

A Glimpse on the History of the Province of Bataan (1571-1900)

April 9 is Bataan Day. And every April 9, several articles on the province of Bataan appear in our mass media. As a matter of fact, books have already been written on this province. For example, Stanley L. Falk's *Bataan: The March of Death* or Ambrosio P. Peña's *Bataan's Own*. Indeed, the mere mention of the word *Bataan* rings in one's ears the sound of history.

The problem, however, is that all these articles and books see Bataan in only one light, that is, as a battlefield for the last defenders of our freedom during the Second World War.

What happened in this province before the war is a problem still unresolved.

And this is precisely what we want to unravel: Bataan's early beginning and its development and progress during the Spanish regime until the twentieth century.

Eight leagues¹ from the city of Manila, 137,297 square hectares or a total of 1,243 square kilometers in area,² Bataan is situated

¹ League is a measure of distance whose equivalence differs from one time to another and from one country to another. Popularly, it is referred to as the distance which a man can walk within an hour. On this, the Dictionary states: "Medida itineraria que en España es de 20,000 pies o 6,666 varas y dos tercias, equivalente a 5,572 metros y 7 decímetros." Real Academia Española, *Diccionario de la Lengua Española*, (Madrid: Talleres Tipográficos de la Editorial Espasa-Calpe, S.A., 1956), p. 795.

² FERNÁNDEZ, Vicente, O.P., "Memoria de la Provincia de Bataan, Año 1886, para la Exposición de Madrid, en 1888", APSR, MSS, Sección "BATAAN", Tomo 2, Documento 8, Folio 2v. APSR stands for "Archivo

in the western part of Luzon, in the archipelago now known as the Philippines. It is bounded in the north by the province of Zambales; in the northeast, by the province of Pampanga; in the east, by Manila Bay; in the west where its coastline forms a semi-circle, by the China Sea; and in the south, by the canal between the verdant mountains of Mariveles and that historical fort-island of Corregidor called Boca-Chica.³

In its northern part, are the towns of Dinalupihan and Hermosa;⁴ in its eastern part, Orani, Samal, Mabatang, Abucay, Balanga, Pilar, Orion and Cabcaben;⁵ in its southern tip, facing Corregidor, the town of Mariveles;⁷ and in its southwestern part, Bagac and Morong.⁸

Having more mountains than plains, a series of uplands stretches from Bataan's southern tip, the highest of which is a peak called Mariveles. Mariveles is about 5,118 feet high, broken only between Balanga and Bagac by a more or less extensive flat valley. A second range of uplands and plateaus rises above Orani forming the Butilao peak, with an altitude of approximately 4,751 feet. Other mountains are the Morro de Orion, Samal, Balanga,

de la Provincia de Ntra. Sra. del Rosario, Manila, Filipinas." MSS means manuscript. Quotations from this work are directly from the manuscript though the translation is taken from P. Fernández, O.P. and J. Arcilla, S.J. (trans.), *Philippiniana Sacra*, vol. VII, n. 20, (1972), pp. 452-488.

³ MARÍN Y MORALES, Valentín, P., *Ensayo de una Síntesis de los Trabajos Realizados por las Corporaciones Religiosas Españolas de Filipinas*, Tomo II, (Manila: Imprenta de Santo Tomás, 1901), p. 635.

⁴ *Hermosa* is an incomplete though at present popular name of the town referred to. The complete name is *Llana-Hermosa* which, of course, means *beautiful plain* aptly describing the town's location.

⁵ Curiously, Mabatang was mentioned among the towns of this province. At present, it is only a barrio of Abucay.

⁶ Cabcaben was a *visit* or barrio of Mariveles. A *visit* was an extension or branch of the parish during the Spanish times. It had no resident priest so that it had to wait for the priest in town for his ministrations. Cabcaben is also at present a barrio of Mariveles.

⁷ Bagac and Morong were former *visits* of Mariveles.

⁸ GAÍNZA, Francisco, O.P., "Descripción de la Provincia de Bataan (1848)", APSR, MSS, Sec. "BATAAN", T. 2, Doc. 5, Fol. 1. Cf. Un Religioso Dominicano, *Ensayo Descriptivo, Estadístico y Religioso de la Provincia de Bataan*, (Manila: Imprenta del Colegio de Santo Tomás, 1848), AUST, Sec. FOLLETOS, T. 49, No. 3. AUST signifies "Archivo de la Universidad de Santo Tomás, Manila".

Fr. Francisco Gainza, O.P. was elected prior of the Convent of Santo Domingo in 1852. It was most probably during his stay here when he had access to the documents in the Dominican Archives that he wrote his "Description of the Province of Bataan". Cf. ABELLA, Domingo, *Bikol Annals*, vol. I, (Manila: 1954), pp. 171-182.

Dinalupihan and Mt. Samat in Pilar. A mountain is found in each of the towns of Bataan. And these are followed by a chain of mountains called the Zambales mountains because it is found in that province, beginning from the highlands above Subic, a sharp angle of land inserted between Pampanga and the Zambales mountain-ranges.

Notable is the difference between the eastern section of the province which faces the Bay and the western section towards the China Sea. The first is, to a great extent, flat with gentle slopes of rising lands which present a beautiful view; while the second is very irregular.⁹

In this article, we shall consider The Arrival of Spaniards in Bataan, The People: A Description of the Different Races that Inhabit this Peninsula, Dominican Missions in Bataan, The Progress of Both Faith and Civilization in this Province, The Dutch Attack of Abucay and Samal, English Invasion of Orion, and Bataan during the Revolution of 1896-1898.

THE ARRIVAL OF THE SPANIARDS

ARRIVAL IN THE PHILIPPINES — With the first mass at Limasawa on March 31, 1521, Magellan solemnly began the long Spanish stay in the Philippines. Divine Providence so arranged history that even after the death of Magellan in Mactan, Charles I of Spain still sent expeditions to the east. There were those of Loaisa, Saavedra and Villalobos. Charles, however, was not successful in this enterprise. It was his successor, Philip II, who had the glory of having this group of islands, which was named after him, among the list of Spanish dominions. It was during his reign and under his patronage that Legazpi reached Leyte in February 1565.

ARRIVAL IN LUZON — By the year 1571, Rajah Matanda and Rajah Soliman were already vassals of the Spanish crown. The immediate neighborhood of Manila soon capitulated voluntarily without bloodshed. But farther from these, it was necessary for the *conquistadores*, as the Spaniards were called, to use arms. So

⁹ Fernández, Fol. 3v.

