerta, *op. cit.*, p. 144.

²⁹ Gómez Platero, *op. cit.*, p. 32.

³⁰ Lorenzo Pérez, O.F.M., *Labor Patriótica de los Franciscanos en el Extremo Oriente* (Madrid, 1929), p. 56.

³¹ Pérez, *Ibid.*

good." And the priest who is found careless in these matters would be punished by the Provincial according to his offense and the Provincial's prudent judgment. A chronicler pointedly refers to the well-accomplished Friar Jerónimo de Aguilar as having had the opportunity to put to good use his fondness of music in the make-up of the schools "which were then in full progress."³²

With reference to the tuition, it is said that it should be faithfully distributed "always for the greater benefit of the teacher as is wont to be done, as payment for his unceasing labor."³³

The Franciscans and Music

Music in the earliest Franciscan Order was considered as something very important. Francis himself would often resort to music and song in order to render soul and body cheerful. Music and song played, indeed, an important part in those primitive days of the Order. Religious song was fostered by Francis and his sons in all places and in all its forms.³⁴ "Joyous minstrels of the Lord," he styled his disciples.

Owing to their spirit of observation, the Franciscan missionaries noticed at once the special natural gift of the Filipinos for music. Accordingly, about the year 1583, Friar Juan de Plasencia ordered that the children, principally those in school, be duly instructed in music and in the manufacture of instruments. Gómez Platero points out that St. Peter Baptist was the very first one to teach music to the Tagalogs.³⁵

In this matter, much credit is due to the Blessed Martyr Juan de Santa Marta, who was the organizer of "the first known choir for boys." "The Province of St. Gregory was very greatly concerned that the natives be instructed well in music. Since he was such an accomplished master, he was sent (St. Peter Baptist was the Superior then) to Lum-

³² Francisco de San Antonio, O.F.M., *Crónicas de la Apostólica provincia de San Gregorio de religiosos descalzos de n.s.p. San Francisco en las Philippinas, China, Sapón...* (Manila, 1738-44), Pt. II, Bk. I, chap. III, n. 40.

³³ Pérez, *Labor*, p. 56.

³⁴ Felder, *op. cit.*, p. 234.

³⁵ *Op. cit.*, p. 56.

bang (Laguna) in 1606 to teach to the natives music and the manufacture of musical instruments. To this end, St. Peter Baptist ordered all his religious who were engaged in parish work to choose three boys and to send them to Friar Juan de Santa Marta in Lumbang. They were able to gather 400 boys. Friar Juan taught them all how to sing; and many of them he taught to make musical instruments and how to play them, especially the organ which was very useful for the church. In order to arouse greater interest in his disciplines and to make them continue studying the principles of music which they had learned, he composed for them several religious and popular songs. When the instructions were completed, the 400 boys were sent back to their respective places to teach other children. This was the true beginning of the great fondness for and rapid expansion of music which is observed today in the Philippines."³⁶

Thus, by capitalizing on the boys' readiness for music, he was able to instill in them an energetic attitude toward it.

Friar Ribadeneyra wrote that by the year 1597 there was a "seminary" close to the church in all the places administered by Franciscans. Among other things, "plain chant and songs with organ accompaniment and how to play flageolets, flutes, and violins were taught to the boys and eligible young men."

Some other Franciscan fathers who influenced choral music were: Friar Gerónimo Aguilar, "good musician and the first one who taught this art to the natives of Camarines."³⁷ He left several compositions called *Lamentaciones*, "of which many European cathedrals would feel proud of."³⁸

Friar Francisco Perez, who composed an album of motets for four voices for the *Via Crucis* (Way of the Cross).³⁹ Friar Jose de la Vir-

³⁶ Valentín Marín, O.P., *Ensayo de una síntesis de los trabajos realizados por las Corporaciones de Filipinas* (Manila, 1901), pp. 350-351. Quoted in *Mis. Cat.*, p. 260.

³⁷ Gómez Platero, *op. cit.*, p. 36.

³⁸ San Antonio, *op. cit.*, Pt. II, Bk. I, chap. III, n. 40.

³⁹ Gómez Platero, *op. cit.*, p. 298.

gen wrote *Arte de Canto Gregoriano*, in Bicol dialect.⁴⁰ Friar Pedro Parra composed two manuals, one for Santa Clara Monastery in Manila and another a complete collection of cantorales published in Manila in 1874.⁴¹ Friar Cipriano Gonzalez,⁴² who left various musical compositions including a mass and several litanies with full orchestra accompaniment.⁴³

The "Circulo Musical" of Pandacan, initiated by him in 1893, was one of the most active and important musical groups in the country that helped promote choral music. It promoted musical education in that district of Manila, and was greatly responsible for organizing the parish choir of Pandacan.⁴⁴

Franciscan Contribution to Filipino Literature

The Franciscan Friars devoted themselves from the very beginning to parochial work, primary schools, and other apostolic tasks. The missionary activity, however, was bound up inseparably with the culture of science in general and the study of languages in particular.

According to Friar G. Casanova,⁴⁵ a historian of the Franciscan Province of St. Gregory the Great in the Philippines, there were some 400 friars of the said province who wrote on various subjects. They published works on philosophy, theology, law, sociology, history, music, languages, etc. The number of works composed by these friars totals 2,000 in all.

It is worth mentioning that it was the Franciscan Friar, Martin Ignacio de Loyola (a close relative of St. Ignatius of Loyola) who first wrote a detailed description of the Filipino Archipelago. His book, entitled *Itinerario del Nuevo Mundo*, was first published at Rome in 1585.⁴⁶

⁴⁰ *Ibid.*, p. 392.

⁴¹ *Ibid.*, p. 73.

⁴² *Ibid.* p. 789.

⁴³ Antonio J. Molina, "Church Music and Church Musicians in the Philippines" (Mimeographed lecture, 1961), p. 5.

⁴⁴ Raymundo Banas, *The Music and the Theatre of the Filipino People* (Manila, 1924) p. 36.

⁴⁵ *Op. cit.*, p. 81.

⁴⁶ *Los Frailes Filipinos* (Madrid, 1898), p. 31.

Studies of Filipino Languages

Practical reasons of their apostolic ministrations demanded at an early date the study of the vernacular languages on the part of the Friars. From a narration about Friar Juan de Plasencia, we read: "Being fully aware of the scarcity of ministers for the conversion, and that owing to their scant knowledge of the language of the natives, they accomplished little, he undertook ardently the study of the Tagalog language... which he reduced into an art; he also composed a small vocabulary..." We also read that "he did not cease to urge the ministers not to abate their study of the language, for it was obviously noticeable that great spiritual fruit was being reaped among the natives."⁴⁷

Early records show that the sons of Saint Francis, like the other religious in the Philippines were well versed in the native languages.

The first linguistic work in the Philippine languages was the Tagalog grammar of Friar Augustine de Alburquerque (died 1580).⁴⁸

Friar Esteban Ortiz ranks among the best. His knowledge of Tagalog, Ilocano, and Visayan languages impressed his confreres so much that they believed it to have been miraculously infused. Another friar, Francisco de la Trinidad, was the first European to write a longer poem in Tagalog. His work entitled *Lives of the Principal Saints of the Franciscan Order* is preserved in a manuscript which dates back to the 16th century.⁴⁹

The list alone of the grammars and dictionaries the Friars wrote brings to light how much Filipino philology owes to the Friars Minor. Friar Pedro de San Buenaventura with his *Vocabulario de la Lengua Tagala* (Pila, 1613), and Friar Domingo de los Santos with his book of the same title published at Tayabas in 1703 are credited with the beginnings of Tagalog lexicography.⁵⁰

⁴⁷ Ribadeneyra, *op. cit.*, Bk. III, chap. III.

⁴⁸ John M. Lenhart, O.M.Cap., "Language Studies in the Franciscan Order," *Franciscan Studies* (December, 1926), p. 73.

⁴⁹ Gómez Platero, *op. cit.*, p. 44.

⁵⁰ Antonio Graiño, "Gramáticas y Lexicógrafos de la lengua Tagala," *Archivo Ibero Americano*, II (1942), pp. 188-194.

We have knowledge of at least twelve grammars and seven dictionaries of Tagalog; three grammars and one dictionary of Bicol; two grammars and one dictionary of Visayan; one grammar and one dictionary of the Aetas language; one grammar of Ilongot and another of Manado.⁵¹

Friar Sebastian de Totanes published an *Arte de la Lengua Tagala* in 1745, which is considered by many as the best Tagalog grammar.⁵²

At the same time, Friar Melchor Oyanguren published his *Tagalismo Ilucidado*, in which the syntax is elaborated at greater length than it had been in any work up to that time. On the other hand, "Bikol studies undertaken by the Franciscans were extensive."⁵³ The Bicol dictionary of Friar Marcos de Lisboa, printed at Sampaloc in 1745, is still the standard work.⁵⁴

Other Studies

Of course, there did not escape the missionaries the paramount necessity of supplying the natives with Christian reading matter in the language they best understood. This was meant to strengthen the teaching they had received in Church and school, and to enable them, in their turn, to become disseminators of truth. In the interest of their missions, the Friars supplied religious works in the local dialects which cannot all be mentioned here.

"Friar Juan de Plasencia was the outstanding Franciscan in the Philippines until his death in 1590, (and) the probable author of the first printed Tagalog-Spanish Catechism," which is known as "*Doctrina Cristiana*."⁵⁵ It is no longer warranted to state that this work of Friar

⁵¹ *Mis. Cat.*, p. 263.

⁵² Dahlmann, *Sprachkunde u. Miss.* (Freiburg, 1891), p. 117.

⁵³ Phelan, *op. cit.*, p. 51.

⁵⁴ J. M. Lenhart, *loc. cit.*, p. 75.

⁵⁵ *Doctrina Christiana: The First Book Printed in the Philippines, Manila, 1593*, Edwin Wolf, ed. (Washington, D.C.: Library of Congress, 1947), chap. II, note I. Cf. Phelan, *op. cit.*, p. 184, note 4.

de Plasencia was the *first* to appear in print in the Philippines. It has now to yield its place to the one in Chinese.⁵⁶

We pass over many names of Friars who wrote similar works. Likewise, their familiarity with the dialects facilitated their work in the field of translation from other literatures. Friar Geronimo Montes translated into Tagalog Friar Luis de Granada's *Guia de Pecadores*; while Friar Diego de la Asunción published in the 17th century a translation of the book of Genesis and the Four Gospels into the same language. Likewise, Friar Alonso de Santa Ana issued a Tagalog version of Saint Robert Bellarmine's *Doctrina Cristiana Breve* (1598).⁵⁷ And finally, we have Friar Antonio Sanchez who rendered into Visayan the *Fables* of the Spaniard Iriarte.

The Franciscans and the Printing Presses

In the year 1692, the Friars Minor established a printing press which was first located at Tayabas. In the year 1713 and 1714, this Franciscan press was in operation in their monastery at Dilao (the present-day Paco), Manila. Between the years 1705 and 1734, the Friars printed books in their monastery in Manila. From about 1735 till 1808, this Franciscan press was located in the monastery in Sampaloc, Manila, and was "one of the most productive presses of the Philippine Islands and enriched the native literature with an abundance of very valuable works on theology, church history, asceticism and linguistics."⁵⁸

In 1808 this press passed into the hands of the Tertiary Brothers Regular and a few years later it discontinued its work.

⁵⁶ Carlos Sanz, *Primitivas Relaciones de España con Asia y Oceanía* (Madrid, 1958).

⁵⁷ Along with his "Dichiarazione piú copiosa della dottrina Cristiana" have more than once received Papal approbation, and have been translated into various languages. Cf. Gómez Platero, *op. cit.*, p. 95.

⁵⁸ Huonder, *Verdienst. Kath. Heidenmiss. um Buchdruckerk* (Aachen, 1923), p. 44.

The Franciscans and the Works of Mercy

It is well known that active, practical charity was at all times the Ideal of Saint Francis. Its soul is his knighthood of Christ, its sphere principally the *care of the sick*, and the *relief of the poor*. This love of the sick and of the poor was bequeathed to his disciples and to his entire Order as a precious heirloom.

The conversion and the evangelization of the natives, the educational tasks and all the other duties of pastoral ministry did not exhaust the very plentiful energy of those miracle-men, as someone named them. These men still had zeal and energy for more. Not long ago, President Macapagal speaking on the "Legacy of Catholicism" said: "For many centuries, almost all of what we would now classify as social services, hospitals, orphanages, schools—were the exclusive responsibility of the Church; Franciscans founded our first hospitals."⁵⁹

The Franciscan missionaries, who came to the Philippines with the exclusive aim of engaging themselves in the Catholic apostolate through the offices proper to priestly ministry, did not forget the paramount necessity of hospitals. They availed themselves of medicine as an effective means to cater to the needs of the wounded bodies, and thus ease the conversion, and the civilization of the heathens, and the sanctification of the missionaries themselves.

Wherefore the sons of Saint Francis founded within the short span of twenty eight years (1578-1601) seven hospitals, and a considerable number of infirmaries, which accommodated all classes of persons. An official document of July 31, 1716 points out "the very great charity for the sick and the very great help for them in their sicknesses, whether they be with contagious diseases in hospitals or out of them, with the sole end of saving their souls."⁶⁰

The first one to write down his observations with regards to the medicinal properties of plants in the Philippines was the Franciscan Friar Blas de la Madre de Dios. He wrote on Philippine flora and

⁵⁹ Speech delivered on the occasion of the 50th Sacerdotal Anniversary of Archbishop José María Cuenco, June 10, 1964.

⁶⁰ Informe del Ayuntamiento de Manila al Rey, AIA, II (1914), p. 328.

a treatise on home medicine.⁶¹ Another Franciscan, a Lay-Brother this time, Friar Jose de Valencia, wrote his *Philippine Flora*, wherein he describes in detail the roots and grasses, their shapes, habitats, and their medicinal powers.⁶²

Medical Surgery Preparation

From the very start, the Franciscans applied themselves to know the procedures of the local doctors, and to study the medicinal efficiency of plants, flowers and fruits. In such a manner, they managed to compose various treatises about this subject. But those who were devoted *ex officio* to the noble occupation in hospitals and infirmaries engaged themselves beforehand in the study of medicine and surgery. The principal, and almost unique, center where they received this practical instruction, was the Royal Hospital of Manila, whose medical aid was entrusted to a faculty of Europeans. The religious learned medicine through practice and through books... with which most of the hospitals and infirmaries were furnished.⁶³

As a mark of the great interest which the religious continued to show after their training in the said center, we can cite the fact that in the inventory of the Santa Cruz (Laguna) Infirmary, dated 1778, around forty volumes pertaining to pharmacy, surgery and medicine are mentioned. This is really remarkable for those times and in that region.

How Such Centers Were Run

The religious "performed the offices of physician, surgeon, druggist, barber and others which were necessary for the good care of the

⁶¹ Gómez Platero, *op. cit.*, p. 52. José P. Bantug, *Bosquejo histórico de la medicina Hispano-Filipina* (Madrid, 1952), p. 28.

⁶² Bantug, *Ibid.* G. Casanova, *op. cit.*, p. 101.

⁶³ Severiano Alcobendas, O.F.M., "Religiosos Médico-Cirujanos de la Provincia de San Gregorio Magno de Filipinas," *AIA*, XXXIV (1931), quoted in *Mis. Cat.* p. 134.

sick, since the said religious knew how to perform them all."⁶⁴ Their activity extended to all kinds of sicknesses. They even went from house to house to attend to those who could not be confined in such hospitals. Alongside of these health centers, the friars succeeded in establishing drug-stores, which were the first ones in the whole Far East.⁶⁵

Various individuals, other from those of the Order, bear witness to the success with which the Franciscans administered this health work. Dr. Morga (he lived in the country from the late sixteenth century till the early seventeenth century) says: "...they healed very many of the natives of all kinds of ailments, with much joy and good care;... they are skillful and esteemed for performing wonderful cures, both in medicine and surgery."

Friar Juan de Medina, O.S.A., speaking of the thermal baths of Laguna de Bay, said: "...they direct it... as they do in the other (hospitals) they have in the Islands, with that charity and love which can be expected of very holy religious;... I do not know what they could have done with greater charity, and to everyone's content."⁶⁶

Individual Health Centers

As a continuation, we present a condensed summary of the characteristics of these centers.

Military Hospital (1578)

The Military Hospital was the only extant hospital when the Franciscans came. Immediately they took care of the sick who were confined there. The latter were so won over by their treatment that they petitioned the Government to entrust to the Friars the hospital's direction and administration. This petition was granted; and the friars administered the hospital until 1706.

⁶⁴ Alcobendas, *Ibid.*

⁶⁵ Pérez, *Labor*, p. 32.

⁶⁶ Alcobendas, *Ibid.*, pp. 67-69.

San Juan de Dios Hospital (1580)

The Franciscan Order had hardly been established in Manila, when, following its glorious tradition, it made the parlor of its monastery an asylum for the poor and the needy. That parlor turned quickly into a meeting place of all those who needed any medical aid.

In 1580, the hospital was constructed, which its founder, the saintly Friar Juan Clemente, called *Santa Ana Hospital*. It was also called *Hospital of the Natives*, because preferably it was for the people of the country, in contrast to the preceding one, which was for military men. To solicit aid for the support of the said hospital, the *Hermandad de la Misericordia* was founded. Afterwards it was decided to build another hospital outside the city for contagious diseases. Then the Franciscans ceded the land occupied by their hospital and the *Mesa de la Misericordia* built another one, leaving the spiritual administration to the Franciscans. In 1865, the Archbishop of Manila took over its administration and appointed a Board of Inspectors, presided by a Franciscan, in consideration of those who had been the hospital founders. It went on this way till 1934.⁶⁷

Naga Hospital of San Diego (1586)

Friar Alonso de San Francisco mentions this hospital in 1655 in his letter kept in the Seville Archives of the Indies. "The idea of a hospital in Nueva Caceres is older than the creation of the city. Before the region and the village of Naga were raised to the rank of a city and to the episcopal seat, the Franciscan missionaries, who had founded the two hospitals for Spaniards and Natives at Manila, hastened to extend their charity. They did so by founding another hospital at Naga, which was then the residence of many Spaniards, a central place, and the route for the natives of all these provinces."⁶⁸

⁶⁷ About its importance in the progress of surgery, cf. Bantug, *op. cit.*, p. 81.

⁶⁸ *Ibid.*

Hospital of the Holy Spirit. Cavite (1591)

This hospital was so called for it had been inaugurated on the feast of the Pentecost. Only the sick belonging to the navy and the rest of the people employed at the pier were admitted there. It had a successful life till 1640, when Governor Corcuera deprived the religious of its temporal and spiritual administration.

Hospital of the Holy Waters. Los Baños (1592)

When in the year 1590, St. Peter Baptist was making the canonical visitation in the province of Laguna, he discovered thermal mineral waters. The water was found to possess medicinal properties. Soon a small and simple hospital was built. But in 1602 it was enlarged and improved. Twelve years later, one of stone was built. A chronicler⁶⁹ says that it was made with such accuracy and art that nothing further could be done to improve it, since they furnished it with all the advancements known in those days in this type of bathhouses.

After a short time, they gave it to the Royal Patronate. It was gutted by fire in 1727. After they had refurnished it with all the modern advancements, they again handed it over to the Government to administer.

The First Leprosarium of the Far East

San Lázaro Hospital is one of the authentic glories of the Catholic Church and of the sons of the Umbrian Seraph, who says in the first paragraph of his Testament: "The Lord gave to me thus to begin to do penance; for since I was in sin it seemed to me too bitter to see lepers, and the Lord Himself led me amongs them and I showed mercy toward them. And receding from them, that which seemed bitter to me was turned into sweetness of soul and body for me."

Likewise, it was the express wish of the Seraphic Saint that his sons devote themselves to this work at least for a time.⁷⁰ And in

⁶⁹ San Antonio, *op. cit.*, Pt. II, chap. XIII, p. 373.

⁷⁰ *Mirror of Perfection*, chap. 44.

upholding the prohibition not to accept money in its full force, he makes the exception that "the brothers may, however, for the manifest necessity of the lepers ask alms for them."⁷¹

The friars founded San Lázaro Hospital as a leprosarium in 1580, the first one registered in the annals of the Far Eastern civilization. They kept it till 1898. "Everybody knows that if the said sick (the lepers) have found lodging, when even their very close relatives sent them away from their homes, if they have had clothes with which to be dressed, if they have found food with which to be fed; and still more, if the towns in the Philippines have been freed from fear, lest that sickness be widespread, and from the nausea which a leper causes—ALL THESE ARE DUE TO THE FRANCISCANS."⁷²

Till 1603, this hospital was a part of the Hospital for the Natives; but on this date, the authorities decided to construct the hospital for contagious diseases outside the city walls.

It underwent diverse changes till two big pavilions were constructed in 1778, which cost ₱27,440,000. Father Félix Huerta, O.F.M., during the second half of the nineteenth century, was the soul of this health center, which brought very great favors to the Filipino people during the three centuries of Franciscan direction and administration.

In 1898, when the American troops got into power in Manila and suburbs, the religious had to take refuge at the convent of Manila. Once the first avalanche was over, they attempted to return to the hospital, but the American authorities restrained them from doing so, undoubtedly so that the friars would not fall under the revolutionary power. Later the Franciscans were deprived of all rights over the glorious institution.

Other Institutions for the Sick

The Franciscan Order founded also Cebú's *La Casa de Socorro* in 1887, whose administration they entrusted to the Sisters of Charity; likewise it founded Lucena (Quezon) Hospital in 1892, governed by

⁷¹ *Franciscan Rule*, chap. 8. Cf. Felder, *op. cit.*, p. 264 ff.

⁷² Marian, *op. cit.*, p. 303.

Franciscan Tertiaries. Moreover, they took a very leading part in the foundation and progress of Saint Joseph Hospital in Cebú Province.⁷³

Infirmaries

For the care of sick missionaries belonging to different religious Congregations, the sons of St. Francis founded and supported infirmaries in almost all the provinces under their administration, particularly in Manila, Mahayhay, Lumbang, Pila, Santa Cruz (Laguna), Naga, Camalig, which were the first drug-stores or medical dispensaries in the Far East.

The Filipinos would have been deprived of all these inestimable benefits, beside those contributed also by the other religious Orders, had it not been for the wise and timely intervention of another Franciscan, Friar Fernando Moraga. He has been reasonably called "The Savior of the Philippines,"⁷⁴ for, when in 1619 Philip III decided to abandon the Islands for the simple reason that it was very costly to support them, he succeeded in having the decree revoked.⁷⁵

Churches Built by the Franciscans

One thing that strikes us with admiration when studying the various aspects of Filipino Catholicism is the sharp contrast between the pomp and pageantry of the Church's liturgy on the one hand, and the simple edifices in which these rituals were ordinarily performed, on the other.

As a whole, we think it is safe to say that the missionaries did not go for elaborate and monumental church architecture, as they did in America. Of course, unfavorable local conditions, such as the frequency of earthquakes and high cost of materials, made it prohibitive for them.

So, until rather late most of the churches in the provinces were made of wood. Their permanent concern was dignity as well as practicality. In

⁷³ *Ibid.*, pp. 326; 437.

⁷⁴ *Mis. Cat.*, XVI.

⁷⁵ Pérez, *Labor*, p. 61.

the Manila area, however, and adjacent provinces, the majority of them were built of stone. Thus, as of 1649, the Franciscans had some thirty-five *cabecera* churches in the Laguna de Bay, eighteen of them being of stone. In the Bicol country, on the other hand, only three of the twenty-one parishes had stone churches.

The construction of most of the churches was often directed by the friars themselves. The sources continually refer to some of them as outstanding in the field of architecture. It suffices to recall here the name of Friar Diego de la Torre. "He was a great architect and one of the best master-workers who took part in the construction of the *El Escorial* (Spain), whom the King wanted to reward, but he declined..." In the Philippines, he was in charge of the construction of the convent of *Santa Clara*, Manila. He died in 1641.⁷⁶

In keeping with the scope of our paper of furnishing just a summary of everything which bears the stamp of the Franciscans in the Philippines, we will mention only some of the most architecturally significant extant churches.

The first stone church built by the Franciscans in the Philippines, and the first one outside Manila in which the Blessed Sacrament was reserved, was that of Lumbang (Laguna).⁷⁷

"No church in Laguna... excels Paete in carved ornament."⁷⁸ Others in Laguna are Mabitac, Pakil, Santa Cruz, Mahayhay, etc. "Styllistically, Laguna churches present a simplified native classicism in their renovated facades which adjoin earlier bell towers of more dramatic European design."⁷⁹ They have elaborately designed entries on one side of the nave... interior ceilings were wooden barrel-shaped forms.

In Bulacan, on the other hand, we find those of Polo and Meycawayan, which provide data on 17th century religious architecture.

⁷⁶ Gómez Platero, *op. cit.*, pp. 213-214.

⁷⁷ Huerta, *op. cit.*, pp. 122-123. There he gives also a thorough description of the solemn celebrations held on such occasion.

⁷⁸ R. Ahlborn, "The Spanish Churches of Central Luzon (I)," *Philippine Studies*, 8 (1960), p. 812.

⁷⁹ *Ibid.*

In the province of Rizal, Morong, the early missionary center of the region, possesses "one of the Philippines' most impressive churches."⁸⁰

"...because of its well documented history and its romantic design of unique local character, the facade of the Morong church is of great importance to the study of Philippine colonial architecture."⁸¹

That of Tanay was inaugurated in 1783. It is one of the strongest and most solid churches administered by our Friars, says Friar Félix Huerta. Its facade displays Renaissance motifs modified by local taste.⁸²

Franciscan Bishops in the Philippines

In the past centuries, there were about thirty Franciscans who were nominated bishops in the country. Due to lack of space, we shall enumerate the most important ones.

IGNACIO DE SANTIBAÑEZ (1595). He was nominated the first archbishop of Manila. He occupied the position in 1598.⁸³

LUIS MALDONADO (1595). He was nominated the first bishop of Nueva Caceres. However, he never assumed such a position due to his untimely death which occurred before the Papal documents arrived in the Philippines.⁸⁴

PEDRO GODINEZ (1603). Nueva Caceres.⁸⁵

PEDRO MATIAS DE ANDRADA (1612). Nueva Caceres.⁸⁶
He governed the diocese of Cebu, although he was never canonically appointed to that See.

⁸⁰ R. Ahlborn, "The Spanish Churches of Central Luzon: The Provinces near Manila," *Philippine Studies*, 11 (1963), p. 290.

⁸¹ *Ibid.*

⁸² *Ibid.*, p. 290.

⁸³ Colin-Pastells, *Labor Evangélica*, IV, p. 146.

⁸⁴ D. Abella, "The Bishops of Cáceres and Jaro," *Philippine Studies*, 11 (1953) p. 553. Gómez Platero, *op. cit.*, p. 80.

⁸⁵ D. Abella, *Ibid.*

⁸⁶ D. Abella, *Bikol Annals*, I (Manila, 1954), pp. 44-45, 159. "The Succession of Bishops of Cebú," *Philippine Studies*, 8 (1960), p. 536.

ANTONIO DE SAN GREGORIO (1659). Nueva Caceres.⁸⁷ He was elected Minister Provincial (1632-1634), and during his term as Provincial he opened the Missions of the Franciscan Province of the Philippines in China.

MIGUEL BAYOT (1697). Cebu.⁸⁸ He laid the foundation of a new edifice (in the Cathedral of Cebu), which on his death in 1701 he left scarcely begun.

PEDRO DE LA STMA. TRINIDAD, MARTINEZ DE ARIZALA (1744). Archbishop of Manila. He completed the reconstruction of Manila's Cathedral.⁸⁹

MANUEL MATOS (1754). Nueva Caceres.⁹⁰

ANTONIO JOSE ALVAREZ DE LUNA (1768). Nueva Caceres.⁹¹ He arrived in the Philippines in 1753. In the following year he was ordained a priest. He was appointed superior of the Convent of Manila. During the English occupation in 1762, he was able to save the wealth and jewelry of the inhabitants of the city by means of his political ability. His convent was the only edifice left untouched after the sacking of the city by the English.

FRANCISCO ANTONIO MACEIRA (1777). Nueva Caceres.⁹²

JUAN ANTONIO GALLEGO DE ORBIGO (1778). Nueva Caceres. He took possession of the Bishopric in 1780. Since it was vacant for thirteen years, there was much work for him to be done. But he undertook them all with great courage. He was the first bishop to set foot in Catanduanes.⁹³

⁸⁷ Huerta, *op. cit.*, p. 428. D. Abella, *Philippine Studies*, 11 (1963), p. 553.

⁸⁸ D. Abella, *Philippine Studies*, 8 (1960), p. 544. María Lourdes Diaz-Trechuelo Spínola, *Arquitectura Española en Filipinas: 1565-1800* (Sevilla, 1959), p. 338, footnote 16.

⁸⁹ Ma. L. Diaz-Trechuelo, *op. cit.*, p. 201 ff.

⁹⁰ D. Abella, *Philippine Studies*, 11 (1963), p. 553.

⁹¹ D. Abella, *Ibid.*

⁹² D. Abella, *Ibid.*

⁹³ D. Abella, *Ibid.* Gómez Platero, *op. cit.*, p. 505. Diaz-Trechuelo, *op. cit.*, p. 369.

BERNARDO DE LA CONCEPCION (1816). Nueva Caceres.⁹⁴

JUAN ANTONIO DE LILLO (1831). Nueva Caceres.⁹⁵

BENITO ROMERO DE MADRIDEJOS (1867). Cebu. In 1883-86, he published his work entitled *Pastorales...de la Diocesis de Cebú* in two volumes.⁹⁶

MARTIN MARIA ALCOCER (1886). Cebu.⁹⁷ Later in 1901, he became the Apostolic Administrator of Manila during the difficult period that followed the civil and religious revolution. He wrote a pastoral letter on the unity of the Church. Edited in simple language, attention of the Catholic world was called to his enlightening teachings. In America it was translated into English; thousands of thousands of copies were printed.

Of particular importance were his relations with the Aglipayan Movement.

Mons. Alcocer took under his patronage the late President Manuel Quezon, who belonged to a poor family. The former being then superior gave the latter shelter in the convent of Manila, and later gave him a scholarship in the College of San Juan de Letran. In his intimacy the great Filipino statesman used to say that he owed everything to his Franciscan patron, Friar Alcocer.⁹⁸

Franciscan Third Order in the Philippines

St. Francis founded two Orders, one for men, and the other for women. But even this did not satisfy him. As he himself and his disciples

⁹⁴ D. Abella, *Ibid.* Diaz-Trechuelo, *op. cit.*, pp. 347, 349-350.

⁹⁵ D. Abella, *Ibid.*

⁹⁶ D. Abella, *Philippine Studies*, 8 (1960), p. 541.

⁹⁷ D. Abella, *Philippine Studies*, 8 (1960), p. 541. Mons. José María Cuenco, "Cartas de un Viajero," *El Debate*, Nov. 28, 1961. McDevitt, F.S.C., Bro. V. Edmund: *The First California's Chaplain: The Story of the Heroic Chaplain of the First California Volunteers During the Spanish American War.* (Fresno, California: Academy Library Guild, 1956).

⁹⁸ Mons. Cuenco, *Ibid.*

lived and preached the Gospel, so in like manner he founded a third Order (1221) for those living in the world and desirous of following the Franciscan Ideal.

Its religious and social influence throughout the ages is a well known fact. For this reason the Church has constantly explained, praised, and defended it in Councils, encyclicals, and other documents. On the occasion of the sixth centenary of the death of St. Francis, Leo XIII celebrated it with a Latin Encyclical of delicate literary flavor, *Auspicato Concessum*, in which he spoke of the Third Order as the great gift of St. Francis to the world and one which had contributed in no small measure to the preservation of the foundation stones of Christian civilization.

Its establishment in the Philippines can probably be traced back as early as 1578, that is, the same year in which the Franciscans arrived, as can be deduced from some letters written by Fr. Pedro de Alfaro, the first Superior of the Franciscans in these Islands.⁹⁹ Be what it may, extant documents prove it was already in existence in the year 1609.

It is very easy to understand why at the beginning it was open exclusively to the European residents in the country. Soon, however, (before 1619), those native-born Filipinos who were found fit were also accepted. By 1865, the Third Order numbered about 6,500. Later statistics raised the number to 19,000.

These Tertiaries were always assistants to the missionaries in order to help forward the evangelization of the land. Through them, the way of the Cross and other typical Franciscan devotions were made popular; pious and edifying Christian practices, such as visits to hospitals and prisons, were fostered and encouraged.

They were particularly noted in the field of social apostolate by means of the "Obras Pías" and the "Cajas de Ahorros," through which they helped to eradicate the extortions of greedy speculators. They also assisted hospitals, missions, confinements, orphanages, asylums, schools,

⁹⁹ *Mis. Cat.*, p. 89.

etc. Rightly has it been said that the Franciscan Third Order has always been "a solid memorial of a very solid sympathy with earthly loves and earthly lives."¹⁰⁰

Saintliness

The sons of the furtherer of the missionary movement, St. Francis, were successful in their evangelical endeavor in the Philippines only in so far, and no further, as they embodied in their lives the Franciscan idea of the apostolate. For Francis does not speak of apostolic activity, but always of an *apostolic life*, as when he wrote to the Chapter: "Praise the Lord, for He is good, and exalt Him in *your works*."

In fact, the Franciscan Rule begins with this basic premise: "The Rule and life of the Friars is this: *to observe* the Holy Gospel of Our Lord Jesus Christ."

As we draw to the close of this article on the Franciscans in the Philippine Archipelago, we may well point out that sanctity is the inevitable corollary, the natural or concomitant result of their undiminished zeal and devotedness. It is the corollary as well as the mainspring of all their unflagging activity in order to realize the Christian Ideal.

The Franciscan Order can joyfully take pride in the bountiful fruits of sanctity borne by its members in the Philippines.

The Province of Saint Gregory the Great has the inexpressible satisfaction to count no less than twenty-three canonized Saints. Of them, three were priests, one cleric, two lay-brothers, three minor seminarians, and, finally, fourteen tertiaries.

Furthermore, there are also forty Blessed: eleven priests, one cleric, six lay-brothers, and thirty members of the Third Order.

But this is not all; to its credit also goes the honorable mention in the "Martyrologium Franciscanum" of some fifty more.

¹⁰⁰ G. K. Chesterton, *Saint Francis of Assisi*, chap. VIII.

There are seventy-two of them who suffered martyrdom. Among them, THE PROTOMARTYR OF THE PHILIPPINES: *Friar Francisco de Santa María* (1587).

Little is known of his early life. He was born in Spain in the early part of the sixteenth century. Together with nineteen Franciscan missionaries, he left for the Philippines via Mexico, and was ordained there during their brief stay. Reaching the Philippines in 1578, he stayed in Manila as confessor of the Spanish soldiers. The following year and up to 1585, he was assigned to evangelize the regions of Balayan (Batangas) and Mindoro, after which he was recalled to assume the office of Master of Novices in Manila (1585-1587).

On October 15, 1587, together with another companion, he sailed for Spain to transact business of the Order, among which, he was to recruit missionaries for the Philippine Islands.

They reached Mohala (Borneo), which at that time was the ordinary way to Malaca and India.¹⁰¹ Here the good Friar gave way to his missionary zeal and preached the tenets of the Catholic Faith. He soon fell prey to one of the natives who rushed to him and pierced his body with a lance; while another followed, unsheathed his bolo, and cut off the head of the dying martyr. While his soul went up to heaven to receive the glorious crown of martyrdom, his body was subjected to inhuman butchery at the hands of the hateful murderers. His death occurred in the month of December, 1587.¹⁰²

With his martyrdom, he became the protomartyr, not only of the Philippines but also of the Franciscan Order in this blessed land, and started a great list of Franciscan martyrs.¹⁰³

The Franciscan chronicler Francisco de Santa Inés comments, in his turn, that once the happening of his martyrdom became known in the Province, "there was universal joy among the religious. This joy was accompanied by sweet tears and other manifestations where were originated

¹⁰¹ Francisco de Santa Inés, *op. cit.*, Pt. I, p. 405.

¹⁰² Juan Francisco de San Antonio, *Crónica*, p. 130 ff.

¹⁰³ Huerta, *op. cit.*, p. 370.

by their fervent zeal. They, thus, let it be known how eagerly martyrdom was being longed for among them."¹⁰⁴

The canonized Saints, as referred to before, who worked in the Philippines, are the Protomartyrs of Japan: *Saints Peter the Baptist* and his companions *Martin de la Ascención*, *Francisco Blanco*, *Francisco de la Parrilla*, and *Gonzalo García*, who were crucified on a hill in Nagasaki on February 5, 1597. They were solemnly canonized on June 8, 1862, by Pope Pius IX.

It is, indeed, a fact that the Philippines, despite its four hundred years of Catholicism, does not have a saint of its own. We can be proud, however, that there have been many who have laid foot on Philippine soil, toiled among our people, and labored for the propagation of the Faith in an heroic manner.

To many Filipinos these singular Saints are little known, if not totally unknown, and so they fail to give the honor due to them, at least in gratitude for the things they have done for the Philippines. They are Saints with whom every Filipino should be acquainted. *They are the only Saints whose lives are connected with history of our country.* They have done and are certainly doing still, favors for our people with whom they labored during the span of their life.

This article has been but an overview of the many aspects of the Franciscan activity in the Philippines from 1578 to 1900, without being able to delve into any phase of it in a profound sense. But it will perhaps help to give an understanding of what the Friars Minor have done for the Filipinos, who glory in being the only Catholic Nation of the whole Far East.

¹⁰⁴ Pt. I, p. 409.

The Jesuits In The Philippines (1581 - 1900)

H. DE LA COSTA, S.J.

The first Jesuits to come to the Philippines arrived in Manila on 17 September 1581. They were Father Antonio Sedeño, the superior of the group, Father Alonso Sánchez and Brother Nicolás Gallardo. A fourth member, the scholastic Gaspar Suárez de Toledo, younger brother of the theologian Francisco Suárez, had died during the voyage from Mexico.

They had been sent at the request of Don Guido de Lavezaris, the second governor of the Philippines, and Fray Domingo de Salazar O.P., its first bishop. Father General Mercurian's instructions were that they should familiarize themselves with conditions in the colony and report on the advisability of establishing a permanent Jesuit mission.

While carrying out these instructions, they made themselves useful in various ways. They had been given a house outside the walled city in a fishing village called Lagyo, between the present districts of Ermita and Malate; but they went daily into the city to perform their priestly ministry among the Spanish settlers, their Filipino domestics, and the Chinese and Japanese immigrants who were beginning to flock to the Philippines, attracted by the trade.

Father Sedeño is credited with having introduced the arts of stone-cutting and brick-making to the Philippines, and with having supervised the construction of the first stone buildings in Manila. Father Sánchez

was entrusted with highly important tasks by both the civil and the ecclesiastical authorities. When Bishop Salazar convoked a synod in 1582, he appointed Sánchez its secretary. Later that year, Governor Ronquillo sent him on a delicate mission to Macao. Philip II of Spain had just won the disputed succession to the crown of Portugal, and it was important that the Portuguese of Macao should be persuaded as quickly as possible to give him their allegiance. Sánchez accomplished this mission successfully. Upon his return, the Spaniards in the Philippines met in an assembly to deliberate on their necessities, and sent him back to Europe as their accredited agent with the king and the pope.

First Missions

Meanwhile, a few more Jesuits had been sent to assist Sedeño, and it now became possible to undertake mission work in the provinces. In 1591 the missions of Taytay and Antipolo, in the present province of Rizal, were founded, and in 1593 Father Pedro Chirino was sent on a temporary mission to the island of Panay. It was here, in the village of Tigbauan some miles west of the modern city of Iloilo, that Father Chirino established the first Jesuit school in the Philippines, an elementary school for Visayan children.

After finishing his business at Madrid on behalf of the Philippine colonists, Sánchez reported to Father General Acquaviva at Rome. He strongly recommended that the Society establish itself permanently in the Philippines. Father Acquaviva concurred and raised the Philippine Mission to the status of a vice-province dependent on the Province of Mexico. Word of this decision and of the appointment of Father Sedeño as vice-provincial reached Manila in 1595 with a large contingent of missionaries: eight priests and one brother.

The College of Manila

With these welcome reinforcements, Father Sedeño did two things. He informed the governor, Don Luís Pérez Dasmariñas, that he was now ready to comply with the government's request that a Jesuit college be opened in Manila. Ever since 1585, not only the government but the

bishop and the colonists had been urging him to take this step, but uncertainty as to the status of the Jesuit mission and lack of personnel obliged him to refuse. He now had the men he needed, and in September 1595 Father Juan de Ribera, professor of moral theology, and Father Tomás de Montoya, professor of grammar, delivered the inaugural lectures of the new College of Manila. By this time, the Jesuits had transferred their residence to a large compound just inside the southwest gate of the walled city, then called the Royal Gate. Sedeño had built a church there, facing northeast along what is now General Luna Street, and the attached residence was enlarged to accommodate the college. Not long afterwards a wealthy settler, Don Esteban Rodríguez de Figueroa, gave it a generous endowment which relieved the government of the burden of supporting it.

Samar and Leyte

Father Sedeño's second step was to request that the vice-province be entrusted with the evangelization of the islands of Samar and Leyte, where no permanent mission stations had as yet been established. Upon the request being granted, he ordered Father Chirino to proceed there immediately with a small band of missionaries and to select suitable sites for the first stations. They chose Carigara on the north and Dulag on the east coast of Leyte. While these stations were being opened Father Sedeño went personally to Cebu to establish there a central mission house. He had barely completed the arrangements for it when he fell sick and died (2 September 1595), only a few days before the formal opening of the College of Manila.

Some years later, Father General Acquaviva directed Diego García, a priest of wide administrative experience in Peru and Mexico, to conduct a visitation of the Philippine vice-province, organize its expanded work on a sound basis, and determine along what lines further expansion should proceed. Father García arrived in the Philippines in 1599. He reported to the General that the vice-province now had five mission stations in Leyte, one in Samar and one in Bohol; and that these, together with the mission of Antipolo near Manila and the mission of Mandaue near Cebu, comprised 54,330 souls, of which 12,696 were already Christians. One of the Leyte missionaries, Father Alonso de Humanes, had opened

a boarding school for boys at Dulag. This produced such excellent results that García himself opened a similar school at Antipolo.

The College of San Jose

At the College of Manila the need for boarding facilities for the students was felt even more keenly. In the opinion of the professors, unless the students were withdrawn from the numerous distractions of life in a colonial outpost, they could not be made to pay proper attention to their books. García took immediate steps to remedy the situation. In 1601, with the full approval of the civil and ecclesiastical authorities, he founded a residential college attached to the College of Manila, and this residential college was named the College of San José. It occupied a separate building in the Jesuit compound. Here the resident scholars lived under the supervision of Jesuit prefects, though they attended classes in the College of Manila with day scholars.

Like the College of Manila, the College of San José received its endowment after it had been founded, and from the same source. Rodríguez de Figueroa, who had endowed the College of Manila, drew up a will in 1596 in which he set aside a sum of money to establish and maintain a boarding school in Manila under Jesuit auspices. This grant was, however, conditional, for the testator wished in the first place to provide for his children, and it was only in the event that his daughter Juana should die in her minority that the endowment would actually take effect. Juana perished in a shipwreck while being taken by her tutor to Mexico, and thus part of the Figueroa estate, consisting of a cattle ranch in Panay and properties in Mexico, became an *obra pía* or trust fund administered (not owned) by the Society of Jesus for the pious purpose indicated by its donor. This is important to bear in mind in view of the later fortunes of the College of San José.

Philippine Novitiate

Garcia had the vision to foresee that the Philippine vice-province could not be adequately supplied with men from Europe and America; it should as soon as practicable draw at least a part of its membership from

the Philippines itself. Actually, Sedeño and his successor, Ramón Prat, had already received into the Society several candidates, who were being trained in the Manila residence. García conceived the plan of establishing a separate novitiate at Antipolo, but he ran into financial difficulties and the transfer was not actually effected until 1606. Two years later Captain Pedro de Britto and his wife offered their estate in San Pedro Makati, a district near Manila, for a novitiate. The offer was accepted, but the construction of a suitable building took so long that the novices were not able to occupy it until 1622. Less than a decade later they were sent back to the college of Manila because it was found to be more economical to support them there than as a separate community.

The Philippine Jesuit Province

To go back a little in our narrative: in 1602 García sent Chirino to Rome to give Father General Acquaviva a detailed account of the state of the vice-province and its works. Acquaviva was so favorably impressed by Chirino's report that he had him edit it for publication. It appeared in Rome in 1604—the first published work on the Philippines by a Jesuit, and a primary source of information on Philippine history and culture ever since. Moreover, the General decided on the basis of Chirino's information that the organization of the vice-province was sufficiently advanced for it to be made a full-fledged province independent of Mexico. True, it was not self-sufficient as far as men were concerned and would not be for a long time to come; but as regards finances it was already self-supporting. Moreover, distance and slowness of communication made it imperative that its superior should have the powers of provincial.

In 1605, therefore, the Philippine Province of the Society of Jesus was erected with Father Gregorio López as first provincial. It had a total membership of 67, distributed among 11 residences, namely, a college of secondary and higher studies (the College of Manila), a residential college annexed to it (the College of San José), seven mission residences and two mission stations. Ten candidates, six for the priesthood and four for the brotherhood, were undergoing their novitiate.

Curriculum at the College of Manila

The courses at the College of Manila had been expanded and brought into conformity with the Jesuit *ratio studiorum* or educational code. They consisted of five years of "grammar" (for which a year or two of primary schooling was a prerequisite), and a two-year arts course leading to the degree of bachelor of arts, and a four-year theology course leading to the degree of licentiate in theology. "Grammar" of course meant the study of languages and literature—Latin, Greek and Spanish. "Arts" meant philosophy and science. In 1603 there were 60 students in the grammar classes and 30 in the arts course. Of the latter, about 20 were resident scholars of San José. There were eight theological students. Tuition was completely free as in all Jesuit schools of the time. The San José scholars paid for their board and lodging, but when the Figueroa endowment became effective, a number of foundation scholarships were made available which took care even of board and lodging. Subsequent donations by public-spirited citizens added to the number of scholarships. A day school in which boys were taught their first letters and prepared for entrance into the grammar classes was attached to the college. We have definite evidence of its existence in the early years of the seventeenth century but we do not know exactly when it began.

The Visayan Missions

The principal difficulty encountered by the Jesuits in the Visayan missions was that of persuading the people, whose way of life was based on shifting agriculture, to abandon their dispersed clan villages and come together in large, permanent towns where they could be properly instructed in the Christian faith and the arts of civilization. They saw at once that mere compulsion was ineffective; for the change to be permanent, the Visayans had to be made to realize the advantages and learn the techniques of settled agriculture. While this process, necessarily slow, was going on, the missionaries experimented with several different ways of carrying on their work until they decided on what they considered to be the most effective. This was to form themselves into several groups ("task forces," to borrow naval terminology), each group consisting of three or four priests and two or three brothers, based on a central residence. From

this residence they would go out in teams to visit the clan villages of their area by turns, preaching, baptizing, administering the sacraments and providing medical assistance. As soon as one team returned to the residence, another set out, and so throughout the year. Thus, until a settled parish life could be evolved in which the people went to their priest, the priest went to the people.

The Moro Wars

One big obstacle to the formation of large settled communities in the Visayan islands in the seventeenth century was the almost yearly expeditions made by the Moros or Muslim Malays of southern Philippines for the purpose of securing slaves. The monopoly of the carrying trade of Southeast Asia established first by the Portuguese and then by the Dutch took away from seafaring communities such as those of Magindanao and the Sulu archipelago their principal means of livelihood. On the other hand, the increased demand for spices and other tropical products resulted in expanded production and a call for plantation labor. The Magindanaos and Sulus were not slow to perceive that this fact provided them with a highly profitable alternative to their former trading activities. Their geographical location placed them strategically between the slave markets of Indonesia and a vast reservoir of human quarry, the unwarlike peoples of the Visayan islands. With their swift, shallow-draft *caracoas* or cruisers and their superlative seamanship they could steal upon an unsuspecting sea-coast village, fall upon it and be off with their captives and booty before anyone had time to organize a defense. They started with small hunting packs in the last years of the sixteenth century; but as the profits of the traffic came to be realized, the raiding expeditions grew in size and scope until, in the latter half of the seventeenth century, predatory fleets of thirty, forty and more cruisers were ranging as far north as Manila Bay itself.

The early Spanish governors made several attempts to reduce the Moros to submission, but without success. Rodríguez de Figueroa, the great benefactor of the Philippine Jesuits, perished leading one such attempt. The government then resorted to purely defensive measures. A fleet of armed galleys was organized to patrol the interisland seas,

but these heavy vessels, built on the Venetian model, were too slow and lay too deep in the water to be effective against the Moro cruiser. The galley commanders themselves believed that the only way to stop the raiders, short of carrying the war into their own country, was to establish a base at the tip of the Zamboanga peninsula and thus control Basilan Strait; for it was through this strait or past it that the Moros had perforce to pass during the season of the southeast monsoons in order to strike at the Visayas.

Mindanao Missions

This plan had the full support of the Visayan Jesuits, whose missions were the hardest hit by the raids. They had taken their own measures of local defense, such as building watchtowers, training and arming militia, and fortifying their mission compounds to serve as citadels for their flocks; but such measures were not always proof against surprise attacks. The government finally fell in with the plan after repeated urging by Father Pedro Gutiérrez, the founder of the Jesuit mission of Dapitan in northern Mindanao. In 1635 the military and naval base of Zamboanga was set up with an initial force of 300 Spanish and 1,000 Visayan troops. Another Jesuit, Father Melchor de Vera, designed and supervised the construction of the fort.

Soon afterwards a new and vigorous governor, Don Sebastián Hurtado de Corcuera, decided to take the offensive. In 1637 he took Lamitan, the principal stronghold of the Magindanaos, by assault, and two years later conquered and occupied Joló, the capital of the Sulu sultanate. The Moros of the district around Lake Lanao, faced with simultaneous attack from north and south, submitted. In all these expeditions, Jesuits went as chaplains to the troops and stayed to minister to the garrisons and to begin the conversion of the Moros.

It was difficult and dangerous work. They had the millennial tradition of mutual hatred between Muslim and Christian to overcome, besides the fact that the government with which they were necessarily identified had come bringing not peace but a sword. They made sincere conversions chiefly among the laboring classes and the slaves; the warrior class,

if they accepted Christianity at all, did so out of policy. Yet, even the most resolute Muslims among them could not altogether withhold their friendship from such men as Father Alejandro López, whose absolute integrity and fair-dealing won their reluctant admiration. The Spanish government wisely chose Father López as its plenipotentiary to conduct the difficult negotiations leading to the treaties of 1644 and 1645. Father López's Peace, for we may justly call it that, lasted for a decade. It was broken in 1655; and when Father López went to Magindanao to piece it together again, they killed him. With him perished a fellow Jesuit, Father Juan Montiel.

In 1663, Governor Manrique de Lara took the hasty step of withdrawing all troops from Mindanao, including the garrison of Zamboanga, in order to concentrate them in Manila against a possible attack by the Chinese warlord Koxinga (Cheng Ch'engkung). The attack did not materialize, but neither was the Zamboanga station restored. It was a serious blow to the Jesuit missions among the Moros, for at that time the fathers had not won the confidence of the Moro rulers sufficiently to be able to dispense with the support of the Spanish government.

Zamboanga was not reoccupied until 1718. Once again, the Moro missions were entrusted to the Society. They made enough progress to warrant the elevation of the Zamboanga residence to the status of a "college"—not in the sense of a school, but of a central house which had dependent upon it a series of mission stations extending southwards into the Sulu archipelago and eastwards along the southern coast of Mindanao as far as Cotabato. In 1748, it even looked as though the Sultan of Sulu, Alimud Din I, might become a Christian. The authorities whisked him to Manila and had him instructed for baptism. He was baptized, however, against the advice of the Jesuits who knew him best. Their cautiousness was confirmed by the event, for the sultan soon belied his profession of Christianity. When the Spanish government put him under arrest for treason, the Sulus mounted a savage offensive. The Visayan settlements defended themselves heroically under the leadership of their Jesuit and Recollect pastors. In northern Mindanao, particularly, military honors were shared by the Recollect Fray Agustin de San Pedro, surnamed

El Padre Capitán, and the Jesuit Francisco Ducós, defender of Iligan. Strange honors for messengers of the gospel of peace; but the times were desperate and demanded desperate measures.

Tagalog Missions

Yet, although raiding Moros remained an ever-present peril, the Visayan missions made considerable progress during the seventeenth century. The massive mission churches of Bohol, Leyte and Samar, many of which still stand, though they are only now beginning to be appreciated as particularly splendid examples of Philippine colonial architecture, prove that by the latter part of the seventeenth century when they were built, the Jesuit missionaries had largely succeeded in transforming the semi-nomadic tribes they had found upon arrival into a settled Christian population. Among the Tagalogs, they added to their original mission of Taytay-Antipolo the towns of Silang, Indang and Maragondong, in the present province of Cavite, besides accepting the chaplaincy of the troops and shipyard workers in the great naval base of Cavite proper. They also took charge of the island of Marinduque, off the southern coast of Luzon, and mission stations along the east coast of Mindoro.

Non-Spanish Jesuits

This, in spite of the fact that the supply of men from the Spanish provinces of the Society was thinning down to a trickle. The noble Spanish nation, exhausted by its magnificent effort to provide missionaries for half the world, could do no more. Father General Oliva sent out a call for volunteers for the Philippines to the rest of the Society, and the provinces of northern and central Europe rose to the challenge. It is not generally known that the Philippine Province of the late seventeenth and early eighteenth centuries, though still largely Spanish in composition, had a generous admixture of Jesuits of other nationalities. The reason is chiefly because these Belgian, Italian, German and Czech Jesuits sank their individuality in the common cause to the extent of adopting not only the Spanish language and Spanish ways but even Spanish names. Who, without access to the catalogues preserved in Jesuit archives, would

suspect that Father Pablo Clain, for instance, was really Paul Klein of Bohemia, or Father Ignacio de Monte was really Walther Sonnenberg of Switzerland, or Juan de Pedrosa was really Adolf Steinhauser of Austria?

The Guam Mission

With these reinforcements, the Philippine Jesuit Province felt sufficiently strengthened to undertake a foreign mission of its own. In 1668 Father Diego Luis de Sanvítores and a small band of companions founded the mission of Guam. The Guamanians did not at first take kindly to their ministrations, killing several of them and their successors. Among the most illustrious of these martyrs was the founder of the mission himself, who gave his life for Christ in 1672. The resulting drain on the personnel of the province stopped further expansion for the time being, even within the Philippines. It was resumed early in the eighteenth century with the establishment of a chain of mission stations in the western half of Negros island, the reactivation of the Moro missions referred to above, and the discovery, exploration and evangelization of the Palaus, where two Belgian members of the province, Fathers Jacques Duberon and Joseph Cortil, were martyred in 1711 or 1712.

Higher Education in Manila •

Meanwhile the College of Manila and the affiliated College of San José made slow but steady progress through the seventeenth century. The former, although not a university in the strict sense, granted university degrees in philosophy and theology by virtue of the privileges conferred by the Holy See on colleges of the Society of Jesus. Its right to do so was challenged in 1648 but was confirmed by the Council of the Indies in 1652. In 1733 Philip V of Spain founded two regius professorships in the college, one of canon and another of civil law. Starting from that date the institution is frequently referred to in contemporary documents as the University of San Ignacio. In 1750 Governor Ovando founded a chair of mathematics, a discipline which at that time embraced certain applied sciences such as navigation and military engineering.

The institution made important contributions to original research in the fields of moral theology, botany, linguistics, history and geography. In the early part of the seventeenth century Fathers Juan de Ribera and Diego de Bodadilla were often consulted by the government as well as by the clergy and private persons regarding moral problems arising from the often unprecedented conditions of European rule in an Asian country.

Publications

From the printing press attached to the college were issued many grammars, lexicons and works in the native languages written by the Jesuit professors or by Jesuit missionaries of long experience. A German pharmacist of the college in the late seventeenth century, Brother Georg Kamel, corresponded with the Royal Society of London and achieved a gorgeous if largely unperceived immortality through the great Linnaeus naming a flower after him—the camellia.

In 1663, Francisco Colín published his *Labor evangélica*, a history of the Jesuit missions in the Philippines to 1616. Four years later Francisco Combés came out with a history of Mindanao and Sulu. And in 1749 Murillo Velarde brought Colín's narrative down to 1716. But this author, for many years professor of canon law in the College of Manila, is perhaps better known abroad for his canonical treatises which ran through several editions in Mexico and Europe after their first publication in the Philippines, and above all for his famous map of the Philippines (1734), beautifully engraved by the master printer of the college press, the Filipino Nicolás de la Cruz Bagay. In the 1750's Juan José Delgado composed a *Historia General sacro-profana, política y natural de las islas del poniente llamadas Filipinas*. It was in short an encyclopedia of the Philippines, and a good one, but which unfortunately remained in manuscript until 1892.

Training of the Clergy

Although the residential College of San José was not founded exclusively or even explicitly as a seminary for priests, it obviously lent itself to this purpose. Many of the scholarships founded in the institution

in the seventeenth and eighteenth centuries were burses for the training of secular priests. The college remained a small one by modern standards. The highest recorded enrollment is 49, in 1753. From its foundation to 1768, when the Jesuits ceased to administer it, an estimated 992 students passed through its halls. Among the alumni whom it has been possible to identify are one archbishop, eight bishops, 40 secular priests, 11 Augustinians, 11 Augustinian Recollects, three Dominicans, eight Franciscans, 46 Jesuits and 93 laymen.

Spiritual Ministries

The church built by Sedeño was so badly damaged by successive earthquakes that it had to be replaced. Work on the new church began in 1626 under the direction of an Italian Jesuit, Father Gianantonio Campioni. It was completed in 1632, a fine example of baroque architecture, with a cruciform ground plan, an octagonal dome, and two towers on the facade, one a bell tower and the other a clock tower. From the very beginning the college fathers sought to make it the church of the Filipinos and other non-Europeans who resided in the walled city either as domestic servants, artisans or shopkeepers. Sermons and instructions were given not only in Spanish but in Tagalog, and a Sodality for Tagalogs was organized as well as one for Negroes (which included East Indians, victims of the slave trade).

Outside the walled city, the Jesuits had charge of the Chinese parish of Santa Cruz and the Japanese parish of San Miguel. Closed retreats for laymen were conducted both in the Manila college itself and in the Pedro Makati residence, which was used as a villa and house of retreats after the removal of the novices. Closed retreats for women were conducted in the house of a religious community which came to be known as the *Beatas de la Compañía de Jesús*, but whose official title today is the Religious of the Virgin Mary. This, the first religious congregation of women to be organized in the Philippines, was founded in 1684, by a Chinese-Filipino mestiza of Binondo, the saintly Ignacia del Espíritu Santo. Mother Ignacia's spiritual director, Father Paul Klein, helped her to write the constitutions of the congregation, which she modelled closely on the constitution of the Society of Jesus. It was this, and the fact

that the sisters lived near the college and performed their devotions in the college church, which led to their being called *beatas de la Compañía*, although there never was any juridical connection between the two communities.

Beginning in the second half of the seventeenth century and continuing into the eighteenth, the Manila Jesuits made the giving of Lenten missions in Manila, its suburbs and the neighboring towns a regular part of their ministry. Since missions of this sort require a fairly stable parish organization to be effective, they are an indication—one of many—that by this time the Tagalog provinces were no longer mission territory in the strict sense. The same may be said of other long settled provinces in Luzon and the Visayas. This raised the question of what the Philippine Jesuits ought to do with those of their mission stations which they had transformed into parishes. The provincial congregation of 1724 discussed it at length, and although no decision was arrived at, a strong current of opinion was that all stable parishes should be turned over to the secular clergy in order that the Society might expand its educational work. It was even proposed that provincial colleges be opened specifically for the imparting of secondary and higher education to Filipinos, as a necessary step towards the formation of a native clergy and cultured laity—a remarkable foreshadowing of the later decision, in the twentieth century, to open provincial Ateneos imparting the same type of education as the Ateneo de Manila.

Expulsion

As it turned out, the Jesuits were soon relieved of the responsibility of making a decision on this matter. In 1767 Charles III of Spain, for reasons which he preferred to keep locked in the royal bosom, decreed the expulsion of the Society of Jesus from all the Spanish dominions. The decree reached the Philippines the following year. The Manila Jesuits were immediately placed under arrest, their books and papers confiscated, their houses sealed. Those in the provinces were conveyed under escort to Manila. Of the 140 members of the Philippine Province, 21 were certified by the government physician as being too ill to travel. The

remainder were sent in four groups to Spain between 1769 and 1771, and from Spain deported to the Papal States.

The Jesuit parishes and missions in Leyte and Samar were transferred to the Franciscans, those in Cebu, Panay, Negros, Bohol and northern Mindanao to the Recollects, and those in the Tagalog provinces to the secular clergy. All the buildings and properties of the Order were confiscated by the Crown. An exception was made of the endowment of the College of San José, which was regarded as a pious foundation administered but not owned by the Society. Its administration was transferred to the archbishop of Manila, along with physical plant of the College of Manila which Archbishop Sancho made over into a diocesan seminary.

In 1773 Clement XIV, under pressure from the Bourbon courts of France, Spain and Naples, suppressed the Society of Jesus throughout the world. Pius VII restored it in 1814. Spain was in the throes of revolution, with anti-clerical liberals arrayed against clerical conservatives. The restored Society had barely returned to Spain when it was expelled again in 1822. Readmitted, it was suppressed by royal decree in 1834; restored in virtue of a concordat with the Holy See in 1851; expelled a third time in 1868; and permanently legalized in 1880.

Return

In 1852, soon after one of its short-lived restorations, the Jesuit Province of Spain was asked by Queen Isabella II to return to the Philippines to undertake, or rather to resume the evangelization of Mindanao and Sulu. The Spanish Jesuits accepted the commission, along with the attached condition that they would not try to recover any of the property confiscated by the government from the Old Society. On 4 February 1859, six priests and four brothers under the leadership of Father José Fernández Cuevas set sail from Cádiz for Manila. They landed on 14 April, being received with great charity by the Augustinians, who had them stay in their house at Guadalupe until they could set up for themselves.

A grant from the government enabled them to purchase a house at the corner of Anda and Arzobispo streets in the walled city, and

this became and remained the central residence of the Philippine Mission until it was destroyed in the recapture of Manila by the American forces in 1945.

The Escuela Municipal

Soon after the Jesuits' arrival the city council of Manila put in a request that they take charge of the Escuela Municipal, a public primary school for boys. Father Cuevas at first refused on the plea that his orders were only to take charge of the Mindanao missions; but Governor Norzagaray finally persuaded him to accept by taking the responsibility for explaining the step to the home government.

On 10 December 1859 Don Lorenzo Moreno Conde, the school-master then in charge of the Escuela Municipal, formally handed it over to the new Jesuit faculty. They found that there were 33 boys registered but only 23 in actual attendance. Nine days later they moved the school to a building across Anda Street from the mission house; by that time the enrollment had risen to 76. On 2 January 1860 it stood at 120 and the following March at 170. The school closed at the end of June and reopened in August with an enrollment of 210.

The statutes drawn up by Father Cuevas and approved by the governor (15 December 1859) provided for an elementary school of five grades, namely *infima*, *inferior*, *media*, *superior* and *suprema*. The subjects taught in the first three grades were Christian doctrine, good manners and right conduct, oral and written Spanish, arithmetic, geography and history. The last two grades were devoted to Spanish literature and composition, algebra, geometry, trigonometry and elementary science, besides Christian doctrine, good manners and right conduct. Boys in the upper grades could take lessons in French, music and drawing, at the option of their parents. Latin, philosophy and the higher sciences were to come later: the school was at first strictly a "primary" school.

It should be noted that the Escuela Municipal was a public school primarily for Spanish boys, since the city council which supported it represented at that time the Spanish residents of Manila. However, the

Jesuits from the very beginning of their administration opened the school to Filipinos and boys of other nationalities, so that by the end of the nine-teenth century nine-tenths of the student body were Filipinos or *mestizos*.

Mindanao Missions Restored

In 1860 Father Cuevas made an exploratory trip to Mindanao, and two years later the first mission station of the restored Society in that island was opened by Father Guerrico and two lay brothers at Tamontaka, Cotabato Province. A second station was founded the same year at Tetuan, Zamboanga Province, and a third at Isabela on the island of Basilan. All three were in Moro territory. In 1868 work among the pagan tribes was begun with the foundation of the mission of Davao. Since the Spanish government wanted the Jesuits to have complete charge of the evangelization of Mindanao, the Recollects began turning over to them the largely Christian towns on the north coast of the island, starting with Dapitan in 1870.

The Moro commonwealths of southern Mindanao and Sulu had lost much of their former prosperity and power. They could no longer raid at will through the islands, for Western technology now enabled the Spanish government to oppose them with faster ships and deadlier weapons. Father Guerrico at Tamontaka observed that the Moros were quite willing to sell their young slaves and even their children in times of scarcity. With funds collected for the purpose, he and his successors ransomed a number of these waifs. Their idea was to organize a model Christian community in the heart of Moroland and thus convert that people by living example rather than by words. While they were growing up, the boys lived, studied and worked under the Jesuits in one compound of the "reduction," the girls in a separate compound under a community of the Religious of the Virgin Mary. As soon as they came of age, the young people were suitably matched and married. Each couple was given a house and lot, a piece of farmland and tools. Gradually, a peaceful and prosperous agricultural community, free from the recurrent famines and feuds that plagued the area, formed around the Tamontaka mission. It attracted the admiration and interest of influen-

tial Moros and might have led to greater things had not the disturbance consequent upon the Revolution of 1896 intervened. After the establishment of American rule the experiment was not resumed.

Neither the Jesuits of the Old Society nor the Recollects who took their places after their expulsion did much to evangelize the pagan tribes of the rugged east coast of Mindanao, the upper reaches of the Agusan River, the Davao hinterland or the Bukidnon plateau. The Jesuits of the Restored Society did. Using essentially the same methods as those by which their confreres had achieved the christianization of Bohol, Leyte and Samar two centuries earlier, they penetrated far into the interior of the island and induced the semi-nomadic tribal peoples to settle down in stable farming communities. Many towns and villages in these areas still bear the names which these pioneer missionaries had given them. In the intervals between missionary journeys the fathers wrote detailed reports about their work to the superior of the Philippine Mission and to that of the Province of Aragon. Those of general interest were collected and published at intervals between 1877 and 1895; and the resulting ten volumes of *Cartas de Filipinas* constitute, even today, an indispensable source not only for the historian of Christian missions, but for the social and cultural anthropologist.

The Normal School

The Mindanao Jesuits reported to the provincial of Aragon because it was to Aragon that the Philippine Mission was attached when the Spanish Jesuits were divided into several provinces in 1863. That same year the royal government issued a decree instituting a public-school system in the Philippines, and providing for government support of a normal school for men teachers under Jesuit direction. The preliminary studies which led to this decree had been made some years previously in Manila by a committee in whose deliberations Father Cuevas had been invited to take part. The decree incorporated many of his suggestions; in particular, that the medium of instruction in the system should be Spanish, a proposal which he advocated strenuously in the face of strong opposition.

On 24 January 1865 the Escuela Normal de Maestros opened with an enrollment of 69 within a rented building not far from the Escuela Municipal. Father Francisco Baranera was the first rector and Fathers Jacinto Juanmarti and Pedro Llausas the first professors. In 1886 the school moved to its own quarters in the Ermita district. By 1901, when it ceased to be a government institution, it had conferred the title of *maestro asistente* on 340 graduates, that of *maestro* on 1,693, and that of *maestro superior* on eight.

The Manila Observatory

The street running past the Escuela Normal was at one time called Calle del Observatorio and later Padre Faura Street. This was appropriate, for the Escuela Normal property was shared by another Jesuit institution: the Manila Observatory, of which Father Federico Faura was the first director. The beginnings of the Observatory go back to 1865, when two scholastics of the Escuela Municipal, Francisco Colina and Jaime Nonell, published in a local paper observations on a typhoon which had recently passed near the city. The observations were taken by Colina with some meteorological instruments which he had put together himself. They suggested the possibility that the approach of a typhoon might be forecast in time to save lives and property. The interest of the business community of Manila was aroused and enough money was subscribed to purchase the universal meteorograph, a continuously recording instrument designed by the Italian Jesuit, Father Angelo Secchi.

When the meteorograph arrived, it was assembled and operated by another scholastic interested in scientific work, Federico Faura. After completing his theological studies, Father Faura worked for a time in the Jesuit observatories at Stonyhurst and Rome. He returned to the Philippines in 1878 as director of the Manila Observatory, a post which he held until his death in 1897. In 1879 he issued his first typhoon warning. These warnings became a regular and valued service of the Observatory thereafter. To extend the scope and increase the accuracy of the service, the Spanish government in 1884 made the Observatory a state institution with a network of subsidiary stations throughout the

archipelago. A seismic section was added to the Observatory in 1880, a magnetic section in 1887, and an astronomical section in 1899.

The Ateneo Municipal De Manila

To return for a moment to the Escuela Municipal: in 1862 the city council of Manila, pleased with the way the school was being conducted, invited Father Cuevas to submit a plan for its expansion to a school of secondary instruction. Two years later he did so. The plan, modelled on that already in operation in Cuba, called for a modification of the last two grades of the existing five-grade curriculum and the addition of three more years. Latin and Greek grammar would be added to the subjects of the *superior* and *suprema* grades, while the additional years would be devoted to the standard "college-level" subjects of the Jesuit system, namely, poetry, rhetoric and philosophy. Thus, the original five grades would be preserved as a terminal course for those who did not intend to make any further studies, while boys preparing for university studies would be ready for them upon the completion of the entire eight-year curriculum. The plan met with the government's approval and went into effect in 1865. To fit its new status, the name of the school was changed to Ateneo Municipal de Manila.

That same year, the acquisition of additional property in the same block enabled the Ateneo to offer boarding facilities. In 1870, the first ten students to complete the secondary curriculum received the degree of Bachelor of Arts. Two years later, a new boy entered who was later to make history: José Rizal.

The school made steady progress during the following decade, and in 1881 the student body consisted of 150 boarders and 500 day scholars. Hitherto the superior of the Mission had also served as rector of the Ateneo. The two offices were now separated and Father Pablo Ramón was appointed rector. During Father Ramón's term of office the curriculum was revised to bring it into closer conformity with the Jesuit *ratio studiorum*. At the same time, a group of technical courses which were being experimentally developed earlier to keep pace with the economic growth of the country received their final organization. These were

the courses in commerce, surveying, and industrial mechanics, in which the title of *perito* (expert) was conferred upon completion of one or two years supplementary to the basic college curriculum.

An extensive building program was also completed during this period. By 1883, the physical plant of the Ateneo consisted of a square three-story structure occupying half a city block and enclosing two interior courts. A church adjoining the mission house, begun in 1878, was completed in 1889 and dedicated to St. Ignatius. It was planned and executed by Don Félix Rojas with the assistance of Brother Francisco Riera. The magnificent interior of Philippine hard woods was carved by native workmen.

Rizal

In 1896 the Revolution broke out. The colonial government, panic-stricken, tried José Rizal on a charge of treason and shot him. Rizal was no traitor, though he was prominent in the campaign for a reform of long-standing abuses in the administration of the Philippines. He began to take active part in this campaign when he went to Europe for further studies in medicine. Unfortunately, political liberalism in the Spain of that period was practically identified with anticlericalism, and during his sojourn there Rizal lost his Catholic faith. However, his former Jesuit teachers at the Ateneo never gave up hope of winning him back. On the eve of his execution their efforts in this direction were rewarded. Rizal made a formal retraction of Masonry and received the sacraments. Passing by his old school on his way to the firing squad he said, "I spent there the happiest years of my life."

Although the Philippines passed from Spanish to American sovereignty in 1899, the Philippine Jesuit Mission continued to be the responsibility of the Province of Aragón until 1927, when it was transferred to the Province of Maryland—New York. It was raised to the status of a vice-province in 1952, and became an independent province in 1958.

Jesuit Education in the Philippines until 1898

REV. FREDERICK FOX, S.J.

Jesuit educational enterprise in the Philippines during the Spanish administration divides itself chronologically into two separate periods. The first runs from the time of the arrival of the initial band of three in 1581 until 1768 when all Jesuits were exiled from the Spanish dominions by orders of the Bourbon regalist Charles III. The second dates from the return of the Jesuits to the Archipelago in 1859 until the termination of the Madrid sovereignty on December 10, 1898. During both periods, despite the fact that operative personnel never exceeded 200, serious efforts were made to found institutions of formal instruction at the primary as well as at the secondary and higher levels, the aim being to prepare not merely a trained elite of practicing Catholics in the fields of public education, politics, and business, but also local communities literate in Spanish or the regional language.

The First Period, 1581-1768

Although negotiations to establish in Manila an institution designed to offer the beginnings of both secondary and higher level curricula started as early as 1583, the first Jesuit pedagogical undertaking actually to get under way was a primary school. This was Pedro Chirino's catechetical center opened in 1592 at Tigbauan, Iloilo, where, relates Antonio Astrain, multitude of children were taught reading, writing, singing, and the playing of musical instruments.¹ Within a decade similar establishments appeared in the newly founded

¹ ASTRAIN, Antonio, *Historia de la Compañía de Jesús de la Asistencia de España* IV, 485. Madrid: Razón y Fe, 1913.

parishes of Ormoc, Dulag, Carigara, and Alangalang in Leyte,² Silang in Cavite,³ and in the town of Cebu.⁴

Indeed, it seems to have been standard practice for the Jesuit parish to conduct a primary school as an integral part of its total organization. Two eyewitnesses note this custom; one, an Austrian Jesuit by the name of Andreas Mancker and the other the well known Spanish university professor and Philippine historian, Pedro Murillo Velarde. The former in a letter of 1682 to a friend in Europe described the activities of his confreres in the Visayas. In every town, he said, the parish operated a boys' school taught by a layman, and a girls' school presided over by a laywoman.⁵ More detailed is the picture of the school in the typical Jesuit parish drawn by Murillo in 1749. Every day after hearing Mass, he writes, the boys and girls of the town up to the age of fourteen attend school. The morning session ended at ten o'clock. In the afternoon, instruction resumed at two o'clock and lasted until four or five.⁶ How many of these instructional centers were active by 1768 and where precisely they were located, we have no known record. This information can only be roughly inferred from the fact that in the year prior to their exile the Jesuits were administering some 75 parishes, most of them lying in the East Visayas and Mindanao.⁷

Besides the parochial schools, the Jesuits also conducted outside of Manila four establishments called colegios.⁸ These institutions founded at Cebu in 1595, at Iloilo in 1606, at Cavite in 1615, and at Zamboanga about 1650, while apparently offering little more than a primary level program, were nevertheless superior to their parish counterparts. The reasons for this were that, on the one hand, their pupils came from families resident in the regional capitals, and on the other that the possession by each of a small endowment fund enabled them to finance their activities somewhat more liberally.

² W. C. REPETTI, *Philippine Vice Province: 1595-1605*, pp. 20-96; also appendix B, p. 321. Manila: Private Printing, 1935.

³ Seelsi to Spinelli, Antipolo, May 22, 1602. Archnum romanum Societates Iesu (ARSI), Philippine section 10, 90 v; Annual Letter 1602, *ibid.*, 5, 98-98v; Pedro CHIRINO, *Relacion de las Islas Filipinas*, pp. 183-188, Rome: E. Paulino, 1604; COLIN-PASTELLS, *Labor Evangelica*, II, 274-275. Cited by de la COSTA, *Jesuits in the Philippines*, pp. 203 and 653-654.

⁴ F. COLIN-P. PASTELLS, *Labor evangelica de los obreros de la Compania de Jesus en las Islas Filipinas*, II, 8-12; 166-167; 172 and 188. Barcelona: Henrich, 1900-1902.

⁵ Letter to Constantin Schiel, Manila 1682. Archivo de la antigua provincia de Aragón de la Compania de Jesus, Barcelona, E-1-a-18. Cited by de la Costa, *op. cit.*, pp. 467-468.

⁶ Pedro MURILLO VELARDE, *Historia de la provincia de Philipinas de la Compania de Jesus; segunda parte*, fol. 346, Manila; Impr. de Compania, 1749. Cited by BLAIR and ROBINSON, *Philippine Islands*, 44, 106.

⁷ Horacio de la COSTA, *Jesuits in the Philippines: 1581-1768*, Appendix B. Cambridge: Harvard University Press, 1961.

⁸ Juan Jose DELGADO, *Historia general sacro-profana, politica y natural de las islas del poniente llamadas Filipinas*, pp. 147 ff. Manila: Eco de Filipinas, 1892.

Most conspicuous, however, of the Jesuit educational ventures of the early period were naturally the two institutions of the national capital, that is to say, the Universidad de San Ignacio and the Colegio de San Jose. The former of this pair, also known as the College of Manila, opened in September of 1595 with a handful of students spread through two incipient curricula, one in Latin and Spanish at the secondary level, and the other in Theology at the university level.⁹ To these programs one in primary letters was shortly added.¹⁰ Classes met in a building located in the southwest quarter of the city near the Royal Gate leading out to Ermita and Malate. Instruction, as in all Jesuit schools prior to 1773, was free.

Growth over the years, though modest in pace and scope, appears to have been solid. A brief of Gregory XV dated July 9, 1621 authorized the conferral of academic degrees. This license, approved by Madrid in a royal cedula of February 2, 1622, was formally received by the civil authorities in Manila on August 23, 1623.¹¹ The first doctorate in Theology was granted three years later.¹² This significant event was followed, in turn, about a decade later by the completion of a new building on the same compound, a spacious quadrilinear structure of stone. Here were installed in a corner of the ground floor the university press and, at the end of the century, the pharmaceutical clinical of George Kamel, the Jesuit Brother from Czechoslovakia.

The first half of the eighteenth century constituted a period of marked activity in church construction among the Jesuits. Philippine town life was maturing. During roughly the same era the University of San Ignacio seems also to have reached what we may call its majority. There were resident in Manila in 1701, for example, 22 notable graduates, 7 holding the doctor's degree and 15 the master's.¹³ Civil Law was introduced about 1725 and a formal sequence of mathematics courses in 1750, the former under the sponsorship of King Philip V and the latter under that of Governor General Jose Obando. What Obando had in mind chiefly was the navigational training of the galleon pilots. Student attendance at the mid-century was, ac-

⁹ de la COSTA, *op. cit.*, pp. 134-135.

¹⁰ *Ibid.*, pp. 360-361. Enrollment here came to 600 in 1630. In 1701 it was still 200 despite the fact that Manila then had numerous individual private teachers offering instruction. (p. 506)

¹¹ F. J. HERNAEZ, *Collección de bulas, breves y otros documentos relativos a la iglesia de América y Filipinas*, II. 447-448. Brussels: A. Vromant, 1879.

¹² de la COSTA, *op. cit.*, p. 353.

¹³ *Ibid.*, p. 503. The Jesuit plan of studies called for a 5-year course at the secondary level, a 3-year course in Philosophy—Arts, and a 4-year course in Theology. A master's or doctor's degree could be won by an exhibition of superior post-graduate work in written and oral form.

cording to Delgado, both sizeable and regular, whatever this may mean in explicit numbers.¹⁴

Closely associated with San Ignacio throughout that institution's life of 173 years was the Colegio de San Jose. This establishment which today flourishes as an inter-diocesan seminary in Quezon City was not then a center designed exclusively for the education of clerics, but a student residence with a highly organized common daily regimen of activities both academic and religious. San Jose registrants attended classes at the University of San Ignacio just across the street to the north, some pursuing clerical, others lay, studies.

Twelve young men enrolled for the Colegio's opening ceremony on August 25, 1601. This total grew slightly over the course of the years although it apparently never exceeded 50. After 1610, upon the acquisition of the Figueroa legacy and certain other later individual scholarship donations, an increasing proportion of the Josefinos received their room and board *gratis*. Since tuition at San Ignacio was also free, this meant that quite a respectable number of less well-to-do youths could obtain a complete upper level education without any major cost to their families. Of 40 listed on the colegio's rolls for 1740, no fewer than 34 enjoyed all-expense grants.¹⁵ Students not so favored paid an annual residence charge of between 100 and 125 pesos.

Repetti has been able to identify some 220 of the alumni from the pre-1768 phase of San Jose's career. Slightly less than half were laymen. The rest were clerics of various types and ranks, including 9 bishops, 79 religious order members, and 40 diocesan priests.¹⁶ Among the latter, it is significant to relate, were a small band of Filipinos. Of them de la Costa writes: "... although direct evidence is at present lacking, it can be said with some confidence that the first native Filipinos were ordained a few years after 1720, and that among these, or certainly among those ordained immediately after them, were alumni of San Jose."¹⁷

A decade or so subsequent to the banishment of the Jesuits in 1768, San Jose reopened as an endowed secondary school under the management of the ecclesiastical authorities. At the same time San Ignacio in Manila and the Colegio de San Ildefonso in Cebu became diocesan seminaries. What happened to all the other Jesuit schools upon the departure of their founders and administrators history has yet to inform us.

¹⁴ DELGADO, *op. cit.*, p. 147. His words: "grandes y continuos concursos".

¹⁵ de la COSTA, *op. cit.*, pp. 570-571.

¹⁶ W. C. REPETTI, *The College of San Jose of Manila*, ch. 14, ms. Manila, 1946.

¹⁷ de la COSTA, *op. cit.*, p. 577.

The Second Period, 1859-1898

The Jesuits returned to the Philippines on June 13, 1859 with the purpose of assisting the bishop of Cebu in the development of parish work in Mindanao. While the vanguard band of 10 waited in Manila for arrangements to be completed, however, certain modifications to this plan were made. The city authorities supported by Governor General Fernando Norsagaray insisted that a portion of the group should remain in the national capital and take charge of the public school for boys. This the Jesuits agreed to do; and so was born the institution known today as the Ateneo de Manila.¹⁸

The municipal school referred to was a small affair which had by that year (1859) already offered lessons in primary letters for more than four decades. Now, under the stimulus of new management and an increasingly prosperous environment, it soon blossomed into a rather elaborate multi-level establishment of national prominence. First the elementary studies were broadened and modernized. Then in 1865 upon this revised unit a complete five-year secondary-level A.B. program in the current European style was erected. Simultaneously, to indicate this rise in academic rank the school's name was changed from Escuela Municipal to Ateneo Municipal.¹⁹

Other significant curricular improvements followed over the course of the next three decades, the two most notable being the introduction of vocational training and the fine arts. The former included programs of specialized instruction in the fields of business administration, surveying, and industrial mechanics, each lasting roughly three years and each leading to the title of *perito* (expert). The sequences in music, drawing, and painting taught by the most eminent professors available in the metropolitan area, aimed as much at actual art production as at appreciation. The Ateneo lessons of Agustin Saez are said to have directly influenced the career of Juan Luna, perhaps the country's most talented painter.²⁰

¹⁸ Pablo PASTELLS, *Misión de la Compañía de Jesús de Filipinas en el Siglo XIX*. I. 1-14. Barcelona: Barcelonesa, 1916.

¹⁹ Although the Ateneo received a small annual subsidy from the Manila City Council, it was legally a private school. R.O. May 20, 1865. *Guía oficial de Filipinas: 1879*, pp. 168 ff.

²⁰ *Encyclopedia of the Philippines*, III. Biographies.

ATENEO MUNICIPAL DE MANILA
Enrollments for Various Years, 1860-1898

Year	Primary	S e c o n d a r y		Total
		Liberal Arts	Vocational Curricula	
1860-61	210			210
1865-66	188	62	15	265
1870-71	224	102	54	380
1875-76	286	173	45	504
1880-81	348	226	90	664
1885-86	398	168	130	696
1890-91	425	264	109	789
1895-96	425	552	158	1135

Manuel RAVAGO, *Reseña histórica de las Fiestas Jubilares del Ateneo de Manila, 1859-1909*, p. 104.

Enrollment grew from 210 in 1860-1861 to 1135 in 1895-1896. Of this latter total, it will be noticed, some two-thirds were secondary-level students, 552 being registered for the A.B. program and 158 for the *perito* sequences. Students came from every major region in the archipelago and every socio-economic class. A substantial number enjoyed full tuition scholarships.²¹

Of scarcely less moment to the economic, social, and artistic advancement of the Philippines during the late nineteenth century than the Ateneo was the Men's Normal School which prepared teachers for the public primary schools throughout the country. This institution which was assigned to Jesuit management by the organic educational reform legislation of December 20, 1863, held its formal inaugural ceremonies on January 24, 1865. Its initial home was a large rented building at No. 1 Calle Palacio near the cathedral. When this was demolished by an earthquake of 1880, operations were transferred first to Santa Ana and then to a brand new Jesuit-owned structure on what is now the Ermita campus of the Ateneo.

The study and training program conducted by the Men's Normal School extended through four years at the secondary level. It much resembled curricula offered in similar institutions elsewhere in the contemporary world. Prior to 1894 the first year's work was founda-

²¹ *Report of the Philippine Commission (Schurman)*, II, 279-280 Washington, D.C.: G. P. O., 1900.

tional in nature. After that date, upon the school's being elevated to the status of Escuela Normal Superior, a year of advanced instruction was added at the top and the preliminary grade dropped.

The revised curriculum of 1894 included courses in religion, history, Spanish, music, drawing, physical education, the principles of reading, the principles of writing, agriculture, ethics, school law, natural science, commerce and industry, and the principles of teaching. Each academic year, which ran from early June to late March, comprised approximately 180 class days. Practice teaching took place in the third year when every student worked for three or four weeks in the public primary school operated on the campus. From about 1895 onward, a national teachers' association with headquarters at the Normal School held annual assemblies and published a very useful monthly bulletin called the *Boletín oficial de Magisterio Filipino*.

Instruction in the Normal School appears to have been free.²² There were available besides, more than 15 annual room and board scholarships. Small yearly subsidies from the town and provincial governments added to the contributed services of the Jesuit faculty made these benefits possible.

ENROLLMENT AT THE MEN'S NORMAL SCHOOL, 1865-1894

Year	Teacher Candidates	Model School Pupils
1865	73	
1875-76	380	220
1886-87	443	296
1893-94	500	207

F. FOX, *One Hundred Years of Philippine Education: 1863-1963*.
I, ch. 4. ms. Manila, 1964.

Enrollment climbed from 73 in 1865 to 500 in 1893-1894. Over the same period the staff increased from 5 to 22, the latter total being composed of 15 Jesuits and 7 lay professors. About half the

²² *Ibid.*, p. 287. Textbooks, pens, and paper were also given free to the poor. See also the *Guía oficial de Filipinas: 1886*, p. 561 and the *Libro copiadore oficios*, p. 254. This latter volume is a large register book containing handwritten copies of official reports and correspondence. Archives of the Escuela Normal de Maestros de Manila, Xavier House, Manila.

students enrolled finally secured a diploma, the average annual harvest of graduates coming to approximately 50 fullfledged and 10 assistant teachers.²³

Apart from administering these two secondary schools in Manila the other great concomitant task allotted the Jesuits upon their return to the Philippines was, as we have noted, the development of parishes in Mindanao. In carrying out this arduous job they established parochial primary schools in 8 known towns—Zamboanga, Ayala, Mercedes, Tetuan, Dapitan, Dipolog, Surigao, and Butuan.²⁴ There were probably others. They set up at Tamontaca, Cotabato, moreover, a unique type of orphanage and rural community. Here on a large tract of land between 1875 and 1898 an average of over 100 ransomed Moro slave children were reared, taught letters and simple farming, and upon attaining sufficient age given a plot of their own to cultivate.²⁵ R.V.M. Sisters assisted in the conduct of almost all of these Mindanao educational ventures.

²³ J. CLOTET, *Noticias biográficas del R.P. Pedro Torra*, pp. 134-135. Barcelona: R. Casulleres, 1925.

²⁴ *Misiones Católicas en Extremo Oriente*, "Congregación de Religiosas de la Virgen Maria", p. 54. Manila: Cacho, 1937.

²⁵ Miguel SADERRA MASÓ, *Misiones Jesuíticas de Filipinas* pp. 67, 69, 75-77. Manila: Sto. Tomas, 1924

The Work of the Manila Observatory

REV. PAUL HUGENDOBLER, S.J.

The Manila Observatory has played an important role in the Philippine Jesuit missionary apostolate since 1865. A century may appear a small part of the 400 years of the Church's Christianizing labors in las Islas Filipinas but not a very negligible portion. During most of the 100 years the Manila Observatory's work included directing the important government Weather Bureau. This work and its own private research efforts in seismology, magnetism and astronomy fully occupied the Fathers and won for it the highest regard of every level of society. Its typhoon tracking and warning system was especially appreciated because of its timeliness and accuracy of its information. It seems most appropriate that the story should be told even if briefly during this time for the Filipino and missionary clergy.

I

In 1865 meteorology was a new but fast-growing science. Some scholastics of the Ateneo de Municipal in Intramuros interested themselves in it and Fr. Colina and Fr. Nonell spent much time after classes charting weather changes. A barograph, anemometer, thermometer and hygrometer—all primitive instruments—were set up. When their curves of Pacific typhoons were published, many people considered them valuable aids for preventing serious property losses in Manila and elsewhere. After a few years, Padre Federico Faura was put in charge of this work on a full-time basis. By 1884 the Spanish Crown had set up a meteorological service. The Central Office was in Manila and it and the thirteen secondary stations were entrusted to the Manila Observatory. Padre Faura was appointed its Director with other Fathers as his assistants. He laid plans for the astronomical department but it was Padre Algue, his successor, who saw them

through and looked out into the heavens with the 18" equatorial telescope on February 16, 1899. This was two years after the death of Padre Faura.

Padre Jose Algué skillfully carried his organization safely through the dangers of the 1897 revolutionary days reaping advantages even for its staff and future work. A new meteorological service outlined by him was established by the U.S. Philippine Commission. Thus was the Weather Bureau work continued and expended for many years.

Padre Miguel Selga succeeded Padre Algué as Director in 1926. His appointment was destined to give great impetus to the Observatory's fullest development and usefulness. Its work was fully matured and most fruitful when the Japanese appeared at its doors in January 1942. When cooperation was denied them, the enemy destroyed the organization. A worse fate awaited it during the Liberation days of 1945. It was marked for destruction by fire. Its losses were complete and irreplaceable.

II

The following years brought up the question of its resurrection. Many Jesuits thought its work was ended. It should now be consigned to mission history wherein it would always live its finest hours. In truth, its weather work was ended. The new Philippine Republic had already set up a new Philippine Weather Bureau. Nevertheless one veteran Observatory Father, Charles E. Deppermann, volunteered to bring the Manila Observatory into the light of day once again. Superiors approved. He succeeded eminently.

III

Three Jesuit Fathers formed the staff of the risen Manila Observatory. Operations began in Baguio, January 1952, with Fr. Deppermann as Director. Fr. Bernard Doucette of the pre-war staff, began seismic recording; Fr. James J. Hennessey was in charge of the ionosonde operation. In 1957 Fr. Richard Miller joined to help plan a solar research instrument. Magnetism was included when Fr. Francis Glover came from the United States in 1960. Enthusiasm ran high. The promising expansion was being realized.

Continuous growth in its research work in Baguio made it necessary to plan for more adequate facilities elsewhere. When Fr. Hennessey was appointed Director in 1957, new quarters were uppermost

in his mind. It took but a few years for new research buildings to appear on the spacious campus of the Ateneo de Manila University in Quezon City. The main office and laboratory building included a fine geophysical library and living quarters for the Fathers. An attractive circular building for solar investigation enhanced the five hectare site along the main road. An underground vault of huge proportions gave promise of future expansion in this important field of seismology.

Three secondary stations are now in operation. The Balara station operates a modern ionosonde; the Baguio station continues its recording of earthquakes and geomagnetic variations and contributes daily sun photos to supplement the work in Quezon City; the Davao station, newly inaugurated, is ready for magnetic, seismic, airglow and ionosphere research work.

The Manila Observatory is still a private Jesuit organization. It operates on its own income, from grants and contracts. It has been given the status of a tax-exempt Scientific Foundation by the National Science Development Board in an effort to aid it to secure financial help from persons and institutions interested in fostering the advance of basic research work in the Philippines. It is hoped that its efforts to train Filipino scientists in the field of Physics will soon be fully recognized and generously assisted.

Thus we can say, another unique missionary effort is being continued by the Society of Jesus in the Philippines. It hopes to continue to call attention to the Church's sincere interest in modern science and to its effective efforts to assist the Filipino youth in his training to become second to none among the world's modern day scientists.

Dominican Apostolate in the Philippines

FR. PABLO FERNANDEZ, O.P.

I. MISSIONARY ACTIVITY

The Beginnings

In the year 1581, the venerable priest, Fr. Juan Crisostomo, traveled from Mexico to Europe to labor in the courts of Madrid and Rome towards the foundation of a Dominican religious province that would have, for its primary objective, the Christianization of the Philippines, China, and the other nations of the Far East.

Father Crisostomo found no great obstacles either in the person of the Master General of the Order, the Most Rev. Fr. Pablo Constable de Ferrara, or in that of the Holy Father, Pope Gregory XIII, and he was quickly granted the permission he sought from them. But in Madrid, he found obstacles so seemingly insurmountable that, giving up all hopes for his plans, he retired to the Convent of San Pablo at Sevilla, to devote the last years of his life to restful prayer. But three years later, urged on by some inner force, the old friar returned to Madrid and accomplished easily everything necessary for the realization of his plans. By virtue of the Real Cedula of September 20, 1585, issued at Tortosa by the reigning monarch Philip II, the voyage of 24 religious, bound for the Philippines, was approved.¹

¹ ADUARTE, DIEGO, O.P., *Historia de la Provincia del Santisimo Rosario de Filipinas, Japon y China* (Zaragoza, 1693), pp. 1-10; REMESAL, ANTONIO DE, O.P., *Historia de la Provincia de Chiapa y Guatemala* (Madrid, 1619), pp. 674-675.

So, on the 17th of July of the following year, the first mission of 3 Dominicans left the seaport of Cadiz, for Mexico, bound eventually for the Philippines.²

After a long stretch of waiting in Mexico, the group, now reduced to 18 by death and disease, finally sailed from Acapulco to cross the Pacific for their final destination. Three of them were to be separated from the group, to continue still westward and to establish a house in Macao, foothold of the bridge that was to serve as the gateway to the evangelization of China.³

It was on the 21st of July of 1587, eve of the feast of St. Mary Magdalene, when the Philippines bound Dominicans finally landed at Cavite, and it was a few days later, on the 25th, feast of St. James the Apostle, that they reached the City of Manila.⁴

Shortly after, the fifteen friars were given their first assignments by the Vicar General of the recently established province, Fr. Juan de Castro. Four were sent to Bataan, six to Pangasinan, and four to the proposed Convent of Santo Domingo, which was soon to be built with the help of His Excellency, Domingo de Salazar, on a tract of land at the banks of the Pasig river (1588).

That same year, the first provincial chapter was held in Manila and saw the election of Fr. Juan de Castro as head of the new province that, under the patronage of St. Mary Magdalene, was to be known as the "Province of the Most Holy Rosary of the Philippines." It was four years later, in 1592, that the Dominican general chapter held in Venice gave final approval to the establishment of the new province.⁵

Under the aegis of the Lady of the Rosary, the Dominicans came to the Philippines to bring to these islands a vast work of conversion and education that would win for them the praises of future masters-general and the devotion of a grateful people.⁶

² ADUARTE, *op. cit.*, p. 22.

³ *Ibid.*, p. 23.

⁴ PEGUERO, JUAN, O.P., *Compendio historial de la Provincia del Santísimo Rosario de Filipinas*, a manuscript in the archives of Santo Domingo convent, Quezon City, v. 295, fol. 4.

⁵ ADUARTE, *op. cit.*, pp. 87-88.

⁶ "Provincia equidem vestra pupilla oculi nostri est..." (From a letter of

In this article, attention will be limited to the evangelical labors of the Dominicans in the provinces of the Philippines, and in a separate article, attention will be focused on the work of Christianization among the Chinese people.

The Convent of Santo Domingo

The first Dominicans built a convent on the tract of land given them by His Excellency, Bishop Domingo de Salazar. It was built of such light material that the convent collapsed within two years. A second convent was constructed with more resistant materials under the direction of Fr. Alonso Jimenez in 1592. But this structure was not destined to last much longer than the first one. On April 30, 1603, fire gutted the building almost entirely. To avoid the hazards of fire in the future, the Fathers built the third church of stone. But they had not counted on earthquakes. And on the feast of St. Andrew in 1645, a violent tremor shook the stone church to the ground. The convent too was badly damaged. Repeated efforts were made in the years following, and a church and convent were reconstructed on the ruins of the old ones, among the most fervent and persevering of efforts towards these ends being those of Fr. Juan de los Angeles.⁷

These new buildings were to last until the disastrous earthquakes of 1863. And after a few years, from the ruins that remained, rose the fifth church of Santo Domingo that many living Filipinos still count among their loveliest memories. That Church was built along Gothic patterns, and had been constructed with the finest woods of the islands.⁸ But, monument that it was, it was ruined that fateful day of 27 December 1941, just at the beginning of the Pacific phase of the Second World War. The Santo Domingo Church and its adjoining convent were among the first victims of Japanese bombs. That day, Japanese bombers wrought havoc with bombs and after the fires that followed only

the Most Rev. Antonio Cloche, master general of the Order, to the Province, dated October 1st, 1689, as found in the Acts of the Provincial Councils, v. 571, fol. 138).

⁷ PEGUERO, *op. cit.*, fols. 4-5.

⁸ VIGIL, RAMON MARTINEZ, O.P., *Memoria sobre la iglesia de Santo Domingo de Manila*, a manuscript in the archives of the University of Santo Tomas, v. 170 a), pp. 5-6.

the stone walls of the church and convent remained as a skeleton reminder of what they had been. But, saved for future generations of Filipinos once more, was the image of Our Lady of the Rosary, Queen of the Philippines since the days of the miracles of "La Naval." She had survived unscarred in her concrete, fire-proof vault.

In the Santo Domingo Church, for over three centuries, Filipinos paid homage to God amidst the greatest pomp and splendor of the liturgy. The October novena to the Lady of the Rosary of La Naval de Manila, and the procession that climaxed it, were living monuments in homage to God, drawing the multitudes from far and near to the commemoration of the miraculous victories wrought through Her intercession by an intrepid band of Filipino and Spanish sailors over superior naval forces of the Dutch in 1646.

The Church had become, too, a spiritual fountain of life. It was there that thousands upon thousands of Filipinos and Spaniards went to receive the abundant blessings of the spiritual life of the Church. Like Governor-General Luis Perez Dasmariñas, many were those who found in that church the firm yet gentile guidance that led to the higher forms of Christian mysticism. And there, too, at the pulpit of that church, Dominican friars lived up to their title as members of the Order of Preachers.⁹

The convent of Santo Domingo was (and continues to be at its new site in Quezon City) the mother house of the Dominican Order in this province, the headquarters of the Third Order and of the Confraternity of the Rosary. It was the house of rest to which missionaries from Europe came to stay briefly before going on to their distant missions. It was in that Church, too, that applicants to the order — not only Filipinos and Spaniards but also Japanese, Chinese, and Indo-Chinese — received the Dominican habit. And to her, finally, they would go for rest, when old and wasted by their labors in the vineyard of the Lord, they would be recalled to retirement.

It was from this Church of Santo Domingo that Dominican friars went forth to the provinces — to the provinces that from the very

⁹ "...echaron tantos rayos de luces (los religiosos que vivian en él) que alumbraron no solo a Manila, sino a todas las Filipinas..." (PEGUERO, *op. cit.*, fol. 4).

beginning had been placed under Dominican care: Bataan, Pangasinan, Valle de Cagayan (comprising Cagayan, Isabela and Nueva Vizcaya), Babuyanes and Batanes — and to those other regions too that for brief periods of time fell within their spiritual care: Zambales, La Union, Panay, Negros, Cavite, and Laguna.

THE PROVINCE OF BATAAN

Bataan, a province made famous throughout the world because of the resistance of Fil-American forces at the start of the Second World War, and because of the famous "Death March," was one of the provinces under Dominican care. When in 1587 the missionaries first came to Bataan, at a time when it was still technically part of the Province of Pampanga, they found something like 30 small barrios, with a total population of about 1700. These little groupings of families were separated from each other by innumerable rivers and heavy forests, and evangelization would evidently be carried out amidst great difficulties. Small wonder then, that the few secular priests and the Agustinians and Franciscans who had ventured into the area had gone quickly in search of better soil in which to plant the seeds of Christian truth.¹⁰

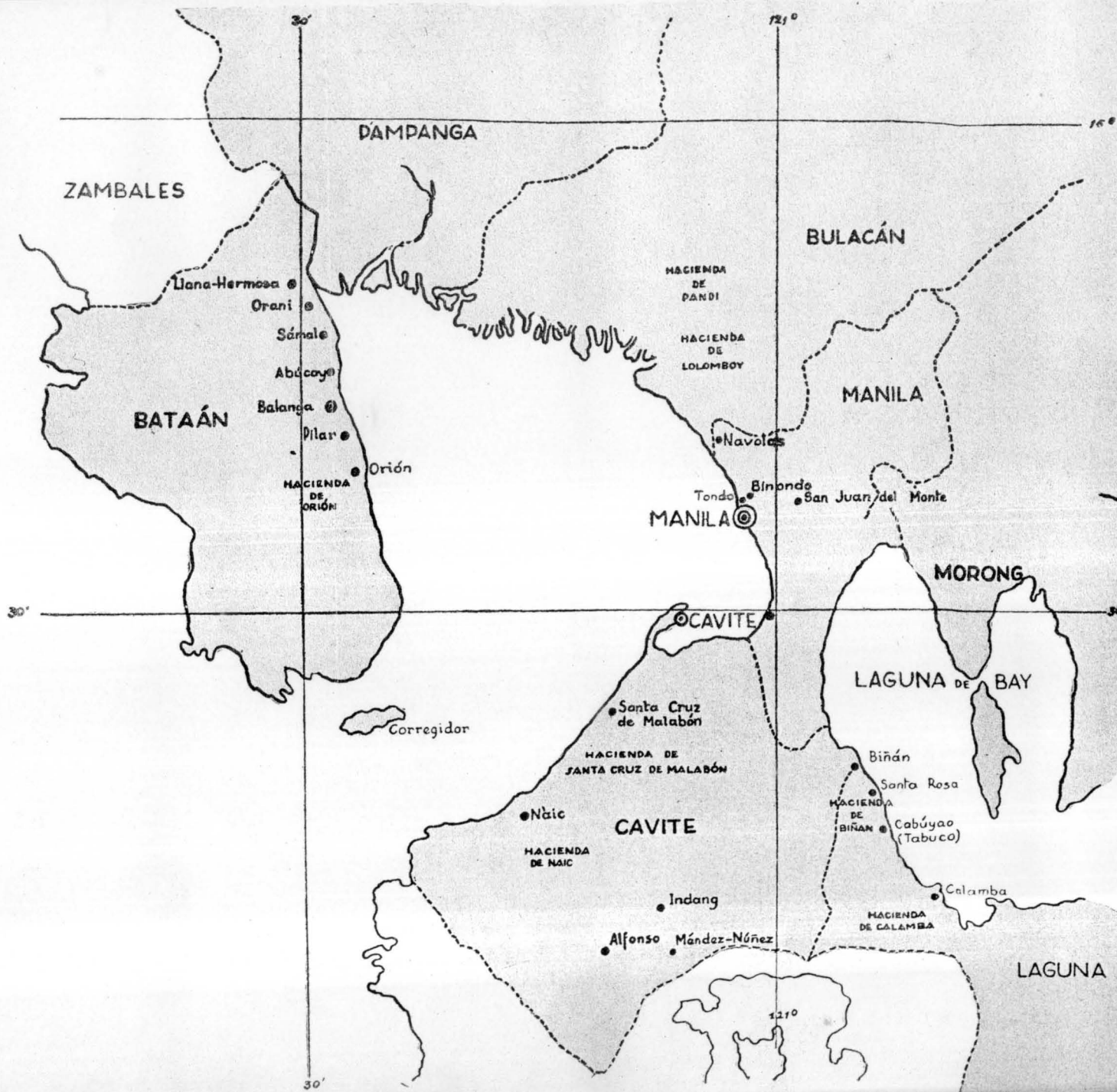
The Dominican missionaries, awed by the formidable obstacles they would have to surmount, set to work, first by gathering dispersed peoples into rural centers. It was thus, for instance, that the towns of Abucay and Samal were established in 1588 and 1596 respectively.¹¹ And while they were at work forming towns, they frontally attacked the three principal evils they found amongst the people: superstition, alcoholism and usury. And finally, by dint of great effort and perseverance, the missionaries succeeded in dispelling the clouds of paganism that until then had shrouded the beautiful lands and forests of Bataan.