Legazpi sent Martín de Goiti and Juan de Salcedo to reduce them into submission. De Goiti was assigned to conquer Pampanga of which Bataan was then a part. In this expedition, he was accompanied by Rajah Lacandula. When the native chiefs found that Lacandula was with de Goiti, they did not offer resistance, for the presence of the Tondo king augured well for them. They meekly bowed to the pacification and, like him, they accepted Spanish sovereignty.

ARRIVAL IN PAMPANGA — De Goiti could have reached the peninsula of Bataan had not Lacandula left the group and returned to Tondo, presumably on some domestic and family reasons, or had not the chief of Betis (Pampanga) offered resistance, on their way, against de Goiti himself and his men, although this required only little effort from them to overcome. Tired and weary of journey and of such petty wars, therefore, it can be speculated that immediately after this battle, de Goiti returned to Manila. This, because it is made known to us that some two weeks later, de Goiti arrived in Manila just on time to save the Tondo king from prison if not from the gallows due to his having left de Goiti in Betis which was considered by the authorities in Manila as a treasonable act.¹⁰

ARRIVAL IN BATAAN — After knowing this incident of the early return of de Goiti to Manila, a researcher on Bataan's history will begin to wonder at what precise date the Spaniards set foot on Bataan soil. And he will be altogether lost in his research if he does not hear from the *Memoria* of Father Vicente Fernández where the following is stated:¹¹

A little after Legazpi's arrival in 1565 with the Augustinian friars, and later the Franciscan and the Jesuit Fathers, they took some expeditions and visits throughout this province (of Bataan) because it is near Manila. It is true, however, that they did not stay per-

¹⁰ ALIP, Eufronio, *A History of the Philippines*, (Manila: 1935), p. 143. (Mimeographed.) Cf. SAN AGUSTIN, Gaspar de, O.S.A., *Conquistas de las Islas Filipinas: La Temporal, por las Armas de Señor Don Phelipe el Prudente; y la Espiritual, por los Religiosos del Orden de Nuestro Padre San Agustín. Fundación y Progressos de su Provincia del Santísimo Nombre de Jesús, Parte Primera*, (Madrid: En la Imprenta de Manuel Ruiz de Murga, 1698), pp. 226-228 and p. 239.

¹¹ Fernández, Fol. 9.

manently; and the honor and glory of cultivating and fertilizing it with their blood and sweat belongs to the Dominican Order. This is very clear from the history of the Dominicans in the Philippines.

MISSIONARIES IN BATAAN — However, there is no known record as to when, what part of the province and how long the the Augustinians¹² mentioned above by Father Fernández stayed in Bataan.

Regarding the Franciscans,¹³ records only state that the first apostle of the province was V. P. Sebastián de Baeza,¹⁴ who was most probably born in Baeza because it was the custom in the Province of San José to which he belonged and where he professed to attach the name of one's native town to the names of their students.

Fr. Baeza was the first apostle of Ilocos Sur and Ilocos Norte, Pangasinan, La Union and Zambales. Together with Fr. Juan Bautista Písaro, he founded the town of Agoo. He labored in Bataan for some months. His mission was concentrated along the coasts of Mariveles. He embarked for China in 20 May 1579. He died in Canton on October of the same year. By December of that year, his body was transferred to Macao where it was venerated.

He is said to have "formed the town of Bataan and some others" in the year 1578.¹⁵

As regards the Jesuits, who came to the Islands with Bishop Domingo de Salazar, the first bishop of the Philippines, it is known that they took charge of Maragondon, at present a town of Cavite, but which was then a part of the district (*corregi-*

¹² The Augustinians arrived in the Philippines with Legazpi in 1565. It is probable that they conducted mission work in Bataan from their convents in Betis and Lubao (Pampanga). Cf. San Agustín, p. 249.

¹³ The Franciscans arrived in Manila on June 24, 1578.

¹⁴ PLATERO, Eusebio Gómez, *Catálogo Biográfico de los Religiosos Franciscanos de la Provincia de San Gregorio Magno de Filipinas desde 1577 en que llegaron los primeros a Manila hasta los de Nuestros Días*, (Manila: Imprenta del Real Colegio de Santo Tomás, 1880), pp. 24-25.

¹⁵ PASTRANA, Apolinar, O.F.M., "Pueblos Fundados o Administrados por los Padres Franciscanos en Filipinas", *Misiones Católicas en Extremo Oriente*, (Manila: "Cacho Hermanos" Lithographers and Printers, 1937), p. 165. Cf. RETANA, W. E., *Orígenes de la Imprenta Filipina*, (Madrid: Librería General de Victoriano Suárez, 1911), p. 54.

miento) of Mariveles. However, although it is possible that from Maragondon, the Jesuits could have established a mission station in Mariveles, no known document can tell us sufficient historical details as to their stay in the peninsula.¹⁶

The Dominican Order established its mission house in Abucay in the year 1588, although, of course, even before this date, a Dominican, Father Christopher Salvatierra,¹⁷ already ministered to the natives of Bataan through his own initiative.

The secular clergy,¹⁸ according to Father Gaínza, had also been doing missionary work in this province, even before the permanent foundation of the first Dominican house here, though only in a small and temporary scale.¹⁹

The Recollects²⁰ landed in Mariveles in 1607.

A DESCRIPTION OF THE DIFFERENT RACES THAT INHABIT THIS PENINSULA

Father Francisco Gaínza informs us that there were two main races of people living in Bataan, namely, the inhabitants of the mountains and those of the plains.²¹ Father Fernández elaborates that the mountain people were the Negritoes or Aetas and the inhabitants of the plains were the natives, the peninsular

¹⁶ SIGUIÓN, José M., S.J., "Primera Epoca de la Compañía de Jesús en Filipinas", *Misiones Católicas en Extremo Oriente*, p. 18. The Jesuits arrived in Manila on 17 September 1581.

¹⁷ Fr. Christopher was a native of Salvatierra, a *villa* of Extremadura. A son of the Convento of San Esteban de Salamanca, where he professed on 27 August 1571, he worked in Bataan and, later, also joined an expedition to the Moluccas. He died of asthma in the early part of 1595. Cf. OCIO, Hilario María, O.P., *Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas desde su Fundación hasta Nuestros Días*, Primera Parte, (Manila: Establecimiento Tipográfico del Real Colegio de Santo Tomás, 1891), pp. 50-52.

¹⁸ Gaínza, Fol. 21.

¹⁹ Father Pedro Valderrama was the first secular priest to set foot on Philippine soil in 1521. In 1566, Fr. Juan de Vivero followed him. And in 1581, Bishop Domingo de Salazar, brought with him 5 other secular priests. Most probably these were the ones referred to by Fr. Gaínza. It may be of interest to mention that Dinalupihan, for one, had always been under the secular priests.

²⁰ The Recollects arrived in Cebu in May 1606.

²¹ Gaínza, Fol. 7.

Spaniards, the Chinese and the mestizos who were either Spaniards or Chinese born to parents married to native women.²²

NEGRITOES OR AETAS — The Negritoës or Aetas, during the time of Father Fernández (c. 1886), numbered around 1,300 to 1,500 with the tendency to decrease rather than increase. And actually, their number today really decreases as time goes which, of course, should seriously concern the government. For a fact, at present, in Bataan, unlike before, Aetas can no longer be seen in town plazas as on Sundays and specially during town fiestas.

Negritoës were described as a miserable race of kinky hair and dark skin. Their origin, descent and language were not too well known although others of their kin lived in Malacca, Sumatra, Java, Formosa, New Guinea and in majority of Philippine islands. Their language was similar to those in the towns and ranches near the mountains where they lived. They had such a low idea of themselves that they did not call themselves men or people but Aetas.²³

As they do today, the Negritoës caused harm before to forests and mountains because they burned them for planting rice and corn, without thought of the destruction they were causing. Since they changed abode every year, they caused great damage in the forest areas. Father Fernández reports that until his time, all the efforts to confine the Negritoës to life in community had been fruitless. Both threats and blandishments had been used. Houses had been built for them on the site assigned them near the mountain. They had been supported with food. But everything was in vain. They turned back to the mountain the moment they knew they were out of sight and the resources for their upkeep had been used up.²⁴

For example, in 1734, a mission for them was established by a Dominican Father in Orion under the patronage of Saint Vincent. There were about 65 persons in that mission including "very good Christians", only working for their salvation. But even this did not last.²⁵

²² Fernández, Fols. 5v — 8v.

²³ *Ibid.*

²⁴ *Ibid.*, Fol. 7v.

²⁵ "Documentos Varios de la Segunda Mitad del Siglo XVIII", APSR, MSS, Sec. MISCELANEA, T. 3, Fol. 47.

About the middle of the nineteenth century, two Dominican missionaries again devised a plan for settling on the plains the two hundred Negrito families that roamed the nearby jungles. Their plan consisted in grouping them together in small settlements at the foot of the hills, where houses would be constructed for them, and they would be taught the arts of farming and the truths of the gospel.

Actually, they could gain their living and help the lowlanders as well in the felling of lumber, in the hewing of bamboo and rattan, and in the gathering of pitch, wax and other mountain products. Justice was administered to them through a commissary which was established in the towns to which their settlements were attached. This settled their disputes and complaints especially against Christians.²⁶

Father Benito Rivas, who was a parish priest of Balanga and in whose honor a barrio of this town was named, and Father Alberto Planas, who was a parish priest of Abucay, were the men behind this plan to civilise and christianise a race that had successfully resisted all attempts to bring them to the paths of society and progress. Actually, the same Father Planas baptized a small child of an Aeta and sent her to the Beaterio de Santa Catalina where she was found to be very smart and diligent. Her name was Filomena.²⁷

Unfortunately, however, the efforts of these two missionaries, as other previous attempts, failed — the Negritoës ended by going back to the mountains.²⁸

So, until the 1898 Revolution, the Dominicans never lost hope in settling these people. They spent their free time in converting

²⁶ FERNÁNDEZ, Vicente, O.P., "Llana Hermosa. Descripción con un Cuadro de los Párrocos desde 1760 hasta 1874", APSR, MSS, Sec. "BATAAN", T. 1, Doc. 15, Fol. 73v.

²⁷ DIEGO, José, O.P., "Relación de los Padres Vicarios de Este Pueblo desde su Fundación hasta hoy, sacada de las Actas de los Capítulos Provinciales, por haberse quemado los Libros Parroquiales de esta Iglesia y Convento en el incendio del pueblo, ocurrido el 27 de Marzo de 1870, hallándose ya en Orani: Por esta causa la Relación tal vez no está completa (1888).", APSR, MSS, Sec. "BATAAN", T. 2, Doc. 3, Fol. 52.

²⁸ OCIO, Hilario María, O.P., *Compendio de la Reseña Biográfica*, (Manila: 1895), p. 684.

them — but to no avail. The Negritos or Aetas would simply not adopt the way of life preached by them.²⁹

Somehow, it is speculated, the Negritos knew and saw that the natives were obliged to contribute blood and money, to work on the streets and be subject to the tasks of society. They did not realize that every man must do such things or the like in exchange for the benefits promised by community living. So they thought they would be happier if they lived like carefree and unrestricted savages with neither king nor rook to order and govern them³⁰ — to be born, to grow and be free as soon as one can feed himself.³¹

Indeed, even today, they never even work for the future. They spend the day playing games like “hole-in” with marbles on the ground. And these include adults not excluding fathers of families. It is the wives who look for food in the rivers and in the fields.

However, the government is succeeding in making them live in small communities called “bayan-bayanan”. Perhaps forced by circumstances since there are practically no more forests to go to, a good number of them stay in such places where they have a school and where they also participate in the election of government officials. But since most of them are still illiterate, their elections were conducted by making them choose among pebbles of different colors which represent each candidate.

The *Bulletin Today* recently reported the following:

Some 120 Aeta (Negrito) families numbering more than 500 persons, laid yesterday the cornerstone and broke ground to start construction of their housing project in barrio Bangkal, Abukay, Bataan. The new Aeta settlement, a 136-hectare reservation, is now the center of government activities being undertaken by the National Minorities Assistance Council, the Philippine Air Force and provincial agencies of Bataan.³²

²⁹ *Estado General de los Religiosos y Religiosas Existentes en los Diver-sos Conventos, Colegios, Parroquias, Misiones y demás Casas que la Provin-cia del Santísimo Rosario de PP. Dominicos tiene Establecidos en Filipinas, etc., durante el Año de 1896*, (Manila: 1897), p. 8.

³⁰ Fernández, “Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888”, Fol. 8.