As the population of Bataan increased and the people began to prosper, other towns came into being — Orion in 1667, Orani in 1714, Balanga in 1714 and Llana Hermosa in 1757. And in 1754, Bataan finally become a separate province. In 1767, the archbishop transferred all Church work into the hands of the secular clergy. But the Domi-

¹⁰ ADUARTE, *ap. cit.*, pp. 62-63.

¹¹ PEGUERO, *op. cit.*, fol. 10.

MISSIONS AND PARISHES
founded or administered
by the Dominican Fathers
in the Provinces of Manila,
Bataan, Cavite and Laguna.
(1587-1898).



nicans gradually resumed control after 1826, when King Ferdinand VII issued a royal order restoring to the regular clergy, all parishes founded by them. And later, the Province, in 1863 also assumed control of the town of Pilar, founded in 1801 under the auspices of the secular clergy.¹²

During the three centuries during which the Dominicans had control of the area of Bataan, only two significant events disturbed their otherwise tranquil administration. The first was the landing effected by Dutch forces, near the town of Abucay in 1647, and the subsequent capture of the town after the surrender of the greater part of the town defenders, and the imprisonment of two Dominican friars who were sent to Batavia, and who drowned on their way back.¹³ And the second was at the outbreak of the Philippine Revolution in 1896, when Fr. David Varas was killed by a group of irresponsible citizens.

Conversion of the Province. When the Dominican relinquished the Bataan parishes at the time of the Revolution, there was a total of 46,487 souls under their care, distributed in 7 towns and served by 10 priests. In spite of the great work this entailed, some of the priests still spent their free time in the Christianization of the Aetas and Negritos in the Bataan Mountains.¹⁴

PROVINCE OF PANGASINAN

It was in 1587 when Dominicans first went into Pangasinan to face a people that for 3 years were to resist any attempt at evangelization. But resistance eventually broke down in the face of the constant prayer and the good example set by the friars. The first small group of converts eventually, though slowly led into a mass conversion of the

¹² OCIO, HILARIO MARIA, O.P., *Monumento Dominicano*, a manuscript in the archives of Santo Domingo Convent, Quezon City, v. 609, pp. 56-59.

¹³ SANTA CRUZ, BALTASAR DE, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas*. (Zaragoza, 1693), pp. 103-106.

¹⁴ *Estado general de los religiosos y religiosas existentes en los diversos conventos, colegios, parroquias, misiones y demás casas que la Provincia del Santísimo Rosario de PP. Dominicos tiene establecidos en Filipinas, etc., durante el año de 1896* (Manila, 1897), p. 18.

people who rushed to receive the redeeming waters of baptism. So thorough was the work of conversion there that within a few years, almost the entire population had come to embrace the faith.¹⁵

Laboring under great difficulty, but pushing onwards with great zeal and persistence, the Dominicans founded one town after another in Pangasinan. Binalatongan (today San Carlos) in 1588, Calasiao in 1588, Mangaldan in 1600, Manaoag in 1608, Lingayen in 1614, Dagupan in 1614, Telbang (now Bautista) in 1614, Bayambang in 1619, Binmaley in 1627, San Jacinto in 1643, Malasiqui in 1677, Agno in 1688, Asingan in 1698, San Fabian in 1718, Salasa in 1720, Malionliong in 1739, Santa Barbara in 1743, San Isidro in 1755, Villasis in 1763, Aguilar in 1810, Mangatarem in 1837, Sual in 1837, Binalonan in 1841, Tayug in 1841, San Nicolas in 1849, Urbiztondo in 1855, Urdaneta in 1863, San Manuel in 1878, Pozorrubio in 1881, Alcala in 1881, Santa Maria in 1890, and Alava (now Sison) in 1896.¹⁶

In all these places, the Dominicans built the house of God at the center of the town. And the Church was the pride of each of these towns. Some, such as the one in Binmaley, were veritable cathedrals in their architecture and their beauty.

Our Lady of the Rosary at Manaoag.

Outstanding among the towns above-mentioned, was Manaoag, for this was the home, practically from the beginning of the famous shrine of Our Lady of the Rosary, before whose image countless generations of Pangasines and Ilocanos have prostrated themselves in search of relief or protection in their spiritual and temporal needs, particularly in times of attacks from Igorots from the neighboring mountains.

The Dominicans began working on this shrine at the early part of the 17th century. A certain Capitan Gamboa built the edifice that was to be the shrine of the miraculous image of the Virgin. The Church lasted until the earthquake of 1880 that wrecked the two towers that flanked the facade of the Church. It became necessary to repair them and at the same time to enlarge the Church which had become too small

¹⁵ ADUARTE, *op. cit.*, pp. 70, 75-78, 80-83.

¹⁶ OCIO, *op. cit.*, pp. 79-106.

for the great numbers of devotees and pilgrims that flocked to the shrine. The repairs were almost finished when another, more violent earthquake, on the 16th of March of 1892 made the entire building useless. From then, through the revolution, and until the early part of the present century, the image of Our Lady was housed in a humble barn, until she was transferred to the church that now exists in Manaoag.¹⁷

The earthquakes caused serious damage to many other churches in Pangasinan, and bombing raids conducted by American forces in 1945 ruined the large and beautiful churches of Lingayen and Binmaley, churches which had survived the earthquakes of the previous century.

A number of revolts also disturbed the peace and quiet of life in the province. The first of these was in 1660, when Andres Malong, inflamed by some elements in Pampanga that had risen in arms against the government in the mountains of Bataan, led a group of discontented elements in Pangasinan into an uprising. The revolt was short-lived. The forces of Don Felipe Ugalde in Lingayen Gulf, and the exhortations of the Dominican friars soon brought peace to Pangasinan as the revolutionists were led to lay down their arms.¹⁸

The uprisings led by Juan de la Cruz Palaris in 1762 brought on grave consequences. This time, the revolutionists could not be talked into laying down their arms, despite the repeated pleadings of the Fathers, particularly Fathers Andres Melendez, Manuel Gutierrez, and Luis Delfin. It was necessary to overcome the uprising by force of arms. And when it was over, the Dominicans labored feverishly to raise the beautiful province of Pangasinan once more from the ruins.¹⁹

Third and last revolution was that of 1896. It brought an end to the apostolic labors of the Dominicans in the Province of Pangasinan.

¹⁷ RODRIGUEZ, MARIANO, O.P., *Historia de Nuestra Señora de Manaoag* (Manila, 1913), pp. 98-106, 141-145.

¹⁸ SANTA CRUZ, *op. cit.*, pp. 334-336.

¹⁹ *Relacion de lo que yo, Fr. Andres Melendes, del Sagrado Orden de Predicadores, Vicario de este pueblo de Binmaley, note y vi en la sublevacion de esta provincia de Pangasinan, lo que refiero por orden del M.R.P. Provincial, Fr. Joaquin del Rosario* (a manuscript in the archives of Santo Domingo Convent, Quezon City, v. 273, fol. 23 and ff.). Other documents, not less valuable, written upon orders of the same Provincial, are also found in this same volume, all concerning the Pangasinan uprising.

Nonetheless, by the beginnings of the present century, already under the American regime, some Dominicans returned to Pangasinan to resume the evangelical labors of their brothers — at the shrine of the Rosary at Manaoag, and at the College of San Alberto in Dagupan. The college was destroyed in 1935 by floods from the Agno River. Since then, the Dominicans retained only the shrine at Manaoag with the present high school which is also the parochial school of the town.

Another type of calamity that would occasionally visit the province of Pangasinan was the epidemics. History records a number of them, such as the one of 1864, during which, in the town of Santa Barbara alone, there were 313 deaths recorded.

When the Dominicans gave up the work of the Church in Pangasinan, there were 293,111 souls under the care of 35 priests, distributed over 29 towns.²⁰

PROVINCE OF TARLAC

The present province of Tarlac was once part of the provinces of Pangasinan and Pampanga. On April 30, 1858, by royal order, the territory was made a politico-military area of administration and eventually graduated into a full-fledged province.

Dominicans founded, or accepted responsibility for the towns of Paniqui in 1868, Panglaguit (which disappeared completely when loyal troops burned the town in 1764), in 1733, Camiling in 1841, Gerona (which already existed for some time as Barug) in 1851, Moncada in 1886, and Pura in 1888. The Dominicans exerted here the same heroic efforts they had put into their evangelical work in the towns of Pangasinan.²¹

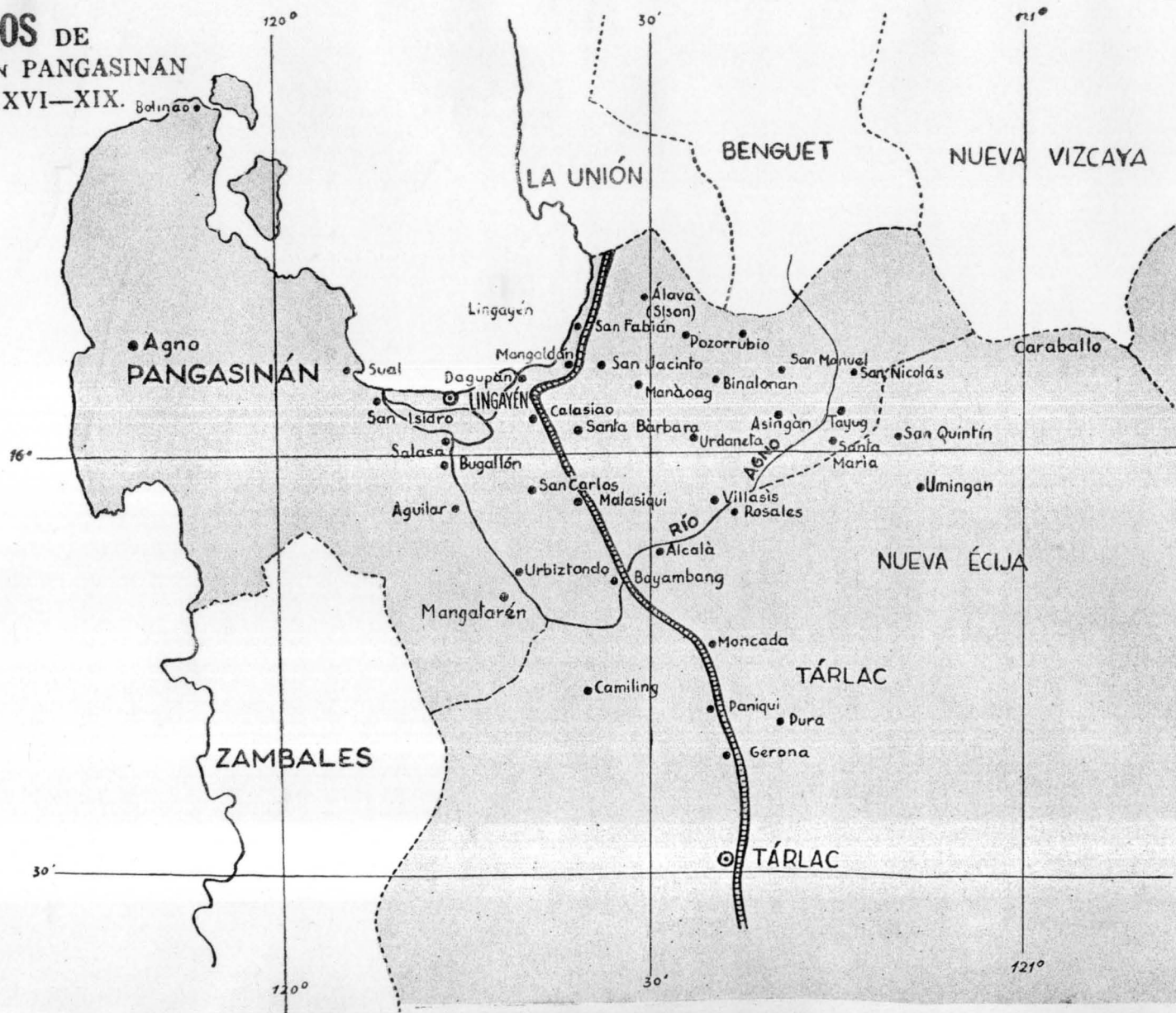
The largest and most important of the Tarlac towns was Paniqui, administration of which was made all the more difficult because the town would regularly become a veritable lagoon during the rainy season.

The Dominicans had to give up the work of the Church in the towns of Tarlac in 1898. When the troops that served in Tarlac

²⁰ *Estado general de los religiosos, etc.*, as in footnote (14).

²¹ OCIO, *op. cit.*, pp. 118-124.

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surrendered, the Fathers, together with those serving in the province of Pangasinan, were made prisoners of the revolutionary General Macabulos.²²

According to the "Estado General de la Provincia" published in Manila in 1897, there were in Tarlac, 56,357 souls in 5 towns, under 7 Dominican Friars.²³

PROVINCE OF ZAMBALES

The province of Zambales did not originally belong within the jurisdiction of the Dominicans, but rather within that of the Recollect Fathers, who founded and christianized a chain of towns from Mariveles to Bolinao.

But in the year 1676, the town people of Buquil, who wanted to become Christian, petitioned the governor of the Islands, Don Manuel de Leon, for Dominican missionaries. As a result, Father Pedro de Alarcon, Domingo de la Escalera, and Domingo Perez, went to Buquil, but had to leave the town when the Recollects protested to the governor general that the Dominicans were invading areas within their jurisdiction. Nonetheless, in 1678, the new Governor, Juan de Vargas y Hurtado, transferred the entire province into the hands of the Dominicans, commissioning the Recollects, by way of compensation, with the work of the Church in the Island of Mindoro, that was at the time the responsibility of the secular clergy.²⁴ In Zambales, the Dominicans founded the new towns of Alalang, Balacbac, Baubuen, and Buquil. To accomplish this, it was recorded they spent the amount of ₱10,000, to build houses, to buy seeds, and farm implements, and to bring in farm workers from Pangasinan to teach the recent converts the proper way of farming. But such was the languid indifference of the people, they preferred the care-free lives to which they had been accustomed to the responsibilities

²² HERRERO, ULPIANO, O.P., *Nuestra Prision* (Manila, 1900), pp. 430-458.

²³ *Estado General de los religiosos, etc.*, as in footnote (14).

²⁴ SALAZAR, VICENTE DE, O.P., *Historia de la Provincia del Santisimo Rosario de Filipinas* (Manila, 1744), pp. 131, 13-135; MUÑOZ, HO-HORIO, O.P., *Un heroe dominico montañes en Filipinas* (Santandar, 1951), pp. 21, 31-32, 38-39, 55-59.

and benefits of social life, and they would leave unharvested the fruits of the soil rather than take the trouble of bringing the harvest in.²⁵

In the year 1712, because of the lack of personnel, the Dominicans turned the towns of Zambales which they had founded, plus the towns of Bolinao, Agno, Masingloc, Mariveles, Corregidor, Painaven, Cabcaben, Bagac, Subic, Cabagaan, Marihumo, Nalsoc, and Balcag, to the Recollects, who welcomed the opportunity to return once more to the area in which they had established missions during the 17th century.²⁶

PROVINCE OF LA UNION

To understand how the Dominicans came to hold responsibility for some towns that belong to the present province of La Union, it is necessary to go back to Charles III, Governor General Simon de Anda y Salazar, and the Archbishop of Manila Basilio Sancho de Santa Justa y Rufina.

²⁵ "Asimismo tenían los Zambales en dichos pueblos (Baubuen y Alalang) muchas y muy buenas sementeras, habiéndole costado al dicho R.P. Vicario Provincial mucho sudor y trabajo el romperlas, valiéndose del R.P. Provincial, que lo era entonces el R.P. Fr. Baltasar de Santa Cruz, Comisario del Santo Oficio, que le dio sesenta carabaos y hembras, de la hacienda de la Provincia, llamada Lolomboy... Y, para que hubiese quien manejase estos animales; y los enseñase a arar, se valió del señor gobernador de estas Islas, que la era el señor don Juan de Vargas Hurtado, caballero del hábito de Santiago. Pidióle reserva de veinte familias de naturales labradores de otras provincias, para el efecto referido... Trabajaban bastante y cogían cantidad de arroz para su sustento, sin necesidad de mendigarlo en otros pueblos... Los de Agno, con la asistencia del religioso, han hecho estos años muy bastantes sementeras, y tienen ya algunas vacas de arado, cuando antes no había allí ninguna, con que coger bastante arroz, y se van los nativos aficionando al pueblo, dejando la habitacion de los páramos y sábanas. Aquí hizo el religioso, ayudándole los nativos a juntar la madera, casa e iglesia, en que actualmente están trabajando con carpinteros de Bolinao, pagándolos y sustentándolos de las limosnas que el M. R. P. Provincial le ha dado, y los ministros de Pangasinán, con licencia del Superior". (Excerpts taken from a document written under obedience by Fr. Gregorio Giraldez, missionary of Zambales, in the year 1690. It is found in the archives of Santo Domingo Convent, Quezon City, under section "Zambales" fols. 194-197.

²⁶ OCIO, *op. cit.*, pp. 65-74.

In 1767, Archbishop Sancho de Santa Justa y Rufina arrived in the Philippines intending to subject all religious who had charge of ministering to the faithful in his vast archdiocese, to the practice of diocesan visitation. Armed with the Papal Bull *Firmandis*, of 1744, and *Quamvis*, of 1745, both of Pope Benedict XIV, and both of which favored the inclusion of the regular clergy in the practice of diocesan visitation and correction from diocesan prelates, the archbishop proceeded with the vigor and impetuosity always characteristic of him, to impose diocesan visitation on the religious clergy involved in ministering to the faithful. He also tried to transfer to the secular clergy the parishes under the control of the regulars, as favored by the *Cedulas Reales* of 1753 and 1757.²⁷

The Dominican Fathers were soon aware that any resistance to the Archbishop's plans would be futile, and perhaps even prejudicial to their work, and so, on August 5, 1767, they agreed to be subjected to diocesan visitation insofar as their work of ministering to souls was concerned.

Meanwhile, Don Jose Raon, who then governed the Philippines, prodded on by the archbishop, attempted to subject the regular clergy to the terms of the Real Patronato — whereby upon the occurrence of a pastoral vacancy, the religious superiors concerned would have to present a list of 3 candidates to the governor, who in turn would choose one, and present him to the archbishop for confirmation and canonical institution.

The provincial of the Dominicans, after consulting his Council and supported by the almost unanimous wishes of the Dominican friars, resisted the imposition of these terms. But he had to acquiesce finally (on June 6, 1771) particularly when he realized that Señor Anda would succeed Raon as governor of the islands. All resistance then would have been futile.

The archbishop took advantage of the situation and removed from the Dominicans the care of the parishes in Binondo, Parian, and Bataan, and turned these over to the secular clergy.

²⁷ *Reales Cédulas sobre eclesiásticos*. Cfr. Archives of Santo Domingo Convent, Quezon City, under Section "Cédulas Reales", v. 1, fols. 52 and 55.

The governor on the other hand, turned over to the Dominicans, some of the towns previously under the care of the Agustínians, in that part of the Ilocos that is now La Union, after he had dismissed the Agustínians from this area for their resistance to the conditions of the Real Patronato. The Dominicans thus assumed, in 1772, the care of the towns of Bangar, Namacpacan, Balaoan, Bacnotan, San Juan, San Fernando, Aringay, Cava, and Agoos — the first three of these towns were, at the time, part of Ilocos, the rest, part of Pangasinan.

But, having acquired control of those areas against their wishes, they gradually and willingly turned them back to the Agustínians in the years that followed, so that by the year 1791, there were no Dominicans left working in the Ilocos.²⁸

VALLEY OF CAGAYAN

Cagayan Valley, bordered on one side by the mountain ranges of the Sierra Madre and the Cordilleras, and watered by the Magat River and the Ibanag River (also called the Cagayan River), extended geographically and politically all the way to the Pacific Ocean.

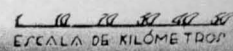
On the 24th of May of 1839, Governor General Lardizabal divided the area into two provinces — Cagayan, from the coast to the meeting of the Magat and Ibanag Rivers, and Nueva Vizcaya, comprising the rest of the valley to the borders of Nueva Ecija. This division was approved by the Real Orden of April 10, 1841. Still later, on the 31st of March of 1856, the Province of Isabela was created out of the area between Cagayan and Santiago, inclusive.²⁹ For purposes of clarity, the labors of the Dominicans will be discussed according to these provincial divisions, instead of the old division of the area into Siguiran, Itaves, Irraya, Diffun, Paniqui, and Ituy, which was based on racial and linguistic differences.

Unquestionably it was the Christianization of the Cagayan Valley that was most costly to the Dominicans in their efforts in these islands, both in terms of lives and of personal sacrifices.

²⁸ FERNANDEZ, PABLO, O.P., *Dominicos donde nace el sol* (Barcelona, 1958), pp. 284-287; OCIO, *op. cit.*, pp. 125-133.

²⁹ OCIO, *op. cit.*, p. 155.

EN



A) PROVINCE OF CAGAYAN

The area of Cagayan first became known through the visit there in 1572, after the expedition led by Juan Salcedo. Motivated by the reported appearance of a Japanese flotilla at the mouth of the Ibanag River in 1581, government forces returned to the Cagayan area and in 1594 Dominican friars assumed responsibility for the Christianization of the area upon the insistence of Governor General Don Luis Perez Dasmariñas.

The Area of the Ibanag or Cagayan River

Over three centuries, Dominicans founded or christianized a considerable number of towns (named below in geographic rather than chronological order, for greater clarity.) Some of these towns, however, have in the course of time, disappeared while others have since become known by other names.

Beginning with those towns at the coastline, and continuing along the courses of the Ibanag and Chico Rivers, the Dominicans founded and/or converted the towns of Claveria in 1878, Patta in 1596, Sanchez Mira in 1894, Masi in 1619, Bangan in 1706, Malabbu in 1619, San Juan Nepomuceno in 1757, Pamplona in 1843, Abulug in 1596, Gacu in 1619, Aparri in 1680, Buguey in 1596, Palauig in 1654, Bauag in 1719, Uangag and Dao.³⁰

In the east, along the Ibanag River: Camalaniugan in 1596, Nueva Segovia or Lal-loc in 1596, Daluddu and Tocolana in 1604, Dummun in 1598, Gattaran in 1623, Nassiping in 1596, Alcala in 1845, Baggao in 1897, Amulung in 1735, Nambunanga in 1604, Iguig in 1608, Tuguegarao in 1604, Peñablanca in 1897, Enrile in 1849, Solana in 1855, Cordoba in 1897, Aripa in 1739. In the Valley of Itaves, nurtured by the waters of the Chico River, the Dominicans christianized the following towns: El Santo Niño de Tabang in 1894, Lubo in 1604, Santa Ines de Tabang in 1631, Piat in 1610, Malaoeg in 1608, Mauanan in 1725, and Tuao in 1612. In the mountain regions that are

³⁰ *Ibid.*, pp. 159-172.

located in south of the Valley of Itaves, the friars converted Santa Cruz de Gumpat in 1614.³¹

Notable for their work in these regions were Father Jose Galfaroso towards the end of the 17th century, Father Tomas Tocho early the following century, and Father Tomas Sampso, who died soon after his arrival as a result of the difficulties he encountered in the region. East of Tuao, Father Juan Iñiguez, in 1692, founded the mission of Tuga, which later was transferred to a new location called Bambang. But everything disappeared in 1709, as a result of a local revolution.³²

In 1722, after the Cagayan revolt of 1718 which began in Tuao, the vicar in that region convinced the people still in Bambang to move to Aliog. Three years after that, the people were once more reunited in Orag, as a result of the efforts of Father Fernando de Lara who lost his life in his efforts. Later, more missions were established in Pata (1752) and Bubug (1768), both almost permanently under the care of the vicar of Tuao.³³

Father Bernabe de la Magdalena, a great missionary who labored towards the middle of the 18th century, founded the mission of Minanga in 1738, near Orag, which mission did not prosper. Neither did the mission of Cayangan, which was founded that same year.³⁴ In this same region, when the politico-military area of command was established on October 8, 1889, Father Zubieta founded among the Calinga tribes still another mission called Magogao in 1891, but the mission had to be abandoned in 1898.³⁵

In the Mountain Regions

In the valleys and mountains that extend the length of the central Cordillera between Cagayan and Abra were located the missions for the Mandayas or Apayaos.

The Dominicans working there, organized or administered the towns of Fottol (1610), Santa Cecilia (1614), Capinatan (1619), Am-

³¹ *Ibid.*, pp. 172-196.

³² *Ibid.*, pp. 198-200.

³³ *Ibid.*, pp. 203-204.

³⁴ *Ibid.*, p. 205.

³⁵ *Ibid.*, p. 206.

hao (1625), Nuestra Señora del Pilar (1633), Nuestra Señora de la Peña de Francia (1688), Ngagan (1737), and Tagga (1742). The best known of these towns are Fottol and Capinatan, because they were the centers of uprisings, during the first of which, in 1625, Father Alonso Garcia and a Dominican lay brother Onofre Palau died. The other uprising was in 1639, and it cost the lives of the Spaniards of the local fortress. The town of Fottol itself suffered several relocations, the most important of which was that in 1769, when, together with the towns of Capinatan and Ngagan, it was moved to the place called Simayong, although, it preserved its original name of Fottol. By 1818, nothing but ruins of old buildings remained of the missions to the Mandayas — among them, those of the church with stone vaulting built by the apostle of the Mandayas, Father Pedro Jimenez, in 1686.³⁶

In the 17th and 18th centuries, the missionary work in this area was noteworthy for the truly heroic efforts of Fathers Jeronimo de Zamora, Martin Real de la Cruz, Pedro Jimenez, Bernabe de la Magdalena and Jose Tomas Marin.

The mission of Fottol and Capinatan came to life once more in the last years of the 19th century, only to be abandoned again in 1898. The work of the Church there was to be resumed by Belgian priests who, on repeated occasions, have expressed wonder and admiration for the work of earlier missionaries, evidence still by the ruins of the churches they had built, so far from civilization, and with the meager technology of the 17th century at their disposal.

In Cagayan too, there were incidents that sorely tried the patience and endurance of the missionaries. These were the revolts of 1660, in which Father Jose Navarro died, and also those of 1718 and 1763, and finally that of 1898, that brought to an end the great missionary work of the Dominicans in most of the area.

In 1896, 34 priests held responsibility for the welfare of 106,942 souls, distributed over 27 towns in the Province of Cagayan.³⁷

³⁶ *Ibid.*, p. 206.

³⁷ *Estado General de los religiosos*, etc., p. 23.

B) PROVINCE OF ISABELA

It is difficult to follow the history of the Christianization of Isabela because of the multiplicity of factors that led the Dominicans to care for the towns in this area. Isabela once consisted of the area that was known as Irraya (from Cabagan to Ilagan), Diffun (from Gamu to Cauayan), and Paniqui (from Cauayan to Nueva Vizcaya). The evangelization of Irraya began early in the 17th century. In an area containing originally countless little population groupings, the Dominicans founded Maquila (later called Cabagan Viejo) in 1598, Nalavangan in 1598, Tumauni in 1704, Lapogan in 1738, Talama in 1604, Bataoag (today called Gamu) in 1612, Abuatan (today Bangac, barrio of Ilagan), in 1617, Bolo (today Ilagan) in 1619, and Pilitan in 1598. These towns, with the exception of Maquila, disappeared after the revolution of 1621, and many years were to pass before the Dominicans could resume their evangelical labors in this area. In 1678, to christianize the tribes, Governor General Vargas y Hurtado sent some troops into the area for the personal protection of the missionaries. Partly through them, but more particularly through his own missionary zeal, Father Pedro Jimenez was able to gather together once more a good number of infidels and a similar number of apostates dispersed throughout Irraya in the towns of Itugud, Ilagan, and Gamu, which he, in this manner, founded.³⁸

In the trail of Fr. Jimenez came other missionaries, including Father Francisco Nuñez, founder of Tumauni, Father Vicente Riesgo, christianizer of the savage Gaddanes, and Father Jeronimo de Uñoa. Shortly after the beginnings of the 17th century, Fathers Tomas Tocho, Jose Rezabal, Baltasar Andueza, Andres Gonzalez, and Juan Pinta ventured into the region south of Gamu to civilize and christianize the natives. But three died in the attempt, and Fathers Tocho and Pinta returned to Lal-loc. Later, Father Fernando Mota repeated the attempt and succeeded in founding the short-lived town of San Alberto.³⁹

It was not until 1736, when another attempt was made towards the Christianization of that region south of la Isabela (Diffun and

³⁸ OCIO, *op. cit.*, pp. 216-238.

³⁹ *Ibid.*, p. 240.

Paniqui). Three of the five priests who made the attempt succumbed to the climate and the difficulties they encountered, but the two survivors, Father Jose Tomas Marin and Pedro Sierra, penetrated deep enough into the territory to cross the border into the territory of the province of Nueva Vizcaya to meet Father Jose Gonzalez, an Agustinian, and missionary to Bayombong. The result of their apostolic labors were the towns of Cauayan (1739), Carig (1743), Lappau (1743), and Camarag (known today as Echague, in 1752). Later, in the 19th century, other Dominicans either founded or accepted spiritual responsibility for the towns of Oscariz (1882), Reina Mercedes (1885), and Cordon (1896).⁴⁰

Thus, the vast regions of Isabela became Christian. But in the mountain areas, particularly those rising westward of Ilagan and Cauayan, pagan Gaddanes and Mayoyaos continued to resist efforts towards their evangelization. Throughout most of a century, Dominican missionaries would make short trips into the mountain regions to bring down to the plains those members of those tribes who were willing to follow. Father Juan Prieto distinguished himself in this type of tactic. But efforts at Christianization of the inhabitants of these mountain regions were not to be resumed until the middle of the 19th century, when, as a result of frequent hostile raids of the aboriginal tribes who would steal and kill in the lowlands, the Government of Manila commissioned Don Mariano Oscariz to lead a series of punitive campaigns against the Ifugaos. When they had been subdued, the Dominicans established among them several mission stations, which unfortunately were short lived, due to the untimely deaths of their promoter, Fr. Remigio R. del Alamo (1849) and their founder, Fr. José Tomás Villanova (1855).

The events of 1898 put an end to all the Dominican labors in Isabela. The number of the faithful under their care in 1896, was recorded at 56,248, distributed in 15 towns, and under the care of 16 Dominican friars.⁴¹

⁴⁰ *Ibid.*, pp. 244-256.

⁴¹ GAINZA, FRANCISCO, O.P., *Memoria sobre Nueva Vizcaya* (Manila, 1849), fols. 18-39; OCIO, *op. cit.*, pp. 291-300.

C) PROVINCE OF NUEVA VIZCAYA

The province of Nueva Vizcaya actually includes the former Valley of Ituy, with the towns of Aritao, Bambang and Dupax, and the region south of Paniqui, including the modern towns of Bayombong, Solano, and Bagabag.

Several attempts were made by Dominicans to establish missions in the Ituy Valley, which they entered by way of Pangasinan. In 1609, Father Tomas Gutierrez and Juan Luis Huete reached the area of the Ituy Valley by crossing the Caraballo Mountains, but they had to leave shortly after because the Franciscans complained that these were areas assigned to them.

The Dominicans came once more into the charge of the area of the Ituy Valley in 1632, at which time they founded several Christian settlements. However, they were again abandoned in 1654 for various reasons.

Another half century was to go by before the Dominicans set foot again in Ituy. In 1702, Father Francisco de la Maza set off for the Valley across the Caraballos, and he managed to visit several settlements and baptize many of its inhabitants. Pleased with the success of this effort, the Provincial sent more missionaries to help him. But the effort was short-lived due to the climate and soon Father Maza and some of his companions succumbed either to the weather or to poison. The others were forced to leave due to attacks of the infidels that inhabited the mountainous regions in the neighboring area.⁴²

In 1717, an Agustinian friar, Father Alejandro Cacho, continued the evangelization of the area, founding several Christian settlements. The town of Bayombong, towards the north, dates from the year 1737. At this point, Fathers Jose Tomas Marin and Pedro Luis de Sierra entered Nueva Vizcaya from the north. Later, in 1740, the Agustinians ceded to the Dominicans the eight Christian settlements they were instrumental in establishing, plus Bayombong. The Dominicans in turn, established a few more in the area of Paniqui that eventually were to become the towns of Solano and Bagabag. They also regrouped the eight set-

⁴² *Ibid.*, pp. 256-269.

tlements in the Valley of Ituy into the present towns of Dupax, Bambang and Aritao. And so were christianized the plains that extend the length of the Magat River. But in the mountain areas east and west of this region, there remained many more unchristianized. They were christianized in part by the missionaries of the middle of the 19th century. The missions of Aua and Kayapa, and those of Binatangan in the mountains west of the province, date from the last decade of the 19th century. Among the missionaries who then worked tirelessly to extend the word of God to those regions especially among the Kianganes were the notable figures of Fathers Jose Lorenzo, Juan F. Villaverde, and Julian Malumbres.⁴³

THE BABUYANES ISLANDS

The Babuyanes are a chain of small islands north of Cagayan. The main islands are: Fuga, Camiguing, Babuyan, Dalupiri, and Calayan. They are, by climate inhospitable islands, subject constantly to strong winds and typhoons. The soil is poor and incapable of bringing forth adequate food necessities for the inhabitants. It is not surprising then that on several occasions, the governors of the Philippines thought seriously of abandoning these islands completely and transferring all their inhabitants to the plains of Luzon. But the aboriginies preferred to remain in their islands.

The Dominicans established, in the island of Fuga, a mission or mission station which the provincial chapter approved in 1619. The mission lasted until 1741, when the Babuyanes were transferred to Cagayan. The name of Blessed Francisco de Capillas shines from those days, and to this day there are still extant ruins of a church and a basement where the martyr used to do penitential sacrifices.

In 1680, Father Mateo Gonzalez, relocated a significant part of the Babuyanes population to Cagayan, resettling them between Nassiping and Iguig, but the natives preferred their islands and returned eventually to them. The same thing had happened to the inhabitants of Camiguing and Fuga who in 1662 were moved Patta and Cabicungan by order of

⁴³ *Ibid.*, pp. 259-289, 307-308.

the government. In 1685, English pirates invaded Fuga, sacked the town, and took Father Jacinto Samper captive.⁴⁴

The Provincial Chapter of 1722 decreed the gathering together of all the inhabitants of the Babuyanes and Batanes in the island of Calayan, which seemed most appropriate for this purpose. But the project was fraught with misfortune — within a short time two of the six missionaries and half the relocated natives had died. This led to the decision of the superiors in Manila in 1741 to move all the Babuyanes to Cagayan. But only 400 were successfully resettled thus, the others going into hiding or escaping to Batanes or the Ilocos. The Dominicans nonetheless continued their efforts towards converting the Babuyanes, but finally abandoned the project in 1754 because of the many missionaries that had perished in the effort.⁴⁵

In the Babuyanes area, the Dominicans founded besides Santa Ursula de Fuga in 1619, San Jose de Calayan in 1722, and San Bartolome de Calayan in 1884. Father Crescensio Polo, who was destined to perish by drowning in the area of Batanes, was the spirit behind the restoration of the missions in the 19th century. In 1898, the Dominicans had once more to leave the Babuyanes, but have since then, in 1951, resumed their efforts when Father Florentino Castañon opened the paths once more and was followed later by several Filipino Dominicans who are actively laboring in Calayan island.

BATANES ISLANDS

Still north of the Babuyanes, are the group of islands known as the Batanes: Sabtang, Bugos, Basay, Itbayat, and Diami.

The tragic situation of these islands, buffeted constantly by winds and currents that make for difficult and inconstant communications, is even better known than that of the Babuyanes. Almost all the typhoons affect these islands, destroying almost everything, making fishing and agriculture difficult. Until air travel reached the islands recently, they were for centuries isolated from the rest of the country almost every month of the year.

⁴⁴ *Ibid.*, pp. 134-135.

⁴⁵ *Ibid.*, pp. 135-141.

I. FORMOSA

BATANES Y BABUYAN

(SIGLO XIX)

Santa María

I. Itbayat

I. Diogo

ISLAS BATANES

Mahafao
Ivana

Barco

I. Dequey

I. Hugon

(Ibahos)

I. BATÁN (Baray)

I. Saplang

Saplang

I. Babuyan

I. CALAYÁN

ISLAS BABUYANES

I. DALUPIRI

I. CAMIGUÍN

I. Fuga

I. Palaui

Bangu
ILOCOS

NORTE
CAGAYAN

CAGAYÁN

Buguey

121°

30'

122°

30

The gospel was preached for the first time in Batanes in 1680, when Father Mateo Gonzalez, Vicar of the Babuyanes, visited the islands with Father Diego Piñero. Father Gonzalez returned to Manila to report on the new fields of missionary activity that the islands offered, but Father Piñero stayed behind. He was quite proficient in the language and habits of the islanders when Father Gonzalez returned with Father Juan Rois. But death took the new arrivals, and Father Piñero found it necessary to leave for Cagayan.

After a long interval, Father Juan Bel visited the islands in 1718. Judging it also impossible to establish a mission there, Father Bel relocated 150 Batanes to Calayan, founding with them the town of San Juan Bautista. He died in that town after a short while, succumbing to the climate. The Dominicans, wishing to give drive and permanence to the missions in Batanes, in spite of all their set-backs, separated the mission of Batanes from those of Babuyanes in 1729. But still, success eluded them. In 1741, they had to leave the islands and were not to return until 1783, when upon the instance of Governor Basco, Father Baltasar F. Calderon and Bartolome Artiguez went back to the islands.

Systematically from then on, the work of evangelization continued, and was blessed with the conversion of all the inhabitants of the Batanes Islands without a single exception.

As the people were converted and gathered into towns, the Dominicans founded Basco in 1785, Ivana in 1785, Mahatao in 1798, Sabtang in 1845, and Santa Maria in Itbayat in 1855.

The difficulties that arose with the national revolution at the end of the last century interrupted the Christian work of the Dominicans briefly, but they returned and have remained since then. In 1896, the Dominicans had 8,860 souls under their care, distributed over 5 towns.⁴⁶

Since 1951, Batanes and Babuyanes have become a Prelature Nullius and the first bishop, Msgr. Peregrin de la Fuente, O.P., holds residence in Basco.

⁴⁶ *Ibid.*, pp. 141-155: *Estado General de los religiosos*, etc., p. 26.

PROVINCE OF CAVITE

In 1619, the Dominican Fathers accepted a house in Cavite under the patronage of San Pedro Telmo. The purpose of the house was the service of the spiritual needs of the many who lived there to work in the arsenals and port of Cavite. The house and its church were badly damaged in 1898 and the Dominicans have not since then returned to Cavite.⁴⁷

In the provincial chapter of 1851, the Dominicans accepted some parishes formerly under the secular clergy, that the government had endorsed to them by Real Decree of March 8, 1849. The parishes were filled as they became vacant by the deaths of the secular clergymen then occupying the parishes, and they came under Dominican care in the following order: Indang in 1859, Santa Cruz de Malabon in 1860, Alfonso in 1863, Naic in 1865, and Mendez Nuñez in 1881.⁴⁸

Indang, Alfonso, and Mendez Nuñez were exchanged in 1891 for the towns of Biñan and Calamba in the Province of Laguna, and they too were abandoned during the national revolution of 1896.⁴⁹

PROVINCE OF LAGUNA

In Laguna, the Dominicans took care of the town of Cabuyao for a brief period, during the 17th century (1686-1687). Towards the end of the 18th, they took over the parish of Santo Rosa (1794), and in the 19th century, they returned to Cabuyao (1881), and also assumed Biñan and Calamba (1894). After the Katipunan revolution, Father Candido Garcia Valles was put in charge of Calamba for a while. Dominicans were charged with Santa Rosa until 1927, the last parish priest being Father Ricardo Rodrigo.⁵⁰

In the two provinces of Cavite and Laguna, 8 Dominicans in 1898 tended to 132,104 Catholics.⁵¹

⁴⁷ *Ibid.*, pp. 41-42.

⁴⁸ *Ibid.*, pp. 42-44.

⁴⁹ *Ibid.*, pp. 44-45.

⁵⁰ *Ibid.*, pp. 46-50.

⁵¹ *Estado General de los religiosos, etc.*, p. 17.

ISLANDS OF PANAY AND NEGROS

When the Jesuits left the islands in 1768, the government turned over to the Dominicans a part of their ministry that was in the Visayan Islands. There were at Iloilo, Guimaras, Mandurriao, and Molo in the island of Panay. In the province of Negros, Ilog, Kabankalan, Himamaylan and Guilhungan. But by 1776, there were no more Dominicans in the Visayas. The Provincial relinquished the parishes to others as quickly as it was possible.⁵²

EVALUATION

When the days of the Katipunan revolution came in 1896, the Dominicans held 73 parishes and 36 missions in 10 provinces. The personnel involved in the whole Philippines consisted of three bishops, thirty-three professors, seventy-two parish priests, thirty-six missionaries, twenty-eight co-adjutors, four vicars, twenty-five conventuals, three professed students, and twenty-nine brothers, making a total of 233. The number of Catholics under the care of the pastors and missionaries came up to a figure of 735,396.⁵³

II. THE MOVING SPIRIT BEHIND THE MISSIONARY ACTIVITY OF THE DOMINICANS. ITS BENEFICIAL RESULTS ON BEHALF OF THE FILIPINO PEOPLE.

The Ministers

In the preceding pages we have endeavored to summarize the evangelical labours of the Dominican Fathers in the Philippines from the time of their arrival in 1587 until 1898, when the Americans took over the islands from Spain. The summary has been limited to the work of Christianization and care for souls of those who could properly be classified as native Filipinos, and does not take into account either the work of the Dominicans among the Chinese in the Philippines, or the educational work accomplished through the University of Santo Tomas and the Colegio de San Juan de Letran.

⁵² *Ibid.*, pp. 302-303.

⁵³ *Estado General de los religiosos*, etc., p. 50.

After summarizing the evangelical labours of the Dominicans, it is pertinent to point out some facts about the number of Dominican priests who were responsible for this work. Fortunately, records of all these labours are available in the chronicles and other documents preserved in the Dominican archives.

During the 16th, 17th and 18th centuries, there was always an average of 80 to 100 Dominicans in the Philippines.⁵⁴ In the 19th century, this number increased gradually, and by 1896 it reached a total of 233, including both priests and lay brothers.⁵⁵

The smallness of number was more than made up for by the quality of the workers. During the first years of the Christianization of these islands, only religious from the Provinces of Spain and Mexico who volunteered to dedicate their entire lives and efforts to this work came to these islands. They were generally matured men, well versed in the ecclesiastical sciences and proficient in the practice of virtue, and they realized that volunteering for work of evangelization in the Philippines meant learning new languages, adaptation to new ways, and living amidst a hostile climate and possibly more hostile gentile tribes, to christianize them and to resettle them into organized communities. The men who volunteered were generally university men—professors—and zealous preachers.

The new young priests who came to work in the evangelization of the islands, were characterized by this same spiritual fervor, and none came at the command of his superiors, but rather of his own choice. Some of them, like Domingo de Nieva and Blessed Francisco de Capillas,

⁵⁴ "En esta Provincia no hay mas de un Convento formal, donde se dan hábitos, que es el de Santo Domingo de Manila, y aun estos son muy pocos. Los religiosos que de ordinario tiene esta Provincia, son de noventa a ciento y veinte, según tardan mas o menos las barcadas de los religiosos que vienen de Europa... En el archivo del convento de Manila están ciento setenta informaciones de personas que han tomado el hábito, y solas sesenta han profesado, que las demás no han podido con el rigor de la Provincia." (PEGUERO, *op. cit.*, fol. 2).

⁵⁵ *Estado General de los religiosos y religiosas existentes en los diversos conventos, colegios, parroquias, misiones y demás casas que la Provincia del Santísimo Rosario de PP. Dominicos, tiene establecidos en Filipinas, etc., durante el año 1896*, (Manila, 1897), p. 50.

Protomartyr of China, came to the Philippines while they were still deacons in their early twenties. Undoubtedly, the Dominicans of the early centuries were extraordinary men in virtue as well as in knowledge and apostolic zeal. It was principally due to this fervor for evangelical work that they being so few were able to accomplish so much.⁵⁶

Changes occurred after the Napoleonic wars, and particularly after the ejection of the Religious Orders from their convents in Spain under the Masonic government of Mendizabal, when the Dominicans had to establish a novitiate exclusively for the Philippines. The novitiate was established in Ocaña, and the number of missionaries that came to the Orient gradually increased. These men, though well trained spiritually and not entirely lacking in fervor, (as some well demonstrated in suffering martyrdom in Vietnam) were not so mature in age and not so effective in preaching the gospel as their predecessors of former times had been.

Methods of Apostolate

The Dominicans employed a variety of means in attempting the conversion of the people in the provinces assigned to them. They were generally efficacious. They resulted in the conversion of all the inhabitants of all the towns founded by the Fathers. These towns are listed in the previous article. And it has also been noted there, how and why the inhabitants of the mountainous regions in the center of Luzon were not so easily christianized.

The Soul of the Apostolate. The true soul of the apostolate is constant prayer and holiness in the ministers. The secret behind the conversion of so many gentile tribes, and the formation of so many Christian

⁵⁶ "Una objeción se viene a los ojos de cómo, siendo el número de religiosos que tiene y ha tenido esta Provincia, desde que se fundó, seiscientos cincuenta y tres, pocos más o menos, son tantos los señalados en virtud? A que respondo que son pocos, y que fueran muchos más si en esta Provincia hubiera habido el cuidado que en otras, pues en los ventitrés años primeros no se puso párrafo ni señal de virtud a religioso alguno en las Actas, habiendo muerto tantos de admirable virtud. Despues acá unas veces ha habido cuidado y otras sobrado descuido; fuera de que los religiosos que vienen a esta Provincia son la flor y nata de las provincias de Europa". (PEGUERO, *op. cit.*, fol. 2).

towns by the Dominican Fathers was their spirit of prayer.⁵⁷ For almost one century and a half, the fathers had two hours of daily meditation. And they also had to get up in the middle of the night for matins. These observances were zealously kept. And besides drawing forth the grace of conversion on the first gentiles, the example set by the first missionaries so impressed the converts that many of them, recently having embraced the faith, followed the example of their religious masters and arose in the middle of night to pray when the church bells rang to wake the Fathers up for matins. The ancient chronicles abound with fine examples of saintly Filipino men and women who lived with fervor their Christian lives.

From the very beginning, the Fathers introduced among the Filipinos the practice of receiving the sacraments frequently and the newly converted Christians followed this practice with zeal, particularly in their attendance at Mass and in the frequent reception of Confession and Communion.

The devotion to the Blessed Virgin and to the Holy Rosary was thoroughly disseminated and so arduously accepted that there was hardly a Filipino family, in the towns ministered to by the Dominicans, in which the daily recitation of the Rosary was not a regular practice.⁵⁸ The

⁵⁷ "Después de esto, el mayor de los trabajos es que tendremos que enseñar infieles, para lo cual es necesario que nosotros nos amoldemos a vida penitentísima, y de veras imitemos lo que hicieron los santos Apóstoles, y nuestros Padres fundadores de nuestra Religión y de sus obras, que todos fueron imitadores de los Apóstoles, para lo cual es necesario que nuestra vida sea una perpetua penitencia y oración, para que Dios nos dé su espíritu a nosotros y a ellos, sin el cual nada podemos hacer" . . . (Words taken from an exhortation of Fr. Juan Crisostomo to the first Religious who came to the Philippines, as found in the Archives of Santo Domingo, Quezon City, v. 358, fol. 282).

⁵⁸ "Y no sin especial Providencia, habiendo pasado tantos años desde la fundacion de la Orden hasta la de esta Provincia, se guardó para ella el título y advocación de Nuestra Señora del Rosario; siendo esta soberana Princesa madre especial de toda nuestra Religion, no dio su título más honroso y el mayorazgo de nuestra Religion, que es su Santísimo Rosario, a otra alguna, hasta que se fundó esta . . . Y por esto los religiosos de la Provincia traen el Rosario al cuello, y han conseguido que por devoción lo traigan los naturales, y aun muchos españoles, en esta tierra. Y también, a sus exhortaciones, se reza a coro todos los días, no solo en nuestras iglesias (donde se reza muchas veces cada día, a coros) sino en otras, y en las casas de los seglares, que es para

Confraternity of the Rosary and other confraternities of the Order also flourished in the Philippines. And the same was true of the Third Order which, along the other confraternities and organizations, celebrated the processions and the major feasts of the year with grand solemnity. And in this manner, Sundays and the other Holydays, became for the recently converted Filipinos, already grouped together in organized communities, the best opportunity of civic gatherings and of recreation. And so, everything revolved around the Church and the diverse activities were held with the blessing and under the supervision of the Fathers. And in a special manner, each town celebrated the feast of its patron, a practice that persists today and has become an integral part of Filipino life.

The Shrines. The temple of Santo Domingo in Intramuros which for three centuries and a half had been the seat of the miraculous image of the Virgin of the Rosary, has also been long ago a truly national shrine, and the feasts of the La Naval de Manila were celebrated always in the midst of great splendor. Besides the Santo Domingo shrine, there were two others of considerable fame: the one in Manaoag in Pangasinan, and the Shrine of Piat in Cagayan. These two shrines, dedicated to the Virgin of the Rosary, were the centers of pilgrimage for the people in these provinces, throughout the centuries up to the present. In San Juan del Monte, actually within the Manila Metropolitan area, the Dominicans had, and still maintain a Shrine in honor of a miraculous image of Christ Crucified.