³¹ CAVADA, Agustín de la, *Historia Geográfica, Geológica, y Esta-dística de Filipinas*, T. I, (Manila: Imp. de Ramírez Giraudier, 1876), p. 156.

³² *Bulletin Today*, (Manila), December 12, 1972, p. 1.

NATIVES — The greatest bulk of the lowlanders were the natives. They belonged to the pure Malay race, were of regular build, ovalfaced, and with big eyes. However, although of Malay race, one could observe in their physiognomy some resemblances to the people of Ternate, perhaps, because they have merged with or intermarried with the Mardicas of the opposite coast.³³

Most of them spoke Tagalog but a considerable number of the population, especially in the beginning, spoke Pampango which is no surprise because, as we have already observed above, Bataan was a part of Pampanga before. And if we are to believe Franciscan records, we can easily conclude, without fear of contradiction, that this peninsula was just a town of the province of Pampanga then.³⁴

By the turn of the century, the following style of dress was in vogue. Men wore *pantalones*, *camisa de coco* which was either black or blue, a buri hat or *salacot* and a *pañuelo* around their necks. Women sported short black *camisa de coco* which was usually *de sinamay con rayas*, a *saya* of black or any other color, a *tapis* over the *saya*, a pair of *chinelas* on their feet, a *pañuelo* around the neck or head plus a *rosario* or *escapulario* hanging on their breasts. Special attires, as those of the Spaniards were worn by ministers of justice and the principales of the town on special occasions.³⁵

To pass their time, men and women played *panguingue*. Men usually enjoyed *monte* and *sabong*. The old spent their time chewing tobacco and *buyo* while talking nonsense on their staircases, windows, stores, plazas or streets. Among the young, carabao races were also popular. And the nights were passed with *haranas* or serenades.³⁶

³³ Gaínza, Fol. 7. When the Spanish garrison was recalled from Ternate, in the Moluccas, by Governor Sabiniano Manrique de Lara in 1662, a number of natives chose to follow them and settling in the town of Maragondon, in Cavite, they gave origin to the town of Ternate. In History they are called "Mardicas" and made fine soldiers in the Spanish colonial army

³⁴ Retana, p. 54.

³⁵ DIEGO, José, O.P., "Estadística del Pueblo de Abúca. — Provincia de Bataan", APSR, MSS, Sec. "BATAAN", T. 1, Doc. 2, Fol. 47. Cf. REIXACH, Ramón, O.P., "Descripción de los Pueblos Hecha en 1877 Para el Censo que se Trataba de Hacer", APSR, MSS, Sec. "BATAAN", T. 1, Doc. 9, Fol. 381.

³⁶ Reixach, Fol. 381v.

They especially celebrated town fiestas, attended zarzuelas on which the people of Mabatang were experts and enjoyed the *galleras*.³⁷

The lowlanders were easily satisfied. They were contented with just having the necessities of life for the present without care for the future. For cultivation, they preferred swampy farms which were easy to cultivate but were always productive. They had a characteristic aversion to holding public office and paying taxes.³⁸ And as the angelus tolled the setting of the sun, they ended their days with prayers and a manifestation of respect to the old while closing their windows and locking their doors.³⁹

PENINSULAR SPANIARDS — Peninsular Spaniards were those who came from Spain to live here. Those of long stay in the Philippines were called *camagones* at the end of the nineteenth century. It is noted that in the second half of the last century, the number of peninsular Spaniards in Bataan was strangely small. And all of them were either employees in civil, economic and military administration or parish priests. And, more, there were nine towns in which the curates were the only peninsular Spaniards.⁴⁰

It is also of interest that, in the entire province, there was not a single peninsular Spaniard or foreigner, aside from the Chinese, who were dedicated to agriculture, commerce or industry.⁴¹

CHINESE — The Chinese residents of this province were few in number compared to those in the other provinces of the archipelago. They were estimated to have been only about 160 to 180 according to the census taken by the Government and Administration in the year 1885.

Almost all engaged in commerce. Some were engaged in the alcohol industry and in the drying of fish for shipment to Manila and Pampanga. Only a small number was engaged in agriculture. On this, Cavada gives us the following information:⁴² *Los indi-*

³⁷ Diego, "Estadística del Pueblo de Abúca'y — Provincia de Bataán", Fol. 47.

³⁸ *Ibid.*

³⁹ Fernández, "Llana Hermosa. Descripción con un Cuadro de los Párrocos desde 1760 hasta 1874", Fol. 75.

⁴⁰ Fernández, "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fol. 6.

⁴¹ *Ibid.*

⁴² Cavada, p. 156.

viduos, que se emplearon en todas las faenas del campo, asciendieron a 10,953 en esta forma:

Filipinos	5
Mestizos	303
Indios	10,641
Chinos	4

There were no rich Chinese. Due to the big number of mestizos who sought to emulate their parents and due to the proximity of the Manila market where they themselves brought their products, the Chinese had never been able to control commerce — not even retail stores.⁴³

Even now, this is a fact. Their small number and, to some extent, their lack of capital, render it impossible to control the whole business although the few Chinese left in the province just engage precisely on retail stores or groceries. As a matter of fact, they have been so identified with this that if a male native starts a retail store or grocery, he is called “intsik” or “beho” meaning Chinese.

Being thrifter, more active and more industrious, the Chinese of the last century in this province were not too well accepted by the natives. Frequently, the latter even took revenge on them by assaulting and murdering them on the roads and even inside their own stores in the middle of the towns. And one notes the difficulty to uncover the perpetrators of such crimes for the natives did not volunteer information or their help to investigate the deeds on behalf of the Chinese.⁴⁴

Some of the Chinese were married and have settled permanently in this province to live with their families, but the majority, unlike today, were transients who came to try their fortune and passed from one province to another.

MESTIZOS — As we have said, there were two main divisions of mestizos in Bataan, namely, the Spanish-native mestizos and the Chinese-native mestizos. The Spanish-native-mestizos were greater in number than the peninsular Spaniards. However, they were of little influence and importance. Majority of them belonged to the poorer class. But they had always tried to preserve their lineage in census lists due to privileges of exemption

⁴³ *Ibid.*

⁴⁴ Fernández, “Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888”, Fol. 8.

from tribute and due to the municipal services which they enjoyed as provided for by the law.⁴⁵

The Chinese-native mestizos were also of considerable number. As a matter of fact, their number ranked second to that of the natives. They were actually more than those who appear in parish lists for the son or daughter of a native father and a Chinese mestiza mother passed to the class of natives. They were very careful in having this noted in their baptismal records in order not to pay higher rate of tribute imposed on Chinese mestizos according to the ancient laws of the tribute.

This race was astonishingly prolific and it has left permanent traces of its characteristic traits both physical as well as moral.⁴⁶

They were generally serious, generous, thrifty, clean and shrewd. They dedicated themselves to agriculture, commerce and industry. They were the truly powerful people in the province. They gave money advances to natives with regular interests collectible at harvest time.⁴⁷ Their women were usually more active than the men and possessed great talent to manage their business to make it grow. However, they had the vice of gambling where they risked their fortune many times.

In general, the people of this province were docile, religious and loving to their superiors.⁴⁸

DOMINICAN MISSIONS IN BATAAN

We have seen that there had been Augustinians, Franciscans, Jesuits and even secular priests in this province. But also that they had stayed here only temporarily. For, indeed, the work was hard and there was promise of only little fruit. Hence, they left this place for a more fertile ground for the conversion of souls.⁴⁹

⁴⁵ *Ibid.*, Fol. 6.

⁴⁶ This is especially noticeable in the town of Balanga where inhabitants strangely have white complexion and slanted eyes. Even most of their family names reveal Chinese ancestry.

⁴⁷ This may be connected with usury being one of the main vices in this province, which, in turn, may be the reason for the assaults and murders inflicted by the natives on the Chinese which we have mentioned above.

⁴⁸ Cavada, p. 15.

⁴⁹ ADUARTE, Diego, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*, T. I, (Madrid: Consejo Superior de Investigaciones Científicas, Departamento de Misiónología Española, MCMLXII), p. 115.

It was the Dominicans who persevered in this place to develop and civilise the people.

We discuss this topic in six main divisions, namely, The Work of Father Christopher Salvatierra, The Arrival of Dominicans from the Province of the Holy Rosary, The Difficulties They Encountered, Their First Efforts Towards the Organization of This Mission, The Creation of Bataan as a Province and lastly, The Secularization of the Parishes in this Peninsula,

THE WORK OF FR. CHRISTOPHER SALVATIERRA

Before Bishop Salazar sailed out for Manila, desiring out of his fervent zeal to bring workers to his newly established diocese, he obtained a copious number of Religious from his Order.⁵⁰ He was able to enlist twenty Dominicans from Spain for missionary work in the Philippines. However, twelve died in a plague before reaching Mexico. Of the remaining eight, only Father Christopher Salvatierra and Father Jerónimo García survived the Atlantic journey.⁵¹

Father Christopher Salvatierra was a native of Castilla la Vieja (Old Castle), and a Son of the Illustrious Convent of St. Stephen of Salamanca, where he professed and studied Arts and Theology and whence he came out a consummate student.⁵²

After arriving in Manila, he was appointed Provisor of the Lord Bishop and Vicar General of the diocese. When the Bishop went to Spain in the year 1591, he made him Governor of his diocese.⁵³

He is actually known as the first Dominican Minister of Bataan which is said to be, due to his labors, even then "abundant in parishioners".⁵⁴ Indeed, here, he prepared the way for the missions of his other brethren from the Province of the Most Holy Rosary. And it was also partly due to his suggestions and advice that the first four Dominicans assigned to this province succeeded in their work.⁵⁵

⁵⁰ MOLINA, Antonio (trans.) "The First Bishop and Archbishop of Manila, The Lord Master Fr. Domingo de Salazar", *Philippiniana Sacra*, vol. II, no. 5, (May-August 1967), pp. 460-461.

⁵¹ *Ibid.*, p. 484.

⁵² *Ibid.*, p. 473.

⁵³ *Ibid.*, pp. 473-475.

⁵⁴ *Ibid.*, p. 475.

⁵⁵ Gaínza, Fol. 22.

THE ARRIVAL OF THE DOMINICANS FROM THE PROVINCE OF THE HOLY ROSARY

It was on the eve of Saint Mary Magdalene that there came to these islands, in the province of Cavite on July 21, 1587,⁵⁶ fifteen religious from the Order of Saint Dominic with their Vicar General, Father Juan de Castro. On the 25th, the feast of Saint James the Apostle, they arrived in Manila.⁵⁷

Having concluded extensions of felicitations and indispensable visits and having celebrated, in the cathedral, the feast of their Father Saint Dominic, when hardly fifteen days had passed since they arrived, it appeared to the newly arrived Dominicans that their rest had already been long enough. Impatient, therefore, to exercise the mission which they had placed on their shoulders, they decided to part ways and go to the places appointed to them by the Vice Patron, who was the Governor General, and by the Bishop. Four of them were assigned in Bataan: Fr. Alonso Jiménez, Fr. Pedro Bolaños, Fr. Domingo de Nieva, who was just a deacon, and Fr. Juan de Santo Tomás Ormaza, their Vicar and Prelate.

Fr. Alonso Jiménez was a Son of the Convent of San Esteban in Salamanca. Before coming to the Philippines, he worked in Guatemala. In Bataan, he was able to learn Tagalog. Returning to Santo Domingo in Manila due to ill health, he was appointed Master of Students and, later, Prior of the Convent. He was the second Provincial of his Province and during his time, he admitted Cagayan into it. He also went to Cambodia, Cochinchina and Macao. In Macao, he died in December 1598.⁵⁸

Fr. Pedro Bolaños was a Master of Novices in the Convent of Nuestra Señora de la Peña de Francia of Salamanca. He was 60 years of age when he went to Bataan. He was especially attracted to children teaching them how to read, write, pray and sing. However, in less than one year, he died of stomachache at

⁵⁶ Gaínza, Fol. 23.

⁵⁷ Molina, p. 465.