Resettlements and Local Dialects

Next to the grace of God and other supernatural means, nothing contributed more to the success of the evangelical work of the Dominicans than the resettlement of populations into towns and the development of agriculture. These changes alone brought about such benefits to the natives that, as the work of evangelization went on, it simultaneously became a work of civilization. The first step that the Fathers did was to draw the converts away from their tribes and their haunts to form

alabar al Señor; y aun entre los naturales hay muchos que en su casa lo rezan a coros" (MARRON, BARTOLOME, O.P., *Circular Letter to the Province*, printed in Manila about the end of the 17th century).

towns. And to this end, they had to find suitable places for the new settlements, teach the natives to build houses, and educate them to live together in organized communities. The Church and the convent were always built in the center of the town, and the houses of the natives around them. It was, in this manner that the towns came into being, and those that enjoyed a privileged location became the present-day cities and towns.⁵⁹

The Fathers also introduced the practice of agriculture according to the methods used in the West. They planned and built roads in order

⁵⁹ "1774. Por este tiempo se empezó a poner en ejecución una cosa muy importante y necesaria en las misiones, que los antiguos nunca pensaron poder efectuarse por la poca gente de estos pueblos, y fue las obras de cal, ladrillo y teja, con sus hornos..." (ANTOLIN, FRANCISCO, O.P., *Camino de Ituy y Paniqui*, a manuscript in the Archives of Santo Domingo Convent, Quezon City, v. 111 fol. 123). "La reducción de vivir los nativos en pueblo bajo campana, tan repetida en leyes y ordenanzas, es fácil para mandada, y dificultoso mucho para conseguirla" (*Ibid.*, fols. 106-107). "Para que aprendiesen doctrinas de Religión y policía europea, fue preciso reducirlos a pueblos, hacer iglesias, conventos, tribunales, composición de caminos, con sus camarines posadas" (*Ibid.*, fol. 204).

Regarding the population growth due to the beneficial influence of the preaching of the Gospel among the Filipinos, we have the following testimony, which even though local, is a good example of what happened in the rest of the Philippines: "De dos modos se aumentan las cosas, y no es necesario citar a Aristóteles para persuadirlo: por agregación y por crecimiento natural. Desde el año 1740, en que tomamos posesión de estas misiones (Ituy y Paniqui), se han ido aumentando estos pueblos por agregación de los infieles reducidos y algunos cagayanes que han dado aquí fondo. Por fortuna, tenemos listas bastante fidedignas del número de almas en tres tiempos distintos, y quedan puestas en sus años. Y por ellas consta el aumento de almas, cuyas sumas son estas:

La primera es original del P. Salazar, misionero y Vicario Provincial, y por ella consta que en 1747 había en ambas misiones (from Aritao to Cauayan)	4.446
La segunda está impresa en la Cuarta Parte de nuestra Historia, pág. 586, y por ella consta que el número de almas en ambas misiones era en el año 1751	5.938
En el año pasado de 1787, por la certificación de almas que se envió a Manila, consta que el número de almas antes del alzamiento de Camarág era casi de	14.000

This growth was due to a great extent to the improvement of health conditions, to the cessation of tribal wars and to a greater fertility in women (*Ibid.*, vol. 189).

to put towns in a communication with each other. The roads brought such advantages to the natives that, although they were initially built at great sacrifice, they soon after led to considerable expansion and growth of the towns.⁶⁰

One of the main difficulties that the Fathers encountered in their apostolic work was the variety of languages and dialects. They had to learn one or more dialects and write the first grammars and dictionaries. They wrote also books on Christian Doctrine for the use of the natives, as well as elementary books for schools. In order to prepare catechisms, grammars, dictionaries, and other books, the Dominicans introduced the printing press as one of the first steps of Christianization in the Philippines.⁶¹

In this manner, although few in number, the Fathers were able to convert and preserve the Christian faith of the great number of people in the provinces entrusted to their care. Besides being responsible for the establishment of population settlements, they introduced and developed agriculture, and introduced the culture of the Occident — a culture that was to become an integral part of the national patrimony of the Filipino people.

⁶⁰ "Se fue acostumbrando a labrar sus tierras con el arado y regadío, haciendo presas y canales, y puedo asegurar que sus cosechas de arroz, de veinte años a esta parte, han sido por lo regular suficientes, y aun abundantes, e importan mucho más que todo cuanto cogían antiguamente en sus rincones, sembrando en agujeros, quemando y rozando las arboledas, que era obra de mayor trabajo de manos... (*Ibid.*, fol. 105). "... sino que se ha facilitado tanto por el cuidado de los misioneros el riego de las sementeras en dichos pueblos, y los que antes estaban siempre en hambre continua, poseen ahora lindas sementeras, y seguridad en sus cosechas, y en esta han trabajo (los misioneros) gloriosamente" (*Ibid.*, fol. 144).

⁶¹ "En un Arte del P. Ormaza, trasladado por el P. Lobato, ministro ahora de Cagayán, movido de su celo y natural ingenuidad, dice lo siguiente, *in laudem auctoris*: Considera por una parte las molestias que pasaría para llegar a formar un Arte tan acabado en tan dificultosa lengua (isiny), dos Vocabularios tan copiosos, en traducir con tanta propiedad el Catecismo y Confesionario, y sacar la Instrucción de Catecúmenos con tanto acierto, con otras varias obrillas que corren de su mano" (*Ibid.*, fol. 115). What Fr. Antolin says in praise of the gigantic linguistic work of Father Juan de Ormaza at the beginnings of the Ituy mission, may be applied to the numberless missionaries, who preceded and followed him in breaking the ground for the conversion of the Filipinos.

[illegible]

Pueblos de la Prov.^a de Pangasinan

— Singayen —————	60634,
— Pinalatongan —————	101217,,
— Binmaley —————	80994,
— Calasiao —————	50598,
— Dagupan —————	30848,
— Palasa —————	20515,
— Santa Barbara de Tolon —————	10123,
— Mangaldan —————	50191,,
— San Fabian —————	10901,,
— Manawag —————	10081,,
— Malasiqui —————	50482,
— Bayangbang, y Telbang —————	10928,,
— Panlagnit —————	0372,,
— Paritqui, Bawog, y Camiling —————	10868,,
— San Jacinto —————	10920,,
— Aringán —————	0396,,

Provincia de Manila

— Binondo —————	80864,
— Pasion —————	10117
— Abucay —————	20512
— Orami —————	10932,,
— Samal —————	10938,
— Oxion —————	10455,
— Balanga —————	10802,

Misión de Ituy.

— Pangasinan, y Abiang — — —	0682,
— Ituy — — — — —	0132,
— Dupay — — — — —	10103,
— Santo Rosario — — — — —	0253,

Misión de Paniqui.

— Cauayan, Calamunian, y Lacab — —	10318,
— Lappau, Caxig, y Camarag — — —	0725,
— Bagabag, Tapat, y Dagay — — —	0165,
— Bayombong, y Daxuyag — — — —	0549.

* The three preceding pages contain statistics about the number of souls in charge of the Province of the Most Holy Rosary of the Philippines, in the missions of Cagayan (from Aparri to Gamu), Pangasinan, Manila (city and actual province of Bataan), Ituy (south of Nueva Vizcaya) and Paniqui (from Cauayan, in Isabela, to Bayombong in Nueva Vizcaya), in 1753. (Taken from the archives of Santo Domingo, Quezon City, under Section "Documentos de Provinciales", Vol. 9, fols. 188v and 189.)

The Apostolate of the Dominicans among the Chinese in the Philippines

FR. PABLO FERNÁNDEZ, O.P.

The good treatment which Don Miguel Lopez de Legaspi extended to the Chinese or Sangleys, as they were then known, attracted large numbers of them to these islands. A strong part of their motivation for coming was commerce. And those that came to Manila lived together in an area known as the Parian (which more or less was located behind the "Metropolitan Theater") and at the tip of Baybay (the angle formed by the sea with the Pasig River in the Province of Tondo).

The Church could not very well allow that multitude of people to continue living in the shadows of their paganism. So, Bishop Domingo de Salazar appealed to the different religious orders so that they might accept responsibility for the spiritual care of the Chinese. But they all refused because of the lack of personnel and the difficulty of learning the Chinese language.¹ It was almost as if this mission had been reserved for the followers of Saint Dominic who arrived in these islands for the first time on the 21st of July, 1587.

The Dominicans held four missions for the Chinese in these islands: the Hospital of Saint Gabriel, the churches of Baybay, Binondo and the Parian. Following is a brief history of each one of them.

The Hospital of San Gabriel

The Hospital of San Gabriel was the first house founded in these islands by the Dominicans. It started in the dregs of poverty, and consisted only of one room that housed two religious. But such was

¹ ADUARTE, Diego, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas, Japón y China* (Zaragoza, 1693), p. 28, col. 2.

the charity of those holy men that they did not hesitate to share their dwelling with the sick and afflicted Chinese whom they themselves would seek and bring to the hospital, sometimes on their own shoulders.² And it was the zeal and fervor of Fathers Miguel de Benavides, Juan Cobo, Pedro Maldonado and Brother Fr. Pedro Rodríguez that enveloped the sick with warmth.

The humble building they used was begun on August 6, 1587, barely a month after the Dominicans arrived, and on the 14th of September of the same year, it was finished. It was located some short distance from the city, and was just in front of the Fortress of San Gabriel.

The Governor Don Luis Perez Dasmariñas admired such devotion and charity on the part of the friars and, in a document dated 11th of August 1595, granted them permission to erect a more adequate edifice in the same place, on the sole condition that it be made of wood. And this was accomplished with the help the friars managed to obtain from the more affluent elements in the city of Manila. However, a fire that hit the Parian in 1597 wrecked havoc on the building.

This misfortune was the reason why the Dominicans, by disposition of the government, transferred their hospital to a new building of wood which they constructed during 1598 and 1599 in the island of Binondo. Nonetheless, this new hospital was not destined to last for very long. Another fire turned it to ashes on the feast of Saint Anthony Abott in the year 1604. All parts of the building — chapel, convent, and wards for seventy beds — were destroyed.

Undismayed, the Fathers set to work on still another building, and in 1625 they finished one built of mixed materials which, besides offices for the religious, included two spacious wards for the sick. In 1634, Father Domingo Gonzalez had a third ward built, because the number of sick people kept increasing, particularly during the season when the ships would arrive from China.

In 1645, still another misfortune, the famed earthquakes called the tremors of San Andres, hit Manila for a month and brought to naught the whole structure. Once again, the friars had to go out to seek alms for a new hospital, and once again it was built, this time

² "Y yo oí decir al P. Juan Cobo: Ahora que se ha ido el P. Miguel a Castilla, se puede decir esto, y es que el dicho Padre, teniendo allí los enfermos en sus aposentos, se echaba al suelo, y echaba los dichos chinos enfermos en su cama" (PEGUERO, Juan, O.P., *Fundación de San Gabriel*, a manuscript in the Dominican archives of Quezon City, under Section "San Gabriel", year of 1684, fol. 5). The words, quoted above, were written by Brother Pedro Rodríguez, but his *Relación*, still extant in the Dominican archives during the time of Fr. Peguero, was lost at some later time.

to last for many years. It was only in the years 1730 and 1738 that the church and convent had to be repaired because they were close to falling apart.³

In the middle of the 18th century, there began an atmosphere unfavorable to the non-Christian Chinese in the Philippines. The government was seriously considering their expulsion, looking upon them as threats to the state. And the Chinese, rather than helping to improve the situation, worsened it by siding with the British in the invasion of 1762. This provoked King Charles III and shortly after the peace treaty with England, the king decreed, in his Real Cedula of April 17, 1766, and enforced in Manila in 1769, the expulsion of the Chinese who were unfaithful either to God or to their adopted country.

The Hospital of San Gabriel that depended so much on the Chinese, and was, in fact, founded for them, was ordered closed by the Real Audiencia, on the 20th of October of 1774.

But this was not to be the end of the history of the hospital, because, although it was closed as a hospital, the church attached to it was to continue in service as a parish church for the Chinese of the Parian from the year 1791 onward, after the city engineer had ordered the demolition of the former parish church for reasons of strategy. In the former hospital, the Dominicans housed the secular parish priest of the Chinese of the Parian, until the year 1843.

When the Dominicans were convinced that their project for the Hospital of San Gabriel could no longer be realized, they converted the buildings into apartments and rented them out (1814), and they continued so until the 20th century when they were known as the "block of San Gabriel."⁴ In the twenties, they were bought by the Hongkong-Shanghai Bank, which now occupies the area once used by the Hospital of San Gabriel.

What possible benefit the Church derived through the establishment and maintainance of the Hospital of San Gabriel is contained

³ "Y para la misma nación tienen un hospital, en que hay de ordinario ciento cincuenta y más enfermos, siendo mucho mayor el número por el tiempo que en cada año vienen las naos de China, y el buen ejemplo de los religiosos, doctrina y continua asistencia a sus enfermedades, es tan grande el fruto que se hace que es raro el que en el discurso de su enfermedad, o cercano a la muerte, no se bautiza, y haya bautizado, desde el año 1598, en que se fundó, hasta el presente de 1666, en que se gobierna, y con limosnas se conserva y sustenta por los religiosos de dicha Provincia..." (POLANCO, Juan, O.P., *Exposición a S.M.* (1668).

Informe que la Provincia hizo al rey nuestro señor, al parecer el año 1760, etc., a manuscript in the Dominican archives in Quezon City, under Section "San Gabriel", year 1760.

⁴ GAINZA, Francisco, O.P., *Memoria sobre el origen, progresos, variaciones y estado actual de la iglesia de los Santos Reyes del Parían, etc.*, a manuscript in the archives of Santo Domingo Convent, Quezon City, v. 191, fol. 224 and ff.

in a report made by Father Jose Herrera to the King in 1751. He claims that to that date, some 50,000 Chinese adults were baptized there, and that 30,212 sick persons at the point of death had received baptism.⁵ Not without reason did Father Felipe Pardo say of this hospital that it was "the most fruitful garden we have in this Province, in which, from the year 1589 to the present year of 1673, more or less twenty thousand Sangleys were baptized in the throes of death, and from their beds went straight to heaven."⁶

There were various sources of money for the maintainance of the hospital of San Gabriel and its 80 or more beds. Governor Don Luis Perez Dasmariñas granted the hospital the rights over the passage across the Pasig river, then accomplished by a ferry since there was no bridge, and from this source, the hospital received something like 2,400 pesos annually. In 1629, this source of money disappeared once a bridge had been constructed; supplementary funds were obtained from the community funds of the Sangleys, and this came up to about 2000 pesos annually. Some of the money also came from rents of properties in the urban area of Manila that belonged to the hospital and brought San Gabriel some hundreds of pesos a year, and from the small and little-productive haciendas of Pasolo in the mountains of San Mateo, and Pasocan in Parañaque.⁷

Baybay

When the Dominicans arrived in the Philippines, there were in Baybay (the area more or less that corresponds to present day San Nicolas), a rather large settlement of Chinese. The Dominicans looked with anticipation towards work in this settlement, hoping it would serve them as a good training ground for future apostolic labors in the mainland of China.

With the approval of the Bishop of Manila given the 16th of June, 1588, and Governor Santiago de Vera, given the 11th of September of the same year, the Dominicans went into the area to build a house and a church under the patronage of Our Lady of the Purification, to serve exclusively for the spiritual labors among the Chinese of that area.

Nonetheless, this ministry was not to last very long. A disagreement with the Agustinians who claimed the territory as their own, and their own preference for administering to the more numerous Chinese in the Parian led the Dominicans to demolish the church

⁵ *Ibid.*, fol. 226.

⁶ Cf. The Dominican Archives, Quezon City, Documents under Section "San Gabriel," v. 6, fol. 239.

⁷ *Ibid.*

and house in Baybay and to abandon this mission definitely. The faithful of Baybay were then incorporated with those of Binondo.⁸

Binondo

The third mission established by the Dominicans for the Chinese was in the island of Binondo (or Minondoc, as it was then known). The pious Governor General Don Luis Perez Dasmariñas bought the area for the Christian Chinese for the amount of P200.00 pesos, feeling compassion as he did for the tightness of their living quarters in the territory of Baybay.⁹

From the every beginning in 1596, the area was dedicated to Saint Gabriel, but in the Chapter of the Province in 1751, it is already recorded as under the patronage of Our Lady of the Rosary.

The records left by Father Juan Peguero in 1690 show that the new church was large and adequate for all of its needs.¹⁰ Marked improvements were made on it in the 18th century. During the invasion of the British, it was destroyed, and rebuilt, and suffered much damage again in the earthquake of 1863. It was redone once more, this time in the grandeur and style that made it one of the most beautiful churches in the country. But nothing remained except the bare stone walls when on the 22nd of September, 1944, it was destroyed by fire which was the result of American bombings.

The convent of the church must always have been more than adequate for according to the records of Father Peguero, in his time there were rooms for seven priests although usually there were never more than two or three.¹¹

In the time of Archbishop Basilio Sancho de Santa Justa y Rufina, the Dominicans turned over the church to the secular clergy (1768) who held it until the 7th of June of 1822, when, following a petition of the parishioners, Dominicans were once more put in charge of the church. This was a temporary arrangement until June 8, 1826, when, by virtue of the Real Cedula of that date, the church was officially restored to the Dominicans together with all the other ministries taken from them in 1768. The Provincial chapter accepted these charges anew in 1829.¹²

⁸ OCHO, Hilario Maria, O.P., *Monumento Dominicano*, a manuscript in the Dominican archives, v. 609, pp. 12-29.

⁹ *Ibid.*, p. 29

¹⁰ PEGUERO, Juan, O.P., *Compendio historial*, fol. 11.

¹¹ *Ibid.*

¹² *Reales Cédulas sobre eclesiásticos*. Cf. Dominican archives, Section "Cédulas Reales", v. 1, fol. 170.

The historic church of Binondo, although property of the Chinese like the island that carried the same name, was in reality almost always a parish for Filipinos. But, while the Dominicans were in charge of it, there never lacked at least one priest who was familiar with the Chinese language and with the customs and habits of the Chinese, to attend to their spiritual needs. When in 1898 the Dominicans left the ministry of Binondo, there were more than 68,972 souls being cared for, consisting of Filipinos, Chinese, mestizos and Spaniards.¹³

Immediately after the national revolution of 1898, the Dominicans left this ministry, as they did all their other work in the islands. And although a secular priest did take over the parish, the Chinese members of the parish, deprived of someone who understood them and their language, were sadly abandoned. Remembering the past years, they petitioned the Archbishop to assign to them a priest who could minister to them in their tongue. Msgr. Michael J. O'Doherty, who was the prelate then, could not ignore so just a cause, and on his petition, the Sacred Consistorial Congregation, by decree dated 7th December of 1923, transferred the parish of the Chinese once more to the Dominicans. But, as there was no parish church, the Archbishop ruled, with the approval of the Holy See (of 21 October, 1927) that the parish priest of the Chinese use the old church of Binondo for ministerial purposes until such a time that a church could be built.

The Japanese war and the consequent destruction of the church put an end to this anomalous situation brought about only by extreme necessity. And in 1945, just after the liberation of Manila, the parish priest for the Chinese, Fr. Antonio Garcia, obtained from the Archbishop (April 27) permission to build a church and convent in the area formerly occupied by the old convent. Granted this permission he did build the church and convent in the limited space of the convent and with the crude facilities available then. And for the first time, he achieved the much desired independence of the Chinese parish. And the indefatigable Father Garcia managed to add to the church, a school, which opened on July 6, 1946.

The Parian

When the Dominicans were obliged by the City to transfer the hospital, church and convent of San Gabriel to the north of the Pasig in 1598, there were some 10,000 Chinese pagans living in the Parian that were left without ministers to attend to them and to teach

¹³ *Estado General de los religiosos*, etc. (Manila 1897), p. 17.

them the truths of the Faith. Hence, the Provincial, Father Melchor Manzano, appealed to both civil and Church authorities for permission to build a church where the Hospital of San Gabriel once stood. It is recorded in a document dated August 1, 1617, that the governor acceded to this request, but on condition that the church be simple, of low cost, and made of wood. From the year 1617 onwards, five churches followed one another in the Parian. The first one, built with much enthusiasm, lasted only ten years because the wood of which it was constructed decayed rapidly in the humidity that pervaded the area. The other churches date more or less from 1630, 1650, 1659, and 1736. Fr. Juan Peguero wrote in 1690 that some 20,000 Chinese pagans had been baptized in the Parian church.

When in 1768 the Dominicans turned over the ministry of the Parian to the seculars by order of Archbishop Santa Justa y Rufina, the church was the best church throughout the Islands. But in 1784, the church had to be destroyed together with its adjoining convent, as per the recommendations of the military engineer of the city who feared that, should there be an invasion, the enemy would hide itself in the church, seeking protection behind its massive walls. The parish priest had to seek a new church for himself and his parish in the old, closed-up hospital of San Gabriel.

When the Archbishop returned the ministry of the Parian to the Dominicans in 1844, conditions were such that the newly appointed pastor, Fr. Francisco Gainza saw no other solution than to recommend the dissolution of the parish. This he did in a memorial to the Archbishop Jose Aranguren dated June 12, 1847. And on December 1st, of the following year, the Archbishop did dissolve the ancient and glorious parish of the Parian, remitting its parishioners to the various other parishes to which they belonged according to their place of domicile.¹⁴

¹⁴ "Corre también por cuenta y cuidado de dicha Religión y Provincia el Parián, que es la alcaicería de los chinos, junto a los muros de Manila, en donde de ordinario habitan seis o siete mil de aquella nación, habiendo sido los años pasados duplicado el número; y a los cristianos se les predica en su lengua china todos los días de fiesta en su iglesia, y a los gentiles continuamente por las calles públicas, logrando, como se han logrado, con este trabajo grandes conversiones y crecidísimo número de almas" (POLANCO, *loc. cit.*; GAINZA, *op. cit.*; OCIO, *op. cit.*, pp. 35-36.

The University of Santo Tomas — Lighthouse of Christian Culture

FR. FIDEL VILLARROEL, O.P.

I. The Inaugural Period (1611-1865)

The foundation of the University of Santo Tomas takes solid base in the early years of that glorious enterprise which was the evangelization of the Philippines. From the founder, Fr. Miguel de Benavides, O.P., the University received its characteristic mission and motto: intellectual apostolate, propagation of the Christian culture. Fr. Benavides arrived in the Philippines in 1587 with the first group of Dominican missionaries, and for the rest of his life, he typified the intellectual man consecrated to the conversion of souls. He had been a scholar and professor in the renowned Colegio de San Pablo in Valladolid; in the Philippines, he distinguished himself for his zealous work of apostolate among the Chinese colony in Manila; he went to the Chinese mainland moved by the same missionary spirit, and, back in Manila, he engaged in lecturing the ecclesiastical sciences to the clergy. Elected Bishop of Nueva Segovia and consecrated in 1598, he became Archbishop of Manila in 1603.

The idea of founding an institution for the adequate formation of the clergy had been latent in the best minds of the Dominican corporation as early as the last years of the sixteenth century. Benavides "very much regretted that this province of his (Dominican Province of the Philippines) had no permanent and fixed institution of learning, as the Fathers had contented themselves with providing instruction when the necessity for it arose, which only occurred when among the religious who arrived from Spain there were some who

had not completed their studies. . . . For this reason, the Fathers were convinced of the necessity of an institution of learning and they begun to devise means to found this college".¹

In the year 1605, Archbishop Benavides, seeing that his end was coming, made his last will on July 24, bequeathing his personal library and the amount of 1,500 pesos for the "foundation and endowment of a Seminary-College, where the religious of this convent (Santo Domingo) might read the sciences of Arts and Theology, and the religious novices and others who wish to hear them may do so, as may also the sons of the citizens of this city and Islands and other persons. . . ."²

With this modest amount and some additional contributions and pious donations totaling 7,140 pesos, partially raised by Fr. Bernardo de Santa Catalina, only surviving executor of the testament of Benavides, the endowment and foundation act was formally and officially drawn up on April 28, 1611, the document being signed by the Dominican Provincial Fr. Baltasar Fort, Fr. Francisco Minayo, Prior of Santo Domingo, and the same Fr. Bernardo de Santa Catalina, with three qualified witnesses and the Public Notary Juan Illan.

The following year, 1612, the Dominican Province of the Most Holy Rosary of the Philippines accepted the endowment and ordered the beginning of the foundation of the College, appointing Fr. Domingo Gonzalez as Professor of Theology and supervisor of the work in his capacity as first Rector. The new foundation was called "Colegio de Nuestra Señora del Rosario". For lack of a building of its own, the college had no separate existence from the Convent of Santo Domingo until 1617 when the building was finished and the school was renamed "Colegio de Santo Tomas." Great events awaited the young institution.

The College is Made "University"

In 1619, the Superior Government of the Islands, upon request of the Dominican authorities, gave its official approval of the College, and, on the feast of the Assumption of Our Lady (August 15) of that year, the Rector Fr. Baltasar Fort "conferred fellowship on twelve students, sons of the noblest citizens and most deserving captains of

¹ Diego ADUARTE, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China* (Ed Ferrero, Madrid 1963), vol. II c. 15, p. 136.

² Act of the University's foundation. MS of the Archives of the University of Santo Tomas (quoted hereunder as AUST). Printed in *Unitas*, Sep. 1939, pp. 137-144, and in Juan SÁNCHEZ, O.P., *Sinopsis histórica documentada de la Universidad de Santo Tomás* (Manila, 1928) "Apéndices".

this city, the students having first sworn the Statutes."³ On March 11th. of that year, Pope Paul V granted to all the Dominican colleges of the Indies faculty to confer university degrees under certain conditions, valid for three years. The courses offered by the Colegio de Santo Tomas were Arts, Philosophy, and Theology.

In November 27, 1623, King Philip IV, cognizant of the license previously given to the College by the Archbishop of Manila and by the Governor General of the Islands, ratified the approval of both authorities for the foundation of the Dominican College of Manila "in which Grammar, Arts and Theology are taught", and in which there were "two priests for each faculty and twenty lay students, from which has resulted and results great benefit to the youth of that city, to the preaching of the Gospel and to the education of the sons of the citizens."⁴ The same King, interpreting the privileges granted by Paul V in 1619, explicitly made them applicable only to the colleges which the Dominicans founded "in Nueva Granada, the Philip-pines and the provinces of Chile, and not in any other part of my Indies" (September 6, 1624).⁵

Later on, Pope Urban VIII confirmed the privileges of Paul V for another ten years (January 7 1627). The practice of renewing the university privileges could hardly be satisfactory to the institution, and so the college authorities spared no efforts in obtaining an approval without limitations. Their petition made to King Philip IV was presented by the monarch to Pope Innocent X who, on November 20 1645, issued the Pontifical Bull *In Supereminenti*, complying with the request of the King and of the college. In the Bull, the Supreme Pontiff, taking into account "the great utility with which the sciences and arts are taught in this college" for the citizens of these Islands, granted the College of Santo Tomas the title of UNIVERSITY, in which "the religious of the said Order may read and teach to the young, grammar, rhetoric, philosophy and scholastic and moral theology, and provide to the rest of the aforementioned things in conformity with this Apostolic See."⁶

"Royal"

On May 12, 1680, King Charles II placed the University under his protection and tutelage, declaring it "to be under his Royal Patronage", at the same time requesting the ecclesiastical authorities

³ In SÁNCHEZ, *op. cit.* p. 14.

⁴ *Recopilación de las Leyes de los reinos de Indias*, lib. I, tit. 22, ley 53; Cfr. SÁNCHEZ, *op. cit.* p. 15.

⁵ Original MS in AUST, "Documentos especiales"; Cfr. SÁNCHEZ, *op. cit.* p. 28.

⁶ Original MS in AUST, "Documentos especiales".

of Manila and ordering its civil officials "to respect, and cause to be respected, all the privileges and exemptions that by reason of this patronage are conferred, and such is my wish."⁷ In virtue of this Royal concession, the Governor General of the Islands became *ex officio* Vice-Patron of the University.

One century later, in 1785, King Charles III, in token of benevolence and gratitude for the University's valuable assistance in the liberation of the country against the English, granted to the University the title of *Very Loyal*, and decreed that "it (the University) alone shall enjoy the name of ROYAL, with the clear and precise declaration that it shall never have the right to ask assistance from the Royal Treasury".⁸ The last clause was fulfilled to the letter. The University, built with pious donations, would never be in the future as it had never been in the past, a burden to the State Treasury; it would continue to be maintained by the Dominican Order.

Statutes and Privileges

Before the issuance of the Papal Bull *In Supereminenti*, the University's academic life had been regulated by the statutes of the University of Mexico, which in turn were those of the University of Salamanca. After the said Pontifical document, although the statutes of Mexico University were basically adopted and followed, they suffered considerable additions and changes from time to time until the year 1785, when Fr. Juan Amador, at the Governor General's request, drafted the new Statutes which were in force for the rest of this period of the University's history.

Privileges and liberties added importance and prestige to centers of learning. The University of Santo Tomas, from the time it was declared such by Innocent X was granted the same privileges enjoyed by the Universities of Lima and Mexico. Among these privileges, only two will be mentioned here; the Rector's large measure of jurisdiction over professors and students in legal and criminal cases, and the students' exemption from personal taxation and from the communal works, which exemptions they enjoyed as long as they passed their courses.

Law Courses Added

Four basic courses were offered in the University from its early years: Grammar, with two professorial chairs; Philosophy, with two;

⁷ See SANCHEZ, *op. cit.* p. 32.

⁸ Original MS in AUST, Libros 41. Published in E. BAZACO, O.P. *Disputed Questions on Philippine Historical Pedagogy* (Manila 1941) p. 101.

ogmatic Theology, with two also; and Moral Theology, with one. The Philosophical course was divided into three, namely: Logic (arithmetic, algebra, and geometry); Physics (mechanics, hydrostatics, elements of cosmology, astronomy, geography, and optics); Metaphysics (ontology, cosmology, natural theology, and ethics). With Philosophy approved, the student could pass on to the theological courses which included the *Summa Theologica* of St. Thomas, Sacred Scripture, and questions of Moral Theology.

A Royal Decree of Charles II in 1682 ruled the establishment of the faculties of Law and Medicine, but it was not taken into effect. In 1733, however, the two faculties of Canon and Civil Law were created by a Royal Order of Philip V and, in the following year, Pope Clement XII granted permission to confer degrees in the said two faculties "and in the other ones which would be created in the future" (September 4, 1734).⁹ In conformity with this Decree, the chair of Canon Law was assigned to a Dominican priest, without salary, while that of Civil Law was to be occupied by a layman and endowed with 400 pesos.

In 1835, the course of *Derecho Patrio* was added to complete the number of faculties of the inaugural period.

Professors and Alumni

The initial character given to the University as a center of training young men for the priesthood continued for some time. This, however, was not exclusive of other students without priestly vocation. But in line with that orientation, the careers offered were markedly ecclesiastical; the professors almost totally members of the Dominican Order and, precisely on account of that orientation, the enrolment was comparatively low until the eighteenth century when the students began to show preference for civil careers. What cannot be overlooked is that the University has always lived up to its mission of training the professionals needed in the country: artisans and clergymen at the beginning, lawyers later, and, in the last period, graduates in the great variety of professions demanded by a socially and scientifically progressing society.

The State favoured the University with its protection, but the burden of education was always carried by the Church. The Dominican Order gave to the University its best elements in the country, six or seven of its members at the beginning until 1863, and about

⁹ Original MS in AUST. "Documentos especiales".—Published in Bazaco, *Disputed Questions*, p. 99.

ten or twelve in the last period of the nineteenth century. These professors were a perfect fusion of intellectual and virtuous men, who not infrequently exchanged the honours of the University chair for the laurels of martyrdom. Prominent among those professors and writers are the Dominicans Domingo Gonzalez († 1647); Sebastian Oquendo († 1651) noteworthy commentator of the *Summa Theologica* and author of a voluminous work on moral doctrine; Domingo Navarrete († 1689) champion of the controversy of the Chinese rites and author of some works on this subject; Felipe Pardo († 1768) defender of ecclesiastical immunities; and Juan de Paz († 1699) called "the oracle of the Orient" for his wide and deep knowledge of the ecclesiastical sciences. As a Catholic institution, the University has special pride in those members of its faculty who offered themselves for the missions of China, Vietnam and Japan in times of persecution and obtained the glory of martyrdom. Four of them are now honoured on the altars: the Blessed Mateo Alonso Liciniana († 1745), Domingo Henares († 1838), Jose Ma. Díaz Sanjurjo († 1857) and Melchor García Sampedro († 1858). The non-beatified martyrs are Frs. Domingo Courtet, Lucas del Espiritu Santo, Jacinto Esquivel, Antonio González, and Domingo Erquicia.

Of the Rectors of this period, special mention should be made of Fathers Domingo Gonzalez, first Rector; Felipe Pardo; Juan Arechederra, Bishop of Nueva Segovia and Governor General of the Islands; Baltasar Cruz and Domingo Collantes, noted historians; Juan de Paz and Domingo Treserra, canonists.

The student population, twelve in 1619, grew slowly but steadily in the first fifty years, so much so that by the end of the seventeenth century the historian J. Peguero could write that "since then (the foundation) many masters and doctors have graduated and still graduate with great honour of our college and utility of the common good due to the great number of graduates who take charge of the parishes and prebends of the Metropolitan Church, and others for the Religious Orders, so that the students of Santo Tomás, whether secular priests or religious, can be found all over the Islands... I have known four (cathedral) deans, three bishops and many canons who graduated from this college and University".¹⁰ And by the middle of the nineteenth century Dr. Arrieta could rightly point out that the University had "during more than two centuries, amply attended to all the needs of religion and of justice, supplying the Church with native clergy, coadjutors, parish priests, canons and bishops; for the

¹⁰ Juan PEGUERO, O.P. *Historia de la Provincia del Santísimo Rosario de Filipinas*, (MS of the Archives of Santo Domingo Convent, Quezon City) t. 695.

State it educated judges and lawyers".¹¹ Alumni of the University were Blessed Vicente Liem de la Paz († 1773) Vietnamese Martyr, and the Most Rev. Gregorio Lo († 1691) the first Chinese bishop.

The number of matriculated students between the year 1645 — when the first graduation records appeared — and the year 1865 cannot be given with complete accuracy, since some of those records are missing. An estimate made by Fr. Sanchez, shows the following statistics:¹²

Second half of the XVII century —	matriculated each year:	300
First half of the XVIII century —	" " "	300
Second half of the XVIII century —	" " "	350
First quarter of the XIX century —	" " "	400
Second quarters id.	— " " "	450
Third quarter id.	— " " "	600

The statistical narrative submitted by the University of Santo Tomas to the International Exhibition of Madrid in 1887 ventured to give more precise figures for the period under consideration, which were taken from the existing records. If not exact, these figures can be considered as very approximate. Here we transcribe the most illustrative of them:

A. MATRICULATED STUDENTS (1645 - 1850)¹³

Year	Philosophy	Theology	Canon Law	Civil Law	Total
1645-1820	24,845	4,220	1,680	3,360	34,105
1820-1850	4,601	925	506	1,566	7,598
	<hr/> 29,446	<hr/> 5,145	<hr/> 2,186	<hr/> 4,926	<hr/> 41,703

B. GRADUATES (1645 - 1865)¹⁴

Year	Philosophy	Theology	Canon Law	Civil Law	Total
1645-1734	426	83	—	—	509
1735-1800	631	45	59	42	777
1801-1865	In all faculties				928
	Total				2,214

¹¹ In E. BAZACO, *History of Education in the Philippines* (Manila, 1953) p. 179.

¹² SANCHEZ, *op. cit.* pp. 68-69.

¹³ *Memoria de la Exposición General de las Islas Filipinas en Madrid* (Manila 1887) "cuadros" 1-2.

¹⁴ *Memoria*, "cuadros 4A-4E.

The evident disproportion between the matriculated and graduated students is at first glance disconcerting. It must be noted, however, that the statistics of group A) give enrollment figures, not the number of students. In the reasonable supposition that the number of students was one quarter of the total given as enrolled,¹⁵ and taken further account of the fact that a survey of the statistics of the aforementioned narrative reduced by one half the number of students who passed their respective courses, the low number of graduates becomes explicable. Other reasons might be given, such as the ecclesiastical character of the careers until 1734, the high standards required by the University, and—last but certainly not least—the inadequate preparation of the students in the pre-university courses. While in 1859 a Royal Decree ordered that the titles of Licentiate and Doctor obtained in the University of Santo Tomas were to be given the same recognition and value as those obtained in any university of Spain, a clamour was raised by responsible persons in the Archipelago for a totally new system of secondary and elementary education, which brought about the educational reforms of 1865. This reform represented a milestone and a new period in the history of the University and of Philippine education in general.

II. Consolidation and Expansion (1856-1898)

At the Helm of the Nation's Education

For some time before 1865, educators and civil officials in the Islands had been convinced that a unified and updated system of education in the private schools called *latinidades* was imperative. On January 9, 1865 the local Government submitted to the Metropolis a memorandum urging for an adaptation of education at all levels, particularly in the pre-university courses; and on May 20 of the same year, the proposed plan of studies was approved by Queen Isabel II. A Royal Decree classified the country's education centers in three categories: 1) one public school (the University of Santo Tomas); 2) first-class private schools (San Jose, San Juan de Letran, Ateneo Municipal, and the College of Bacolor); 3) and second-class private schools: all other schools that would henceforth be established in accordance with the provisions of the new *Reglamento de Segunda Enseñanza*.

¹⁵In the *Memoria* the statistics of enrolment are given by the year. Therefore one and the same student must be included in the enrolment figures two, three or four times until his graduation

The timeliness of this Decree and the value of its reforms as an instrument for the uniformity and uplifting of education in the Islands is beyond all question, and much of the credit for its effective enforcement must go to the University itself. By the Decree and by the accompanying *Reglamento*, the University became the official Bureau of Secondary Education in the Philippines, and the Rector of Santo Tomas was made Chief Inspector of all private schools of the nation. He was given the authority and duty to draft or approve the internal regulations of those schools. The University exclusively granted the title of *Profesor de Segunda Enseñanza* upon those who were found fitted after due examination; it recommended to the Government the opening of new private schools if they had the proper requirements; it supervised, through its appointed representatives, the teaching and the final examinations of all schools; submission of enrollment and examination records to the University was required for the validation of studies. And finally, private schools could offer, at most the first three courses of secondary education; the remaining two years to complete the A.B. career should be studied either in the first-class private schools or in the University's own school of humanities.¹⁶

For an objective evaluation of the University's exceptional position and influence in the cultural growth of the country, we only have to look at the rapid expansion of the institutions under its direction. In 1866, besides the above-mentioned first class colleges, there were in Manila *nine* recognized private schools. In 1871, the first authorized school in the provinces was opened, that of D. Valerio Malabanan in Tanauan, Batangas. In 1885, there were *eleven* schools in Manila and *twenty two* in the provinces. And in the academic year 1896-1897 there were *nine* first-class private schools, *seventeen* second-class schools in Manila, and *forty three* schools in the provinces, with a total of 18,744 students of which 5,000 successfully passed the course.¹⁷

In no other field was the present system more advantageous and fruitful to the Philippines than in the field of religion because religion was considered fundamental in the training of youth and was obligatory in all schools for all careers. The teaching of religion was carried to practice under the watchful supervision of the University

¹⁶ Extracted from the *Programa y Reglamento de Segunda Enseñanza para las Islas Filipinas* (Manila 1880). This edition also reprints the text of the "Real Decreto Orgánico".

¹⁷ Statistics taken from the AUST Ms. *Libro de matriculas de estudios generales y de aplicación de Segunda Enseñanza* (corresponding years). See also the "Cuadros Estadísticos" published in Félix OSES, O.P. *Discurso Inaugural leído en la apertura anual de los Estudios de la Real y Pontificia Universidad de Santo Tomás* (Manila 1897).

which at this period was a veritable lighthouse of Christian education in the Philippines. It is true that, despite its efforts, anti-religious ideas infiltrated among the intellectuals and among the students with the coming of masonry in 1891, but the losses were few in comparison with the masses of young men educated along Catholic principles.

Anti-Catholic elements in the Central Government clearly realized the significance of this state of things in Philippine education and set themselves to overthrow it. In 1870, Segismundo Moret, Overseas Minister, passed several decrees of counter-reform, with these three capital points: first, suppression of the colleges of San Jose, Letran, and Ateneo and their fusion with other schools into one Philippine Institute; second, secularization of the University of Santo Tomas, with a Rector appointed by the government; third, creation of the faculties of Medicine and Pharmacy in the University. Fortunately, a change of government suspended indefinitely the execution of the decree.

New Horizons

Moret's unholy intentions not only misfired, but actually helped the establishment of the faculties of *Medicine* and *Pharmacy* in 1871, which gave the University a more modern and scientific outlook. The two faculties were accommodated in the old Colegio de San Jose, formerly of the Jesuit Fathers and presently administered by the Government. In the following years, new faculties and courses were opened: In 1875 the *School of Notaries*, attached to the Faculty of Civil Law; in 1879 the *School of Midwives* (first women admitted to the University); in 1880 the schools of *Practitioners of Medicine* and of *Practitioners of Pharmacy*. To these we may add an *Academy of Fine Arts* and a *Department of Vocational Studies* which operated since 1865. Finally, in 1896, the University established, with the authorization of the Government, the *Faculty of Sciences* and the *Faculty of Philosophy and Letters*.

The simple enumeration of the new faculties points out to the University's efforts to adapt itself to the demands of times and to catch up with the most progressive universities abroad. One of them, the Faculty of Sciences, partly owed its existence to criticisms made in some quarters about the absence of this important educational line, and the University took pains in having some of its personnel trained abroad for the opening of the course.

The growth of courses went hand in hand with an all-around improvement of all educational facilities. "The Library at that time

already contained more than 12,000 volumes of all classes of work, including the most modern for those times. The Museum of Natural History consisted of 5,774 specimens from all the natural kingdom. The physics laboratory contained nearly 3,000 instruments, including the latest inventions, and many drawings, maps etc. In 1885, the University constructed an amphitheater and a deposit for cadavers in the Hospital de San Juan de Dios for dissection in the College of Medicine. The clinics at the Hospital were well provided with all kinds of instruments. The Library, especially that of Medicine and Pharmacy at the Colegio de San Jose, had been completed with the addition of the most modern works of the times. In the garden of the college, medical plants were cultivated for the training of the students of Pharmacy. A handsome and spacious laboratory was installed for the practical studies of the Colegio de San Jose. . . . With regard to the program of instruction, it may be assured that they were almost identical with those of the Peninsula."¹⁸

The Great "Catedráticos"

In the last half of the nineteenth century, the University's professorial chairs were occupied by remarkable personalities. Some of these men ranked among the greatest produced by the country, others were internationally known in the realm of theology, philosophy, and physical science, and others were invested with high ecclesiastical dignities. Among the Dominican professors we should mention Cardinal Ceferino González, Archbishop of Seville, "the philosopher of the nineteenth century"; Archbishops Pedro Payo and Bernardino Nozaleda, of Manila; Francisco Gaínza, Bishop of Nueva Caceres, one of the greatest minds of nineteenth century in the country; Mariano Cuartero, first Bishop of Jaro; José Cueto, Bishop of Canarias; Ramón Martínez Vigil, Bishop of Oviedo; Miguel Calderón, Bishop in China; Hilario Alcázar, Bishop in Tonkin; Fathers Norberto del Prado, internationally known theologian; Juan Ferrando; Joaquin Fonseca; Domingo Treserra; Benito Corominas; Santiago Payá; Evaristo Arias; Manuel Arellano; Valentín Marín Morales; Casto de Elera; and many others. Among the lay professors, the greatest part of whom were Filipinos, we will only mention such outstanding scholars and educators as Cayetano Arellano, Antonio Trelles, Father Jose Burgos, Manuel Araullo, Baldomero Hazañas, Tomas Torres, Antonio Casanova, Jose Vera, Mariano Garcia, Gumersindo del Valle, etc. Needless to say, all the afore-mentioned professors were also graduates of the University.

¹⁸ SANCHEZ, *op. cit.*, p. 118.

Alumni

With the implantation of the new faculties and the awakening interest in the various branches of human knowledge among the youth of the country, enrolment went up to unprecedented heights. The following statistics have been compiled by Fr. Bazaco:¹⁹

	1861-1870	1871-1880	1881-1898	Total
Theology	687	755	1,224	2,666
Canon Law	1,709	755	1,224	3,688
Civil Law	721	1,661	11,259	13,641
Philosophy	3,981	3,291	1,435	8,707
Medicine		393	8,383	8,776
Pharmacy		128	2,587	2,715
Notarial			1,586	1,586
Philosophy and Letters			279	279
Sciences			79	79
TOTAL	7,098	6,983	28,056	42,137

The number of graduates in the corresponding period—excluding the secondary courses, the practitioner surgeons and the practitioners of Medicine and Pharmacy—is given by Sanchez in the following manner: From 1865 to 1870, 242 degrees were conferred in all faculties; from 1870 to 1882, 952 degrees; from 1882 to 1886, 193 degrees; and from 1886 to 1898, 540 degrees. Total: 1,927 degrees, or an average of 58.6 per year.²⁰

Even allowing minor inaccuracies in the account, and keeping in mind the observation made with reference to the matriculated and graduate students of the preceeding period, the disproportion in both totals illustrates two facts: first, the University's continued policy of keeping high academic standards; and second, its policy of giving training opportunities to as many students as applied for enrolment. Consonant with this policy, "the Rectors of the University were opposed to increasing the matriculation fees, so that poor students might have an opportunity to study for a profession".²¹ And, in answer to some criticisms occasionally made against the University, two other facts must be underlined here, namely: that the great majority of the graduates students were Filipinos, and that the excellent career

¹⁹ Cfr. BAZACO, *History of Education*, p. 389.—The compronation of these statistics would take more time than we dispose of at present. But it is evident that a misprint must have been committed in the figures corresponding to the students of Theology and Canon Law during the periods 1871-1880 and 1881-1898, which cannot be identical.

²⁰ SANCHEZ, *op. cit.*, p. 124.

²¹ SANCHEZ, *op. cit.*, p. 1.

finished by most of them were the best proof of the non-existence of discrimination within the campus.²²

In Defense of the Graduates

The lamentable plight of scores of graduates helplessly looking for positions in the public and private offices is a too common problem nowadays. It was also true at some periods of the last century. The University more than anyone else regretted the sad condition of many of its alumni left in the vacuum after so many years of hard study. In the *Memoria* presented to the Exhibition of the Philippines in Madrid in 1887, the University did not hesitate to publicly raise its voice in protest against such anomalous situation. We cannot resist quoting the entire paragraph on this matter:

"The students can aspire to the derees of Bachelor and Licentiate in each of the faculties. After the last year, the investiture takes place with all the ceremonies of the old ritual, assistance of the faculty in full, embrace to the graduates, speeches, etc. This act is of high significance and very well seen in these Islands, because they rightly consider it as a triumph of the student who has come to the end of his career. But, alas, what meagre advantages does he usually receive from the title he gained with so many anxieties and expenses! The greater number of the Licentiates of this University can hardly subsist on the exclusive profits of their academic profession, and truly this is a fact that merits study in order to correct, if possible, the causes which originate it. Not taking into account causes which are based in more or less deficient individual conditions, there is no doubt that one of the principal causes giving rise to the present situation is the almost total separation of the graduates of this University from all official positions. There exist indeed university careers; but the door of public life is shut to the graduates, as it happened with the Notaries of this University for the period of eight years, to whom official employment was denied; and as now happens with the lawyers, to whom it was promised that they would occupy half of the positions of the Legal Department. The College of Law was allegedly established with this purpose in view, yet the graduates of this University who succeed in obtaining those positions are few, and the great part of those who obtain them, do so in a provisional way. Something like this begins to happen with the physicians from this University, for it has happened that a medical vacancy, which should have been filled from the Philippines, has been however

²² Many instances could be given to corroborate this fact. A typical case can be seen in the author's "Apolinario Mabini, his birthdate and student years" published in *Unitas*, June 1964, pp. 162-195.

supplied by medical graduates from the Peninsula, though residents in these Islands, thus eluding the effects of a law which favours the natives of this country. It is necessary, and it is advisable by motives of high policy, that the Government protect the graduates of these Islands employing them, in the manner deemed most convenient, in the public positions to which the professional title they obtained in a University of the realm gives an option. Neglect of this advise based on principles of equity, order, and the paternal instinct which Spain has always shown for these races may be the source of great political dangers. Such principles have clear historical precedents here, as can be judged from the number of sons of this University who have honoured the administration, the forum, and even the Episcopal office".²³

This solemn plea to the Government, made public on such momentous occasion as the "Exposición General de las Islas Filipinas" in the Metropolis, says much about the University's concern for the Filipino youth.

Generation of Heroes

Nothing will better illustrate the success of the University in its mission of educating good citizens than the mention of some of its distinguished alumni. Their names are only too well known to need identification: they were the heroes of the movement for independence, framers of the first Constitution, dignitaries of the Church, and nation-builders in all the wide range of human undertaking. Here is a list of a few among the most illustrious: Jose Rizal, Father Jose Burgos, Father Jacinto Zamora, Father Pedro Pelaez, Emilio Jacinto, Sergio Osmeña, Manuel Quezon, Marcelo H. del Pilar, Pedro Aunario, Rafael Palma, Apolinario Mabini, Leon Ma. Guerrero, Felipe Buencamino, Felix Hidalgo, Cayetano Arellano, Manuel Araullo, Victorino Mapa, Jose Ma. Panganiban, Isabelo de los Reyes, Felipe Calderon, Epifanio de los Santos, Ramon Avanceña, Manuel Torres, T. Pardo de Tavera, Miguel Logarta, Ignacio Ampuero, Pedro Paterno, Hipolito Magsalin, Gregorio Araneta, Tomas G. del Rosario, Florentino Torres, Jaime de Veyra, Gregorio Yulo, Gregorio Singian, etc.

When the Congress of Malolos met in 1898 and a Constitution was drafted for the rising Republic, it was plain for the world to see that a mature generation of intellectuals were capable of leading their country to its destiny. Most of the members of that selected assembly claimed the University of Santo Tomas as their Alma Mater.

²³ *Memoria*, pp. 48-50.

III. In the twentieth century

After a brief interruption of the University's life due to the political events of 1898, and contrary to the expectations of some anti-Catholic elements, classes were resumed in August 1899, though under totally different conditions. A new Administration had replaced the old protective system of *patronato* in the Islands. But, determined to serve the youth of the country with the same zeal and dedication of previous centuries, the University resumed its work and entered the twentieth century ready to respond to the circumstances, adopting the educational system and policies of the new regime and eventually, introducing its language as a medium of instruction.

The new period was initiated with a setback, that is the loss of the Colegio de San José, the endowments of which constituted the main financial support of the faculties of Medicine and Pharmacy. The two faculties were permitted to open temporarily, while a lawsuit was being conducted between the Church and the American Government for the ownership of that institution. The Colegio was won for the Church, but the University was ordered to pass it over to the Society of Jesus, its former administrator since the seventeenth century.

Pontifical University

In the midst of this adversity, the University was accorded highest honours when in 1902 Pope Leo XIII, in his transcendental Constitution *Quae Mari Sinico* (September 17), dealing with the status of the Philippine Catholic Church in the newly established order of things, accorded the University of Santo Tomas a "merited praise" in the following declaration: "Whereas it (the University) has always flourished by the integrity of its doctrines and the excellence of its doctors, nor are the benefits it has produced of little amount; now not only do We desire that it prosper, but We further take it under Our care and that of Our successors. Therefore, confirming plenarily the honours and privileges granted to the same by the Roman Pontiffs Innocent X and XI, and Clement XII, We bestow upon it the name of PONTIFICAL, and We wish that the academic degrees conferred therein have the same value as those obtained in the other Pontifical Universities".²⁴

His successor, Pope Pius X, in a letter of March 7, 1909 addressed to the University also praised "that home of learning ...