⁵⁸ Ocio, *Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas desde su Fundación hasta Nuestros Días*, pp. 78-80.

the infirmary of the Franciscans. He was buried in the Franciscan Church.⁵⁹

While still a young deacon, Fr. Domingo de Nieva came to the Philippines. He was from Villoria, a Son of the Convent of San Pablo de Valladolid. Being young, he learned Tagalog fast. He ministered to the people of Bataan even as a deacon, baptizing, catechizing, preaching and acting as an interpreter during confessions. He translated and published the *Memorial of Christian Life* of V. P. Fr. Luis de Granada. He also became Prior of Santo Domingo. And, after 19 years in the Philippines, he died while on his way to Mexico around the year 1606 to 1607.⁶⁰

Fr. Juan de Santo Tomás Ormaza was born of noble blood in September 1548 in Medina del Campo, Valladolid. Having been invested of his habit in San Pablo de Valladolid, he became Master of Students there. In Bataan, he erected the towns of Abucay and Samal. Being the fourth Provincial of the Order (elected June 12, 1600) in the Philippines, he was also Vicar Provincial of Japan, in the Vicariate of Saint Dominic in Nagasaki. Returning to Manila (1614), he was assigned to the Vicariate of the Parian (1619). He was also in San Gabriel de Binondo for one year. He died on September 7, 1638 at the age of 90 years.⁶¹

These four men of God worked in Bataan for sometime with Fr. Christopher Salvatierra who was then already knowledgeable of the place and its language. They arrived in Bataan in September 1587.⁶²

DIFFICULTIES THE MISSIONARIES ENCOUNTERED

Aside from the difficulties posed by the elements, the climate and the inaccessibility of the place because it was very swampy and criss-crossed by streams and rivers, the missionaries encountered four main obstacles to their work of evangelization. These were: superstitions and idolatry, usury and slavery, drunkenness or alcoholism and confusion of religions.

⁵⁹ *Ibid.*, pp. 95-97.

⁶⁰ *Ibid.*, pp. 108-110.

⁶¹ *Ibid.*

⁶² Aduarte, p. 115.

SUPERSTITIONS AND IDOLATRY — Pagan Bataan also had its forms of worship. The people believed in priestesses in the person of old women called *catalonas*. These presided over some ceremonies which were performed with certain instruments in the more hidden spots. It has been recorded that even at the beginning of the spread of Christianity in this province, these priestesses continued to do functions "for the profit they received from them". And it was also said that the people, at first, even hid these idolatrous old women from the missionaries.⁶³

And, as was common in many other underdeveloped places, Bataan also had its experiences with evil spirits as encountered and narrated to us by Father Domingo Navarrete, a Dominican missionary who travelled around the world and who spent the best of his life (1658-69) in China where he became a determined opponent of the evangelical methods of the Jesuit missionaries and who also came to the Philippines and stayed in Bataan for a short visit.⁶⁴

Indeed, similar occurrences in China are also recorded by Santa Cruz in his book.⁶⁵

⁶³ *Ibid.*, pp. 120-121.

⁶⁴ CUMMINS, J. S. (ed.), *The Travels and Controversies of Friar Domingo Navarrete (1618-1686)*, vol. I, (London: Cambridge University Press, 1962), p. 88. The following was recalled by Fr. Navarrete:

"From Manila, where I stayed a few days, I went to Bataan (in Luzon); and there, I was much troubled and disturbed by Witches or Fairies, what it was we knew not, but the effect showed it to be a contrivance of the Devil. No considerable hurt was done any man, but we heard much Noise and Clatter, and saw Stones fly: at one moment the House was all foul, and the next as suddenly clean; and the Chairs hurried about without perceiving who moved them, and the like. We saw it ourselves and we passed two Nights without closing our Eyes.

"One Night when I and another were gone to Rest, and the Noise was abated, there came into the Place where we lay, the Governor, Judge, and some Indians, to see whether they could discover anything. They went on courageously, threatening those that durst disturb the House. The moment they came in they were thrown down Stairs, a World of Stones, Sand and Dirt tumbling after them, and they were so frightened, that they never inquired further into the Matter. I was called away to Manila, and by that Means delivered from this Vexation, which continued some Months and others had enough suffering and punishment from it."

⁶⁵ STA. CRUZ, Baltazar de, *Historia de la Provincia del Santo Rosario de Filipinas, Japon y China del Sagrado Orden de Predicadores*, T. II, (Zaragoza: Pasqual Bueno, Impresor del Rey, 1693), pp. 126-127 and pp. 312-313.

In Bataan, the so-called *catalonas* were the instruments of superstitions and idolatry. At first, they were unknown to the missionaries. Their worship was occult. And these *catalonas* themselves, being hypocrites, frequently went to church with "great piety".⁶⁶

However, this was not for long.

Once, Father Juan de Santo Tomás Ormaza, the Provincial Vicar of the Dominicans, visited a sick woman. This woman told him that her sickness was the effect of the revenge of one of the two witches in that town. The Vicar, after having done the necessary investigations, discovered that those two women were really witches having contracted a pact with the devil and as such they had caused great harm to the people.⁶⁷

Upon knowing this, the faithful decided to punish them and throw them out of their town. The instruments of their witchcraft were given to Christian school boys to play with around the town and, finally, to burn.⁶⁸

From then on, although from time to time there were still manifestations of their relics, superstitions and idolatry in the province ended.

USURY AND SLAVERY — The practice of usury in the repayment of loans or debts which were oftentimes justly contracted, and maltreatment of slaves were also problems which had to be confronted by the missionaries. The authorities found themselves helpless in the face of these problems. The rich took advantage of the poor. The powerful took advantage of the weak. And the creditors took advantage of their debtors.⁶⁹ And this unjust way of life had taken flesh in their very bones. Hence, it was not easy to pull it and bleed it out of society's very existence.⁷⁰

With the help of God, however, Christian doctrines on justice also penetrated the hearts of those afflicted by this vice of usury and maltreatment of slaves.

⁶⁶ ARNAIZ, Gregorio, O.P., "Ministerio Espiritual de los Dominicos en el Partido de Bataán", *Misiones Católicas en Extremo Oriente*, (Manila: "Cacho Hermanos" Lithographers and Printers, 1937), p. 139.

⁶⁷ *Ibid.*

⁶⁸ Aduarte, pp. 120-121.

⁶⁹ Arnaiz, pp. 140-141.

⁷⁰ Aduarte, p. 121.

It all began one day when a good Christian by the name of Pablo Taclamanoc asked the Vicar Provincial if he had knowledge of debts, usury and other maltreatments in town. The priest responded that of those he knew from confession he could not tell but that it is a must to pay one's debt everyone knew. Enlightened by this answer, Don Pablo resolved to restore to their proper owners all ill-gotten goods which he had.