²⁴ *Acta Sanctae Sedis*, vol. 35, VII, p. 273.

flourishing both in the number of its students and by reason of its widely known good name. You have diligently conducted a work than which there is nothing of greater importance to both the Church and the State".²⁵

Official Recognition

In 1905, the University sold a great part of its properties and *haciendas* and, with the proceeds, begun a long plan of modernization of its buildings and equipment, so as to keep in line with the requirements of the American administration. Even so, it took a long time before its courses and titles were officially recognized. Finally, the Faculties of Law and Medicine were granted official government approval in 1916, the Faculty of Engineering in 1921, and the Colleges of Education and Liberal Arts in 1926.

Along its Catholic Mission

The history of the development of the University in the present century would take us beyond the limited space of this work. Only a few events for their notable influence in the Catholic life of the country will be summarily mentioned here.

1. The "*Libertas*". Such was the title of the only Catholic daily newspaper ever published in the Philippines. In 1899, when the clouds of non-Catholic activity and propaganda began to spread over the country, the University undertook the gigantic task of printing this periodical to offset the threat and as an instrument of objective and wholesome news reporting, as well as a weapon to defend the Catholic truth and morals whenever unhealthy ideas attempted to undermine the religious traditions and spirit of the nation. The *Libertas* struggled valiantly day after day for almost two decades until its enemies, long annoyed by this powerful loudspeaker, caused its suppression in 1918.
2. The admission of women to the University in 1924 represented a break in the centuries-old tradition which allowed only men to academic careers. In 1924, the Faculty of Pharmacy enrolled the first women, soon to be followed by the Colleges of Liberal Arts, Education, and Philosophy and Letters. In 1932, the Faculty of Medicine also opened its doors to female students,

²⁵ *Carta de S.S. Pío X a la Universidad de Santo Tomás de Manila* (Manila 1909), published in Latin, Spanish, English and Tagalog.

under instructions from the Holy See, after a group of girls directly addressed a letter of petition to Pope Pius XI requesting authorization for admission.

The introduction of co-education, especially in the College of Education gave rise to some misgivings in certain quarters which almost led to its suppression. But the Catholic Hierarchy, in an eloquent exposition to the Holy See, fervently pleaded for and obtained the continuation of the present co-educational system for high motives of religion. "We feel", the Bishops said, "that the greatest need of this country is to teach Christian doctrine, as one of the chief activities of Catholic Action. In the past, we found difficulty in procuring teachers, well grounded in their religion, even for our Catholic schools". And after mentioning the good results so far obtained, they continued: "These results have mainly been effected through the co-operation of the students of Santo Tomas University, and the Catechists are mostly women. The fact that the Holy See opened the doors of Santo Tomas to women students, only a few years ago, might be considered as a special providence, in view of our present campaign to give our spiritual children a knowledge of Christian Doctrine. . . If more souls did not make shipwreck in their faith, it was due after the mercy of Almighty God to the steadfast faith and example of the Filipino leaders, who almost in all cases were alumni of the University of Santo Tomas. They were found in all the professions, lawyers, medical men, engineers, etc. For this and for other services to the Church we owe a debt of gratitude to our Catholic University, which we can never adequately repay. The influence of the University has been even more marked since, with the permission of the Holy See, it open its portals to women. The women are generally more devoted to their religion than the men, and a university training gives them a greater intellectual poise and self-confidence. We still need thousands of Catholic women teachers to work in our Catholic schools, to become professors in the Public schools, where nearly all the pupils are or should be Catholic. . . A few years ago, these young women who today attend Santo Tomas University were going to the neutral universities. . . We are convinced that the majority of these young women will return to the dangerous atmosphere of the lay universities, if they are not permitted to continue their studies in the halls of our Catholic University".²⁶

²⁶ Letter of October 27, 1934, (AUST, "Documentos 1920-1940").

3. *The Central Seminary.* On November 27, 1928, the Holy See through the Sacred Congregation of Seminaries and Universities decreed the establishment of a Central Seminary for all the dioceses of the nation and entrusted its direction to the University.²⁷ It was decreed that each diocese should send at least six selected seminarians to this center where they would complete their ecclesiastical career and obtain academic degrees in the Faculties of Theology, Philosophy and Canon Law. For this purpose, a modern building was constructed in the new site of the University in Sulucan, which was finished in 1933 and enlarged in 1956. The Seminary has been a major asset to the solid formation of the Filipino clergy and it can boast of an impressive number of illustrious alumni among the ranks of the Catholic Hierarchy and Clergy.
4. *"THE CATHOLIC".* New honours were bestowed upon the University when, in recognition of its noteworthy services to the Church, and upon petition of His Excellency Miguel O'Doherty, Archbishop of Manila, the Holy Father Pope Pius XII conferred on it the title of THE CATHOLIC UNIVERSITY OF THE PHILIPPINES on April 30, 1947.

The University Today

The old building of the University in Intramuros was razed to the ground during World War II. During the same war, the new campus in Sulucan was converted into a concentration camp. Spared in the great catastrophe was the Main Building, which is a masterpiece of Fr. Roque Ruaño, O.P., who finished it in 1927 and which constitutes a landmark of Manila. Around it, in a beautiful and well-kept quadrangular campus, new colleges have sprung up equipped with all modern facilities and adapted to the most modern educational trends. They house the following faculties and colleges: Ecclesiastical Faculties: *Faculty of Sacred Theology, Faculty of Philosophy, Faculty of Canon Law*; Civil Faculties: *Faculty of Civil Law (including Foreign Service), Faculty of Medicine and Surgery, Faculty of Pharmacy (including Medical Technology and Biochemistry), Faculty of Engineering, Faculty of Arts and Letters*; College of Education (including Department of Home Economics, Education High School, and Normal School with an Elementary School), College of Science, College of Commerce and Business Administration, College of Architecture and Fine Arts (including Department of Painting and Sculpture).

²⁷ Cfr. *Boletín Eclesiástico*, vol. VII, 1929, page 236 - 238.

ture), College of Nursing, Conservatory of Music; Graduate School; High School; Department of Physical Education and Department of Military Science and Tactics.

Brief mention will be made here about three departments: 1) *The Department of Religion*, first established as a separate entity in 1933, organizes the teaching of religion in the whole University and conducts and supervises the many and varied religious activities of the faculty and student body. The University which literally and figuratively is built under the cross, strives to emphasize the ideal principle that life in it, whether academic, social or cultural, should find its center in the Church. 2) *An Institute of Catechetics* takes charge of the catechism classes given by the University's student-members of Catholic Action at the assigned public schools, the University offering supplies and economic facilities. In the present school year 1964-1965, 1,332 students are inscribed in this institute, of whom 700 are teaching in 24 schools (including 6 high schools, 16 elementary schools and 2 youth centers) with a total of 22,777 pupils. 3) *The Publications Department* handles the publication and distribution of the two official students organs "The Varsity" and "La Voz Estudiantil". Besides them there are 23 periodical publications edited by the University or by the different colleges, of which we will mention the "Boletín Eclesiástico de Filipinas", official organ of the Philippine Catholic Hierarchy, and the "Unitas", an illustrated quarterly magazine of the arts and sciences published by the faculty members.

The University Library, the oldest in the Philippines, is divided into nine distinct branches, and comprises the richest collection in the Islands of rare books printed from the 15th to the 18th centuries on sciences, theology, canon and civil laws, medicine, philosophy, history, classical literature of many nations, and incunabula books. Despite its irreparable losses occasioned by the war, the University Library now possesses about 160,000 volumes. Its Filipiniana Division contains a collection of about 10,000 Filipiniana books and materials.

The University Museum is one of the richest in the country, if not the most complete, and certainly the oldest. Founded in the early years of the Institution, it was a well developed museum by 1682. Since 1936, to the already existing divisions of natural history and ethnology, including numismatics, there have been added those of archeology, including ceramics, and an art gallery with representations of Filipino authors, past and present. It has a magnificent conchology section and a collection of maps from original surveys of the old "Servicio Forestal" of the Colonial Government.

A *University Research Center* was established in 1961 as an off-shot of the University's 7th Golden Anniversary, with the purpose of encouraging and coordinating under favourable conditions all research work undertaken by the faculty members. Even before it, in the period 1959-1962, the literary output of the faculty members was of 179 books and 1,034 articles.

In 1950, a radio station was installed by the University in its Main Building to educate through the modern mass media of communications. From that year to the present, "The Voice of Catholic Philippines" has carried to the sanctuary of the homes, to the schools, shops and factories in a comprehensive manner the truths of Catholic religion and the beauty of its liturgy, as well as the various aspects of the arts and sciences.

Social work goes parallel to cultural and religious formation. The University runs two hospitals: a General Pay Hospital, provided with 150 beds, for the purpose of supporting the other one, the Charity Hospital. The latter is the latest constructed building of the campus, and is the most modern and largest of its kind in the country, provided with 650 beds. Besides, the Faculty of Medicine and Surgery, through its Out-Patient Department, operates a public dispensary, free of charge, which averages 120,000 patients treated yearly. Another charitable enterprise of the same Faculty is the organization of the Medical Missions, which regularly sends medical teams to the remotest areas of the nation to impart gratuitous medical services to the poor.

A socio-cultural work worth noting is the help extended to the students in hospital and health services, as well as in scholarship grants and discounts in matriculation fees to veterans and to brothers and sisters enrolling simultaneously in the university. Grants and discounts in the school-year 1962-1963 amounted to P658,633.48.

The limits of this work do not permit making a statistical survey of the yearly enrolment of the University during the present century. In general, the pre-war registration did not exceed the five thousand mark per year.²⁸ After the war, an extraordinary and totally unprecedented increase began to be observed in all educational centers throughout the country. In the present school-year 1964-1965, the enrolment of the University is as follows: Ecclesiastical Faculties, 135; Civil Faculties and Colleges, 24,400; High School (including a

²⁸ In 1938 the number of faculty members was 85, and that of the enrolled students 4,377.

free High School) and Elementary School, 4,555. Total: 29,090 students, attended by a Faculty of over 1,200 professors, associate professors, assistant professors, and instructors.

Among the interminable list of outstanding alumni of the University there are three Presidents of the Republic, namely: Their Excellencies Manuel L. Quezon, Sergio Osmeña, and Diosdado Macapagal. Of the members of the Philippine Catholic Hierarchy now guiding destinies of the Church in the Philippines, thirteen are graduates of this University. His Eminence Rufino J. Cardinal Santos, first Filipino Cardinal, was conferred in 1960 the degree of Doctor of Laws *honoris causa*.

* * *

Four centuries have elapsed since Christianity was brought to the Philippines. Looking back at the path followed in the work of christianization, civilization and progress, the University of Santo Tomas can proudly trace three hundred and fifty four years of continued contribution to the efforts of so many men and institutions. It has never departed from the mission and destiny marked by its founder: to be a Lighthouse of Christian Culture, to spread and defend the principles underlying this culture in a mission of true intellectual apostolate, and to train men in the divine and human sciences so as to help them become useful citizens and righteous leaders of the nation and faithful children of the Church.

Letran College . . . Its Role in Philippine Education

FR. ISIDORO D. KATIGBAK, O.P.

Time is an impartial witness to the course of events in the light of truth and reality. It records the fall of empires as well as the birth of nations. An entity then that can stand the test of time can also speak of its integrity, strength and success. Such is the Colegio de San Juan de Letran which, for more than 334 years, has lived exercising a tremendous influence in the progress and development of education in the Philippines.

A Flash-Back from History

Letran's humble beginning originated from love. A venerable and virtuous man, Don Juan Alonso Jerónimo Guerrero, started at about the end of the year 1620, a gigantic work of gathering together the poor, abandoned and strayed children of intrepid, gallant soldiers who never came back to take care of their little ones. Don Juan taught them the holy love and fear of God and the rudiments of Grammar and Arithmetic. He instructed them with the fundamental knowledge that would break open the way to a decent living in the society of men. This pious institution took its name after St. John the Baptist and from the famous Lateran Basilica in Rome. He called it the "Colegio de Niños Huerfanos de San Juan de Letrán."

As soon as news of this beneficent institution reached the length and breadth of the Archipelago, more and more orphans sought admission in Letran. Don Juan felt the urgent need for a bigger building with better living accommodations than his own house could provide. He had to feed them too. This situation posed a constant problem to the ebbing resources of Don Juan. Yet, he could not

abandon the work already begun. He must find a solution. So, he went from door to door . . . and begged.

The relief was, of course, short-lived. Almsgiving alone, which depended much on the munificence of good-hearted neighbors, was so uncertain it cannot offer assurances for the stability of his institution. Fortunately enough, the Governor of the Islands, Don Alonso Fajardo, gave his full support to Don Juan. Attempts were made to solicit aid from the King of Spain which, under the governorship of Don Juan Niño de Tavora and Don Sebastian Hurtado de Corcuera, resulted into the acquisition of a modest allocation intended for the support of the Colegio de Huerfanos de San Juan de Letran.

Twelve years after, a Dominican Lay-Brother—Fr. Diego de Santa Maria—embarked upon a similar undertaking of caring for the poor, abandoned orphans of the city of Manila. As Porter at Santo Domingo Convent, Fr. Diego had frequent contacts with the poor. His big heart throbbed with compassion for these unfortunate children of God. Upon consultation with the Father Prior, he got the permission to house these indigenous children in a room exclusively reserved for them within the Convent. The good Brother fed them with the alms generously extended by the people of Manila while the Convent answered for the other needs which their resources could not afford. The orphans were taught the love of God and the Christian Doctrine which was supplemented by reading, writing and other useful subjects like arithmetic. Fr. Diego's school was known as the "Colegio de Huerfanos de San Pedro y San Pablo." Thus, two institutions came to being which, although run by different heads, were nevertheless moved by the same objective—love and charity. Don Juan and Fray Diego fathered a twin-institution for the poor.

As time rolled by, Don Juan realized quite clearly that his age was just too much for the work demanded by an institution of boys like his. And, desirous too of joining the Dominican Lay Brotherhood—which he did—he left his charges to Fray Diego. This resulted into the fusion of the two schools under the sole responsibility of the Dominican Fathers. Fray Diego continued to supervise these institutions which later developed into the present-day Colegio de San Juan de Letran.

The Basic Goal of Education in Letran

One of the most essential step resorted to by any organization is the clear, intelligible and definite statement of its purpose or

objective. Each operating agency must know beforehand where it is heading for so as to coordinate effectively and conveniently all the means conducive toward the attainment of its goal. Just as governmental agencies set its purpose in legislation, manufacturers in the product produced, and department-stores in creating a good "public-image", so does an educational entity sets its curriculum, student personnel services, building, equipment, laboratory facilities, physical development and financial reserves in accordance with the purpose and objective it has in view.

In line with this organizational principle, San Juan de Letran College has basically set its goal in a true, christian education of youth. Born of love and charity, it has continuously and courageously championed the integral education of man as a child of God. It has laboured throughout the centuries in moulding the young towards a balanced development of their physical and spiritual, intellectual and moral, individual, domestic and social perfection. It has even practically anticipated the teaching of Pope Pius XI long before the appearance of his famous encyclical on the Christian Education of Youth which states that "the proper and immediate end of christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism."

One definite advantage of Letran College in carrying out its sublime mission of educating the youth christian-wise, is the religious atmosphere itself around which the students live and study. The zealous Dominican Fathers give their very best to impart Christ to their charges. In this regard, prayer—especially the recitation of the Most Holy Rosary—forms a unique part in the program of the school.

In the statutes formulated by the Prior of Santo Domingo who was then simultaneously the Rector of Letran College, the recitation of the three parts of the Holy Rosary was a part of the students' daily routine. The Joyful Mysteries were recited after Holy Mass in the morning; then, the Sorrowful Mysteries followed at the first period in the afternoon. The Glorious Mysteries with the Hymn "Salve Regina" and the Father Rector's blessing to all the students ended the day's activities. It was emphasized that this devotion predisposes the students to study and to comprehend better the lessons explained to them; that it provides for them an asset in life's bitter struggles. The day children and students failed to pray, subsequent evils will follow for want of union with God in prayer.

The Rule of St. Augustine which the Order of Preachers adopted since its foundation up to now was likewise applied to the students. Among other things which it admonishes is the love of God and of neighbor, the principal precepts of Our Lord which, if fulfilled, will lead to eternal salvation. Charity which will provide for the necessities of the students should reign and govern amongst them and over all their actions.

Christian Education is the solid foundation upon which the educational aim and objective of Letran College rests. It has withstood the test of time across the centuries; it has remained immutable to the many changes wrought by varying systems of education inimical to the Catholic Faith. Letran is a Catholic School and, as such, stands by the principles and ideals of Catholicism. In serving God it serves the nation without confusing the hierarchy of values that marks the primacy of the eternal over the temporal.

On the occasion of the 300th Anniversary of the College, Pope Pius XI acknowledged the Catholic identity of Letran when, through the then Papal Secretary of State, Eugene Card. Pacelli, he wrote: "Though your own and your colleagues' outstanding zeal in behalf of the Catholic cause was already manifest and well-known to the Most Holy Father the Album which a graceful thought has prompted you to take the trouble to offer him allows him to perceive even more clearly the wonderful care you devote to the training of youth in Christian principles and practices and what a most luxuriant harvest you are gathering from your labour. Thus the August Pontiff is rejoiced at the good news you bring to him and whilst he returns you grateful thanks for the token of filial piety, he wishes you all happiness and prays that Almighty God, blessing your endeavor to the limit of your desires, may grant to your College a new and even more fortunate increase."

These are the Men . . . of Old Letran

In a letter issued from Malacañang Palace on November 6, 1932, Governor-General Theodore Roosevelt said: "The Bible says of men 'By their deeds shall you know them.' I think that we may say in the same fashion of Colleges that 'By their graduates shall you know them.' Judged in this fashion *San Juan de Letran stands with the great Universities of the world for from its halls have come statesmen, writers, scientist and patriots that rank with the best.*"

Most kind and sincere is the statement made by Governor Roosevelt about Letran, but to give entire justice to it is beyond the space limitation allotted to this present article. The number of outstanding Letranists who, in their respective lines, had helped to

build the nation is so vast to mention them all would be close to impossible. This notwithstanding, efforts had been made to gather sufficient materials which may, somehow, confirm Letran's educational role in the growth and progress of the Filipino nation.

In the strictly educational field Letran has produced pioneers such as Raymundo Alindada who founded a school along with Apolinario Mabini. Juan Alvear established a secondary school in the district of Sta. Cruz, Manila. He founded another one in San Fabian, Pangasinan and, by designation of the Revolutionary Government, directed the "Instituto Burgos" in that same Province. After the American occupation he supervised the "Rizal College."

Enrique Mendiola dedicated his whole life to teaching. He founded the "Sociedad Filomática" which led to the establishment of the "Liceo de Manila" where he acted as President, Director and Professor. His devotion to teaching, his competence, ability and experience won for him the regency of the State University in later years.

Manuel Ramirez and Judge Pedro Concepcion together with Alberto Barreto and Ambrosio Flores founded the highly regarded College of Law called "La Jurisprudencia." Like the other, Ramon Salinas—Dean Emeritus of the Faculty of Law of the University of Santo Tomas—founded a secondary school which, because of its big enrollment, expanded to offer the Bachelor's Degree.

To Ignacio Villamor belongs the glory of being the first Filipino to occupy the presidency of the highest institution of learning of the government. He established the "Colegio de San Antonio de Padua" and collaborated with Enrique Mendiola in the foundation of the famous "Liceo de Manila."

Men like Teodoro Kalaw, Rávago, Feria, Singian, La O, Garcia, Arteche, Valdes, Chicote, Ortigas, Alberto, Abadilla, Balmori, Reyes, Quisumbing, Santos, Sandoval, Orense and a host of others elevated to a high degree the cultural standard of the slowly developing nation.

In the field of poetry Francisco Balagtas deserves the highest praise for his immortal "*Florante At Laura*" alone. Balmori, de la Concepcion and Fernandez-Lumba gave an additional lustre to the merit of Letran's educational work.

Their names are legion—those who, after having passed their formative years in Letran filled the halls of the University of Santo Tomas to complete their Dominican training. These laurelled Letra-

nists imparted to their fellow countrymen the strength of knowledge that later proved as the stepping stone to freedom and independence.

From the halls of Letran College came out patriotic figures who, in the initial struggle for independence, showed with marked prominence, their sworn dedication to the service of the country. Letranists Aguinaldo, Mabini, del Pilar, Panganiban, Tecson, Melliza, Arteche, Aréjola, Alvarez, Aguilar, Agcaoili, Barcelona, Basa, Enriquez, Natividad, Monreal, Agoncillo, Apacible, Bugayón, Emilio Jacinto, and many others, have contributed in no small measure to the cause of the revolution. Not even the ecclesiastical triumvirate of Fathers Burgos, Gomez, and Zamora—Letranists all—spared their blood in the defense of their Motherland.

In the field of business, commerce and industry, such stalwarts like Madrigal, Zobel, Trinidad, Carrion, Ortigas, de Leon, Alberto, Escueta, Urquino and others—formed a united front in developing the wealth of the country's reserves awakening at the same time a consciousness of appreciation to things Filipino.

Deservingly, Letranist Ignacio Villamor once said: *"The San Juan de Letran College may justly pride itself upon having turned out a legion of men eminent in every branch of learning and in every profession, in science and in art, in religion and in the militia, in commerce, industry and agriculture,—men who have wrought to widen the bounds of civilization and culture within the country, building one generation upon the labours of the preceding, and elevating it to a higher state of perfection."*

The educational work of Letran had helped forge the wisdom of jurists like Arellano, Mapa, Araullo, and Avanceña. It has produced men like del Rosario, Yusay, Torres, Buencamino, Agoncillo, and Arteche who held highly responsible posts in the government. It would not be fair to omit the towering figures of government-people like Paredes, Ventura, Unson, Osmeña, Sumulong, Aquino, Aranz, Arroyo, Belo, Calvo, Gomez, Guariña, Guevarra, Imperial, Liongson, Lopez, Villanueva, Lucero, Reyes, Salazar, Singson, Sison, Soriano, Soto, Veloso, Vera, de Vera, Villanueva, and Yulo. They came out of Letran equipped with the solid foundations for political growth and government-leadership. Vicente Lim had spoken only too well when he said that: *"The boys taught and trained by the Dominican Fathers had unconsciously absorbed the ideas of democratic organization and government. . . In serving the youth of the land, the College of San Juan de Letran has done an incalculable benefit to the Philippines."*

Well-known is the achievement of Manuel Luis Quezon on behalf of the Filipino nation. He was the outstanding champion of the Philippine Independence and the tireless advocate of social justice. His life was a complete dedication to the welfare of the people and the good of the country. **"I shall only say,"** he wrote, **"that this College satisfied fully the aspirations of my intellect and my heart. I beseech God to continue dispensing His divine protection to this College which, along three complete centuries, formed and educated generations of fellow countrymen that were and are a timbre of glory for my country."**

These are the men.... of Old Letran.

Letran—Seed-Bed of Martyrs

Throughout the centuries Letran College has planted the seeds of the christian way of life among its students. And when these same students come back to visit their Alma Mater as men, they bear testimony to the boon its teachings have wrought upon their hearts. Speaking for the thousands of students who have passed through the halls of Letran, the Hon. Miguel Unson has beautifully expressed this feeling. *"For those of us who have reached maturity, there are few sensations in life so pleasant as to arouse our deepest motions, as when we see ourselves entertained and extolled by the institution that has reared our spiritual life and moulded our character, where we acquired the most pristine notions of duty, and where we have been inured to the norms of sound discipline."*

Religion is a must in the curriculum. The theoretical side conducted in the classrooms finds its practical application in various activities where the student's widening horizons in life are oriented to his catholic obligations. As an offshoot of this training Letran can be proud of its many students who have followed a dedicated service to God in the priesthood. Some of them belonged to the Philippine Hierarchy like the late Mons. S. Hacbang and the former Bishop of Lipa, Mons. Alfredo Verzoza. And among the living, Letran is justly proud of the Archbishop of Jaro, Mons. Jose Ma. Cuenco and of Bishop Artemio Casas. Let it be noted in passing that the first Chinese Bishop, Mons. Gregorio Lopez (Lo), was also an ex-alumnus of Letran College.

Undoubtedly, the most illustrious Letranist from the viewpoint of religion is Blessed Vicente Liem de la Paz...a Martyr of the Catholic Faith. He stayed in Letran for almost 6 years—years of brilliant academic record and exemplary conduct. Pursuing higher studies at the University of Santo Tomas he later joined the Dominican Order. His priestly zeal in bringing the gospel of Christ to

his own people during the turbulent persecution in Vietnam earned for him the crown of martyrdom. It was the 7th of November, 1773.

An array of Letranists followed Blessed Liem in shedding their own blood for the cause of the Faith. The Venerable Dominic Tuoc who came to Letran in 1789 at the age of 14 was another holocaust to God when, after celebrating the Holy Mass, a fatal blow brought an end to his apostolic zeal. In Japan, the Ven. Francisco de San Juan suffered a protracted torment before breathing his last on August 15, 1633. And a year before, the Ven. Fr. Jacobo Somonaga, underwent the same fate in Nagasaki on the 17th of July.

In the vast empire of China Letranists fell one after another professing the Faith which they have imbibed from Letran College. The Ven. Juan Bautista de Santa Maria coursed his studies in this College from 1736 to 1743. Ordained as a Dominican priest he worked in China for 9 years. His preaching and apostolic work were edifying both to the people and the missionaries around him. Held prisoner by the Prefect of Ci-Kien, he was chained, dragged and cruelly tormented before finally being executed on the 1st of July, 1755.

The Venerable Pedro de Santa Maria came to Letran not long after the foundation of the College. He joined the Dominican Order as a Lay-Brother and was assigned to Japan during the raging persecution of the christians. Imprisoned and condemned to death, he was burned on the 29th of July 1627.

Like him, the Ven. Tomas de San Jacinto enjoyed the protective roof of Letran for almost 4 years. He was a Dominican Lay-Brother too. Burned slowly by the enemies of the Faith, he died in Nagasaki on Sept. 8, 1628.

The Ven. Fr. Vicente Yen passed a good number of years studying in Letran. Upon his return to Vietnam he entered the priesthood. Then he joined the Dominican Order. While he was exercising his ministry in Kesat, he was held prisoner and was brutally beheaded on the 30th of June, 1808.

These men who professed their faith at the price of their blood were seeds, so to speak, planted within the christian grounds of Letran. Nourished by the light of Faith and strengthened by the teachings of eternal truths, they ripened in due time becoming rich and "luxuriant harvests" for God, Martyrs of the Faith, Gallant Knights who fell in the field of battle holding high the banner of Christ.

Acknowledgment and Appraisal

The existence of Colegio de San Juan de Letran, its unselfish dedication and educational service to the Filipino youth moved deeply the hearts of those who knew its beginning and achievements. Ecclesiastical and civil authorities alike expressed their profound respect and admiration for this College. Their appraisal of the role which Letran has played in the Philippine educational field is supported by historical facts.

Pope Pius XI himself was aware of the clear and wonderful care which Letran has tendered towards the training of youth in Christian principles and practices. He had wished for the College all happiness and prays that Almighty God, blessing its endeavor to the limit of its desires, may grant to the College a new and even more fortunate increase.

His Excellency Mons. W. Finneman had this to say at the Commencement Exercises in Letran on March 22, 1933. *"This Alma Mater of yours is not an institution of yesterday; no, it has behind it a glorious past, a history 300 years. Men have come forth from this Institution that have had great influence in the history of the Philippines so much so that no history of the Philippines can be called complete that makes no mention of this age-old School. In its halls have taught and studied men that have in their later lives been raised to high dignities of Church or State, such as Bishops, Priests, Governor General, Presidents, Miembros de la Corte Suprema, Héroes and Mártires de la Fé."*

Distinguished and loyal sons of Letran similarly voiced their love and devotion to the Alma Mater who reared them up, who laid the foundation of their learning and of the virtues which, in later life, have greatly contributed to their success. Before the Assembly of the House of Representatives, the President of the Committee on Public Instruction, the Hon. Jose C. Locsin, said three decades ago: *"Three hundred years of arduous and patient labour have passed on behalf of the Filipino youth, and today we still witness that College of humble origin occupying a distinguished site in Intramuros, venerable in its history, yet always young in its projects and ideals. Yesterday it has been the fountain of crystalline water in moments of thirst, . . . today, its halls are fertile breasts from whence flows the inexhaustible, generous lymph of life which nurtures our young, enabling them to reach the superior heights of wisdom and of virtue. Filipinos: consider that from the walls of Colegio de San Juan de Letran we contemplate three centuries, centuries of service to our God and to our country."*

President Quezon, the most illustrious and peerless alumnus of Letran acknowledged without reserve the debt which the Philippines has incurred from Colegio de San Juan de Letran. He said: "*The Philippines owes much from San Juan de Letran College. It has given us a legion of citizens who, in their respective spheres of action, had contributed immensely to the progress of our country.*"

This statement of the First President of the Philippine Commonwealth was supported by a well-known and pre-war time daily. *The Tribune*, which printed in its pages the following lines: "*The sons of Letran have done honor to themselves and to the illustrious men who preceded them, graduates of the College and builders of a country.*"

The Colegio de San Juan de Letran joins with overflowing joy in the celebrations commemorating the 4th Centennial Anniversary of the evangelization of the Philippines, ever conscious of its mission to educate the Filipino youth for God and Country.

"Tan fuerte es la raiz de tus derechos,
Y el ramaje triunfal de tus doctrinas,
Que al abrirse los labios y los pechos
Decir LETRAN es decir FILIPINAS."

Jesús Balmori

The Recollects in the Philippines

Fr. PEDRO HERCE, O.R.S.A.

The Recollect Augustinian Order was born from a desire for greater perfection which was in the blood stream of the Augustinian heart. In the Chapter of the Augustinian Province of Castille convoked in Toledo on November 30, 1588, the foundation of the first convent of the Recollects was agreed upon. The convents founded in the years that followed were of the strictest form of contemplative life. But in 1605 it was proposed to send missionaries to the Philippines. The plan was received with unanimous approval. In the course of time the Recollect Augustinian Order, born in the austere lands of Castille and reared within a frame of contemplative life, would become an Order eminently missionary and Filipino.

The first mission of the Recollects to the Philippines was composed of ten priests and four brothers. This missionary expedition left Cadiz on July 12, 1605. Exactly ten months later the first Recollects set foot in Cebu. With this expedition began the most glorious pages of the history of the Recollect Augustinians.

Convent of Bagumbayan

The Recollects did not stay long in Cebu, for in the first days of June they left for Manila. They were met with an affectionate reception manifested by the people and the Religious Orders of Manila. Overwhelmed by the brotherly invitation extended to them by the Dominican Fathers, the Recollects decided to reside for some days in the

Dominican Convent. Later the Augustinian Fathers asked the Recollects to stay with them as fraternal charity demanded. The Recollects could not refuse the sincere invitation of the Augustinian Convent and stayed here until the inauguration of their first convent.

The first convent and church of the Recollects were built in Bagumbayan, a place outside Intramuros, near the actual Rizal's Monument in the Luneta. The Recollects occupied the convent which Governor General Don Pedro de Acuña had ordered built for them as a gift. The Church, which was dedicated to St. John the Baptist, and the convent were inaugurated on September 10, the feast day of St. Nicholas of Tolentino. This day was chosen because the Recollects had a keen devotion to this saint. Upon the death of the Governor the Recollects acquired his estate at Bagumbayan for the sum of 3,000 pesos which was accumulated from alms.

For two years the Recollects, who were residing in the convent at Bagumbayan, dedicated to the apostolate among those people living in the proximity of the convent. But then a highly unpleasant event embittered their spirits. At this time the Governor General of the Philippines was Don Sebastian Hurtado de Mendoza, who was called by an anonymous chronicler of the Manila Cathedral with the appellation of "El Caprichudo." Under pretext of the danger that the Dutch squadron would capture the convent and use it as their stronghold against the Spaniards, the Governor ordered the total demolition of the Recollect convent including the church. The Religious protested and advanced the argument that the building was of solid masonry and apt for defense in accordance with the specifications laid down by His Majesty. A constructor examined this edifice and found out that it was in accordance with the specifications laid down by the royal decree. The constructor even went to the extent of guaranteeing that the convent of Bagumbayan was in no danger in the event of a foreign invasion. Many high ranking citizens sided with the Recollects and tried to evade the proposed aim of the Governor. But the Governor was adamant. He would hear no arguments nor receive any petition. The convent at Bagumbayan was totally demolished after an existence of only two years.

But it did not take long before another convent in Bagumbayan was constructed. Destiny changed its course. Don Sebastian Hurtado was replaced by Don Alonso Fajardo. The Recollects appealed to the new Governor to vindicate their rights. They demanded reparations for the demolition of their church and convent. After examining the reasons presented by the Recollects, the new Governor was convinced of the impossibility of justifying the attitude of Don Sebastian Hurtado. Governor Fajardo sentenced his predecessor to pay the sum of 25,000 pesos which amount was calculated sufficient to construct a new convent and church.

Fr. Provincial and his definitors established their residence in the new convent from which they attended to the spiritual needs of the people. In church the worship of Our Lady of Good Health, whose image was given to the first Recollects by some nuns in Mexico, acquired widespread popularity and devotion. The worship of Mary under this patronage was enhanced by the Recollects among the people with all its splendor. Aside from these details, the convent did not have any historical significance. The convent and church were demolished in 1764 during the British occupation of the Philippines.

Two other convents were constructed by the Recollects in Manila. But before delving into the missionary activities of the Recollects in this country, it will be enlightening to give a brief sketch about these two convents.

The Convent inside the Walled City

Two years had passed since the foundation of the convent at Bagumbayan. The Recollects constructed another convent and church inside the Walled City. The church was dedicated to St. Nicholas. This construction was due almost entirely to the generosity of the illustrious gentleman Don Bernardino del Castillo. He constructed a beautiful church and convent of stone for which he generously spent the big sum of 100,000 pesos. But in the terrible earthquake of 1645 both structures were razed to the ground. The Recollects determined to immediately construct another edifice, but another earthquake in 1658 demolished again all that had been so far constructed. Nevertheless, despite the stringent financial conditions which the Province was undergoing, the Religious determined to build a new structure of greater magnitude and solidity, even if it

would mean investing all their meager funds. Both structures suffered considerable damage in various earthquakes, as it happened to all churches in the Philippines. In 1780 the two structures were in lamentable condition. A remodeling was necessary. The facade of the Recollect Church in the Walled City belonged to this era. The convent and church lasted till the second world war.

In this church, cult was given to the Image of Our Lord Jesus of Nazareth. It was a devotion that was extensively propagated among the people of Manila. In its behalf the Confraternity of Our Lord Jesus was founded on April 20, 1621. It was doubtlessly the most prosperous confraternity in olden days. The archconfraternity of St. Joseph, which was introduced through the efforts of the lay brother, Casildo Caballero, also took a firm footing. The novena in honor of St. Joseph became one of the most celebrated solemn novenas in the whole Philippines.

In 1796 a novitiate was established for vocations in the convent in Intramuros. Many professed their vows in this house. Some became distinguished for their virtue and knowledge.

In this convent some Religious of distinction lived, among whom could be named Fr. Juan de la Concepcion, author of the famous "Historia de Filipinas" in fourteen volumes, published in Manila in 1788. W. E. Retana says of this work, "...it is the most important and notable work published among the historical books of the Philippines." Today it is a bibliographical jewel of priceless value on account of the scarcity of the copies in existence.

San Sebastian Convent

The Church of St. Sebastian was constructed about 1621 on a lot donated by the gentleman Don Bernardino de Castillo. It can be said that all of the history of this Church revolves around the Blessed Virgin of Carmel. The Recollect missionaries brought from Mexico a beautiful image, the same that is venerated today, and placed it in the newly built Church of St. Sebastian. The devotion to this image spread in a remarkable way in Manila and the neighboring provinces to such a degree that soon a profuse confraternity was established.

This confraternity received the canonical approval in 1691, according to a document signed by the Prior General of the Carmelite Order. In

the same year this confraternity was approved by the dean and the cathedral chapter of Manila, under the condition "that there could not be in these Islands another confraternity of our Lady of Carmel." The devotion to Our Lady of Carmel has progressively increased to the point of becoming one of the most beloved devotions of the Filipino people.

The first church lasted until 1859 when it was completely razed to the ground by an earthquake. The Recollect Province allotted the sum of 60,000 pesos to construct a new church. But again it was completely ruined in the horrendous earthquakes of 1863. In 1868 the Church of St. Sebastian was built again only to be destroyed by the earthquakes of 1880.

This last destruction convinced the Recollects once and for all of the need of building a church that would resist any earthquake of whatever intensity. Thus, it was envisioned to build a church made entirely of steel. This scheme was entrusted to engineer Don Genaro Palacios. Its construction was put under the care of a Belgian enterprise — "*Société anonyme d'Enterprises de Travaux publiques a Bruseles*." The church was prefabricated in Belgium and brought piece by piece to Manila. On August 16, 1891 this wonder of Christian Art in the Orient was inaugurated. This Church still stands as a symbol of the perseverance and constancy of the men who went through building it.

The church has three naves. The height of the central nave from the pavement up to the base of its dome is 12 meters, eight meters being the height of the lateral naves. The towers have 8.5 square meters in their base, and are 32 meters in height up to the steeple. The weather vane is 20 meters tall.

The total area of the Church dedicated to accommodate the public is 704 square meters. The architectural style of the structure is purely Gothic. The cost of construction went up as high as 200,000 pesos.

By concession of Pope Leo XIII this Church was attached to the Church of the Prince of the Apostles, the Vatican Basilica of Rome, making it eligible to participate in the indulgences conceded to this Basilica. A little after, the Church of St. Sebastian was granted and her grace similar to the former grace, attaching it spiritually to the Basilica of St. John Lateran.

Mission of Zambales

While staying in the Convent at Bagumbayan, the Recollects dedicated themselves also to the study of the Tagalog language. By the beginning of 1607 three Religious were ready to start the evangelization of Zambales. They were Fr. Miguel de Sta. Maria, Fr. Pedro de S. Jose, and Bro. Francisco de Sta. Monica.

The inhabitants of Zambales were noted for their fierceness. Fr. Juan de la Concepcion writes about them in his General History of the Philippines: "...the first Recollect missionaries were able to experience the veracity of this statement to the fullness of its extent."

Mariveles, which is today in the province of Bataan, was the first landing beach of the Recollects in their long struggle for the christianization of this territory. As they kept on preaching the law and doctrine of Christ, the natives became apprehensive and turned hostile. One day Fr. Miguel spoke to them with much more enthusiasm than usual of the excellence of the Christian religion. The natives hurled stones at him and left him agonizing in pain. He died a few days later in Manila owing to the bruises he received in the stoning. This protomartyr of the Recollection was followed shortly after by his companions in the 1606 expedition. Imbued with apostolic zeal, their hearts longed to reach the natives who dwelt isolated in the impenetrable jungles of the mountains. They endured all the vicissitudes imaginable. Hunger and the rigors of the climate quickly undermined their health and they died in the service of Christ.

The blood of the missionaries enkindled the zeal of Fr. Rodrigo de S. Miguel, a man of gigantic spirits and a venerable figure in the Recollection. He saw his efforts crowned with the conversion of innumerable pagans. A little later two more Religious arrived to help him. With this help the christianization of the entire Zambales entered a new phase of real progress. In five years of missionary work these few Recollects established twelve towns, some of them with their own church and residing missionary. A great task was accomplished in converting the primitive natives from their traditional religious beliefs to a religion completely distinct and opposed to their own. The obstacles surmounted in effecting this significant change in their way of life and customs were innumerable and great.

The towns established by the Recollects were located on the coastal parts of Zambales. In the mountains the missionaries had not yet penetrated; the harvest would be too abundant for so few workers. The task of civilizing and christianizing the natives in the mountains was a task requiring years and many missionaries who had still to come.

The activities of the Recollects in Zambales went on with marked progress until the dismal coming of Don Felipe Pardo as bishop of Manila. But before going any further it is worthwhile to mention in passing the accomplishments of Fr. Bernardino de la Concepcion in the uprising of Francisco Maniego. From Masinloc Fr. Concepcion was able to bring to Manila very important letters from the authorities in Pangasinan and Zambales for the Governor of Manila. Later, at the head of a battalion of loyal Zambaleños, he rendered vital services for the cause of peace, exposing himself several times to danger of losing his own life in the hands of the rebels. For this heroic achievement he gained the most brilliant citations from superior authorities.

In 1677 Don Felipe Pardo occupied the See of Manila. It did not take long for the Recollects to notice that this prelate was lacking in sympathy for their tiring labors and efforts. The new bishop demonstrated an overwhelming desire to remove the Recollects. He did not desist from his purpose until he saw his wish satisfied. After a few vexing events, on April 24, 1667, Fr. Provincial of the Recollects relinquished and put into the hands of the Governor his renunciation of the province of Zambales. The case could not remain in this state. The Plenary Chapter, celebrated in 1677, protested against this renunciation which, according to their constitution, was invalid and of no force and effect. An appeal was submitted against the devolution of the parishes of Zambales. At last in 1712 a favorable verdict was passed in behalf of the Recollects. Thus, the Recollects were able to reoccupy their former parishes. By this time the Recollects were taking charge of the Missions of Mabalacad, Bamban, and Capas, which are at present in the provinces of Pampanga and Tarlac. These Missions had previously been abandoned by the Augustinians on account of the insurmountable difficulties which were inherent in their evangelizations. Hard as the field was, the results of the Recollect efforts could not have been more satisfactory. The Mission of Mabalacad was composed then of 168 Christians; the number of inhabitants dwelling in

Bamban and Capas was 432. However, the census of 1897 revealed the following statistics: Mabalacad — 9,705 Christians; Bamban — 3,295 Christians; and Capas — 3,685 Christians.

The history of the Recollect Mission, from this date until the uprising of 1898 when they were definitely abandoned, is awe-inspiring. Leaving aside the insignificant frictions with other Religious Orders, we come to the governorship of Don Simeon de Anda who, through his policy, coerced the Recollects to abandon their Missions in Zambales.

The Governor revived the very touchy question of the subordination of the Religious to the Royal Patronage. His policy was untimely with the religious and political ferment of these days. The Archbishop, Don Basilio de Sta. Justa y Rufina, was not adverse to the Governor's demand. Informed about the pretentious demand of the two authorities over the Religious Communities, the Religious Communities complained with one accord against this preposterous demand which they considered an infringement of the Religious canonical exemption. The Recollects on their part unanimously determined to abandon all their ministries before acquiescing to the usurpations of the Governor. When the other Religious Orders had already submitted themselves to the demands of the Governor, the Recollects still resisted and persisted in their decision to abandon all their ministries before yielding to this unjust demand.

It is not our intent to follow all incidents of this vexing question. We shall only say that as a result of those events, in August of 1784 the Recollect Order made a formal renunciation of all its ministries in the Archdiocese. It may be roughly estimated that the Recollects were then abandoning 20,000 souls whose care the Recollects could not meet any more because of the intransigent exigencies of Señor Anda.

In 1837 the Recollects again took over the administration of the towns of Zambales. These last years of the Recollect activities constituted an epoch of marked splendor. Information was received from the towns and missions of the steady growth in population and of material progress as well as of spiritual advancement.

The uprising of 1898 put an end to this state of affairs. Thus ended the activities of the Recollects in Zambales. In 1897 the Recollects had charge of 68,820 souls. Under their administration twenty-five towns were established.

Missions in Mindanao

In accordance with the chronicles of the Recollect Order, the first preachers of the Gospel in this country were the Jesuits. After a short while they had to abandon the place owing to hardships and insurmountable obstacles to their work. In 1599 the Augustinian Fathers took charge of the Mindanao Missions, only to abandon them, likewise, a little after for the same reasons as those of the Jesuits. The Jesuits made a second attempt, and for the second time they had to leave the place for identical reasons.

These first attempts to evangelize Mindanao were failures. No dent on the surface of paganism was so far produced by these brave Christian attempts. With these scores against them the Recollects took over this hard field. Before a year lapsed, our Religious had converted 21,000 pagans. How did they accomplish this surprising and almost unbelievable feat? A great part of it was due to the conversion of one of the chieftains by the name of Inoc, chief of those warlike tribes. But deep in the root of all these spiritual achievements lay the bravery and selflessness poured down so magnanimously by the Recollects. These statistics are not vain nor exaggerated figures. The conversion of Mindanao cost the Recollects the precious lives of nineteen intrepid Recollect apostles. The labors of the other Recollect missionaries in Mindanao could easily be appreciated, if the circumstances under which they worked and lived were considered.

The greater part of the island was inhabited by the muslims who, in their sallies to the Christian towns, wreaked havoc and destruction, laid waste on anything that stood in their paths of depredation. Thus they destroyed what had been painfully built through the sweat and countless sacrifices of the Recollect missionaries. For this reason the activities of the Recollect missionaries were not confined to mere conversions of the natives, but had to be directed also to effective defense plans against the raids of the muslims. The Recollects established in those first years their minis-

tries of nine towns, among which were Butuan, Linas, Cagayan, and Iligan. They also built forts for defense, as for example the ones of Surigao, Tandam, and Siargao. The Recollects had to be leaders of those new Christians, and thus had to be authors of great exploits.

A magnificent example of these priest-soldiers was the ministry of Fr. Agustin de S. Pedro, justly dubbed "El Padre Capitan" (the Fighting Priest). Before any Spaniard stepped into the interior of Mindanao, the Recollects had already traversed its dense jungles in their petty wars against the muslims. They even constructed a fort in the interior, from which they were able to bring the war into the enemy's backyard and attack them several times. The famous muslim chieftain Corralat prepared a squadron of thirty vessels and a force of more than 20,000 warriors with which he attacked Cagayan. But the Fighting Priest, at the head of a small contingent of Cagayenos forced the muslims to retreat. This retreat caused them countless casualties. Later the Fighting Priest with his army of Cagayenos attacked the muslims in their own hiding places in Lanao. This bold attack resulted in a decisive victory for the Christians.

The services rendered by Fr. Ramon Zueco were no less important in the struggles of the Christians against the muslims. His exploits belonged to a posterior period. In the expedition to Jolo made by General Malcampo, this Religious presented himself at the head of 450 Visayans in full combat gear. He had left another group of 450 in Cagayan as a reserved force for future needs. The great majority of these Visayan volunteers were drafted by the Recollects. They proved their true mettle, valor, and efficiency under the command of Fr. Zueco. Despite his busy life, he still was able to compose many literary works. We can mention three Visaya-Spanish grammars prepared according to the method of Ollendorff and published in Manila in 1871, 1889, and 1891. He published also two volumes of sermons in Visayan, and many works on morals. Some of them were original compositions, others were translations from the Spanish.

It was considered most unfortunate that the missionaries be compelled to organize the new Filipino Christians in a way that seems rather military. The natural right to self defense, however, and the ever bellicose militancy of their muslim neighbours made imperative this method of defense of the new Christian communities.

In this juncture, the priests of the Society of Jesus, filled as usual with holy zeal for the salvation of souls, determined to send their Religious to Mindanao to help in so holy an enterprise. The Governor General Don Fernando Tello designated on February 6, 1624 the boundaries of the territories in which each Religious Order was supposed to exercise its ministry.

The territory from Suluan point up to Cape S. Agustin was to continue under the care of the Recollects, while the oriental part of the island was to be entrusted to the care of the Jesuits.

There was plenty of good will and honest intentions on both sides, but there was also at times some rubbing of raw nerves.

Despite the hardships and bitter experience which the Recollects had endured in Mindanao, their spirits were never for a moment dismayed. The christianization of the island had a slow but constant progress, notwithstanding the continuous and terrible raids of the muslims.

The attacks of 1743 were so far the most violent. The muslims entered into two districts of Butuan and Surigao. They laid waste to towns at the tip of Surigao, leaving the Christian settlements in total ruin.

In these clashes Fr. Jose del Niño Perdido suffered a cruel martyrdom, while Fr. Andres de la Santissima Trinidad became a captive. The muslims continued with their devastating raids on the towns of Camiguin, until they were checked by the formidable defenses organized by the Caga-yeños under the command of the Recollect Fathers. At last, the Governor General dispatched a strong armada of eleven vessels which won a decisive victory over the muslims.

As a previsory measure for future attacks the Recollects constructed a fort in Siargao, with four bulwarks capable of housing not only the town but even to offer protection to vessels. Another fort was constructed by the Recollects in Butuan River capable of preventing the intrusions of the enemy. In other towns small forts of less importance were also constructed.

In 1776 the Christians set out on an offensive drive to destroy the enemy fleet composed of seventy-two vessels. The victory for the Chris-

tians this time was due to the valor and military ability of the Recollects, especially that of Fr. Valero de S. Agustin.

In 1768, owing to the decree of Charles III expelling the Jesuits from Spain and her colonies, the Jesuits had to leave their Missions in Mindanao. These Missions were left to the administration of the Recollects.

The Recollect Order extended with diligence and effectiveness its field of action to these territories, too. The chronicles continually mention the foundation of new towns, the construction of forts of defenses against the muslim raids, military exploits brought about by the missionary, and progress in agriculture in which the Recollects played an important role.

The Recollect activities were not confined to the reorganization and administration of the newly entrusted towns. They immediately started their work among the mountain dwellers and the muslim inhabitants. On many occasions the mountain dwellers voluntarily approached the missionaries, asking them to take charge of organizing them into towns and to protect them against the raids of the muslims. In this manner new towns and ranches began to sprout along the coast and even in the interior. In the formation of these Christian nuclei, the missionaries had to take charge of selecting the most suitable place, plot the division of the town and its streets, construct the most adequate defenses, and designate the officials of the town. In a matter of a few years they established nineteen towns, which achievement merited the recognition of the Governor General.

When the Recollects were working with great zeal and efficiency and their ministries were making progress, a royal decree dated 1855 transferred the spiritual administration of the entire island of Mindanao from the hands of the Recollects to those of the Jesuits. This royal decree could not but hurt deeply the sentiments of the Recollects who tried with all their means to defend their cause and prove the inconsistency of the charges imputed on them. After many intricate procedures and appeals they were allowed to retain only seven towns. As a reparation, although much against their will, the Recollects were given the administration of the parishes around Manila.

The Recollects had received from the Jesuits 8,330 souls. They gave back to the Jesuits through this transfer not only what had already been

conquered before, but whatever progress had been achieved: the conversion of 125,861 souls. In Mindanao the Recollects left twenty-seven established towns with some cities, some of them of importance as Cagayan, Butuan, Davao, Surigao.

Missions of Palawan

The Bishop of Cebu, Don Pedro de Arce, in 1622 invited the Recollects to handle the spiritual conquest of the group of islands called Cuyo, Calamianes, and Palawan. The first Recollect expedition was composed of four Religious who, without much ado, converted the greater part of the inhabitants of Cuyo and Agutaya. It should be taken into consideration that the natives of these islands lived under the yoke of muslim chieftains. Hence, the natives received the foreign missionaries as liberators. Due to this circumstance and to the zeal shown by the missionaries, the progress attained in these Missions were copious as well as rapid. In a few months they had traversed the principal islands and organized and founded several towns with their respective churches; among which were Barbacan, Paragua, Dumaran, Taytay, and Cuyo.