This good example reached those other people who practised usury and maltreated their slaves.⁷¹ Soon, many gave liberty to their slaves who had been deprived of their freedom unjustly. They restored money taken from usury and took only gains as suggested by the priest. There were even some who had given away everything because they found out that all were unjustly acquired by them. And this was done without any compulsion. And when others did not know to whom to make restitution, they gave the property to the community for common needs and the needs of the poor. The same was done when some did not want to receive the satisfaction due to them.⁷²

In all these, the disinterestedness of the religious also helped. They would not even ask to apply these things for the benefit of the Church. They never gave any occasion for suspicion on the part of the faithful.⁷³

Thus, this happy situation continued. Everyone was just to his neighbor, paying what should be paid and sometimes more than what was just. Hence, conflicts were avoided and there was peace.⁷⁴

DRUNKENNESS OR ALCOHOLISM — Drunkenness was another vice that was so widespread and common in this province that it seemed impossible to remove it from the people's practices.⁷⁵ Generally, all the natives got drunk from time to time which caused much disorder. And, in this respect, the province surpassed "any other place on earth". It was because of this that this province was infamous among the neighboring provinces. And it really seemed impossible to uproot it because it was in-

⁷¹ *Ibid.*, pp. 123-124.

⁷² *Ibid.*, p. 121.

⁷³ *Ibid.*

⁷⁴ *Ibid.*

⁷⁵ *Ibid.*, p. 120.

herited from fathers and grandfathers and was almost con-natural to the people.⁷⁶

Against this vice, the Father Vicar Provincial also found an efficacious means without recourse to violence. This Father arranged that nobody should visit a drunkard's house, nor admit him in their own, nor communicate with him, nor deal on anything with him. Besides this, he ordered that the names of those who were slaves of this vice be published so that all may avoid them as enemies of God, as scorers of doctrine and of the teachings of the Fathers. Through this form of ostracism, the guilty ones realized their evil condition. Embarrassed that the more respectable members of their community were ashamed of them, they rid themselves of a vice that made them so despicable. Besides, with the preaching and exhortation of the priests, the whole province conceived an abhorrence for such a brutalizing vice and because of this, it became one of the most abstemious provinces in the Islands.⁷⁷

And when, sometimes, out of necessity or out of desire, they drank, it was only a cup and a half at most, in order to avoid falling to the old vice. This is why the province not only erased its former bad name and reputation but also earned a good one.⁷⁸

CONFUSION OF RELIGIONS — Another major difficulty and obstacle that the missionaries met on their arrival in this province was the confusion of religion among the natives due to the defective methods of spreading the Gospel followed till then.

In the beginning, seeing the docility of the people and inexperienced in the missionary apostolate, the very first missionaries to this province did not realize that the methods they used in converting the natives worked against their object. They did not comprehend the seriousness of the fault that neutralized their efforts. Of those who have gone to convert the people of Bataan, for example, Aduarte mentions one who was so over-zealous in fulfilling his office that, without teaching what the people ought to believe, baptized them by force, gathered them together — all men and women though already adult of age —

⁷⁶ *Ibid.*

⁷⁷ Fernández, "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fol. 11.

⁷⁸ *Ibid.* Cf. Aduarte, p. 121.

and gave them their Christian names. In the same manner, he also baptized those who escaped baptism the previous times that he administered the sacrament. The said people were not at all few in number because there were those who actually hid to avoid baptism as baptism was not voluntary but by force. And the priest went on contented, putting into writing the names of those he baptized thinking he had done a great service to the Lord, and administering other such baptisms in other towns.⁷⁹

Because of this practice, there were also those who assumed Christian names in order to avoid baptism. And those who were baptized, believing that baptism was a malediction, immediately took a bath as soon as they freed themselves from the hands of the minister. And they washed with great care and diligence the chrism and holy oils in which, it appeared to them, consisted the malediction of baptism. And they returned to their idolatries and superstitions as if they had never been baptized.

Even those who were presumably properly baptized, since no priest remained with them to direct and guide them in their Christian way of life, became merely half-Christians, who, mixing with the heathens, were distinguished from them only in name, but practising the same superstitions and performing actions no different from them.⁸⁰ They themselves even protected and hid *catalonas* from the missionaries.⁸¹

These practices led to the slow progress of Christianity in this province and to the great difficulty of the Dominicans in setting aside the Christian from the non-Christian because many denied their baptism in order to free themselves from their obligations,⁸² while others claimed as having been baptized in order not to receive the sacrament behaving like Christians — confessing, receiving Holy Communion and the other sacraments as the rest of the Christians. And since the missionaries did not know their language, it was easy to deceive them.⁸³ There were even those who, having been known as non-Christians, just promised the religious to come back the next day for baptism but never appeared at all afterwards.⁸⁴

⁷⁹ Aduarte, p. 116.

⁸⁰ Fernández, Fol. 10.

⁸¹ *Ibid.*, Fols. 11-11v.

⁸² *Ibid.*, Fol. 10.

⁸³ Aduarte, p. 116.

⁸⁴ *Ibid.*

Indeed, in those first days, baptism was shunned. The people did everything to avoid it.

When, however, little by little, the Fathers became familiar with the people and began to learn their customs and their language, they also took notice of this problem of confusion of religions. Hence, they applied the convenient remedy, exposing, in their frequent sermons and individual conversations, the evil deeds of those who, without being Christians, tried to appear as Christians and those who were Christians but tried to hide the fact and lived as non-Christians. And to them, they offered to set their consciences aright without any punishment, without feeling any shame and without any fear of losing their good reputation, to procure the remedy of their souls with all secrecy and care.⁸⁵

Secret baptisms were performed. Confessions helped much in this regard. And the knowledge of Tagalog which was easily learned by the deacon Fray Domingo de Nieva, aided much, not only in being interpreter during confessions but also in preaching to the people which gained for him the affection of both his religious elders and the people.⁸⁶

The selflessness of the missionaries, their sufferings and sincere labor for the welfare of the people preaching the Word of God from town to town, by day and night, in storms and rain, in lightnings and thunders, across the Bay and rivers, across the Sea and streams, also helped much in convincing the people of the truth and goodness of the Christian religion. Hence, not long after, many began to ask for baptism and there were more who approached the confessional whether healthy or sick.⁸⁷

ORGANIZATION OF THE MISSIONS

Once the weeds had been uprooted, the sowing of the good seed presented less trouble. From the very beginning, the missionaries were convinced that it was necessary to bring the scattered inhabitants together and to organize them into towns. This highly

⁸⁵ *Ibid.*, pp. 116-117.