But this progress was not to last long. Corralat, the infamous muslim chieftain of Mindanao, who had previously been humbled by the arms of the Recollect Fighting Priest, prepared an expedition in June, 1636 against the new Christian communities budding in Palawan and Cuyo. The results of these muslim raids were disastrous for the Christians. The muslims completely laid waste to three Christian nuclei of Cuyo and Calamianes and took with them three Recollect priests as captives. The three as expected were atrociously martyred. A little after, news arrived in Manila that Frs. Francisco de Sta. Monica and Juan de S. Antonio died in the hands of the chieftain Achen of Jolo. About this time Bro. Francisco de la Madre de Dios, who had taken part in the first Recollect expedition to Palawan, was also martyred.

Notwithstanding the scarcity of personnel and the enormous hardships which the christianization of Palawan entailed, the Recollect Order continued to send missionaries year by year to these islands, always hoping that superior civil authorities would do something to check the raids of the

muslim pirates. But seeing that this hope was futile, that not even one church or convent was left intact in the entire Province of Palawan, and that the Religious often saw themselves forced to live like nomads, wandering from place to place through the mountains, the Recollect superiors were forced to renounce the spiritual administration of these islands to the hands of the Bishop of Cebu. Nevertheless, through the persistent petition of the "Real Audiencia," the Recollects again took charge of Palawan.

The muslims continued to harass the territory by making constant raids on those Missions. The Central Government continued in its lack of interest to check muslim piracy. This state of affairs made the Superiors of the Order decide to construct two forts in Cuyo, and others in Agutaya and Calamianes under their own expense. Some of these forts constructed by the Recollects still exist today. They formed perfect squares. Some of their sides were enclosed by the Church and convent. The three other sides were encompassed by bulwark of solid rock. They had some turrets where the artillery was strategically installed. These forts were products of magnificent military art. They were the results of the labor of Fr. Juan de S. Severo who directed the construction of these forts and the garrisons which defended them.

Under the protection of these forts, the Christian communities of Palawan entered into a period of growth and prosperity which was to last until the middle of the eighteenth century. About 1720 the muslims began a series of raids through the southern part of Palawan, sowing in their path ruin and desolation. During these series of raids, the boldness of the muslims brought them even to dare the government forces in the very waters of Manila Bay.

The situation of the missionary should be viewed under the prism of conditions of the times on the one hand, the constant raids of the muslims and the apathy of the government authorities of Manila on the other. Their labors of months were levelled to the ground in a few hours by muslim raids and savagery. The superiors of Manila presented constant and persistent appeals to the Insular Government, and even to the kings in Spain, but the situation did not improve a bit. In these

circumstances no progress in the work of evangelization could be expected nor accomplished.

In the periods of relative peace the missionaries made use of the opportunity by organizing towns, establishing new missions, and improving the material standards of living of the natives. But the real forward thrust in these Missions was not made until the middle of the nineteenth century, when the number of missionaries became much more considerable, and the attacks of the muslim pirates ceased being a constant nightmare. The Recollect superiors, solicitous, always for the well-being of these inhabitants, supported whole-heartedly the scheme for the development of Palawan proposed by the Governor General who was by this time eager to make these islands, so abandoned so far, leap forward into the paths of progress.

As part of this scheme of cooperation, in 1885 the Missions of Tinitian, Bacuit, Puerto Princesa, and Dumaran were established. Sometime after, the Missions of Puagana, Lucbuan, Coron and several others were established also. With these establishments these Christian communities were sufficiently taken care of.

By this time, the government was showing keen interest in the development of this province. In 1871 the colony of Puerto Princesa was established. The chaplain of the colonizing expedition was the Recollect Fr. Ezequiel Moreno, a man of proven virtue, who later merited the Episcopal See of Pasto in Colombia, and whose canonical process for beatification is in an advanced stage. The venerable Fr. Ezequiel dedicated himself immediately to convert the pagan Tagbanuas with unsurpassable results. He was soon followed in this task by two missionaries who pursued their missionary campaigns even to the river banks of Inagodan. In 1883 the church of Puerto Princesa was finally completed. It was a beautiful structure of bricks. In its construction Fr. Agustin Perez worked untiringly.

It cannot be said that the Revolution of 1896 broke the continuity of the Recollect Missions in Palawan, which at these times were in the midst of growing expansion. It was true that all the missionaries left for Manila; but by the middle of 1901, the Recollects began to return to their former Palawan Missions, where they have continued to labor in

what is now already the Apostolic Vicariate of Puerto Princesa under the spiritual shepherdship of Msgr. Gregorio Espiga, O.R.S.A.

In the census of 1897 the Recollects had charge of 26,284 souls; while in the census of 1749 the number of souls was only 6,830. The Recollects had established thirteen towns in Palawan when the revolution broke out.

Missions of Romblon

It may appear from what has been said so far that the destiny of the Recollects in the Philippines was to christianize the most difficult places and territories. In 1635 the Recollects took charge of the evangelization of Romblon. It was soon obvious that in this enterprise similar hardships as those which had been encountered in Mindanao and Palawan were at stake.

Besides the island of Romblon, the province consisted of the islands of Tablas, Sibuyan, Banton, Simara, and some others. As soon as the first Recollect, Fr. Pedro de S. Jose, landed in Romblon, the muslims savagely attacked the town of Romblon. Fortunately this Religious was able to escape to the mountains, where he hid until the muslims tired of plundering and left the island. News of this incident reached Fr. Provincial who, to avert future muslim raids, sent the Fighting Priest, Fr. Agustin de S. Pedro, whose exploits in Mindanao were already mentioned above. The activity displayed by this Religious in the few years that he administered this territory was inconceivably remarkable. He constructed the two bulwarks which defended Romblon, and the church fortress of Banton. This Religious dedicated himself actively to everything that referred to the fortification and defense of the place. Many were the attempts made by the muslims but all were crushed by the military tactics of the Fighting Priest. The muslims were so chastised and disheartened by these defeats and failures that in many years that followed there was no report of any attacks made by them.

During the long period of time from 1660 to 1740 the Recollects pursued their labors in the islands of Romblon. The poorness of the soil, the long distances from island to island, the poor means of communication

between them, made the work harder and their efforts fell short of the results expected.

In 1704 another series of muslim raids was launched. These raids almost stifled the flickering life of these Missions. Some Recollects fell captives to the muslims; the towns and churches suffered barbarous plundering; the natives were left in misery and despair. The situation became so critical that some inhabitants of Romblon began to leave en masse towards Capiz and Iloilo. This exodus threatened to leave the island of Romblon desolate.

Through the request of the Provincial of the Recollects the government obliged all those who migrated to other places from Romblon to go back to their former residence. Important concessions were granted and guaranteed to these people. Nonetheless, the raids of the muslims continued to bother the island of Romblon until the middle of the nineteenth century.

Before going any further, let us take in passing the heroic exploits of the virtuous missionary — Fr. Juan de S. Jose — who succeeded in converting all by himself the mountain dwellers of Sibuyan. Through his mild ways he was able to attract the good will of some of the leaders of the people to such an extent that soon his convent became a haven for these poor mountain dwellers where they came to receive not only spiritual solace but also material help such as food and medication. He organized them into towns and interceded for them with the Governor to obtain certain privileges and exemptions for them. Naturally, it was the missionary who had to build the church and the convent for these new towns. But his activities were not limited to this field. He showed a keen interest to increase the production of abaca, cacao, tobacco, and rice. He also took charge of the construction of schools, bridges, and roads to such an extent that it may be said that there was no public work accomplished in which a Recollect had not somehow taken part. With the break out of the revolution, the Recollects left their ministries in Romblon.

We have at hand the first statistics of 1749 to demonstrate that the number of souls put under the care of the Recollects was 10,308,

while in 1897 it reached 40,551. The Recollects left ten established towns in Romblon, among them are Romblon, Cajidiocan, Banton, and Odiongan.

Missions of Mindoro

On April 17, 1679 the Recollects took charge of the spiritual administration of Mindoro. The secular clergy and the Jesuit Fathers had already exercised their apostolate in this island. Nevertheless, the Recollects found only three established towns, and the number of Christians was obviously small.

The first years of the ministry of Mindoro did not offer great difficulties. We have on hand concrete details which show the real progress of the Recollect Missions in Mindoro during the last part of the seventeenth century and the first part of the eighteenth century. The number of Christians in 1750 reached about 10,000. The number may not seem to be big, but it should be taken into consideration that despite the richness of the soil, the island of Mindoro was sparsely populated and, consequently, retarded in material progress. Added to this were the constant raids of the muslim pirates. The muslim piracy, which began by attacking the neighboring provinces of Mindanao, soon expanded its ambit of operations. Mindoro soon suffered the effects of this expansion of operations of the muslim piracy. The first raid took place in 1726. Consequent attacks took place in 1734, 1736, and 1739. These raids left the Christian communities desolate. The muslims almost became the rulers of the coast of Mindoro. This territory was important because of its strategic location. From this point all vessels that passed by the strait between Mindoro and Batangas could be ambushed. This strait was much frequented by merchant vessels.

The raid made by the Muslims in 1742 was particularly violent. On this occasion they demolished for the fourth time the church and convent of Calavite. They also razed to the ground the towns of Bangabong, Dungon, and Basig.

The Recollect Province had at this time eighteen Recollects working in the spiritual administration of Mindoro in all its vast extent. As an effect of these constant raids the Religious were forced to live a wandering life, seeking through the mountains their scattered and scared

flock, and consoling them in whatever way they could. Meanwhile the Central Government of Manila, advised several times of these prevailing conditions, showed complete apathy towards the problems which the raids of the muslims throughout the whole archipelago posted.

In 1754 the muslims were able to capture the fort of Calapan. They took with them twenty cannons which had defended the fort. With this military equipment the muslims lorded it over the territory, and thus ruled it according to their whims. The damages suffered, the death toll and the captives captured were incalculable. Let us note in passing the martyrdom suffered by Fr. Francisco de S. Miguel who was killed by spears. The complete apathy of the Central Government in regards to all campaigns of the muslims against these Missions of Mindoro has already been noted above. It was an apathy which on many an occasion was converted into real ill will against the Recollect habit. The effects of this state of affairs were really disheartening to the men who had not spared anything, not even their lives, for such Missions. The towns in the midst of these fears of imminent raids started to disintegrate completely. The people began to flee to the interior jungles to live with the pagan Manguianes. The Recollects did not spare any efforts to build a fort in Nauhan over the ruins of the former church. This could in no way be sufficient defense. Despite the resounding victory of Don Gabriel de Aristizabal and Don Jose Gomes, the enemy made itself secure and remained strongly belligerent for some years. This foothold of the enemy enabled it to sway the island at its whims.

For the same reason and at the same time as the Recollects abandoned Zambales, they also had to abandon Mindoro which belonged also to the Diocese of Manila. With this the history of the Recollects in Mindoro was interrupted until 1802, when the Governor made an appeal to the Recollects to go back and take charge of this place.

The repopulation, increase, and progress of Mindoro constituted the ideal pursued by the Recollects through the nineteenth century. It was certain that at last the government took interest in the repopulation and progress of these Missions, but it was no less certain that the measures adopted were in many instances inefficient and even detrimental. Nevertheless, even at a slow pace, the scheme advanced. In 1839 the

island had 6,675 souls; while in 1857 there were already 8,346 souls; and in 1878 the number reached 13,562.

In 1887 an expedition of young Recollects took charge of the last parishes formed. From their effort the best results could have been expected, but the uprising of 1896 stifled all hopes. With the turmoil of 1896 the Recollects abandoned the island. Later on they would again take charge at least of the spiritual administration of Mindoro. The number of Christians who depended on the administration of Recollects in 1896 was about 45,589. They left fourteen established towns among which were Calapan, Namburao, and Puerto Galera.

Masbate, Ticao, Burias, and Albay

In the olden times these islands and regions were sparsely populated. The inhabitants were ordinary people characterized by bad living. These islands were called "refuge of criminals, haven of pirates and asylums of rebels" by the Recollect priest, Fr. Francisco de S. Vicente, in his writings.

In 1688 the Recollects took charge of the spiritual administration of these islands. The state in which the Recollects found them at first could not be more deplorable. One secular priest, old and dejected, took care of this vast territory. There was one town with 187 families dispersed throughout all its extent. In 1722 the number of families went up to 700.

About 1726 the organization of these missions was as follows: The Mission of Ticao, to which was annexed the following towns: San Jacinto el Real, Ticao, and Burias. The other district was located on the island of Masbate the chief town of which was Mobo. This district had under its jurisdiction the barrios of Balino, Balanog, Habugoang, Tamaoroha, Bungcoa, and Simbahan.

These missions of Masbate were without doubt among the hardest missions because of the conditions of their inhabitants. Their inhabitants lived in secluded mountains, inaccessible to the outside people. They lived dedicated to brigandage and pillage. The Religious saw themselves on several occasions in imminent danger on making their routine pastoral calls to the remote places of their administrations. These things happened

on the coastal regions, hence to traverse the interior and its mountains was to expose oneself to sure danger.

Many were the towns founded along the coast. A plan was formed to build a road cutting the island across, thus reducing the travel distances to a great degree. The scheme was too bold for those days. Fr. Ildefonso de la Concepcion, who was engaged in the ministry in Masbate about 1698, conceived the plan and transformed it into reality. In two years he saw his pet project completed. But he died in 1700 exhausted by the gigantic task.

This mission territory, despite the many efforts and sacrifices lavished on it by dedicated missionaries, was retarded in its progress. This was owing not only to the fact that the inhabitants lived on the mountains, or to the mere indolence of the inhabitants, but it was greatly on account of the muslim raids.

The effects of these muslim raids were the same as those suffered in Mindanao, Palawan, and Mindoro. The lot of the missionary on such situations was sad. His only refuge was the mountain ruggedness or some hide-out impoverishly furnished by themselves. This happened in the towns of Masbate and Ticao in which the Recollects constructed their own hide-outs. The Recollect Superiors paid for four cannons for the Fort of S. Jacinto constructed by the government, and donated a small vessel for its use.

Despite these defenses, the situation of this island came to an extremely critical point. On account of the repeated muslim raids, there was not only no progress achieved but a notable decrease of the population began to be felt. In 1765 Fr. Miguel de la Consolacion wrote in a report to the Archbishop that only 500 persons were left in the two towns of this island.

Notwithstanding all these setbacks, the Recollects had still sufficient energy and zeal left to undertake important works such as the construction of Fort S. Jacinto, erected by Fr. Agustin de Sta. Catalina.

In this state of affairs, the Recollects left these ministries in 1791. The only reason that moved them to this decision was that, with the expulsion of the Jesuits, the Recollects had to take charge of Mindanao, Marianas, and Bohol.

The number of Christians taken care of by the Recollects in Masbate and Ticao in 1778 was about 3,500. They founded the towns of Molo, S. Jacinto, and Ticao.

Missions of Cebu

The Recollects established themselves in Cebu in 1621 through the petition of the Bishop of the city, Don Pedro de Arce. This illustrious Augustinian, who contributed so much to the growth of the Recollect Order in the Philippines, gave them the hermitage of "La Concepcion" outside the walls of the city. Here the Recollects established a convent which was going to be the center of coordination of all missions which they were going to open in the south: Mindanao, Palawan, Calamianes. They were given the administration of the island of Maripipi having some 600 inhabitants, so that they could exercise their zeal and have some means of subsistence.

The economic situation of the first Recollects in Cebu should have been really tight. This tight situation worsened up to the point that in 1747 the Archbishop proposed the abandonment of the convent. The Augustinian Fathers behaved like real brothers on this occasion. They benignly gave the Recollects the administration of the towns of Cotcot and Nahalin, and later donated the fields surrounding the Recollect convent. These fields belonged to the Augustinian Fathers at that time.

In the Recollect Church of Cebu there was a special veneration for Our Lady under the patronage of the Immaculate Conception. This cult was exclusively celebrated in the Recollect Church. It was given its maximum splendor. In 1895, however, Bishop Madridejos chose to solemnize this cult personally in the cathedral. It, henceforth, ceased to be under the auspices of the Recollect Fathers. Other devotions of popular veneration in this Church were the devotions to Our Lady of Mount Carmel and to St. Joseph.

The Recollect Mission in Cebu dated back to 1744 when the Augustinian Fathers ceded to the Recollect Fathers the administration of Cotcot and Nahalin. Later the number of towns under their care went up to seven. All of these towns were located in the coastal region extending from the city of Cebu up to Catmon. The Recollects were able to perform

their ministry without fear of any muslim raids. They could count with the cooperation of the government. Hence, the efforts lavished by the Recollect zeal in these places produced the best results.

When the Recollects took over Cotcot and Nahalin they found out that the population, including the barrios, did not exceed 1,500 inhabitants. The people did not all live together. They lived scattered in vast areas. The first objective of the Recollects was to establish a town in the most suitable place. They selected as the center of the town the place now occupied by Danao. In 1836 the town of Carmen was founded. In 1862 the town of Compostela was also established. The population of these towns went over 30,000 inhabitants. Because of limitations of space, it is not feasible to give all the activities of the Recollects in these places. However, some of the interesting ones will be given below.

Fr. Manuel de Sta. Barbara was the real founder of Danao. The beauty of this town lies on the unique location, and its careful planning and division of localities, which have been due to this Recollect priest. The parish priest who followed him took a special role in building the church, school, highway, bridges, and other public works.

In Catmon, a town founded by Fr. Miguel de Jesus and Fr. Juan Juseu, some home industries were introduced by the Recollect missionaries. They worked untiringly to achieve these aims. Gradually the economic standards of living of their flock notably improved. The most important work of these Recollect missionaries was the construction of the church built of stone and admired even by the engineers for the tremendous work it represented. It was the pride of the Catmonanos. These missionaries and other Recollects worked also in Cotcot in the construction of bridges, roads, schools, and other public works.

The town of Carmen, founded in 1851, was administered from its foundation up to 1889 by Fr. Antonio Fuertes. The parroquial buildings, the church, convent, and cemetery were the contributions he made to this town. This town suffered from lack of potable water supply. He built a fountain near the church which provided abundant water supply. The great contribution Fr. Antonio made was the drainage and the fertilization of the great plain of Suyang which was a vast marshy land. It was converted into a beautiful rice plantation. As a hobby he

also made various attempts to produce wine out of grapes. He succeeded and, in the Fair of Manila of 1887, his wine received a silver medal and a diploma for first prize.

In 1846 the Recollects took charge of the administration of Mandawe with the barrios of Siloan and the island of Camotes annexed to it. Upon their assumption the Recollects found a population of 10,000 souls. From the primitive town of Mandawe, the present towns of Consolacion and Siloan on the coast of Cebu have sprouted. And in Camotes Island the towns of Poro, Pilar, and S. Francisco were established. All of these towns were founded by the Recollects.

The first parish priest of Mandawe was Fr. Gregorio Sanz known especially for his book "Embriologia Sagrada." He dedicated this book to the Parish priests, so that these in turn could instruct the midwife. Thus, the abortions that were taking place could be avoided. Later he wrote a more elementary and practical work in Cebuano entitled "Panabang." The first work was for many years the manual and directory of parish priests on this matter.

In the town of Siloan Fr. Francisco Gotor worked untiringly for many years. He constructed the church of rubble-work masonry. It was one of the best works in the entire island of Cebu. Many other Recollects worked untiringly for the improvement of this town and also in the neighboring town of Consolacion. Despite the poor fertility of the soil the population went on growing at a constant rate under the solicitous care of the Recollects. The census of 1897 gives the figures of 17,477 inhabitants. The school churches, tribunals, and other public works in this island built during those years were exclusive products of the Recollect labors.

The Mission of Bohol

The Recollect Order took over the administration of Bohol in the midst of a critical political situation. In 1768, in accordance with the decree of Charles III, the Jesuits were obliged to abandon their ministries in Bohol where they had labored since 1595. The higher authorities offered to the Recollects the administration of this province. The Provincial Council of the Recollect Order accepted the offer despite the alarm-

ing scarcity of personnel. It seemed also that the turmoil in which Bohol was traversing at this time did not offer the least obstacle to those intrepid Recollects in their deliberations about the matter. In 1744 the uprising of Dagohoy began. It originated as a protest against a Religious which neither the government nor Msgr. Ezpeleta was able to stop. The revolt was not nipped in the bud. Dagohoy made the mountains his stronghold from which he made frequent raids and pillages. Thus, this rebel constituted a grave threat to the stability and growth of the Missions.

The Provincial of the Recollects showed special care in selecting the personnel to be sent to Bohol. He selected those Religious known for their prudence and experience. The effects of this careful selection soon became tangible. The first efforts were directed to disband the group of rebels who still dwelt in their mountain strongholds. Fr. Pedro de Sta. Barbara was able to confer with Dagohoy personally. Good results could have been obtained from this conference, if it were not for the lack of political tact shown by the agents of the government.

Making a comparative study of the number of Christians at the time of the Jesuit expulsion and the number seventeen years later, the difference was rather notable. There were at the time of the expulsion nine established towns with a total population of 5,810 inhabitants. In 1785 they reached 8,546. These were the figures given in a report by the Provincial of the Recollects to the Governor, Don Basco. In this report special information was given about the conditions of each town. The report included also the number of rebels who were induced by the Recollects to live peaceful lives again. Fr. Jose de Sta. Orosia writes that the number of pacified rebels reached 2,000.

The Recollects suffered much from the rebels who constantly bothered the Christian communities. Added to this were the continuous clashes with the perennial enemy — the muslim pirates — who every year used to raid some towns of Bohol taking back with them Christians captives. It is true that the raids were not as frequent and violent as in the other islands and that the rebels were not so fierce; nevertheless, these did not dissuade the Recollects from putting the means within their reach to defend the security of their flock. They even built forts in Loon and other places as means of defense at the most vulnerable points.

In 1829 the revolt of Dagohoy came to an end after a bloody military campaign. This revolt lasted nearly a century. In this state of affairs naturally some towns declined. The towns impoverished by the continuous plunderings of the rebels were reduced to misery. However, the solicitous care and zealous efforts lavished by these missionaries soon produced good harvest. The towns of Catigbian, Butuanan, Cabulao, Balilihan and Biliad were formed from the rank and file of the pacified rebels. Naturally the Recollects were entrusted with the spiritual administration of these owns.

Going briefly through the history of the missions in Bohol, one could see that the apostolic zeal of the Recollects was constantly manifested in its twin aspect — solicitousness in the spiritual needs and material well-being of their flock. The Recollects dedicated themselves not only to building churches, convents, and cemeteries in each town, but also to other tasks vital to the development of their flock, such as building roads, bridges, potable fountains, improvement of the agricultural methods, and establishing home industries. They were imbued with the practical principle that a man could not pray with an empty stomach. This good will and good work of the Recollect Fathers made a deep and lasting impression on the Boholanos who held a high esteem and love for their Recollect priests well beyond the limits of ordinary sentiments. The number of the faithful depending on the Recollects' spiritual administration when the revolution broke out was 139,168. The Recollects left in Bohol twenty-three established towns. The Recollects came back later to take charge again of their parishes in Bohol, at least partially.

We include in this part the ministry of the Recollects in the island of Siquijor. In the month of April of 1768 the Recollects took charge of the spiritual care of this island. Upon their entrance on the island there was only one parish. When the Recollects left in 1896 they had established five parishes well organized and administered. The population at the end of the last century could well be calculated at 50,000, while when our Religious arrived the population hardly reached 10,000. Naturally all the churches, convents, schools, and cemeteries of the island were built by the Recollects.

The contribution of the Recollects to other public works could in no way be ignored. They furnished Siquijor with potable water. They built

a system of highways that connected all the towns of the island. They also built bridges and canals vital to the communication of the towns with each other. They introduced the cultivation of coconuts, abaca, tobacco, cacao, and the French beans. When the revolution broke out the Recollects had to leave the island. They had founded the following towns: Lacy, Canoan, Maria, and San Juan.

Missions of Negros

Leaving aside the brief period the Recollects stayed in Binalbagan about 1626, we can safely say that their stay on this island started in 1848. It is without any doubt that the Recollects worked here with greater effectiveness. Better results were obtained from the efforts and labors they lavished on this mission.

In the middle of the last century the fertile soil of this island was abandoned. Agriculture could not even be said to be existing. The same could be said of commerce and industry. Many of the inhabitants lived nomadic lives in the mountains, without fixed dwellings. The frequent raids of the muslims induced and favored this kind of life.

The first efforts of the Religious were directed to establishing fixed towns. In this scheme the civil authorities and the Recollect missionaries worked marvelously in close coordination. Through the initiative of the Governor Don Morquecho and with the help of the Recollect missionaries, a plan materialized whereby the limits of towns, barrios, and "sitios" were clearly designated. New parishes were created and new towns were formed. The towns with Spanish names have their origins in this era of geographical jurisdictional delineation, such as: Toboso, La Carlota, Valencia, Numancia. In connection with this geographical delineation the expedition of Fr. Fernando Cuenca was famous. He explored the interior regions of Bacolod, Murcia, La Carlota, and Isabela up to Carolan. He started his exploration in San Fernando Minulan. A brief review of the map of Negros can easily give us a birds'-eye view of the exploits of Fr. Cuenca. He took the census of some 6,000 families of the mountain dwellers, which included some 20,000 dependents. He talked them into forming organized towns and appointed their civil heads. Later he betook

himself to the northern part of the island where he made similar explorations from Sarabia up to Escalante.

Let us treat the work of Fr. Antonio Moreno who, in the short period of one year, founded a town well planned with beautiful houses, church, convent, and tribunal. We are referring to the town of Manjuyod.

As it would be understood, the enterprise of gathering the mountaineers into towns, to catechize and instill in them Christian customs, especially taking into consideration the many thousands of mountaineers who underwent the same training, was a task of great feat; and this task was accomplished through these and other expeditions.

The Recollect superiors took special care to send the biggest possible number of Religious to Negros. There were six Recollects on this island in 1850. In 1880 the number went up to thirty. In 1890 the Recollects had absolute charge of all ministries in Negros. The population of the island increased rapidly. Agriculture developed in an unexpected manner. For this reason in 1890 the province of Negros Oriental was formed as a separate entity.

At this juncture the Recollects felt themselves with sufficient courage to embark on one of the greatest social and religious enterprises ever recorded in the history of the Philippines; that was, to create in one stroke thirty new missions in both provinces of the island. The civil and religious authorities immediately approved this gigantic project. All the preparatory procedures were finished immediately and by 1895 twenty-eight new missions were established with their respective missionaries. With the exception of some which were situated on the oriental coast, all the others showed a determined step to advance towards the interior mountains. If the Revolution of 1896 had come a little later then the Recollects would have had sixty-seven well-organized and well-cared parishes in the island of Negros. It should not be forgotten that in 1848, only forty-eight years before, the number of parishes was eleven.

If in discussing Bohol it was said that it would be interesting to go over the different parishes administered by the Recollects, the same could be said of Negros, and perhaps with more reason. We would see how the ranches and haciendas gradually developed and took the shape of

towns, and these went on, progressing little by little, until they reached the point of development which the island displays in these days. The briefness of the space allotted to us prevents us from mentioning names and projects accomplished.

It would, however, be an injustice to pass over in silence some data of Fr. Cuenca. His famous explorations through the center and northern parts of Negros have already been reviewed. He was the founder of many of the actual towns of Negros. Through his efforts and without any compensation, the cultivation of coffee, abaca, and sugar cane was established in the provincial economy of Negros. This Religious was the first to employ the hydraulic pressing machine for milling sugar cane. Without any technical advice from anyone, but only with the help of some blacksmiths and carpenters, he made the first hydraulic machine function in Minulan in 1872. Another interesting aspect of the biography of Fr. Fernando Cuenca was his achievements as a doctor. He always used the method of hydrotherapy. Through Minulan, Governors, religious and civil dignitaries, and many foreign and native persons passed. In no way did he ever accept any pay from his patients. He remained in Minulan until he reached the age of 75 years, when he became almost blind. His spirit was depressed upon seeing how rapidly were reduced to ruins the great works which his Recollect brothers had built with so many sacrifices after so many years. When the Recollects were expelled from their parishes, the manifestation of veneration and sheer love of the people for the person of Fr. Fernando Cuenca transcended the verdict of an unjust political situation.

Together with the figure of Fr. Cuenca many other Religious who gave their youth, energies, health, and entire lives generously for the well-being of their flocks should be recognized and honored. The main objective of these priests was to build a church and an adequate parish convent, a task in which all took part without exceptions.

The Recollects performed also innumerable social works such as: construction of schools, tribunals, highways, bridges, and canals. We will cite some examples. In Amblan the school and the tribunal were constructed by a Recollect priest. Fr. Fidel Moreno constructed in the streets of the town underground sewers made of rubble-work masonry. He also con-

structed a hanging bridge over the Bigoor river. A great avenue was built to connect the town with the bridges of the locality. The Recollect priests took charge, through the commission of the Governor General, of the reconstruction of all bridges of the locality and those of Ayukitan. Special mention should be made of the aqueducts constructed by Fr. Eladio Logroño to bring potable water to Valencia. These aqueducts extended up to mid-town with a splendid lavatory. It would be endless to go over all the contributions of this nature made by the Recollects to the different towns of Negros.

When the revolution broke out in 1896 the Recollects had sixty-seven ministries. It has already been mentioned that the total number of parishes in 1848, when the Recollects took over, was eleven. The population which, in 1850 was about 30,000 inhabitants, reached in 1897 the number of 363,255 inhabitants. The material progress of this island was due largely to the energetic labors of the Recollect missionaries.

Ministries Around Manila

By the Royal Decree of the 3rd of July, 1859, the Jesuits took over the spiritual administration of Mindanao which up to this time was performed by the Recollects. As a compensation for such loss, the Recollects received in its stead an equal number of parishes in the proximities of Manila: "As a token of appreciation with which His Majesty looked at the distinguished services the Recollects rendered to the Church and to the State, he granted them an indemnization, giving them the faculties to administer the parishes of Cavite..."

As it may be supposed, the secular clergy took this measure badly, for it deprived them of their parishes. A wave of protests was spear-headed by the learned Filipino priest, Fr. Pedro Pelaez, who fought fearlessly to remedy the situation in which the secular clergy was left. The secular clergy was in its majority composed of Filipinos. Later one of his disciples, Fr. Jose Burgos, followed up this campaign of protest even to the point of giving his life for so just and worthy a cause.

Not all the parishes which the Recollects possessed in the vicinity of Manila when the revolution broke out had been given to them as an indemnity for the parishes of Mindanao. Some had already been in

their possession even before the Mindanao affair, such as Las Piñas, Caloocan, Silang, Bacoar, Imus, and Cavite Viejo.

Despite the opposition shown by the secular clergy the Recollects were forced to take charge of the spiritual administration of some twenty more parishes in the province of Rizal, Cavite, Laguna, and Batangas in the years that followed. All of these parishes were administered until 1896, and some even up to 1898. In these parishes many distinguished Recollects labored for God's glory. Let us cite some examples.

Fr. Juan Ruiz administered in the middle of the 18th century the parish of Old Cavite. In Spain he was able to organize a mission of seventy priests and six brothers. Charles III named him Bishop of Nueva Segovia where he constructed the magnificent cathedral and episcopal palace.

In Las Piñas Fr. Diego Cera left a lasting monument with the construction of the famous Bamboo Organ. Fr. Cera had justly gained for himself with this contribution a permanent niche in the array of historical figures of the Philippines. He was born in Huesca, Spain, in 1762. When the Recollects took charge of Las Piñas in 1795, Fr. Diego Cera was appointed first parish priest. He remained in this position till his death which took place in 1832. When Fr. Cera took over the administration of Las Piñas, the parish was in a state of ruins. The parish priest saw immediately that one of the principal causes of this lamentable situation was the isolation in which nature had put the town: a river separated it from Parañaque, and another from Zapote. Hence, his first project was to construct two bridges, one at Pulanglupa and one at Zapote. With these bridges, life improved a great deal.

Two years after his arrival he began the construction of the massive church of stone which has lasted up to the present. The parish house was, likewise, the product of his ingenuity. He also established the cemetery which is being used even in the present days. We leave aside his interesting contributions as a botanist, mechanic, and chemist, to focus our attention on the one work of his which had lifted him high into the pinnacle of the great men of our history and assured him a permanent niche of fame — the Bamboo Organ of Las Piñas.

This was not the only organ constructed by Fr. Cera. About 1798 the huge pipe organ of the Recollects at the Church in Intramuros was finished. It was an organ of gigantic proportions. Its pipes extended almost to the whole extent of the church, in such a way that the faithful attending the liturgical functions had the sensation that music emanated from the floor, the walls, and the ceiling. Fr. Cera was able to obtain the stereophonic sound much before this concept was ever conceived by scientists.

Another product of his ingenuity was the piano-forte with registration of his own invention that was sent as a gift to Queen Elizabeth II. It was sent as a gift "since there is none of its kind in Spain nor in England."

The third and most famous creation of Fr. Cera was the Bamboo Organ of Las Piñas. He started his work by selecting carefully bamboos of different sizes, thickness, and texture. He then buried them in the sands on the beach. The bamboos which, upon exhumation one year after were intact, were chosen to produce his strange project: to construct an organ in which the registrations were made of bamboo. The organ as it exists today is 5-1/2 meters in height, with complete scales and 23 registrations. The music emitted by these pipes is of pure and incomparable sweetness. In 1822 this organ was installed. It was and is the only one of its kind in the entire world.

During one and half centuries of existence the organ suffered deterioration and, consequently, underwent repairs to such a degree that it is hard to determine what parts belonged to the primitive organ. Fortunately the "Historical Conservation Society" has taken charge of restoring the Bamboo Organ of Fr. Cera which is now a national monument.

In this same town of Las Piñas Fr. Minguella who later became Bishop of Puerto Rico and Siguenza exercised his youthful apostolate. He was a dedicated and famous tagalista. His linguistic knowledge was clearly evidenced in his speech about the homogeneity of the human race proven from studies of languages, which he delivered in the Catholic Congress of Madrid.

Las Piñas had also the good fortune of having among its parish priests Fr. Ezequiel Moreno who later became Bishop of Pasto, Colombia.

His virtuous life had recently been approved as exemplary by the canonical procedures for his beatification.

Since these parishes in the vicinity of Manila were infiltrated by the Katipunan movement, it was not strange that hardly one third of the Recollects administering them were saved from the vengeful clasp of this clandestine organization. Among those captured some lost their lives, others suffered imprisonment.

In these places the Recollects also established the towns of Perez-Dasmariñas, Amadeo, and Carmona. The number of persons who fell under the spiritual care of the Recollects in these places reached 221,073.

A bird's-eye view of the contributions of the Recollects to the development of our country both in the spiritual and material aspects of the apostolate throughout the course of history from the first missions up to the Revolution of 1896 shows the many sacrifices they underwent. Throughout this time 1601 Recollects had labored selflessly in this tough vineyard of Our Lord. The role played by the Recollects in the Philippines was motivated purely by missionary zeal. Though it sometimes branched off to certain material aspects, yet it always had the purpose of facilitating the missionary works or to protect its missionary gains. The Recollects went through a rugged and painful path before they were able to establish christian communities. Once the Christians were gathered into towns, the parish priest became a leader of the faithful. As such it rested on his shoulders to improve the conditions of the life of his parishioners. For this reason the missionary had to improve agriculture. Frequently the introduction of new crops and new agricultural methods were due to him. He had also to be oftentimes the constructor of bridges, roads, and other public works.

In the history of the Recollect missions in the Philippines one constant incident was the clashes between the missionary and the muslim pirates. Perhaps, due to this fact, the territories entrusted to the Recollects might be considered the hardest bones in the evangelization of the Philippines. It should be sufficient to remember some of the territories: Mindanao, Palawan, Mindoro, Calamianes, Masbate. In all these places, the greatest worry of the missionary was the threat of the muslim piracy on account of its devastating effects. We saw how the Recollects tried

to counter this threat by building fortresses, obtaining garrisons, and taking the offensive against the muslim pirates. It is true that the muslim was the most savage enemy of the Recollects, but it is no less true that for the muslim the enemy most feared was the Recollects.

The success of the Recollect as a missionary was due to the fact that he identified himself with the problems of his flock. He learned how to adapt himself to the circumstances and times. Thus, he obtained wonderful results for his labors.

The Philippines happily disposes herself to celebrate the 400th anniversary of her christianization. It is only proper and fitting that, at this time of glory, we should glance back to recognize those who so generously contributed to this glory, and to open the pages of history to examine the veracity of the facts, and thus be able to give to each one his due.

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Contribution of the Secular Clergy

FR. PEDRO V. SALGADO, O.P.

In the evangelization of the Philippines, the Secular Clergy cannot be left without mention. To them belongs the honor of being the first priests to set foot on Philippine soil. To them belongs the glory of being the first to celebrate Holy Mass in the shores of Limawasa, before the chieftains of the natives, Rajah Colambu and Siagu. For when Ferdinand Magellan sailed from the port of Sanlucar de Barrameda on the 20th of September, 1519, travelled the vast oceans of the Atlantic and Pacific, it was the secular clergy who accompanied him, planting the Cross on the land of Cebu, making possible the firstborn of the Catholic Faith in the Islands, the baptism of Rajah Humabon, Queen Juana, and hundred others of their subjects.

Two secular priests, likewise, Juan de Vivero and Juan de Villanueva, were with the five Augustinian friars that came with Legazpi's successful expedition. Many more were to come from Spain and Mexico, to contribute their share in the evangelization of the Islands, some as members of the Cathedral Chapter, others as parish priests, and even as missionaries roaming the different provinces for the conversion of the natives. "In time", commented an author, "not a few secular priest continued to come from the peninsula and Viceroyship of Mexico, occupying ecclesiastical benefices of the Holy Cathedral that was erected in the year 1581, i.e. at about 10 or 11 years from the first occupancy of Manila; before and after they also served as parish priests in Manila and various places of the suburbs. They must have also dedicated themselves to roam the provinces, as the two citations of different kinds I am now going to make, testify..."¹.

¹ cf. PONS y TORRES, Salvador, *Defensa del Clero Filipino*, Manila, 1900, Quinta Parte, p. 179.

All in all, however, we believe the number of secular priests working during these times in the Philippines did not amount to much. For on the one hand, it is certain few were the Spanish secular missions that came from Spain or Mexico to labor in the Islands. On the other, Seminaries of the Archipelago were yet in their formative stage, and naturally could not give the desired number of secular priests. "Hitherto", Morga could thus write in his famous history of the Philippines, "there have been but few missions in charge of seculars, as not many of these have gone to the islands; and as very few have been ordained there, for lack of students".²

Up to the first half of the 17th century, relatively few were the natives that embraced the career of the priesthood, the majority being Spaniards or Spanish mestizos. For the Philippines was yet in the process of conversion, and its inhabitants neophytes that still have to be trained and solidified in the Faith, before they can assume well the difficult and high office of the priesthood.³ As the years progressed, however, more and more natives entered the ranks of the secular clergy so that by the year 1826, the King of Spain, Ferdinand VII, in his famous decree of the 8th of June 1826, could say that "...of the Spanish and Spanish mestizos there were scarcely 6 parish priests in all the Islands".⁴

According to the statistics given in 1735 by Fr. Francisco de San Agustin, O.F.M., the secular clergy were caring at this time for 142 towns with a population of 131,279 Christians, while the religious were caring for 450 towns with the total population of 105,903 baptized souls.⁵

The census of 1780⁶, made by the Real Hacienda, showed there were 345 priests who were in charge of the different parishes and missions of the Philippines. Of these, 95 were secular priests. We are going to give here the data, so as to provide a complete view of the clergy's ministrations during those times, their number and the provinces they labored.

² cf. BLAIR-ROBERTSON, *Philippine Islands*, XVI, p. 151.

³ cf. BAZACO, Evergisto, O.P., *History of Education in the Philippines*, UST Press, Manila, 1939, p. 132.

⁴ cf. ARCHIVO DE SANTO DOMINGO, *Cédulas Reales*. Tomo 89.

⁵ cf. PADRES DE LA COMPANIA, *El Archipiélago Filipino*, Tomo I, Wash., 1900, p. 258.

⁶ cf. ARCHIVO DE SANTO DOMINGO, *Sección Histórica Eclesiástica de Filipinas*, (Año 1780).

ARCHDIOCESE OF MANILA:

PROVINCE	SECULAR	RELIGIOUS
Mindoro	3	2
Zambales	0	5
Bataan	6	2
Batangas	3	7
Bulacan	0	16
Pampanga	18	4
Laguna de Bay	3	23
Cavite	8	0
Tondo	13	10

DIOCESE OF CEBU:

PROVINCE	SECULAR	RELIGIOUS
Cebu	6	15
Capiz	3	7
Iloilo	5	17
Bugason	1	3
Isla de Negros	7	0
Caraga	0	4
Yligan y Dapitan	0	5
Zamboanga	0	2
Leyte	1	12
Samar	0	13
Calamianes	0	4
Marianas	0	5

DIOCESE OF NUEVA SEGOVIA:

PROVINCE	SECULAR	RELIGIOUS
Pangasinan	0	21
Ilocos	5	17
Cagayan	1	16

DIOCESE OF NUEVA CACERES:

PROVINCE	SECULAR	RELIGIOUS
Tayabas	1	14
Camarines	5	20
Albay	6	2

As we can see from this statistics, the number of secular priests were much fewer than the religious. But as the years passed, the number of seculars greatly increased, so much so that an author—with evident exaggeration—affirmed that by the year 1809 they have outnumbered the regular clergy 3 to 1. “As a result of the expulsion of the Jesuits and due to the scarcity of the Regular Clergy”, thus said Dr. Molina, “many Filipino secular priests were able to hold parochial offices, such that, by this time, almost one half of the parishes in the country were under the direction of the same. There were not more than 300 friars in the Philippines, including the aged, the incapacitated, and the lay-brothers, as against more than 1000 Filipino clerics, who were parish priests, coadjutors, and seminar-ians”.⁷ The secular clergy was doing a great job at this time for the conservation of the Catholic Faith in the Philippines.

⁷ MOLINA, Antonio, *The Philippines Through the Centuries*, I, UST, 1960, p. 236.

The number of secular priests did not increase, as the Spanish regime was approaching its end. According to the statistics released in 1898 by the Manila Chancery,⁸ there were 675 secular priests, practically all working as coadjutors in the five existing dioceses of that time: 198 in Manila, 73 in Jaro, 125 in Cebu, 148 in Nueva Caceres and 131 in Nueva Segovia. The Regulars were 967: 259 in Manila, 200 in Jaro, 213 in Cebu, 124 in Nueva Caceres and 171 in Nueva Segovia.

Still, even with this number the secular priests of old were proportionately more than the secular priests now. For the secular priests at present are, according to the Catholic Directory of 1964, 1773 out of a total population of 28,800,074 souls: a ratio of one secular priest for every 16,243 souls. In the last days of the Spanish rule, there were 675 priests out of a total population of 6,559,998; a ratio of one secular priest for every 9,718 souls. If there was a scarcity of secular priests during Spanish times, the want is even greater now! And if the secular clergy of today are doing an excellent job for the ends of Catholicism, we can certainly say as much of the secular clergy of yesterday who were of greater number!

It might be a cause of surprise why is it that according to the 1898 census, the secular priests held only the subservient task of coadjutors! Is it possible that they should be barred from the administration of parishes?

This was due to a change of policy in the Spanish government. In olden days the Kings of Spain have preferred the seculars in the administration of parishes. Already Philip II, at the request of the first bishop of Manila, Fr. Domingo de Salazar, O.P., expedited no less than three royal decrees in the year 1583, in which he ordained that parishes be provided with preference with the secular clergy. Similar favorable decrees came in the years that followed, showing in no unmistakable terms the desires of the Royal Monarchs for the establishment of a strong secular clergy in these parts of their domain.⁹

The events of South America, however, changed the picture completely. There Spain experienced, that, behind the leaders of the South American colonies agitating for independence, were some members of the secular clergy. Natives as they were, their political aspirations naturally tended to the ideals of freedom and independence of their native land.

⁸ cf. PADRES DE LA COMPANIA, *op. cit.*, pp. 260-262.

⁹ cf. PONS y TORRES, *op. cit.*, Quinta Parte, pp. 158 - 159.

As sort of political precaution, therefore, the Spanish government by royal decree of the 8th of June, 1826, ordained that "the Augustinians as well as the Religious of other Orders be reinstated in the administration of Parishes and Doctrines of my Philippine Islands to the first state which they held"¹⁰. It knew that the religious, Spaniards the great majority, would not move for political agitation; on the contrary, they would be of great help in captivating the hearts of the Filipino parishioners, to remain faithful to the crown of Spain. Spanish leaders, even the most masonic and liberal, concede that for political reasons the Spanish religious should be conserved and helped.

These secular priests of Spanish times were relatively of high intellectual standing, considering the standard of education prevailing during those times, compared with the high present standards. Many of them even held Doctorate degrees in different branches of ecclesiastical science, Sacred Theology, Philosophy, Canon Law¹¹. Others made themselves famous in the cultivation of arts and letters¹².

Those ran low in intellectual standing, however, who were ordained at the height of the secularization movement. It was when Mons. Basilio Sancho, Archbishop of Manila, around the year 1770 ordained as many natives as he could, to fill up the vacancies left by the regular clergy. These priests, ordained without the necessary intellectual and moral preparation, naturally resulted in a flop, and thus brought dishonor to the name of the secular clergy. Mons. Sancho, in his excessive zeal for the seculars, overstepped the limits, and caused instead a disservice to their cause.

Morally, likewise, the secular priests were in general worthy of praise and honor. They worked for God's glory and labored for the salvation of souls. As can be expected, there were lapses that made some a disgrace to their chosen vocation. In the official report, for instance, submitted by the then Archbishop of Manila, Pedro Payo, O.P., to the Holy See in the year 1883, he wrote thus of the Secular Clergy: "There are some in the native clergy who excel in morality, while there are others who, forgetting their dignity, cause scandal to the faithful. Europeans also who obtain benefices in the Cathedral do not show that form of morality, which gives edification to the rest of the clergy and the people". Of course the accusation of the

¹⁰ cf. note 4.

¹¹ cf. PONS y TORRES, *op. cit.*, primera parte, pp. 9-10.

¹² *ibid.*, p. 11.

Archbishop did not limit itself to the seculars, for of the religious he wrote in the same document: "The care of almost all parochial churches of the Archdiocese pertains to the regulars. Although very many are they who, carrying the zeal of God and the salvation of souls, perform well the duties of a parish priest, however, there are not wanting those who, conquered by human weakness, become unworthy of pastoral care, and were it in my power, I would remove them".¹³

Such then is the secular clergy during Spanish times, with their defects and their perfections, helping towards the evangelization and stabilization of the Catholic Faith in the Philippine Islands. Distributed over the different parts of the Archipelago, in close contact with the Filipino people, many of them natives with common interests, feelings, and character with those entrusted to their care, they served as an example and inspiration to their fellowmen in the profession of the Catholic Faith, the practice of virtue and the pursuit of noble ideals. To them we should give tribute, forerunners of the 20th century secular clergy, who are today keeping alive the flame of Faith their predecessors had helped enkindled.

¹³ cf. ARCHIVO DE SANTO DOMINGO, *Sección Histórica Eclesiástica de Filipinas* (arzobispado de Manila) año 1883.

Islas Filipinas.

Estado de las Parroquias, Misiones-parroquias y Misiones-actuales, (Clero que las administran, y número de Eclesiásticos indígenas y de almas en el Archipielago, conforme a los datos que obran en la Secretaría del Obisporado de Manila.

Parroquias.	Misiones-parroquias.	Misiones-actuales.	Total de Parroquias y Misiones.	Nº de Parrocos que las administran.
<u>Arzobispado de Manila.</u>				
Agustinos.....	75	"	75	75
Augustinos.....	59	15	74	74
Franciscanos.....	41	8	55	55
Dominicos.....	14	"	14	14
Capuchinos.....	"	"	16	16
Clero Secular.....	24	1	25	25
	219	24	259	259
<u>Obispado de Cebu.</u>				
Agustinos.....	61	1	70	70
Franciscanos.....	47	"	54	54
Augustinos.....	17	25	25	25
Capuchinos.....	17	"	17	17
Franciscanos.....	6	6	6	6
Clero Secular.....	41	"	41	41
	168	32	213	213
<u>Obispado de Zambo.</u>				
Agustinos.....	50	16	19	19
Augustinos.....	69	"	69	69
Franciscanos.....	"	17	17	17
Clero Secular.....	26	1	26	26
	144	33	200	200
<u>Obispado de Vigan.</u>				
Dominicos.....	59	14	95	95
Franciscanos.....	44	21	68	68
Augustinos.....	"	"	"	"
Clero Secular.....	7	"	7	7
	110	35	171	171
<u>Obispado de Comarinas.</u>				
Franciscanos.....	55	"	65	65
Clero Secular.....	52	"	59	59

Recetas	233
Agustinos	228
Franciscanos	175
Dominicos	109
Claustrales	42
Caruchinos	16
Benedictinos	6
Claro Secular	158
Total general de Padres y Misioneros en el Archipiélago... 967	
Numero de Clerigos en cada Diócesis.	
En el Arzobispado de Manila	198
" " Obispado de Cebu	125
" " Obispado de Iloilo	73
" " Obispado de Negros	131
" " Obispado de Zamboanga	148
Total de Clerigos en el Archipiélago	
675	
Numero de almas por Diócesis.	
En el Arzobispado de Manila	1,811,445.
" " Obispado de Cebu	1,748,872
" " Obispado de Iloilo	1,340,754
" " Obispado de Negros	997,629.
" " Obispado de Zamboanga	591,298.
Total de almas en el Archipiélago	
6,559,998.	

Secretaria del Arzobispado de Manila, año de 1898

Francisco G. Fajó,
Secretario

The Role of Religious Women

Women, too, have played an important role in the propagation of the faith in the Philippines. Their contribution in this order, humble as it may be, can not be overlooked at a moment of assessment and final reckoning. First as pious and devout women, lately as members of a religious community they aimed primarily at their personal sanctification joining at the same time in the missionary labor of Christianization of the country. While some of these pious and zealous souls preferred the peace and silence of the cloister, others chose to remain in the active life engaged primarily in the education of youth and spiritual welfare of the neighbor. Whatever the field of endeavour, their edifying life served always to inculcate the love and fear of God and to inspire Christian piety.

The history of the three main institutions founded and run by religious women during this period of evangelization is briefly traced in the following pages.

I. THE MONASTERY OF THE POOR CLARES

Few persons will fully understand the women who embrace the contemplative vocation in the religious life and fewer still will ever attempt to join them inside monastic walls that enclose these dedicated souls bent on storming heaven by praying, working, doing penance, fasting, meditating and living in perpetual silence, not to mention the obligations arising from the solemn vows of poverty, chastity, obedience and from the cloistered life.

To the millions in an over active world such souls and the institutions that prepare them to this vocation become a source of mystery and wonder. To the faithful, however, these institutions are

not enigmas but are rather known as power houses of prayer. One such religious home is the present Real Monasterio de la Purisima Concepcion or more popularly known as the Monastery of the Poor Clares situated overlooking the scenic Marikina Valley.

The Poor Clares or "Clarisas" has a glorious and saintly history spanning for more than seven hundred years. Born from the almost improbable story of Clare Offreducci, a young, wealthy and beautiful lady of Assisi, Italy, of her night escape to follow the Gospel-life of Francis, the Poor Man of her town, of daylight raids by her enraged and influential family trying desperately to regain her back, of family brawls and divine interventions, these "Poor Ladies" became, of all things, the contemplative branch of the Franciscan Order. Clare embraced the austerities of poverty and penance and worked so well that she became a saint and her Order has produced many like her for the Church. Her cloisters began to spring all over Europe, in many parts of North and South America and finally in the Philippines, center of Catholicism in almost pagan Asia.

The historic house of the Clares in the Philippines, the first and only of its kind in the Far East, was founded in Intramuros, in 1621, by Mother Geronima de la Asuncion, to whom the title of First Woman Missionary of the Archipelago belongs and whose case for her beatification is now being undertaken in Rome.

Mother Geronima was a frail, Spanish nun already sixty nine years old when she received the royal credentials to found a monastery in Manila. The cloister to be established had to observe the first and unmitigated Rule of St. Clare. Mother Geronima was joined by seven other sisters in this venture. Four came from her mother house, the Convento of Sta. Isabel de Toledo, two from Balacazar, Cordoba, and two from Cubas, Madrid.

From Seville, the group proceeded to the port of Cadiz and from there sailed for Mexico. Two sisters from the Visitation Convent of the Poor Clares in the New World colony increased the group to ten. One sister, however, died during the long voyage to the Islands.

The prolonged and arduous ocean trip lasted for one year, three months and ten days but was crowned by a jubilant and solemn procession in Intramuros on August 15, 1621. Ecclesiastical as well as civil authorities together with a multitude of the faithful welcomed the much awaited "Clarisas."

The community in embryo took possession of its convent in October of the same year. The property was a donation of the Field Marshall of Manila who with his wife pledged to support the nuns.

King Philip of Spain sent a royal subsidy to the monastery thus the title "real" was affixed to its name in honor of the monarch and "Immaculate Concepcion" after Spain's deep devotion to the Mother of God.

Gifts and money from the benefactors came abundantly, including frequent visitors and other demonstrations of popular enthusiasm by devotees. These distractions led the holy Abbess and her community to pray incessantly lest the spirit and strict observance of their Rule might be unduly hampered. The excessive heat of the tropical climate and the differences of language and customs with the Filipinos did not help matters.

In 1634, thirteen years after the Manila foundation and in spite of many problems, they bravely undertook to establish a daughter house in Macao, a Portuguese colony. It was an ill-fated project because three nuns got sick then died and the remaining three took flight back to Manila after being driven off by the Portuguese from their territory.

Many nuns lived and died with the odor of sanctity together with supernatural gifts of prophecy, miracles, ecstasies, etc. Foremost among these was Mother Geronima who experienced such a close union with God. She experienced heavenly visions while hiding herself in her cell but the cracks in the wall betrayed such extraordinary happenings to witnessing members of her community. She had a beautiful face which she tried to distort with oil stains to appear ugly. She healed the infirm, resuscitated dead infants, adults and animals back to live. In spite of her eighty years of age, of multiple occupations and long vigils, she still found time to write books. One of them treated about the singular privilege of the Blessed Virgin in her exception from original sin.

The archives of the Monastery in Intramuros possessed a rich collection of books which were the chronicles of the Order, the lives of Mother Geronima and her religious sisters. This, however, was razed to the ground and made irreparable by the tragic Second World War. The whole monastery was also destroyed together with the other historic and religious edifices of the Walled City. Perhaps it was a miracle that the bombs and the flames respected the venerated remains of Mother Geronima and three of her companions buried within the convent walls.

The glorious spirit and tradition of these contemplatives Franciscans are still very much alive and sought after, most specially during these troubled times. The nuns who survived the last destructive war transferred residence temporarily to the Seraphic College of the

Franciscan Fathers in San Francisco del Monte until they were able to build their present monastery in Aurora Boulevard, Loyola Heights.

These women, who could have been sales ladies, secretaries, teachers, mothers of homes, etc., do not hate the world. On the contrary, they love it because it is Christ's and because He died for it. They made the total surrender to join with Him in His unending painful labor of saving it. They do not shed even an inch of their womanhood when they put on the severe grey habit of Clare; rather they deepen and intensify their feminine affections. Their love stretches forth to embrace the whole family of men. Like mothers who will make any excuse, cheerfully endure any sacrifice, to protect their wayward children, these Poor Clares find it a joy to exercise the painful prerogatives of spiritual motherhood in making reparations for the transgressions of men.

FR. JOSE MA. BARRULO, O.F.M.

II. THE R.V.M. BEATERIO

In the significant commemoration of four centuries of Christianization of the Philippines, we pause to recall a humble event which happened during the early spread and propagation of the faith in these sunny islands... the beginning of the BEATERIO DE LA COMPAÑIA DE JESUS, a congregation of Filipino Sisters.

Four hundred years ago in 1565, in Cebu, the catholic faith started to illumine our country. Over a hundred years later in 1684, in Manila, the BEATERIO started its first community in a small building on Sta. Lucia street in Intramuros. It was founded by Mother Ignacia del Espiritu Santo.

According to Fr. Pedro Murillo Velarde, a Jesuit chronicler and a contemporary of Mother Ignacia, she was from Binondo, Manila. Her first members were her own niece, Cristina Gonzales and a friend, Ana Margarita. Mother Ignacia started the community under the spiritual guidance of another Jesuit priest, Fr. Paul Klein.

The original name of BEATERIO DE LA COMPAÑIA was changed to the CONGREGATION OF THE SISTERS OF THE BLESSED VIRGIN MARY OF THE PHILIPPINES or simply, the R.V.M. Congregation, after the second world war.

The R.V.M. Congregation received the *Decree of Praise* from Saint Pius X on March 17, 1907, the *Decree of Approbation* from Pope Pius XI on March 24, 1931 and the *Definitive Pontifical Approval* of their constitutions on January 12, 1948.

The general aim of this pontifical congregation is the sanctification of its members through the practice of the three simple vows of poverty, chastity and obedience. The special aim is to help in the salvation of their neighbors, both by teaching young girls and affording them christian education and by seeking the spiritual welfare of adult women by means of Spiritual Exercises.

The daily religious practices of the Sisters include Holy Mass, one-half-hour of meditation, the recitation of the Little Office of the Blessed Virgin, Litany of the Saints, Rosary, Spiritual Reading, examination of conscience twice a day, at noon and at night, visits to the Blessed Sacrament and other devotions and spiritual exercises.

Among the first spiritual labors of the BEATAS, (as Sisters were formerly called) were helping Jesuit priests conduct retreats for women. Lay women would go in groups to the old convent on Sta. Lucia street and stay there during the eight-day retreat. The BEATAS would take care of them, assist in instructing these retreatants their catechism, teach them to make their confession well, and read for them during meals.

The BEATAS did not only help during retreats for lay women in their own convent, but they were also invited by priests from neighboring towns and provinces to assist during parish retreats. The BEATAS would go in groups of two or more and helped the parish priests during these spiritual exercises. They encouraged and canvassed for more women to attend these retreats and thus spread the retreat movement to more people.

Besides the retreat work, the BEATAS also engaged in teaching apostolate. From the very foundation of the humble congregation, they taught native, spanish and mestiza girls the love and fear of God. They inspired and inculcated christian piety. They also gave these girls education and training in work proper to the fair sex, like sewing, cooking and other domestic chores.

The good and laudable work of the BEATAS was recognized and appreciated even during the early years. This was attested by the letter of Archbishop Pedro de la Santisima Trinidad Martinez Arizola, who in 1747 recommended the BEATAS to the King of Spain, then Ferdinand IV. Among other things, Archbishop Martinez Arizola said: "These native women, Sir, are so edifying in their way of life,

so useful to the common good in the education of youth and so beneficial to women.....that they rightfully deserve to be the recipient of the benevolent good will of Your Majesty..." As a result of this letter of the good Archbishop, the King answered in a form of a *Cedula Real*.

Besides working tirelessly and unselfishly for the spiritual welfare of women of Luzon, the BEATAS were among the first religious women who ventured to Mindanao to work in the missions there. As early as 1876 at the request of Jesuit priests, three BEATAS, Agapita Domingo, Balbina Rivera and Bibiana Zapanta struck out for the heart of Moroland, Tamontaka, Cotabato. Despite hardships and difficulties, the BEATAS opened other missions in Dapitan in 1880 and in Zamboanga in 1894. A mission in Surigao was started in 1895 and another in Butuan followed in 1896.

These God-inspired women kept on in spite of danger to life and limb until the Philippine Revolution and the Spanish-American war which erupted in 1896. Some missions had to be closed. But even during those trouble times, the BEATAS did not remain idle. They helped nurse the wounded in the hospitals. After the hostilities, the BEATAS returned to their missions, took up the work once more and even opened new houses in other towns and provinces both in Luzon and in Mindanao.

At present the congregation has about 500 Sisters, 31 novices and 16 postulants. It has also two novitiates, one in Quezon City and another in Davao City, one retreat house (another is under construction in Cebu City), 60 schools, several dormitories and a community in Sacramento, California.

R. V. M. SISTERS

III. THE BEATERIO DE SANTA CATALINA OF MANILA

Initial Attempts

The *Beaterio de Santa Catalina de Manila* was from 1711 up to December 27, 1941, both a spiritual and an educational center in the Philippines. In those unforgettable days of the first phase of World War II, the *Beaterio* together with the Church and Convent of Santo Domingo in Intramuros were ruthlessly hit by the first Japanese incen-

diary bombs, and reduced to ruins through a conflagration which followed the bombing. On the occasion of the Jubilee Year of the evangelization of our nation, we believe an article tracing briefly the salient historical events of the establishment and expansion of the *Beaterio de Sta. Catalina* will be welcomed by our readers.

From among the multitude of the faithful of any nation converted to the Catholic faith, there were always some generous souls who aspired for the attainment of the perfect Christian life. The Philippines was no exception to the general rule. All the more so, when by those times, the angelical life of St. Rose of Lima was already known far and wide. In fact many devout women who used to frequent the principal churches of Manila, tried to pattern their lives according to the spirituality of the different religious communities flourishing in the city. Thus even as early as 1621, from the Franciscan spirituality came forth the first convent of cloistered nuns in Manila. Later on, Madre Ignacia, a Dominican tertiary herself, was to begin the *Beaterio de la Compañía* near the church of San Ignacio.

As for the *Beaterio de Santa Catalina*, we have actually a very detailed and complete history. It was written in all its minutest details by its founder, Father Juan de Santo Domingo, Prior of the Convento de Santo Domingo and Provincial of the Dominican Fathers. The original manuscript of the "Relación" written by Fr. Juan de Sto. Domingo, bearing both his signature and the date, October 28, 1711, can be found intact in the Archives of the Dominican Fathers. It was published in Manila in 1911, by Father Pedro Rosa, O.P. (Santo Tomas Press). We shall summarize here that inspiring historical monograph.

Since the building of the church of Santo Domingo in Intramuros in 1587, many devout ladies, Filipino, Mestizas, and Spanish, were admitted into the Third Order of Saint Dominic. The tenor of life of many of these women was very similar to that of the Religious. In fact, very likely, in length of time of mental prayer, recollection, and penance, they even surpassed the cloistered nuns. The fact that they lived with their families could not diminish their spirit of recollection and their life of prayer. They were so numerous and so much given to spiritual life, that the Dominican Fathers thought it necessary to establish a convent of Dominican cloistered nuns wherein these women could fully dedicate themselves to the religious life.

An Attempt for a Cloistered Convent

To this effect, therefore, in 1633, the Dominican Fathers requested due authorization from the Master General. The petition received a favorable answer, and the desired authorization was duly granted.

However, opposition arose from the Franciscan Fathers. They believed that a city like Manila would not find it easy to maintain adequately two Convents of cloistered nuns. They further pointed out that the projected establishment of the new foundation would be prejudicial to the Convent of Santa Clara. In view of this opposition, the Dominican Fathers desisted from carrying out their plan.¹

But, of course, women, especially if they are devout, are not easily silenced. With this characteristic feminine determination, and their daily insistence, the Dominican Tertiaries gave the Fathers no other choice than to give them the Dominican habit, which they used publicly both at home and outside. Among these pious ladies, there were four of outstanding virtues: *Madre Francisca del Espiritu Santo*, *Madre Antonia de Jesus Maria*, *Madre Sebastiana de Jesus*, and *Madre Ana de la Vega*. Although the tertiaries followed the same Rules, and were practically leading the same life as St. Rose's of Lima, nevertheless, they continued to importune the Fathers with their request to be permitted to live a community life in a "Beaterio." "Beaterios" in those days were sort of religious houses. And "Beatas," the pious women who lived therein. In the face of such persistent request, the Dominican Fathers considered it necessary to accede to such legitimate supplications and established a "Beaterio," where the tertiaries could live a strict religious community life.

Madre Sebastiana de Jesus

Among all these Dominican Tertiaries, the one whose holy life was the object of the admiration of the Fathers and the entire city of Manila was Madre Sebastiana de Jesus, a Filipina and true disciple of St. Catherine of Sienna and St. Rose of Lima, the first among the children of our nation who abundantly drank from the spiritual source of St. Dominic. The life of this sainted woman appeared in the Acts of the Provincial Chapter of the Dominican Fathers of 1692, the year of her death. Dominican historians warmly described her extraordinary sanctity.

She died on the 20th of March, 1692, at the age of forty. The Lord deigned to reward the life-long humility of Sebastiana from the very moment of her death. Despite the fact that she was only a simple native girl, the news of her death saddened the entire city. Everyone, great and small, noble and common man, came to venerate her holy remains, which remained so soft and flexible and without the least sign

¹ "Breve Relación de la Fundación del Beaterio de Sta. Catalina," written by Rev. Fr. Juan de STO. DOMINGO, founder, Edition of Rev. Pedro Rosa, O.P., Manila, Tipografía de Sto. Tomas, 1911, page 142.

of corruption or unpleasant smell that it seemed to be more alive than dead. Her remains were brought to the Church of Santo Domingo. Her exequies were performed with a pomp and splendour that was entirely strange to her lowly social condition as a poor native girl, but certainly well deserved by her heroic virtues. These virtues were extolled in a funeral sermon which was "more devout than erudite, more tearful than wordy." Finally, at her burial, the general feeling of sorrow and devotion was such that all the people, the ecclesiastics as well as the laymen, shed abundant tears. Everyone agreed that heaven only could have produced such rare effects even in the most undevout and dissipated, at the mere sight of those holy remains which exhaled the odor of sanctity."²

The "Beaterio de Santa Catalina" in Intramuros

Madre Antonia de Jesus Maria died also the same year. At her deathbed she once more pleaded to Father Juan de Santo Domingo, then already the Provincial of the Dominican Fathers, for the foundation. She even offered and gave her own house for the "Beaterio." This was in the year 1694.

With the money of the Dominican Fathers plus some donations, the Provincial bought some houses adjacent to that of Madre Antonia, and established the "Beaterio". The first Prioress was the foundress herself, Madre Francisca del Espiritu Santo. For this foundation, the Provincial had the necessary authorization from the General of the Dominicans in a document dated January 11, 1688. He likewise drew up the particular Rules by which the Beaterio was to be governed, combining wisely the Rule of the Third Order of St. Dominic with some pertinent norms for the education of girls of Manila and the provinces.

The First Years

The accounts Father Juan gives us of the first years of the "Beaterio" and the contradictions it had to overcome are singularly interesting. The principal oppositions came from two quarters, from the Franciscan Fathers again, and from the Archbishop of Manila.

Although the stable temporal subsistence of the "Beaterio" was assured with the generous donations from Don Juan de Escaño, a Dominican Tertiary, who, upon his death, bequeathed all his estates and property to the "Beaterio," nevertheless, the Franciscan Fathers

²*Op. cit.*, pages. 147 - 156.

still persisted in their opposition to this establishment. They even obtained a Royal Order for the closing down and the demolition of the "Beaterio."³

The Archbishop of Manila, Diego Camacho, tried also to take the direction of the "Beaterio" from the Dominican Fathers, and subsequently ordered its closure. The "Beaterio" was, in effect, closed, and for more than two years the *Beatas* stayed in the College of Sta. Potenciana (1704-1706). Later on, however, the Archbishop relented, and permitted the *Beatas* to return to their "Beaterio." Thus by 1711, the foundation was a finished work, and the community was in perfect tranquility. All throughout this period, the moving spirit of the Beaterio was the saintly and gifted foundress herself: Madre Francisca del Espiritu Santo.⁴

Colegio de Sta. Catalina

Although from the very beginning of the foundation it was called "Beaterio," however, the Dominican Fathers and Don Juan de Escaño himself in his last will, saw to it that the "*Beatas*" would dedicate themselves also to the teaching of girls, both Filipino, Mestizas, and Spanish. That is why, even from the very beginning, a great portion of the "Beaterio" was practically a school for these children, where a great number of Filipino women were educated and formed. As a proof of the high esteem for the quality of teaching that the Dominican Sisters of the "Beaterio" offered the Filipino girls and youth, the American Government itself in 1899, raised the College of the "Beaterio de Sta. Catalina" to the status of "Escuela Normal."⁵

Missions and Schools in the Provinces

From the middle of the nineteenth century, the progress of the Missions of the Dominican Fathers in China, Formosa, and later on, in Japan, like that of any other mission, was on the increase. This progress naturally required more personnel. The Dominican Vicar Apostolics needed Sisters to open orphanages and schools in the Missions. To meet this new demand, the Dominican Fathers expanded the objectives of the "Beaterio." The foundation grew much more with the continuous increase of vocations, and with the arrival of Sisters from Spain to join the Filipino Sisters. The Sisters of the Beaterio labored hard, and extended the mission works in the orphanages and schools in mission lands. They opened schools, likewise,

³ *Op. cit.*, pages 18-19.

⁴ *Ibid.*, pages 70-ff.

⁵ "*Los Dominicos en el Extremo Oriente*," Barcelona, 1916, page 86.

in various provinces of the Philippines, like those of Sta. Rita, Lingayen, and Vigan, meeting with great success in the education of the Filipino children and youth.

The Grain of Mustard Seed

After the year 1920, with the appearance of the new canonical legislation concerning the Religious Congregations, the Dominican Fathers believed that the "Beaterio" and the other houses of the Dominican Sisters could easily form two independent Congregations, according to the twofold idea which had been the basis of the existence of the "Beaterio."

Hence, two sister Congregations were formed. The Congregation of the Dominican Sisters of St. Dominic, whose main objective was the mission, and the Sisters of St. Catherine of Sienna, who, true to the original ideal of the *Beaterio*, was to attend to the education of the young Filipino women. In 1933, the two Congregations were to open their respective novitiates. The Sisters of St. Catherine of Sienna had their novitiate and their College of Sta. Catalina in the same "Beaterio" in Intramuros. As in the evangelical parable, the tiny grain of mustard seed grew up, and became a tree, so that the birds of the air settled in its branches by thousands and thousands.

The Beaterio Burned

As we have indicated, the *Beaterio de Santa Catalina* in Intramuros was totally ruined in a conflagration which followed the bombing by the Japanese on December 27, 1941. A great number of valuable historical treasures were burned, but the Sisters were unharmed. In those tragic hours they had to suffer much; but these sufferings only proved their mettle. But when God wounds it is to cure and heal; and from His divine hands only life flows. This the Sisters of Santa Catalina knew very well. Their beloved "Beaterio" destroyed and reduced to ruins, they built their Mother House and College on Legarda street, and opened their Novitiate in Baguio. They opened new schools and accepted the direction of many others in the various provinces of the Philippines. Later on, they transferred the Mother House to their new Sienna College in Quezon City.

Actually the Congregation runs a hospital, maintains twenty-eight schools, and two hundred forty-three Sisters form the Congregation. Everything about it is in progress with the promise of greater success as guided from heaven by St. Dominic and St. Catherine.

FR. LEONARDO Z. LEGASPI, O.P.

Elementary Education in the Philippines (1564-1898)

FR. FIDEL VILLARROEL, O.P.

The missionaries who came to evangelize the Philippines were exceptionally virtuous men dominated by true apostolic zeal and moved by the command of Christ to "go and teach all nations". Virtue was not their only characteristic; many of them were distinguished intellectuals who had occupied professorial chairs in Spanish Universities and in seminaries of the Religious Orders. They knew that they were coming here not as itinerant missionaries, like the great St. Francis Xavier, but to stay, to live and to die in the mission entrusted to them. It is but natural that, once settled in the country, they would think of establishing a permanent system of instruction by which they could impart to the native population the knowledge they possessed of the Christian truths as well as of the human sciences and arts.

Origins

Thus we find that elementary education in the Philippines is as old as the preaching of the Gospel. Contemporary historians provide us with enough evidence about the efforts of the missionaries for the establishments of schools. Soon after their arrival in Cebu in 1565, the Augustinian Fathers "asked the islanders to let them have their children in order to raise them in their (the missionaries') customs and doctrines... The natives who loved the missionaries and were accustomed to their spotless life gave very willingly their children whom the missionaries taught the Christian doctrine, reading, writing and singing and especially to fear God".¹ The same Augustinian Fa-

¹ GRIJALVA, *Crónica de la Orden de Nuestro Padre San Agustín* (Mexico, 1624) (quoted by E. BAZACO, O.P. *Disputed Questions on Philippine Historical Pedagogy* (Manila, 1941) p. 40

thers were directed by a Provincial Chapter of the Order held in 1598 to "try by all means to establish schools in the towns, villages and barrios and to make the children attend".² It was further stated that teachers should be paid by the Government, and that textbooks should be acquired with Government funds, but if it was noted that the Government could not do so, then the parish priest should supply the money".³

The Franciscan Fathers had a great promoter of the establishment of schools in the person of the judicious Fr. Juan de Plasencia, who arrived with the first Franciscan Mission in 1577. Of him we know that in a Provincial Chapter of his Order he "admirably proposed and explained the convenience of founding towns and primary schools, which proposal was accepted by the Chapter and approved by the Government". He deserved to be called "indefatigable promoter of schools, for the zeal he displayed in their establishment".⁴ It was his policy "to found schools of primary letters where the natives could be taught not only Christian doctrine, reading and writing, but also some arts and crafts, so that they could later be not only good Christians but also useful citizens".⁵

Typical of the missionaries' promptness and haste to impart learning to the people of the Islands is the case of the Dominican Fr. Pedro Bolaños. Barely two months after the arrival of the first group of Dominican Missionaries in 1587, he was assigned to the mission of Bataan, where this sexagenarian priest "put up a school of reading and prayer, and he taught both things to the children, and to the more proficient ones he also taught singing, so that fulfilling the office of the angels they could praise the Lord in the Church".⁶

By 1601-1603, the Jesuit Fathers are known to have established two schools, one in Antipolo and the other in Dulac, in which the children were taught reading, writing, singing and drawing. An annual letter of the Society states that the children were taught "good morals. . . ; their occupations are learning to read and to form letters

² Horacio de la COSTA, S.J., *The contribution of the Catholic Church to elementary education in the Philippines during the Spanish period*, published in *Report of the Fourth National Convention of the C.E.A.P.*, 1952, p. 89.

³ *Ibid.*

⁴ E. G. PLATERO, OFM, *Catálogo Biográfico de los Religiosos Franciscanos* (Manila, 1880) p. 18.

⁵ *Archivo Ibero-Americano*, Enero-Febrero 1926, quoted by E. BAZACO, *History of Education in the Philippines* (Manila 1953) p. 50.

⁶ Diego ADUARTE, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China* (Ed. Ferrero, Madrid 1962) vol. I, c. XIX, p. 118.

and to do such other things as are appropriate to their childish years".⁷ Moreover, these two Jesuit schools seemed to be boarding schools.

Finally, the first Bishop of the Philippines, the Dominican Domingo Salazar clearly confirmed the establishment and good march of elementary schools in the Islands in a Memorial to the King in 1586, in which he said that, by that time, the parish priests acted as primary school teachers, adding that the missionaries taught the children how to read in their own dialect, holding a morning class in which all children in town were given instruction, and an afternoon class in which a repetition of the morning lesson was demanded.⁸

Growth

The policy of the missionaries and their educational leanings offer a reliable clue to deduce the growth of elementary schools in the first period of christianization. Education must have followed the pattern of evangelization in general. It was conditioned by the number of missionaries who were practically the only educators in the Islands. Groups of missionaries of the five religious corporations (Augustinians, Franciscans, Jesuits, Dominicans, and Recollects) arrived regularly every year, and new mission settlements were opened throughout the Archipelago. Each mission had a school near the convento or in the convento itself, and even the barrios began to have their little center where the children received a rudimentary instruction. The number of schools existing during the first century of the evangelization has been given as one thousand,⁹ although no historical statistics are extant to enable us to produce accurate figures.

Characteristics

Elementary education from the beginning to the end of the Christianization period was marked by two special characteristics: it was public and it was Catholic. Both qualities were the logical sequence of that special relationship existing between the Church and the State called *Patronato Real*, by which the State was granted certain prerogatives and privileges in ecclesiastical affairs in exchange for material support in the work of evangelization all over the Empire. The missionaries, of course, never lost their character as ministers of

⁷ In H. de la COSTA, *op. cit.*, p. 87.

⁸ Francisco COLIN, S.J., *Labor Evangélica*, edited by Pastel (Barcelona, 1900-2) I, 448 (Cfr. H. de la COSTA, *op. cit.*, p. 87).

⁹ E. BAZACO, *History of Education*, p. 48.

the Church and messengers of the Gospel, but, in their capacity of parish priests and educators, they were to be considered also as government officials, paid by the Government and operating schools supported by the Government. Mission schools were opened to all children and attendance to them was in principle obligatory for all. Teachers prepared by the missionaries were also salaried by the Government, though it was not uncommon that barrio teachers had to be supported by the missionaries themselves when the state funds failed to reach the demands of their schools.

Education was markedly Catholic. For one thing, the missionaries were the founders of the schools and continued to exercise the role of directors, teachers, and supervisors of all schools until the end of the nineteenth century. And even when in the latter part of that century the schools became more municipal than parochial, the parish priest never lost his privilege nor abandoned his duty of teaching Catholic doctrine and morals and of supervising and inspecting the general trends of education in the same schools. There is nothing surprising about this seemingly exceeding encroachment of the priest if we consider that evangelization was, in principle, the main objective of the Metropolis in its civilizing efforts, which did not exclude the existence of other aims in its process and execution. Education had to be Catholic and the missionary was the ideal instrument. In the Synod of Manila held in 1582 under Bishop Salazar, it was taken for granted that the missionaries were the "ex officio" teachers, and only when they were not available in the district could the lay landowner undertake the teaching of Catholic doctrine, of the lives of the saints and of virtues, and this only "by way of conversation, not by preaching or venturing into profound things, because these are forbidden to seculars".¹⁰

Besides, the basic textbook that every child had to learn was that wonderful compendium of religious doctrine called the Catechism. Catechetical works were the first printed materials in the Philippines together with other prayer-books and religious manuals. The Filipino children learnt the simple truths of religion concomitantly with the art of reading and writing—the three R's—, singing and some crafts in consonance with their age. Religious practices between classes were part of the school life as we will see later. And all these were encouraged and favoured by legislation at all periods.

¹⁰ *Suma de una Junta que se hizo a manera de Concilio el año de 1582...*, MS of the Archives of the University of Santo Tomás, Becerro 15, c. VI, par. 7.

Legislation

Unfortunately, the State legislation never provided for a definite and detailed plan of studies in the elementary schools until the middle of the nineteenth century. But the Royal Decrees always showed a keen interest in education and emphasized the selection of assistant teachers, the establishment of more schools, the teaching of religion, besides the teaching and use of the Spanish language. Charles II, for instance, decreed in 1686 that instruction in the Islands should be free for all, that teachers of reading, writing, and arithmetics should be well selected, and that religion and Spanish should be given foremost importance. Charles III, in 1772, issued norms as to the qualifications and salaries of teachers, and, in 1774, he decreed the establishment of new schools for boys and girls. Charles IV, in 1792, ordered that no one should be appointed teacher unless he was a fervent Christian with sufficient knowledge of elementary instruction and unless he was morally irreproachable. In 1794, the same Monarch placed the schools more in the hands of provincial and local officials, who were enjoined to enforce all educational laws. They appointed the corresponding teachers after the latter had been nominated by the parish priest. Although here we begin to observe a new policy not in dissonance with the secularistic tendencies and policies of the Bourbon monarchy, the parish priests were still left the immediate directors and acting supervisors of elementary education, with the *alcaldes* as honorary presidents of the schools. This situation was to continue even after the educational reforms of 1863.

Organization

What was the educational method used by the missionaries and how was the school organization like, in the first phase of the evangelization? The method had to differ considerably from place to place on account of the aforementioned lack of superior legislation enforcing a unified curriculum.

The Dominican historian Valentin Marin gives us an interesting picture of the organization and life of an average elementary school of this period.¹¹ Near the convento there were normally two schools, one for boys and another for girls, with a male and a female teacher respectively, chosen by the parish priest. Besides these two head-teachers, there were in the barrios, other teachers appointed exclusively by the priest who removed them when they did not teach satisfactorily. The latter were paid by the parish priest unless the

¹¹ *Ensayo de una síntesis de los trabajos realizados por las Corporaciones Religiosas Españolas en Filipinas*, (Manila 1901) pp. 404-408.

town was big enough to maintain them, a situation which seldom was the case. There were towns where the parish priest had to maintain six, eight, or ten of those so-called *maestrillos*.

Barrio schools were frequently visited by the parish priest or by a town-teacher representing him. Besides, to ensure the good march of instruction, the *maestrillos* of the barrios had the obligation to bring their school-children to town every Saturday for an examination by the priest. From the town-school the children marched to the church, where they said the Rosary and sung the *Salve*. Then, either outside or in the rectory, the priest examined the children. Next day, Sunday, after the Holy Mass, the priest devoted the morning to instruct them. The children stayed at the teachers' houses or with relatives, but maintained themselves out of their own provisions of rice which they had brought along from their homes.

There existed an inspection of schools by the provincial Inspector, the Governor, every two years. This inspection was no more than a pure formality during which the children were asked a few questions and given a few prizes of textbooks, prayerbooks, or cloths. But these prizes were usually bought, not by the Governor, but by the parish priest himself.

The making of personal records was not neglected even at such an early period. The priest had lists taken of all the school-children, one list for every barrio, specifying the age of the children, their stage and progress in reading and writing and general knowledge, as well as whether they had received their first Communion or not. Attendance, as it was said before, was obligatory for all children until they were of age to help their parents in the farm work. The barrio captains saw to it that the regulations of the parish priest were duly put to practice.

Literacy

Foreign observers passing through the Philippines in the 18th and 19th centuries received an excellent impression of the literacy rate of the Islands. What is more surprising is the fact that as early as 1609, the Filipinos had acquired a notable degree of culture. The report of Fr. Chirino may be very illustrative of the state of literacy in the Islands. Writing in that same year, the illustrious Jesuit historian says: "Our Filipinos are already able to write, and even to write to us, not only in their script but in ours, in a very fine hand, better than ourselves, like some of those who are helping us to transcribe the rough drafts of this history. They have learnt our

language and pronunciation and speak and write it like Castilians, because of their great sharpness and quickness of wit; the men especially, of whom there are more who study how to read and write in the public schools of Manila and Cebu than Spaniards. Moreover, their love for books is so great that, not satisfied with those printed in their language written by religious men with the sermon they hear and with the bible histories, lives of saints, prayers and sacred poetry composed by themselves, there is hardly any much less a woman who does not have one or more books in their language and scriptwritten by themselves, a thing unknown among neophytes in any other nation.... I can bear witness to this because I was charged with the examining of books this year of 1609 by the Treasurer of the Metropolitan See and Vicar General of the Archdiocese, who ordered them to be censored in order that what was erroneous might be corrected".¹²

This concise and enlightening description shows that the Filipinos of the early 17th century could read and write with considerable perfection, that even women had a zest for learning, and that many of the inhabitants mastered Spanish as well as the dialects in a cultured manner.

Reforms: 1863

After several attempts to organize the educational system throughout the whole Archipelago, this was finally carried into effect for the elementary schools in the year 1863, by a Royal Decree of December 20. The general reform was to affect even higher education, but it was rightly started by the reorganization of the primary schools. Rather than a reform, the new system was a step forward to achieve a systematic and comprehensive plan of studies that would unify and standardize elementary instruction around a central administrative body. The decree was not a rectification, much less a condemnation, of the teaching system introduced and carried out by the missionaries for three centuries, but the channelling and exploitation of their rehearsal for its utilization in a wider scale. Members of the religious congregations were in fact among the most active initiators of the new re-organization, and they were represented in the new Commission of Instruction. The University of Santo Tomas had for long complained about the lack of uniformity in those schools; the schools were becoming proportionately few as the population was rapidly growing; more teachers competently trained were needed; and a permanent central board of instruction

¹² COLIN, *op. cit.*, I, 223 Cfr. H. de la COSTA, *op. cit.*, p. 89.

was required. These needs were beyond the power or financial means of the missionaries. The government machinery could and should remedy them.

The new system was enforced in 1865 and had the following main results: *first*, the creation of a Board of Public Instruction duly represented by ecclesiastical and civil authorities, having under it Provincial Commissions of Instruction empowered to approve textbooks, assign competent teachers, classify schools, fix salaries, and inspect all elementary schools; *second*, the opening of new schools even in the remotest barrios; *third*, the establishment of a Normal School, entrusted to the Jesuits, which was followed by other normal schools for men and women in Manila and in the provinces, and providing the well trained teachers needed for all primary schools; and *fourth*, a system of inspection, more regular and formal, was made effective.

As for the role of the parish priest in the new system, their influence continued to be very great. They were practically everywhere the immediate inspectors of the schools and they directly handled the teaching of Christian Doctrine and Morals, which occupied honorary place in the curriculum.

The curriculum was carefully drawn out after the fashion of similar European institutions, though it later suffered some alterations to suit local conditions and needs. It included: 1) Christian Doctrine; 2) Notions of morality; 3) Notions of Sacred History, adapted to children; 4) Reading; 5) Writing; 6) Principles of Spanish Grammar and orthography; 7) Principles of Arithmetics, with the legal system of weights, measures and money; 8) Notions of Geography; 9) Notions of History of Spain; 10) Elements, in brief, of Agriculture, Industry and Commerce (for boys); 11) Principles of Geometry (for boys); 12) Principles of Lineal Drawing (for boys); 13) Principles of Surveying; 14) General notions of Physics; 15) General notions of Natural History (Zoology, Botany, Geology, Pathology and Hygiene); 16) Industrial work for girls; 17) Elements of Drawing applicable to girl's industrial work; 18) Elementary notions of Domestic Hygiene¹³.

As anyone may see, this system of education was in no way inferior to our actual system.

The provision in the new law for the establishment in every barrio of one school for boys and another for girls was taken to the

¹³ Summary of the *Real Decreto estableciendo un plan de Instrucción Primaria en Filipinas* (Madrid 1864).

letter, and resulted in an extraordinary increase of primary schools. In 1877, the *Manual del Viajero*, a statistical bulletin of the Islands, gave the following school figures:

	E. SCHOOLS		ATTENDANCE	
	Boys	Girls	Boys	Girls
In Luzon	599	244	44,476	28,805
In Visayas	302	284	43,281	41,193
In Mindanao	66	36	7,070	6,384
In adjacent Islands	49	28	3,934	1,970
Total	1,016	592	98,761	78,352

By the year 1897, the number of elementary schools had risen to more than 2,500 with an attendance of over 200,000 children.

Evaluation

Summarizing the already compendious study on the elementary education in the Philippines during the evangelization period, the following substantial facts can be underlined:

1. Elementary education was introduced by Catholic missionaries, who founded the first elementary schools and exclusively directed them for over two centuries.

2. During that period and even until the new educational system of 1863, practically the majority of school-teachers in the barrios as well as in the towns were trained by the missionaries themselves.

3. All elementary schools, including those founded exclusively by the missionaries, were considered public in character, open to all children and supported with government funds.

4. In spite of this, the missionaries oftentimes had to support some of the barrio schools and barrio teachers out of the parochial funds and alms collections.

5. The teaching was fundamentally Catholic, and the school life was interspersed with religious practices.

6. The parish priests acted not only under the directives of the Hierarchy but also as officials of the Government under the *patronato* system.

7. The state legislation up to 1863 very much encouraged elementary education, though it did not provide for a uniform curriculum.

8. The parish priests were directors of the schools during the first two centuries, and from the time of Charles III to the end of the 19th century, they continued to have direct supervision over them and the exclusive teaching of Catholic doctrine and morals.

9. The organization achieved by the Royal Decree of 1863 found the soil prepared by centuries of efforts on the part of the missionaries. The Decree was a resounding success for the unification of studies, for the creation of superior and elementary Normal schools and for the facilities offered by the Government in school buildings and school supplies, a practice which resulted in an unprecedented increase in school population.

Was it successful?

Was elementary education under the missionaries successful? All things considered, it was very much so. It would be wrong, of course, to judge the period under consideration by criterions and standards of the twentieth century. The work of the missionaries in the educational field must be judged in relation to the objectives pursued by them, in the light of contemporary local conditions and in comparison with the work and achievements in the same field obtained by other nations during the same period.

Fr. Horacio de la Costa, S.J. has pointed out the existence of two different opinions on the success of elementary education in the Philippines during the period in question: the position that makes that educational system equal, if not superior, to contemporary countries of Europe; and the position maintaining that, under that system, Filipinos learnt little more than to read the catechism and some prayer-books, but nothing of citizenship, country, people and government.¹⁵

Education under the missionaries can be called successful if it fulfilled the objectives which the missionaries intended to attain. They came to the Philippines to convert the Filipinos to the Catholic religion and procure their salvation. The results were truly admirable. The Philippines was Catholic one century after the landing of Legaspi and Urdaneta. And it must be noted here that this transformation was due not so much to a process of conversion as to one of education. We are not far from the truth if we state that the Philippines, rather than converted to the Church, was born to the Church. Its Christianization was mainly done by the upbringing of children in the truths of Catholic religion, these truths having been imparted in the

¹⁴ Cfr. RAZACO, *History of Education*, p. 228.

¹⁵ *Op. cit.* pp. 89-90.

mission schools, in the towns as well as in the barrios. Thus Christianization was slow, but smooth, peaceful and steady, taking such deep roots that, humanly speaking, it will never be erased from the Filipino soul.

In addition to attaining their primary objectives, the missionaries must be credited with creating a literate people in a proportion that can be called exceptional at that time and in this part of the world. This fact has been attested to, and admired by, contemporary foreign observers. Their eulogies on the state of Philippine culture will be a fitting compliment to the work of the missionaries. Let us quote three of them:

Sinibaldo de Mas, an official observer of the conditions of the Philippines in mid-nineteenth century, wrote: "Primary education cannot be considered to be in a backward condition and I really believe that there are proportionately more persons who know how to read and write in these Islands than in Spain and in some other civilized countries"¹⁶ The observation can be termed very objective and unbiased, coming as it does from a Spaniard. An American observer, McMaking, stated at the end of the last century: "There are very few Filipinos who are unable to read, and I have always observed that Manila men serving on board ships and forming their crew have been much oftener able to subscribe their names to the ship's articles than the British seamen on board the same vessels could do"¹⁷ F. Blumentritt, the friend of Rizal and an admirer of the Philippines, wrote in the *La Solidaridad* in 1899: "If the general condition of civilization of the Tagalogs, Pampangos, Bisayans, Ilocanos, Cagayanos, and Zambaleños is compared to that of the European constitutional countries of Serbia, Roumania, Bulgaria, and Greece, the Spanish-Filipino civilization of the said Indian districts is greater and of larger extent than that of those countries".¹⁸

It has been said that "the missionaries built better than they knew or perhaps would have intended had they known."¹⁹ This remark does not sound very complimentary, and one doubts if it is just at all. But it is a fact that, whatever their intentions could have been, they laid down in this country, through education, the foundation of an independent and progressive nation.

¹⁶ *Informe sobre el estado de las Islas Filipinas en 1842*, Instrucción pública, p. 1. (quoted by BAZACO, *History of Education*, pp. 63-64.

¹⁷ Cfr. Ambrose COLEMAN, O.P., *The Friars in the Philippines* (Boston 1899), p. 17.

¹⁸ Cfr. BAZACO, *History of Education*, p. 63.

¹⁹ H. de la COSTA, *op. cit.*, p. 97.

Missionary Projection

FR. QUINTIN M. GARCIA, O.P.

At a time when the first missionaries were laying down the bases for the conversion of the Philippines, their restless zeal extended to the neighbouring lands of the Orient. Their zeal for souls added pages of glory to the history of the Church, a glory so pure that one has to go back to the very first centuries of Christianity to find such faith and heroism. For this reason, no description of the missionary work in the Philippines is complete without, at least, a mention of the missionary efforts carried out from the Philippines.

This missionary projection was directed towards Japan, Formosa, China, and Vietnam.

JAPAN

Few events in the history of the missions have struck the hearts of Catholics everywhere as the Christianity of Japan and the armies of martyrs given to the Church from 1597 to 1638 under Hideyoshi, then Regent of the Empire, and his immediate successors, the Shoguns Ieyasu, Hidetoda, and Iyemitsu. Not all glory, however, must be attributed to the missionaries from the Philippines. St. Francis Xavier in 1549 had opened that field and his followers, under the Portuguese auspices, had been blessed with a rapid and tremendous increase of Christians even among the nobility. Yet, the Philippines contributed a large number of apostolic men, many of whom met their martyrdom. Foremost among them was the *First Filipino Martyr*.

St. Peter Baptist

The first missionaries to enter Japan from the Philippines were St. Peter Baptist and his Franciscan companions. Hideyoshi, the Regent, had threatened to invade the Philippines and the Governor of Manila had sent as ambassador Father Juan Cobo, O.P. in 1592. But the ship on which Father Cobo was returning to Manila was lost. Thus the result of the embassy was uncertain. The Governor then decided to send another ambassador to Japan and St. Peter Baptist with three other Franciscans were chosen for this mission. They left Manila on May 30, 1593. If their mission as ambassadors from the Manila Government produced almost no results, the ambassadorial role of the Franciscans as the envoys of the King of Kings was crowned with the greatest success. Unfortunately, the new arrivals were met by the stern opposition of the former missionaries, against whom, however, an edict of exile had been published by Hideyoshi in 1587. At this juncture, however, the Regent favoured trade relations with the Philippines. Thus he allowed the Franciscan missionaries to remain and to work in Japan.

The peculiar, ever friendly, way of Franciscan charity soon made deep inroads into the Japanese hearts. Many were gained for the Gospel. Others, in large numbers, who had apostatized returned to the Church. But the above mentioned opposition, coupled with the event of the stranded ship *San Felipe*, changed the mind of Hideyoshi. As a result, the Regent sent St. Peter Baptist and his Franciscans not to Manila by boat, as intended by the promoters of this affair, but to heaven through martyrdom. In this manner St. Peter Baptist with his Franciscans and his Christians, together with the three Brothers of the former mission, found their way to their Crosses in the Holy Mountain of Nagasaki on February 5, 1597. Never, perhaps, since Calvary, was the Church militant given such a day of glory! Twenty six victims, each one hanging from his cross, and preaching to thousands, thanking God with the *Te Deum*, and the two boys, Antonio, 13 years old, and Luis, 12, singing together the 112 Psalm of David, *Laudate, pueri, Dominum*, until they breathed their last with spears thrust into their sides!

Beheaded or Burnt Alive

After Hideyoshi's death in 1598, a short period of prosperity for the missions began under his successor, Ieyasu. Trade relations with the Philippines were reopened and the missionaries hurried to Japan — Franciscans, Dominicans, Augustinians, and also some Recollect Fathers. God blessed their work and several hundred thousand converts were made. Then, on January 27, 1614, Ieyasu issued his edict of persecution. Never in history has the Church met with such tenacity and such cruelty. The persecution continued with increasing ruthlessness for the next twenty-four years, till all outward sign of the Catholic faith had been wiped out. Thousands of Christians eagerly suffered the most refined torments rather than deny their faith. On the 10th of September, 1622, occurred what was known as *the great martyrdom of Nagasaki*, when 24 Christians and priests were burned alive and 33 others were beheaded in the Holy Mountain, already sanctified by St. Peter Baptist and his Companions.

St. Peter Baptist who had been the founder of the Church and Convent of San Francisco del Monte actually at Quezon City and his 25 Companions were canonized in 1862 by Pius IX, the only canonized saints who have worked in the Philippines.

Of those who suffered martyrdom between 1616 and 1632 *two hundred and five* were beatified by the same Pontiff on July 7, 1867. Of these Blessed Martyrs 12 Dominicans, 11 Franciscans, 5 Augustinians, 2 Recolects and one Portuguese Jesuit had formerly been missionaries to the Philippines. Their sacrifice, no doubt, had counted heavily before God to obtain the conversion of their beloved Philippines.

The Protomartyr of the Philippines

In the above mentioned persecution, the Philippines was given the great privilege of offering to God a noble son. At the very dawn of this christianization, he is, to our knowledge, this nation's first martyr. From the point of view of the cruelty and intensity of torments, this valiant soldier of Christ may honorably stand among the most illustrious martyrs of all times.

His name was *Lorenzo Ruiz*, a native of Binondo, then a town across the Pasig river, and now one of the busiest districts of Manila. Lorenzo was a *mestizo*. His father was a Chinese and his mother a Filipino. Lorenzo joined the last group of missionaries from the Philippines to enter Japan in 1636. The group, headed by Father Antonio Gonzalez, then Rector of Santo Tomas, consisted of several Dominicans, two Spanish and one French, one Japanese Dominican priest, a Japanese layman, and *Lorenzo*, our *Protomartyr*. An inspiring combination of priestly and lay apostles for our times of international enterprise! Although for some unknown reason, Lorenzo had been wanted by the authorities in Manila, he joined in this missionary venture well aware of the fate awaiting him in Japan. The persecution had been so severe that, by then, all the priests in Japan had been already put to death, except for some few unfortunate ones who had apostatized. This fact pointed to the need for priests, and it was the reason that prompted the Dominicans to embark in this last venture, if only to bring some relief to those desolated Christians hiding in Japan.

In Chains for Christ

Since the Government of Manila opposed the plan, Lorenzo left Manila secretly with the group. The ship was forced to call on Bolinao (Pangasinan) for repair. They sailed, at last, from Bolinao, and, as planned, they landed in one of the *Liukiu Islands* now *Okinawa*, on July 10, 1636. From there, they believed, they could enter Japan. They, therefore, buried underground all religious objects, and six strange adventurers in laymen's dress went on to contact the Japanese, who were still engaged in their Korean feuds.

No information was ever obtained of their movements while in *Okinawa*, as all of them ended with their lives at Nagasaki. The presumption is that soon their identity as priests and Christians was discovered and for one year they were kept in chains. Then, divided into two groups, they were sent to the Japanese authorities in Nagasaki. There were the three priests in the first group, the Japanese Vicente de la Cruz Xivozzuka, the French Guillermo Cortet, and the Spanish Miguel Ozaraza. Their ship arrived at Nagasaki on September 13, 1637. The dialogue of these

martyrs with the Judges and the unimaginable torments they had to go through, as described by historian Aduarte,¹ defy anything which can be read in the annals of the ancient Church. They were first treated to the *torment of the water*, whereby more than six hundred buckets of more than ten liters each, were repeatedly forced into their stomachs. Then the *torment of the finger-nails* was added, and here big, long needles were driven in between the nails and the flesh and there the torturers would play at their needles as if they were playing a guitar. So unbearable were these torments that Father Vicente soon failed and denied his faith. But the Judges ordered the torturers to continue the torments on him just the same, this time with the purpose of obtaining from him some information about other priests that might be, like these ones, still hiding in the Empire. Then the Judges ordered the martyrs to be sent to jail.

Father Antonio and his Lay-Apostles

Eight days later, on September 21, Father Antonio, with Lorenzo and the Japanese Christian, who was a leper, arrived at Nagasaki. The publicity given to their arrival caused a commotion in the city, many Japanese and Portuguese being stirred to witness the expected trials and execution. Brought over before the authorities, Father Antonio, through the interpreters, confessed his faith and bravely rebuked the Judges for their cruelty against Christians and against the Gospel. At a point of his confession, Father Antonio was forcibly silenced and put to the torment of *the water*. This time historian Aduarte did not record the number of buckets of water forced into the stomachs of these martyrs. But they must have been very many and brutal, for Father Antonio was physically left a broken man. The poor Japanese leper immediately failed at the sight of the torment, but the Judges ordered the executioners to torture him just the same, as they have done to Father Vicente and for the same reason.

¹ Fray Diego ADUARTE, O.P.—*Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*. Edición del Consejo Superior de Investigaciones Científicas. Departamento de Misiónología Española. Madrid. MCMLXIII. Pag. 560 et seq.

The Brave One

When Lorenzo, our Protomartyr, witnessed the torment of *the water* tried on Father Antonio, trembled for a while. Yet, a look of Father Antonio and his example so deeply affected him, that he rejected the freedom offered if he would deny his faith, and gladly submitted to the torment. This kind of torture was inflicted in this manner: inserting a funnel into Lorenzo's mouth, the executioners poured in not just one bucket of water, but as many as could be forced into the stomach. This would inflate the belly like a balloon. Then, placing a long board over the stomach, the torturers would see-saw on the board and enjoy the sight of the water spurting out the mouth and other ducts or tracts of the body. After the water had been expelled from the victim, the torturers, would stop for a while and the interpreters would ask him to deny his faith in exchange for his freedom. Time and again Lorenzo was tried in this terrible manner. Yet, he constantly chose to suffer rather than to deny Christ.² It was at one of these interrogations that he, answering to the interpreters, said these words:—*Only one life do I possess. Had I a thousand lives, them all would I give for my Lord Jesus Christ.*

In Jail

After the trial, the two confessors and the unfortunate Japanese Christian were sent to the same jail with their former companions. There was great rejoicing at the meeting. At this juncture, Father Vicente, aided by the prayers and by the pleadings of his companions, had already repented and had confessed his sin. He was absolved and ready to die for Christ. Now, the five confessors began pleading with the poor

² Writes historian ADUARTE: "El mestizo, llamado Lorenzo Ruiz, aunque al principio, viendo la inhumanidad de los tormentos, temió y titubeó algo, pero, ayudado de Dios, y viendo el valor, ánimo y alegría con que el Padre Fray Antonio los sufría, se animó él también, y, echando de sí todo temor y pusilanimidad, aunque le ofrecieron la vida y perdón general si renegaba, estuvo firme en la fe y padeció valerosamente el tormento del agua, repetido cuanto aquellos crueles tiranos quisieron". *Loc. cit.*, pag. 568-569.

Japanese leper. He, too, to the joy of his companions, repented and was absolved and got ready for martyrdom.

Still More Sufferings

Two days later, on September 23, Father Antonio, together with Lorenzo and the Japanese leper, were subjected anew to the torment of *the water*. This time Father Antonio was already too ill with fever, and from the start, the water he expelled was mixed with his blood and the Judges ordered the suspension of the torment. Full of fortitude, Lorenzo proved again to be the same brave one. Again he sustained bucket after bucket of water, this time with the consolation of his Japanese companion gladly accepting the torture for his faith.

Back in jail, that night, Father Antonio sensed that he was to die. He exhorted his companions to keep their faith and, with a kind farewell, he departed from them. Early in the morning, September 24, he breathed his last. His body was immediately taken from the jail for cremation in the presence of thousands of spectators. His ashes were spread over the sea far from Nagasaki, that none of his relics could be gathered by the Christians.

The Last Parade

On September 27, with much publicity, the five confessors of the faith were brought out from their jail to the Holy Mountain. In a masquerade sort of procession, the prisoners were paraded along the streets of Nagasaki. Unable to walk their way, they rode on horseback, their mouths muzzled, their hair shaven, and one half of their heads and faces tinted in red.

The Japanese leper headed the queer procession. Followed Lorenzo, our Brave One.³ Then, Father Vicente Xiwozzuka and Father Guillermo.

³ ADUARTE again: "Llevaban a los siervos de Dios a caballo, y era el primero de todos el japon leproso, natural de Macao (Kyoto), que había ido por guía de los Padres en el Japón, y ahora les guiaba al lugar del martirio... Seguía luego el mestizo Lorenzo Ruiz, honrando su nación y su pueblo Minondoc (Binondo). Iba luego el Padre Fray Vicente...". *Loc. cit.*, pag. 570.

Father Miguel ended the parade. Deep devotion and happiness were reflected on their countenance. More than two hundred children and a multitude of pagan folks followed, jeering at the martyrs. While passing through the district assigned to the Portuguese merchants, those good Christians, deeply moved at such sight, sang for them in latin the Psalm of David, *Beatus vir*.

The Gallows

The penalty decreed on the martyrs was to die on the gallows. The torment of *the gallows*⁴ surpassed by far the cruelty of the very inhuman torment of *the water*. Aduarte describes succinctly: "So far almost all (the martyrs) had been either beheaded or had died at the stake. But this was deemed already too decent a death, more one for ordinary malefactors: for the Christians, and in particular for their spiritual fathers, something more cruel should be thought of. Thus they invented a kind of torment, the mere thought of which makes one shudder. They set up gallows and underneath they dug a pit, some six feet deep and three feet wide. The saint was suspended by the feet, so that half of the body, from the middle, was hanging in the pit. Around this middle they clasped two boards which were made like the stocks, leaving an opening in the middle when joined. The boards were made to fit the opening in the pit and thus the body was kept down. They put stones on the boards at that, to weigh the body down and prevent it from moving. Like this, they left the victim until he bled to death from nose, mouth and ears. For some the torment lasted longer than for others. The dead bodies were burnt and the ashes thrown in the sea."⁵

The Crown

This was the kind of death prepared for the Protomartyr of the Philippines and for his companions. When the martyrs arrived at the

⁴ The Spanish historians called this kind of torture "*el tormento de las cuevas*", while the Portuguese witnesses, in the process of beatification, called it the torment of "*das covas*".

⁵ ADUARTE, *loc. cit.*, pag. 401-402. Translation by Rev. Frederick Fermin, O.P. in THE DOMINICAN. Vol. 7. No. 2. Summer—1956. Hongkong.

Holy Mountain, the gallows were ready and the *cuevas* or pits already dug underground. They were immediately suspended by their feet with half their bodies inside the pits, fixed by the boards around their waists. There the martyrs bled slowly by mouth, nostrils, and ears. In the dark of their *cuevas* the martyrs lasted for over two days. They were all the time praying aloud while slowly agonizing in their torture.

Finally, when their prayerful voices were still heard, the Judges decided that they be brought out and beheaded. They, therefore, were extracted from their *cuevas*, but Lorenzo and the Japanese Christian were already dead. The three priests were beheaded. Immediately their sacred bodies were burnt, and their ashes and the earth that have contracted their blood and bodies, were scattered in the high seas, sixteen kilometers from Nagasaki on that day of their triumph, September 29, 1637.

Glory of the Philippines

In describing at some length the martyrdom of our Protomartyr our intention was to call the attention of our Filipino Catholics towards this noble son of the Motherland. In this Centennial of the evangelization of the country, the hearts of many turn towards the sacred duty of sending our apostles to our pagan neighbours. This cherished wish couples with the expectation that the lay apostles may extend a helping hand to the Gospel. To his effect, one can hardly look for a standard-bearer more sublime than Lorenzo. Perhaps the occasion is also proper for our Cardinal and our Bishops to think of a canonical process that might obtain from the Holy See the glorification of this gallant hero.⁶

FORMOSA

Unfortunately the effort to win Formosa for the Catholic faith from the Philippines was not crowned with lasting effects. In the first expedition, the Governor of the Philippines Fernando de Silva sent two galleons

⁶ By this appellation, "*martyrs*", or "*protomartyr*", herein applied to Lorenzo and to his Companions, the present writer in no way intends to prevent the judgement of the Church. Of course, no public cult of any kind is to be offered to them prior to the competent sentence of the Holy See.

and ten shampans with a small contingent of Filipino and Spanish soldiers under Antonio Carreño Valdés. The expedition left Cagayan on May 1, 1626. On May 11, they landed in the northern tip of the Island, near Kelung. They soon built a small fort, *San Salvador*, and started their settlement towards the region of actual Taipei.

This expedition had been planned by both civil and ecclesiastical authorities in Manila with a double purpose in mind. Besides the idea of expanding trade with China, the avowed purpose was to protect the Manila-China trade continuously harassed by the Dutch as well as the evangelization of Formosa. Formosa was thought to offer an apt stepping-stone to jump into China, the forbidden Middle Kingdom. For this second reason, the expedition was favoured by the Dominicans, who had in vain tried all means to open a mission in China. This expedition was considered so important that the Dominican Provincial himself went to head it with some of his subjects.

The missionaries started at once the work of evangelizing the tribesmen of the Island. In fact the aborigines were the only inhabitants of Formosa before the Chinese thought to settle down there. The work of the missionaries, however, lasted only for sixteen years until 1642. The then Governor of the Philippines, Hurtado de Corcuera, never showed much interest in keeping Formosa for the Philippines. The garrisons were, therefore, lamentably neglected. In 1642, they succumbed to the Dutch, who had formerly built two fortified centers, one at Sin-Tiek (Zant), to the northwest of the Island, and the other, Zeland Castle, near Tainan. The men of arms and the missionaries, were sent, as prisoners of war, to Batavia. There they found a kind Officer who treated them well and sent them back to the Philippines.

The adventure in Formosa, though unsuccessful at large, was abundantly blessed with spiritual fruit. Two missionaries, Father Francisco Xaraz (1633), and Father Luis Muro (1636), fell martyrs to the arrows of the aborigenes. The missionaries, in such a brief span of time, had already built five small churches with several chapels and had baptized over 4,000 pagans. On the other hand, when the way of Macao had been consistently closed to all former attempts, the entrance of the Fran-

ciscan and Dominican missionaries into the Empire was made possible by way of Formosa.

CHINA

The first missionary to enter China from the Philippines was Father Angel Cochi, an Italian Dominican. He landed across the Formosa Strait in a place not too far from Foochow on January 1, 1631. Soon, he pleaded in his letters for more men to work on a field of such immensity. This time the Franciscans, obliged by the Dominicans, joined in the venture. Among the first missionaries, the most famous were the Dominican Juan Bautista de Morales and the Franciscan Antonio de Santa Maria Caballero. It was a great pity that the new workers found a strong, unending opposition from the former missionaries already in the Empire. Soon this opposition gave way to the famous controversies on the Chinese Rites, which kept the best talents of the mission engaged for over one hundred years. The Philippines nevertheless had the distinction of sending to the China missions Blessed Francisco de Capillas, O.P. For ten years Blessed Capillas had been a saintly missionary in Cagayan and had edified the city of Manila with his preaching and piety. To this heroic man went the honour of being the *Protomartyr of China*. After having been tortured with the peculiarly Chinese refined torments, he was beheaded in the Ville of Fuan on January 15, 1648.

One hundred years later, this time in Foochow, the capital city of Fukien Province, five other Dominicans, former missionaries to the Philippines, died martyrs for the faith. The Bishop, Blessed Pedro Sanz, was beheaded right outside the West Gate of the city on May 26, 1747. The Bishop-Elect, Blessed Francisco Serrano and his companions, Blessed Juan Alcober, Joaquin Royo, and Francisco Diaz died, suffocated, in jail on October 28, 1748.

VIETNAM

As far back as 1596 and 1598, the Dominican Fathers had tried to establish a permanent mission in Indochina, now Vietnam. With this purpose in mind, they had taken an active part in the expeditions sent during those two years by the Manila Government to Cambodia in response to a

request of the King of that country. Yet, not until 1676 could a permanent mission be established in those most promising lands. This time the pioneers from the Philippines were the Dominican Fathers Juan de Santa Cruz and Juan Arjona. From that year on, an uninterrupted flow of Dominican missionaries continued to staff those heroic missions. At great pains were the Dominicans able to refill the depleted ranks of missionaries on account of the continuous bloody persecutions and the ingent number of martyrs.

In order to meet this continuous demand of missionaries, a number of young men from Vietnam were sent to the Philippines for their training in the priesthood. Letran College and Santo Tomás University shared the honour of training those apostles, with the martyr Blessed Liem de la Paz, O.P. as their standard-bearer.

After Japan, the Vietnam missions were blessed with the greatest number of martyrs. The number of Christian heroes reached the thousands. Of those already in the altars, six Dominican Bishops, Apostolic Vicars to Vietnam, and five other Dominican Priests were working in the Philippines prior to their martyrdom.

From the foregoing, we may infer the great contribution offered by the missionaries to the Philippines in building up Christianity in China and especially in Vietnam. The martyrs of these two countries, as well as those of Japan, must be considered a genuine glory of the Church in the Philippines.

General View of the Church up to 1898*

The *Augustinians* preached the Gospel first in Cebu, Panay and other Islands of Visayas, and later in Manila, Ilocos, Pangasinan, Zambales, Bataan and Pampanga. From 1565 to 1898 they founded 385 towns and administered 2,000,000 *Filipinos*. A total of 2,368 *Augustinians* worked during that period of whom 57 died as martyrs in the Philippines, China, Japan and other Oriental countries.

The *Franciscans* evangelized Manila, Laguna, Rizal, Tayabas, and Bicol provinces. From 1577 to 1898 they founded 233 towns and administered 1,124,278 *Filipinos*. During that period 2,367 *Franciscans* worked here, of whom 72 died as martyrs in the Islands and other Oriental countries.

The *Jesuits* evangelized in Manila, Cebu, Leyte, Samar, Bohol and Mindanao. From 1581 to their suppression in 1768, a total of 158 *Jesuits* founded 93 towns, directed 7 Colleges, ministered to 209,527 *Filipinos*. In 1859 they returned, and up to the end of Spanish rule there were 143 *Jesuits* in 256 missions with a population of 200,184 *Filipinos*. Among these *Jesuits* there were 28 martyrs in the Philippines and in the Orient.

The *Dominicans* evangelized in Manila, Pangasinan, and provinces of the Cagayan Valley. From 1587 to 1898 a total of 1,755 *Dominicans*, of whom 112 died as martyrs in the Philippines, China, Japan, Cambodia, and other countries. By the end of Spanish rule they were administering 90 towns with a population of 672,812 *Filipinos*.

The *Recollects* evangelized in Bataan, Zambales, and later in missions and parishes of the Pacific coast of Luzon, Mindoro, Burias, Ticao, Tablas, Negros, Calamianes, Palawan and Mindanao. From 1606 to 1898 a total of 1,623 *Recollects*, of whom 24 died as martyrs, came to the Philippines; at the end of Spanish rule they were administering 235 towns in 19 provinces with a total population of 1,606,759 *Filipinos*.

* Data given by Fr. Cavanna in his work *Rizal and the Philippines of His Days*, 1956, pp. 165-166.

1900 - 1965

The Congregation of the Mission in the Philippines*

MANUEL A. GRACIA, C.M.

The Congregation of the Mission—the Vincentian Fathers—has no boast to make either about its long and glorious past or its achievements in the Philippines. Its first centenary was only two years ago, and its work has, for the most part, been confined to the spiritually fruitful but quiet and in many ways unrewarding task of helping the Hierarchy to form its own clergy. So too, this historical outline of a century of life of the Vincentian Fathers in this Archipelago is a quiet exposition of the hidden struggle for a better clergy. The fruition of the attained aim has often times turned disappointingly unsavory because once the mission was accomplished, and sometimes before, the personnel had to pick up the tent and strike camp somewhere else.

The story begins in 1846 when the Authorities of Manila requested the Crown to provide them with a group of Daughters of Charity to take over the Hospitals of Cavite and Manila, then in a deplorable state of affairs, and a batch of Priests of the Congregation of the Mission to take charge of the Sisters and to manage the Diocesan Seminaries of the Islands.

Negotiations to that effect started immediately at Madrid between Fr. Codina, then Provincial, and the Spanish Government. Queen

Condensed from the "*History of the Vincentian Fathers*".

Elizabeth II inserted the granting of the request in Her Royal Order of Oct. 18, 1852, which contained a reorganization of Missionary activities in the Overseas Territories of Spain.

To implement the section concerning the Congregation of the Mission the City, the Archbishop of Manila and the Queen had pledged their support. But promises did not materialize soon nor, when they finally did, was the Congregation, then torn by a threatening schism, ready to sail forth to the Orient. So ten more years had to go by.

It was on April 5, 1862 that the first team of Vincentian Fathers and the Sisters of Charity were bidden farewell by the Provincial, Fr. Sanz, as they boarded the frigate "Conception" at Cádiz. In the company of seven Jesuit and 13 Recollect Fathers plus some Secular Priests they started a trip of 109 days before they landed at Manila by the end of July.

A "Te Deum" was sung at the Chapel of St. Isabel, acting at the time as the Cathedral. Both the Sisters and the Priests were warmly received by the Civil and Ecclesiastical authorities then held by the Governor General Echagüe and by the Archbishop Gregorio Malitón Martínez. The Archbishop specially was gladdened by the arrival of the four men from his own province of Burgos two of which, Frs. Moral and Velasco, had been his own pupils in the Seminary in Spain. The other two were lay brothers.

After ten days as guests of the Jesuit Fathers and of the Archbishop he entrusted them with the spiritual care of the Diocesan Seminary of Manila. In seven days they had taken over the whole direction as well. The seminary functioned then as a convictorium and a seminary and there were also a number of priests sent there to do some overhauling in their priestly lives. Life there, before the arrival of the Fathers, was not the best for the training of priests. Seminarians and confined priests led their life in private rooms with private meals and private servants. Actually there were more of the latter than of the former.

The Vincentians, besides caring for the Sisters of Charity gave themselves completely to the reforms required by the institution. Pious exer-

cises were started and tactfully pursued. A chapel was readied and the Blessed Sacrament could now be reserved there. The two priests, with the help of the brothers ran the Seminary, gave retreats to the priests and ordinands, taught Moral Theology and Liturgy. Fr. Sanz himself had to write from Spain cautioning them against excessive zeal.

A year had gone by when the Bishops of Nueva Cáceres and Cebú, observing the profound transformation worked in Manila, wrote to Fr. Sanz to send them also personnel for their own seminaries. The second team of Vincentians arrived at Manila on Nov. 5, 1863, headed by Fr. Casarramona who was to take over as Superior relieving Fr. Moral. The new superior took upon himself to marshall out by trial and error the first set of rules for a Diocesan Seminary in the Philippines. A course of Dogmatic Theology was now added to the curriculum and a request presented to the Archbishop for a new building and a library was granted and bettered by the Prelate's own suggestions. Thus arrived the year 1864 and it was then that the contract with the Spanish Province was ratified by the Archbishop. Thus Manila's Seminary of St. Carlos passed over to the Vincentians who had to reform and practically refound it.

While this was taking place in Manila, in Naga Bishop Francisco Gainza, O.P., foreseeing the arrival of the Vincentians to his diocese, set out to formulate a set of rules and to rebuild the Seminary for them even before his petition was granted. Soon, in May 3, 1865, Fr. Moral with three companions arrived to take over what the Bishop had built. Three days after their arrival Bishop Gainza gave them the canonical possession of the Seminary and classes were started right away. Enrollment spiraled and soon the Vincentians added Dogmatic Theology and Preparatory to the course of studies of the Seminary-college. The school year was made to end with the Spiritual retreat that was made to serve as an introduction to a gradual increase in the piety and spirituality of seminary life. The Bishop was so impressed that he wrote to the Queen that he possessed the best institution in the Islands outside Manila. Soon he pressed the Vincentians to give spiritual retreats and to care for the voluntarily, and not voluntarily, retired priests. The Rector had to refuse the office of Vicar General urged upon him. Nevertheless a proposal for the teaching of Photography and Pharmacy was readily

accepted by the Superiors and entrusted to Fr. Santonja an experienced scientist and a student of Medicine before entering the Congregation.

In 1867 Fr. Casaramona was sent to Cebú to take the direction of the diocesan Seminary handed over to him by Bishop Romualdo Jimeno, O.P., on 23 of May 1867. The ceremony was graced with the presence of Bishop Gainza and Fr. Moral. Notwithstanding the good start, difficulties arose because discipline proved hard and the Rector had a touch of harshness in his methods. The Bishop backed the Rector, sacrificing numbers to quality. The experience turned out to be rewarding and served to shape some of the shiniest jewels of the Philippine Hierarchy.

The number of Vincentians increased suddenly due to the political disturbances of the Peninsula. But there was never a problem of unemployment. The See of Jaro had just been created. Bishop Mariano Cuartero, O.P., took over and requested the help of the Vincentians to start the Seminary. His call was answered and in 1869 Fr. Moral arrived there with a handful of confreres to start from scratch. Construction of the building began at once. The Vincentians and the Bishop himself were seen working on the very walls to hurry the construction. Before it was finished however normal classes were started and Fr. Moral after setting the pace left immediately for another foundation.

While the Seminary of Jaro was rising, things were happening fast somewhere else. The Franco-Prussian war forced the Superiors in Europe to safeguard the Seminarians and Students sending them away across the seas to Cuba and the Philippines. Heading the expedition was Fr. Valdivielso named Vice-Provincial of the Philippine Islands. At the end of 1871 the Superior General in Paris decreed the Province of the Philippines into existence. Fr. Valdivielso who had his personal objections and tried to conceal the fact while presenting them. But a Circular with the News arrived meanwhile. Fr. Valdivielso's resignation was accepted and a Mexican Vincentian, Fr. Salmerón, was appointed to head the Province consisting then of 27 priests and 10 lay brothers.

While this was taking place Fr. Moral was travelling to another foundation: Vigan Seminary. Bishop Juan Aragonés, O.S.A. carried out the wishes of his predecessor when in March 1872 gave possession of

the Seminary to Fr. Moral and three other Vincentians. Wide reforms were needed there to make the idea of discipline workable. The serving of the Mass was not considered dignified enough for Seminarians to do it. Deacons had given up practicing helping at the altar. The building itself had only five rooms serving for every kind of need. In the refectory there were only three glasses which made the rounds of the table according to the needs of the seminarians. All this had to be changed, and it was changed by the tactful enforcement of order and discipline under Fr. Moral who enjoyed the full confidence of the Bishop. The reforms were shortly accomplished but "much patience and prudence were required". At the beginning of the new school year to courses of Latin, Philosophy and Moral Theology other subjects were added to be taught on free days.

The diverse foundations going on required the frequent change of personnel. This affected specially Manila's Seminary where there were five superiors in ten years. Besides, the Seminary of Manila had to lose one of its dependencies, occupied by the soldiers. No pleas of the Rector were able to dislodge the army.

On his return from Paris, Fr. Moral brought the appointment of Fr. Orriols as Provincial of the Vincentians in the Philippines, who took possession on the 22 of February 1875. At this time the Congregation of the Mission in the Philippines with its work in the diocesan seminaries was solidly getting established. The seminaries were flourishing, especially that of Vigan which counted around 300 pupils. Due to some misunderstanding between the Vicar General of the diocese and the Vincentians, these were forced to leave the said seminary in 1875.

The need for a Central House was being strongly felt. A property was bought in Manila on May 1875, of sixty thousand square meters, in the present site of the Central House of the Vincentians in San Marcelino Street. The property was at the time out of the city, and it was considered for many years something as a summer residence, and a residence also for the Fathers who were not directly engaged in the work of the seminaries. In 1878 a chapel was built to attend to the needs of the faithful living in the outskirts of the capital in the section of Ermita. In addition to his ministry and the work in the diocesan seminary, the Vincentians also

during this period took care of the spiritual retreats to the clergy, and the laity, a work that flourished in all diocesan seminaries under the Vincentians.

As a result of a violent earthquake that destroyed the seminary on July 20, 1880, the seminarians of the diocese of Manila were housed temporarily in the house of the Vincentians in San Marcelino. Msgr. Pedro Payo, O.P., then Archbishop of the Archdiocese, contributed financially on this occasion to the building of a new house on the property of the Vincentians. He also returned to the diocesan seminary the chair of Dogmatic Theology that he had previously transferred to the University of Santo Tomas. In 1883 a new seminary is built near the palace of the archbishop to which faculty and pupils moved once the work was finished. At this time the house in San Marcelino becomes a retreat house for ten years. In monthly retreats that ceased in 1895 there lived in that house around 3,663 faithful of the city of Manila and suburbs.

Despite the insistence of the Superior General, Fr. Fiat, the Vincentians in the Philippines found it impossible to dedicate their energies to the most specific Vincentian type of apostolate, the popular missions, because of scarcity of personnel. The seminaries flourished in a quiet atmosphere of intellectual seriousness, piety and discipline. A revealing fact: in the seminary of Cebu only one *Meritissimus* in studies was granted in the space of ten years.

An incident in this seminary gives origin in 1877 to a new congregation, the Hermanitas de la Madre de Dios. Fr. La Canal was their founder. A man about to die at the gate of the diocesan seminary is lodged, with permission of the Ordinary, in a small house belonging to the seminary, the house that was called later Casa de la Caridad. A small community of women takes care of the patients that are looked after in that house. The bishop of the diocese approves the constitutions of the new community in 1888, but seven years later, 1895, permission is requested from Rome to join the new congregation to the Sisters of Charity.

The enrollment in the diocesan seminaries grows steadily creating problems of accommodation. Extensions in the existing buildings are seen during this time in all seminaries run by the Vincentians, in Naga City, Ilo-

ilo, Cebu. In this last city the problems of expansion of recreation grounds brought about a 26,000 square meters reclamation project taken from the sea.

A danger was hovering over the Colegio-Seminarios. There were elements intent on wresting the pupils through devious means. One after another all the seminaries under the Vincentians sought Government recognition, which was readily granted in the form of first class schools attached to the Royal and Pontifical University of Santo Tomas. The curriculum followed step by step that followed in Spain and in its colonies.

There are important changes in regard to the internal government of the Vincentians. The summer house in San Marcelino is, finally, constituted the Central House for the Vincentians in the Philippines on the 16th of January, 1891, becoming the residence of the Provincial. The land for the present San Luis, Gral. Luna streets was donated by the Vincentians.

At this time were heard the first rumblings for independence. Msgr. Nozaleda was successful in building a new seminary for the archdiocese of Manila. But the Seminary occupied its building for first year and its life was disrupted by the Katipunan in 1896. Shortly after the Katipunan the real revolution erupts. God's Providence spared the Vincentians any kind of persecution or suffering from any side. "Many religious, wrote Fr. Orriols, have left the Philippines, and all will probably leave the country in a short time except perhaps the Jesuits. The Vincentians and the Daughters of Charity have nothing to complain about from either the Americans or the Filipinos."

In Cebu City coronel Lukban, of the revolutionary army, wanted to get hold of the bishop, who barely managed to escape, helped by two Vincentian Fathers, on a German ship to Hong Kong. He returned to Cebu in 1900. The same Lukban robbed the seminary of Naga City of more than 16,000 pesos. The members of the faculty remained virtually prisoners in the seminary, and were allowed to go out only to accompany the pupils in their walks. In the seminary of Jaro the normal seminary

life was seriously impeded for some time when the revolutionary troops took the city on the 25th of December, 1898. The seminary of Manila was closed temporarily by order of the archbishop on the 4th of September, 1899.

Here follows a summary of the work of the Vincentians up to this period in the history of the Philippines (from the year of their coming to this country 1862-1899). The seminary of Cebu saw the ordination of 119 priests; that of Naga, 125; Jaro, 117; Vigan, 30; and Manila, 260. A total of 651 priests then were ordained in the seminaries run by the Vincentians. Out of that number, 4 became bishops: His Excellencies Juan Gorordo, Jorge Barlin, Francisco Reyes and Santiago Sancho.

With the exodus of the Spanish missionaries from the Philippines the Church received a hard blow from which she has not yet fully recovered. Only 825 Filipino priests were left to cover an area of work that was previously looked after by around two thousand priests. But by this time the presence of the friars had become impossible in places where the masonic propaganda against them had taken especially virulent forms. In the diocese of Jaro the rector of the Seminary, Fr. Viera, had to suffer a great deal because of the animosity against him of some Filipino priests. The new bishop, Msgr. Andres Ferrero, could not take possession of his See because of the circumstances, and some members of the clergy centered their grievances on Fr. Viera in his standing of caretaker of ecclesiastical affairs during the absence of the Ordinary. With the departure of the Americans the Vincentians tried to begin the most urgent repairs in the seminary building which had been left in such a sorry condition by the occupants that the Fathers had to sit down on the stairs for lack of chairs. Upon his coming, the Bishop, to his diocese, found a curious schism among the members of his clergy. No fewer than 39 diocesan priests had set up a schismatic movement that had reached the point of having its own seminary. In his desire to placate the malcontent priests the Bishop went as far as ordaining four of those educated in the "Schismatic" seminary. All this was taking place while the legitimate seminary was left in the run down condition brought about by the vicisitudes of the war. We

can easily imagine the state of mind of the Vincentian community. Despite his condescending attitude the Bishop could not manage to bring to obedience the revolting priests. All these problems nearly drove him mad, as he himself wrote later to Fr. Viera.

The more serious schism of Aglipay made its inroads among the priests educated by the Vincentians, although not in great numbers. Aglipay himself was not educated by the Vincentians, but ten priests who had known for some time the sons of Saint Vincent in the seminary of Vigan chose to follow the heretic. The count down in other dioceses of priests educated by the Vincentians who followed Aglipay is as follows: two in the diocese of Manila; one in Nueva Caceres; four in Jaro; two in Cebu.

September of 1902 marks an important date in the history of the seminaries in the Philippines. That is the date of the important constitution "*Quae mari sinico*" of Leo XIII, which tried to instill some order in the troubled waters of the Church, in the Philippines. For their part the Vincentians tried step by step to put to practice the provisions that regarded the seminaries in that apostolic constitution.

On January 16, 1903, Fr. Rafael de la Iglesia is appointed the new Provincial.

In the second half of the year 1904 there were thoughts of establishing a Novitiate in the house of San Marcelino for the training of Filipino boys who might be interested in becoming Vincentians. The idea came from the Hierarchy and particularly from the Ordinaries of Manila, Jaro, Cebu and Vigan, who, in a joint letter to Fr. Fiat, the Superior General, suggested the idea of establishing Novitiates both for the Vincentians and for the Daughters of Charity with a view to training Filipino candidates for both congregations, so that their magnificent apostolic work might be kept up by native priests and sisters. But all plans and dreams were shattered by the opposition of the Provincial of Spain, Fr. Eladio Arnaiz.

In 1905 a new foundation takes shape in Samar in the form of a High School in Calbayog City, with Fr. Gregorio Tabar as rector, and Fr. Fernando Saiz. They arrived at Calbayog on the first of August,

1905, and two more Fathers were added to the community for the next school years, Pedro Martinez and Amador Crespo.

With the setting up of Samar and Leyte as a diocese independent from Cebu in 1910, the first Bishop, Msgr. Pablo Singzon de la Anunciacion, dedicated the till then diocesan High School to the training of seminarians for the services of the new diocese. The new Colegio-Seminario was entrusted to the Vincentian Fathers, as it had been since its foundation as high school.

The year 1906 is marked by tragedy in the history of the seminary of Jaro. A fire brought about by carelessness on the part of the sacristan burned down the seminary building. The rector, Fr. Napal, barely saved his life jumping out of a window. This misfortune was quickly obliterated by the energy of the bishop of the diocese, Msgr. Rooker, and the Vincentian community, because only eleven months after the accident a new seminary building was blessed by His Excellency. Msgr. Rooker died suddenly twenty four hours after the blessing ceremonies, and it was his successor, Bishop Dougherty, later Cardinal, who brought the new seminary to completion.

The year 1911 saw the first Vincentian foundation in a new island, Bohol. The Vincentians were given in charge a school with the character of preparatory seminary, with a view to sending to Cebu properly prepared young boholanos who might feel themselves called to the priesthood. Fr. Villain, formerly rector in the seminary of Cebu, and Fr. Salustiano Zaro began the school year with a group of 150 pupils.

The fifty years of the coming of the Vincentians to the Philippines was marked by an important work, viz., the building of the Saint Vincent de Paul Church. After some initial delays, the church was consecrated on the 16 of July, 1913. The church was the first to be built entirely of concrete in the country.

1913 is also the year when the archdiocesan seminary of San Carlos of Manila was entrusted for the second time to the Vincentian Fathers by the Archbishop. The seminary had been under the Secular Priests for a few years from the end of the Filipino-American war till 1904, when it was given to the Jesuits by the Apostolic Delegate. The new seminary was to be established in Mandaluyong, in a 7-hectar property bought from

the Agustinian Fathers. This seminary began, as the other seminaries under the Vincentians, with its double character of Colegio-Seminary. The original enrollment gives the following numbers: 50 seminarians, major for the most part, and 40 interns and the same number of externs.

Another foundation with the same character was offered to the Vincentians on the following year, 1914, in San Pablo, diocese of Lipa. The new Colegio-Seminario began in that city in June, but only six months later it was transferred by the Bishop, Msgr. Petrelli, to Bauan, Batangas, only to return to San Pablo under Msgr. Verzosa, the following Ordinary, three years later, 1917. At this time the Seminary—Colegio numbered a few seminarians and then around 600 students, 200 of whom were interns.

The Colegio-Seminario set-up offered at the time some advantages. From the several Vincentian institutions of that type have come out numberless politicians, businessmen, lawyers, doctors who are spread to-day all over the country. But it was Msgr. O'Doherty, promoted to the archdiocese of Manila in 1916, the first to see clearly the disadvantages of a mixed system of education, a system that was responsible for the alarming decrease in the number of vocations to the priesthood in the archdiocese of Manila. Accordingly His Excellency decided to separate seminary from College, the latter being transferred to the Vincentian Central House in San Marcelino Street with the old name of Colegio de Santa Mesa, name which was changed to that of Colegio de San Vicente de Paul in 1920. The said college offered complete courses for Intermediate, High School and College till in 1927 it closed its doors to lay students to be dedicated "to the formation and preparation of future priests."

The Seminario-Colegio of Manila was the first to separate into different functions the dual role of seminary and school. At the prodding of the Apostolic Delegate and despite some opposition, all the Vincentian foundations followed the example of Manila in 1925. From that date the Vincentians completely got rid of the schools which had been

attached to the diocesan seminaries, while keeping these, except for the Colegio de San Carlos in Cebu City, which, although separated from the diocesan seminary, remained in the hands of the Vincentians for six more years. The main obvious advantage of the Colegio-Seminario set-up was one of financial character. The Curia of Manila, for example, spent an average of 3,200.00 per year for the education of seminarians while seminary and college formed but one institution. With the separation of functions, the expenses for the education of seminarians reached as far high as 22,000.00 pesos per annum. With these numbers in view it is not surprising that there was some resistance on the part of the hierarchy to the breaking up of the old and rather economical Seminario-Colegio type of institutions.

With the new system the number of seminarians grew everywhere to the point that in the year 1930-1931 out of a total number 1156 seminarians being trained in all the seminarians of the Philippines, the seven seminaries run by the Vincentians counted no fewer than 851.

The years that preceded World War II saw the consecration of several eminent members of the Filipino clergy, alumni all of seminaries run by the Vincentian Fathers. Bishop Francisco Reyes, Ordinary in the diocese of Nueva Caceres since 1925; Gabriel Reyes, born in Capiz, elevated to the See of Cebu in 1932; later, the first Filipino to occupy the See of Manila; Casimiro Lladoc, first Bishop in the diocese of Bacolod, Negros; Manuel Mascariñas, born in Bohol and appointed Bishop to the See of that Diocese in 1938; Miguel Acebedo, consecrated bishop in 1938 for the diocese of Calbayog, Samar.

The year 1935 saw the maturity of an old dream of the Vincentians in the Philippines, the coming into being of a Novitiate for the training of Filipinos to be admitted to the Congregation of the Mission. The Vincentian Novitiate opened with Fr. Maximo Juguera as first Master of Novices, and with two novices who are today active Vincentians in Naga City and in Rome respectively, Fr. Teotimo Pacis and Fr. Jesus Cavanna, the First Filipino Vincentians.

The coming of the war brought about a radical disruption of the normal activities in the seminaries. Better or worse, with frequent interruptions, the seminaries run by the Vincentians continued in their quiet activity as far as it was feasible. The house of San Marcelino had the privilege of housing for several months the Jesuit Fathers and their scholastics and seminarians from the San Jose Seminary till the moment when they were expelled by the members of a Japanese ship that had been sunk by the Americans.

February, 1945, is a month marked with blood for the Vincentians in the Philippines. During the battle for the city of Manila, during the night of the 8th of that month, several Fathers and Brothers of that and of other communities were assassinated to a total number of 14 priests and 4 Brothers Coadjutors. In addition most of the buildings of the diocesan seminaries were either totally or partly destroyed in the hazards of the war.

It was no small enterprise that fell to the hands of Fr. Teodoro Robredo who took over the government of the Vincentians right after the end of the war, until another Fr. Provincial could be appointed by the M. H. Fr. General.

This 20 years after the II World War are a matter of a chronicle not of a history even a draft of it.

The Capuchin Fathers in the Philippines

FR. CONSTANTINO MOREA, O.F.M., Cap

The Capuchin Fathers have been in the Philippines for relatively a short time. In fact, at the end of the 19th century, by request of the Spanish Government to preserve the Carolines and Palaus for the Crown, the Most Reverend Fr. Joaquin de Llevaneras, then Superior of the Capuchins of Spain, sent missionaries to the above-mentioned islands.

In April, 1886, the first expedition of missionaries was undertaken. Four of them remained in Manila, whose main purpose in the beginning was to provide for the necessities of the missionaries in the Caroline and Palau Islands. On the following year, 1887, the same Fr. Llevaneras came for a canonical visitation to Manila and the Carolines. He was at once convinced of the necessity of establishing a permanent central Office to attend effectively to the needs of the missionaries in the said Islands, in the same way as the other religious Orders were doing.

The first Capuchins who arrived in Manila stayed temporarily with the Franciscan Observants as their host until they were able to acquire a small house in the barrio of San Miguel. Not long afterwards, they moved to calle de la Muralla, n. 8 at Intra-Muros where they would definitely and canonically build the first Capuchin House in the Philippines.

It was not easy to obtain the necessary permission for the canonical erection of the Capuchin Community in Intramuros in Manila. It was only in 1890 that the Decree arrived, authorizing their installation in the Philippines, declaring them "Misioneros al igual que los antiguos, con todos sus derechos y obligaciones", i.e. Missionaries with equal rights and obligations as the rest. In May 8, 1892, they opened a public

chapel dedicated to the Mother of the Divine Shepherd or "Divina Pastora". But as years passed by, the chapel could not accommodate the big number of devotees. So the Fathers built a bigger church dedicated to Our Lady of Lourdes. This change was due to the ardent devotion of the Filipino people to our Lady of Lourdes, the proof of which was the foundation of the Confraternity of our Lady of Lourdes in 1893, which only two years later was attached to the Archconfraternity by His Holiness St. Pope Pius X in 1910.

Ministry

In the beginning, as we said, the main purpose of the few Capuchins residing in Manila was to attend to the needs of their Brothers in Religion working in the Carolines and Palaus. But this was not the only work as it was seen from the very start.

The atmosphere that bloomed in the first public chapel in Intramuros was completely Marian. Since the foundation of the Confraternity of our Lady of Lourdes in 1893, the reception of the Sacraments increased incredibly, the sick-calls and the teaching of catechism to the children demanded more work and zeal from the Fathers.

Not long afterwards, our Fathers were in great demand by the Curia of the Archdiocese of Manila as well as by other Bishops. Preachers like Fr. Alfonso de Morentin and Fr. Roman de Vera had to give missions in Tagalog-speaking provinces as well as in Pangasinan. Such was the fame of the Capuchins in giving retreats and popular missions that the Archbishop of Manila, Mons. Harty, pleaded to our Fr. Superior to send him similar preachers to accompany him in all his Pastoral Visits in the parishes. So effective were their preachings that many fallen-away catholics, seduced by the apostate priest Gregorio Aglipay, returned to the Catholic Church.

But preaching was not the only means used by the Capuchins to counteract Aglipayanism and other sects. The paper "El Antipoda", published and edited by Fr. Roque de Azcoitia, played a great role in unmasking the lies of the anticlerical paper "El Antifraile".

Little by little, the Superiors had to give in to accepting several parishes especially in Pangasinan and the Tagalog regions: Bugallon,

Labrador, Sual, Aguilar in Pangasinan; San Miguel in Tarlac; Pililla, Bigaa, Jacaala, Ariaya, Ermita, Singalong, Sta. Mesa and Tagaytay in the Tagalog Provinces. After many years, due to the increase of secular priests in the country and lack of personnel on our part because Spain could not meet the demands, there was no other alternative but to give up several parishes. At present, we have only Lourdes in Quezon City (the former church in Intramuros was completely demolished during the Japanese War), Sta. Mesa, Singalong, Tagaytay and St. Francis in Mandaluyong, Rizal.

As the years passed by, there was a need of building catholic schools wherein the children had to learn not only catechism, but acquire a complete christian education too. For this purpose the Capuchins established some High Schools: the "Lourdes School" both in Quezon City and in Mandaluyong, Rizal, besides the parochial schools in Singalong and Santa Mesa, Manila. At present, there are six thousand students enrolled in these schools.

Finally it is noteworthy to mention the Capuchin Seminary in Tagaytay City. From the early years here in the country, the Fathers had thought of opening a seminary to expand the Orden in the Philippines, but due to some difficulties, this was not realized until 1957 at the aforementioned site in Tagaytay City. Here the aspirants enter the noviciate after a two-year course in Latin. At present, there is a plan to move the seminary to Lipa City where the Orden has a wider and ideal space for this purpose.

With all the records burned during the Japanese War, it is impossible to give a detailed account of our pioneer days in the Philippines. Nevertheless, here is the history in a nutshell. These short lines above talk highly of the zealous endeavors of our Fathers, especially with regards to their silent parochial works.

Benedictine Monks in the Philippines, 1895

ROMUALDO V. SANTOS, O.S.B.

Ten centuries of evangelical and civilizing labors in a great portion of Europe had so exhausted the Benedictine monks that they were not able to muster up enough strength to come to the Philippines earlier and work in this rich vineyard of the Lord. The Agustinian and Franciscan friars arrived at the first hour (*primo mane*), the Jesuits and Dominicans at the third hour, the Recollect missionaries at the sixth, the Vincentians and Capuchins at the ninth hour. The sons of St. Benedict ran hurriedly to the vineyard at the eleventh hour, but only to find out that the work was almost finished.

Headed by Abbot José Deás of Montserrat, fourteen Benedictine monks arrived in Manila on board the ship *Isla de Panay* on Sept. 12, 1895. Their first community act was very significant. Directly from the pier, they walked in procession to the Manila Cathedral to pay their homage to the Lord of the Harvest (*Te Deum laudamus*). Surely, at that moment, they were putting into practice what St. Benedict says in the Prologue to his Holy Rule: "Before anything else, beg of Him with most earnest prayer that He perfect whatever good thou beginnest to do."

Warm and edifying was the reception extended to the newly-arrived monks from Montserrat especially by the sons of St. Ignatius. The Jesuit resthouse was made available to them until they acquired a Procure House in Balmes Street, Tanduay.

As if impatient to wait any longer, four Benedictine Fathers sailed to Surigao within two months of their arrival and started to work with the Jesuit pastors whose parishes they were soon to take over. More monks came the following years.

The newly-arrived Spanish Benedictines felt very much at home in their apostolic labors among the good-natured *Surigaonons*. For fourteen years (1895-1909), they worked in eight parishes: Numancia, Taganaan, Gigaquit, Cabuntog (now General Luna), Dinagat, Cantilan, Tandag, and Surigao, the capital. Assisted by the lay-brothers in the material aspects of their life, the priests spent their days inculcating in the hearts of their parishioners a great esteem for the divine worship through the liturgy, encouraging them at the same time to lead lives worthy of their dignity as Christians. Baptizing, hearing confessions, preaching even during weekdays, blessing houses and mothers after childbirth, extreme unctions, funeral services, daily masses and communions, catechetical instructions, processions, solemnizing marriages, filling in parish records, improving the local church or chapel — no aspect of parish life was neglected.

Their work was interrupted for two months (Jan. to March 1899) due to their internment by the Visayan revolutionist, Simón González. Liberated on March 27 by another Filipino revolutionary leader, Prudencio García, the monks resumed their parish activities until 1908, when they started to hand over the parishes to the Dutch missionaries of the Sacred Heart. By Sept. 1909, the monks had left all their parishes in Surigao where they are credited to have formed the barrios of Carmen, Consuelo, Madrid, Nursia, and San Benito. Statues of Our Lady of Montserrat, St. Benedict, and St. Scholastica remain in some churches in Surigao up to this day as faint reminders of past Benedictine influence.

Relieved of their parishes, the monks concentrated their efforts in educational apostolate in San Beda College which had been founded in 1901 by Fr. Juan Sabater, O.S.B.

The Benedictine house had started with a handful of monks running a modest-looking school with a handful of students. Since then, things have changed, thanks to the efforts especially of Fr. Prior Agustín Costa, the American Abbot Alcuin Deutsch, and the Spanish Abbot General

Dom Celestino Gusi. The Benedictine-Bedan family has grown big in all aspects. Today, the Abbey of Our Lady of Montserrat in Mendiola houses more than a hundred monks and candidates for the monastic life, each one giving his share in the rounded formation of 5,000 Filipino boys and young men, whom Divine Providence has entrusted to their care.

To the Lord of the Harvest, the Benedictine "laborers" who arrived in the vineyard at the last hour have only one accomplishment to show. Their accomplishment is not so much their number; it is not so much the air-conditioned speech-laboratories, libraries, lecture-hall, and other material elements of their school; it is not so much their grandstand or Roman garden; not so much their liturgical ceremonies and reforms in their gothic chapel or their daily rushing here and there in the big college. It is rather the relative success with which they have moulded themselves according to the pattern of the traditional Benedictine Abbey which, according to history, has always been a focal point of influence in the territory where it stood. More than half a century of prayer and work within the peaceful walls of the monastery has formed an army of monks who impart on the students the spirit of St. Benedict, which is one of family togetherness, a special love for the divine worship, for constant work; a love for learning, for art, for peace; a persistent effort to attain Christian perfection.

The sight of the thousands of Bedan alumni who cherish these virtues in their hearts is a magnetic challenge to the Benedictine monks who are mustering up more efforts to do more.

The Congregation of the Immaculate Heart of Mary (C.I.C.M.) in the Philippines

CARLOS DESMET, C.I.C.M.

The first group of missionaries of the Congregation of the Immaculate Heart of Mary landed at Manila on November 22, 1907. They came in response to an urgent appeal from the Holy See and Bishops of the Philippines to work at the conversion of the non-Christian tribes of the Mountain Province.

Ever since the beginning of the Spanish era, the conversion of these mountain tribes had been a great concern of the missionaries. Father Agustin Miño, O.S.A., minister of Doctrine of Baratao, a place that was later joined to Bauang (in the present province of La Union), ventured into the nearby mountains to bring the Faith to the Igorotes. He fell a victim of his zeal and was beheaded in October 1593.

On the other side of the mountains, Father Diego Carlos O.P., followed the course of the Abulug river before the year 1604 and dedicated a Church to Our Lady of the Rosary at Futtul (Pudtol) on May 1, 1610. The destruction of this mission and of the neighboring one of Capinatan in 1625 by the Mandayas put an end for a time to the evangelization of this region. Notwithstanding the fierce character of the mountain tribes and their unwillingness to accept the message of the Gospel, brave Augustinians and Dominicans tried again and again to penetrate the mountain fastnesses from both sides in order to plant in them the seed of the true Faith. Their repeated efforts in the course of three centuries proved

futile or met with a short-lived success. It was only by the middle of the last century that the hour of grace seemed to strike. In the course of the sixties Father Juan Villaverde O.P., and some other Dominican Fathers ventured again into the region of Lagawe; later, in 1887, Father Julian Malumbres penetrated into the territory of Kiangan. They succeeded in converting several Ifugao families who remained faithful to their new adopted religion, even many years after their missionaries had left.

On the Western side of the mountains, Father Rufino Redondo, O.S.A. received his appointment for the District of Lepanto on April 3, 1881. At first he took his residence in Kayan, but very soon moved the seat of the mission to Cervantes in 1884. The time was ripe to create new mission-posts with resident priests. The years 1892 and following saw the establishment of missions at Bontoc, at Hapao, Ifugao and in the region that would become later the subprovinces of Benguet and of Lepanto-Amburayan. The future of these mission seemed to look bright, as their records of the year 1897-1898 showed a total of 9,892 christians.

The revolution against Spain put an end to these missionary endeavours. The recently baptized Christians, young in their faith, deprived of spiritual guidance and support, teased by pagan relatives and townmates, attracted by pagan practices they had always loved, returned by and by to the ancestral customs, and were lost to the Faith by the time the Belgian missionaries took over. The latter had to start all over again, among a population of some 230,000 of whom scarcely 500 were Christians.

By the middle of November 1907, Fathers Octavio Vandewalle, Serafin Devesse and Henry Verbeeck reached Baguio from Dagupan via the Benguet Road (actual Kennon Road), and took their initial abode in the compound of the Tabacalera in the district of Lukban. Another group composed of Father Peter Dierickx, superior of the mission, Fathers Constancio Jurgens, Florimundo Carlu, Julio Sepulchre, Alberto Dereume and Brother Christian Hulsbosch, went up to Cervantes via Candon and the Tirad Pass. Father Mauricio Bello, a diocesan priest, welcomed them in their new home, and taught them the elements of the Ilocano dialect.

Very soon, by January 1908, Father Bello was appointed parish priest of Agoo, La Union, and Father Carlu became the first CICM father in charge of Cervantes.

The first settlement from Cervantes was Bontok. Fathers Constan-
cio Jurgens and Julio Sepulchre, together with Father Herman Ramaekers,
a veteran missionary of East Mongolia, who had just arrived at Cervan-
tes on December 16th, set out to celebrate Christmas with a Christian
family at Bauko, whence they proceeded to Bontok. Very soon, Father
Sepulchre returned to Bauko, where he fixed his permanent residence.

Some day, the fathers at Baguio received an unexpected visitor. "I
am Fianza", he said, "from Itogon. I am a Catholic, so are my wife
and children; come and stay with us, we shall care for you." Fianza, by
his full name of José Smith Fianza, proved to be the instrument prepared
by Divine Providence to open the way for the evangelization of East
Benguet. Being a prominent leader among the Ibalays, he had been
appointed by the newly established civil government president of the
township of Itogon, with Miguel Picart, a native of Caba, La Union, as
municipal secretary-treasurer. At the turn of the century, official trans-
actions were rare in the Igorrote rancherias, and president and treasurer,
while holding office, had plenty of time to discuss the events of the day
and the radical changes that were taking place. Following the daily news-
papers, politics, foreign and national, economics, religion were very likely
the topics of the conversation, and Picart may have elaborated on the
Catholic religion in which he was reared, while Fianza, a man with a keen
mind and straightforward character, became more and more interested.
These informal talks led to the baptism of Fianza and his household, con-
ferred upon them, on the feast of St. Joseph, by the Apostolic Delegate,
Msgr. Ambrose Agius, with Governor General James F. Smith as god-
father. Hence Fianza's full Christian name: Jose Smith Fianza. After
this visit, Mass was celebrated every Sunday at Itogon, until by the fol-
lowing November 1908, the arrival of reinforcements made possible the
appointment of a resident missionary at Itogon.

As soon as the missionaries had settled in their mission stations, the
Bishop of Vigan, Msgr. Dennis Dougherty, wished to make a survey of
the mission territory that was part of his extensive diocese, that covered

the whole Northern part of Luzon. In the first week of February 1908, he started with his Vicar General, Msgr. James Carroll in company with the Apostolic Delegate Msgr. Agius and his secretary, Msgr. Caruana. At Cervantes they picked up Father Dierickx, the superior of the mission, and proceeded across the Mountain Province, via Bauko, Bontok, Banawe, Kiangnan to Nueva Vizcaya. At Bagabag, Nueva Vizcaya, they were met by Father Antonio Josue, parish priest of Angadanan, Isabela, who with the parish priest of Echague, was the nearest neighbour of the orphaned province of Nueva Vizcaya. Since the recent defection to the Aglipayan sect of Father Juan Jamias. During the one-day stay at Bagabag of the episcopal party the people flocked to them, presented their children for baptism, made their confession; the following day, February 17th, after the Communion Mass the Sacrament of Confirmation was administered to 165 adults and children. Similar cordial receptions were given to the distinguished visitors in all the parishes where they passed the following days. In consideration of the sad plight of the Catholic population of Nueva Vizcaya, Father Dierickx was prevailed upon that the Congregation should take care of the province, in addition to the Mountain Province, previously assigned as its mission field.

By the end of April 1908, Fathers Vandewalle and Jose Tahon arrived in Nueva Vizcaya in company of Brother Edward Cools. Father Vandewalle went to Bayombong from where he took care of the parishes in the north of the province; Father Tahon took his residence at Dupax and cared for the southern part of the province.

In the autumn of 1909 Father Henry Raymaekers landed in the Philippines as first Provincial Superior of the mission. In the months of January and February 1910 he made his Canonical visit of the mission stations, and was met at Kiangnan by a delegation of the old christians of Fathers Villaverde and Malumbres. They entreated him to give them a missionary, as there were already at Bontok and Bayombong. Their petition was granted and Father Jerome Moerman arrived at Kiangnan on June 10, 1910, where he stayed until his death on October 16, 1958.

On June 21, 1920 four missionary sisters of Saint Augustine, led by their reverend foundress D.M. Louise, landed at the beach of Tagudin

where they promptly opened the St. Augustine School. From Tagudin they branched out to Bontok, and took charge of the St. Vincent's School and dormitory for girls. Later in 1913 they opened a Catholic School in Campo Filipino, Baguio.

World War I (1914-1918) brought to a halt any further expansion of the mission. Any supplies in personnel and material help were cut off from the mother country. The watchword was "Hold your ground", and with the help of God, we held out until, after the armistice, new arrivals filled our ranks, some of them seasoned veterans, hardened by the privations of trench-life, eager to wage the war for the city of God as they had bravely done for their city on earth.

The following years witnessed a vigorous efflorescence of missionary activity throughout the Mountain Province. In Benguet the old mission of La Trinidad got its resident priest, as well as Bokod, near the old mission of Daklan. Kabayan was founded in 1929, Kapangan ever cared for by Trinidad became an independent mission in 1937, and Dalupirip in 1939. The mother mission of Bontok branched out to Kayan in 1928 and to Sabangan and Barlig in 1930. The mission of Kiangnan founded Burnay-Lagawe in 1927 and Banaue in 1930. Lubuagan, the capital of the subprovince of Kalinga, became independent from Bontok in 1925 and branched out to Naneng in 1930 and Salegseg in 1936. The northernmost isolated subprovince of Apoyao was entrusted to Father Maurice Vanderbergh, who cared for his mission field from Lubuagan until he received his appointment on October 24, 1926 and took up his residence at Kabugao, the capital of the subprovince. The mission of Ripang in Apayao was founded in 1937.

The steady development of the mission caused the Holy See to erect the Apostolic Prefecture of the Mountain Province on July 15, 1932. The first Prefect Apostolic Msgr. Octavio Vandewalle was appointed in July 1933 and succeeded by Msgr. Jose Billiet, appointed in November 1935. The jurisdiction of the Apostolic Prefecture extended over the territory of the civil province of the Mountain Province, from which were excluded the mission of Cervantes and Tagudin with the great-