⁸⁶ *Ibid.*, p. 117

⁸⁷ *Ibid.*

civilizing procedure was intended to incorporate these people into civilized society and Christianity. Thus, before the close of the XVI century, ten months after their arrival in the country, in their first Chapter, celebrated on June 10, 1588, the Dominicans accepted the town of Abucay. Samal came into existence eight years afterwards, in June 15, 1596, and was accepted as a Dominican ministry on April 20, 1641. These were placed under the protection of Saint Dominic and Saint Catherine of Siena respectively.⁸⁸

From the second half of the XVII century onwards, the following towns were founded. Orion, with the barrios of Pandan and Calonosan, for a long time a visit of Abucay, was separated from it through the mediation of Father Domingo Pérez, in April 30, 1667, under the patronage of Saint Michael.

On April 21, 1714, the Dominicans officially accepted the town of Orani. Our Lady of the Holy Rosary was assigned as its heavenly protectress. Balanga was the second town founded in the XVIII century. Having been accepted as a visit of Abucay on April 21, 1714, it was made a parish on April 18, 1739 under the patronage of Saint Joseph. The Dominicans also accepted on April 30, 1757, the town of Llana-Hermosa with the barrios of Babuyan and Mabuco separating them from Orani. Its patron saint is Saint Peter Martyr.⁸⁹

And, finally, mention can also be made of the town of Pilar, under the patronage of Our Lady of the Pillar, which, though founded by the secular clergy in 1801, was, however, placed under the ministry of the Dominicans in 1833.⁹⁰

⁸⁸ Gaínza, Fol. 27.

⁸⁹ FERNÁNDEZ, Pablo, O.P., "Dominican Missions in Bataan", APSR, MSS, Sec. "BATAAN", T. (uncatalogued), Doc. 5, Fols. 41-47.

It is interesting to note, at this juncture, that, aside from the Hacienda of Dinalupihan owned by the Archdiocese of Manila, the Dominicans also owned the Hacienda of Balic-balic, which is about 107 hectares, situated in Orion. This, however, was sold on October 20, 1905. Cf. "Relación de las Fincas Rústicas y Urbanas de la Propiedad de la Provincia Religiosa del Smo. Rosario de Filipinas de la Orden de Predicadores", AUST, Sec. Folletos, T. 74, Fol. 85.

⁹⁰ SAN JULIÁN, Fermín de, O.P., "Convento de Pilar, Respuesta al Cuestionario de N. P. Provincial de 4 de Agosto de 1888", APSR, MSS, Sec. "BATAAN", T. 1, Doc. 19, Fol. 64.

BATAAN MADE A PROVINCE

After two centuries of progress and development, Bataan was made a province. It was 1754, during the incumbency of Governor General Don Pedro Manuel Arandía. The new province included the towns of Orion, Pilar, Balanga, Abucay, Samal, Orani and Hermosa which were under the administration of the Dominicans. Dinalupihan, which was under a secular chaplain, was also included. These towns were then parts of the province of Pampanga. Mariveles with its barrios of Bagac and Morong, was also included in the new province. Thus abolishing the old district (*corregimiento*) of Mariveles. And Maragondon, which belonged to this district was incorporated to the province of Cavite. Hence, a better division was made of the three provinces of Cavite, Bataan and Pampanga which facilitated both their civil and spiritual administration.⁹¹

As a province, Bataan was placed under its own Alcalde Mayor helped by a number of personnel. The economy of the province was taken over by its own *Administrador de Hacienda Pública*.⁹² And its military defense units were placed in the hands of two units of Guardia Civil — one in Balanga and the other in Dinalupihan under the command of two officers — and a station in Orion with its *Cabo*.⁹³

BATAAN UNDER THE SECULAR CLERGY

As the province was in a flourishing state and daily making strides for progress, and as it had already received civil autonomy, the higher government, during the incumbency of Governor General José Raón, through the instigation of Archbishop Basilio Sancho de Sta. Justa y Rufina of Manila, addressed a request and a commission to the Alcalde Mayor, Don Juan Azcárraga, dated June 18, 1768, the tenor of which disposed the removal of the religious from the parishes and the giving of the same to the

⁹¹ Fernández, Vicente, O.P., "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fol. 64. Note that Limay which is not mentioned was then only a barrio of Orion.

⁹² Cavada, p. 156.

⁹³ Fernández, Vicente, O.P., "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fol. 12.

members of the secular clergy who were then only assistant parish priests.

In view of the expulsion of the Jesuits some of whose vacant parishes in Iloilo and Negros the authorities thought could be entrusted to the Dominicans, the disposition was executed on June 25 of the same year following the list of appointed parish priests. The document provided for the transfer of the parishes to the secular clergy but on a provisional basis. This, notwithstanding, the secular priests assumed them later on a propriety basis.⁹⁴

Thus, on June 22, 1768, the Dominicans transferred Orani to the secular clergy; Abucay, on June 25, 1768; Hermosa, June 26, 1768; Samal, June 27, 1768; Balanga, June 28, 1768; and Orion, on the same day, June 28, 1768.⁹⁵ All utensils and some furnitures were left in their conventos for the use of their successors as ordered by Father Mateo Villafaña, the Vicar General of the Dominicans. *A list of these, including some sacred vessels, church furnishings and titles of lands of Orion until the Curia stepped in in 1770, was prepared and kept by Father Miguel Serrano in a dossier (legajo) that was sent back to the province.*⁹⁶

Worth mentioning during the secular clergy's administration of the province is the separation and creation of the town of Pilar on April 10, 1801, with the merger of the barrios of Santa Rosa, Balibago, and Panilao which were separated from the municipality of Balanga.

Bataan remained under the secular clergy until King Ferdinand VII issued a Royal Cédula on June 8, 1826 ordering the return to the regular clergy of the parishes that had formerly been theirs. In consequence, the higher government, by common understanding with the Archbishop of Manila and the Very Rev. Fr. Provincial of the Order of Preachers disposed that the religious should take over the parishes gradually upon the death or incapacity of the incumbent secular curates. This procedure was followed to the letter. And the Dominicans gradually returned to

⁹⁴ Fernández, Pablo, O.P., Fol. 44.

⁹⁵ "Documentos Varios de la Segunda Mitad del Siglo XVIII", Fols. 16 y 22v. Cf. APSR, MSS, Sec. COMUNICACIONES OFICIALES, T. 9 (Copiador 1), Fol. 79v.

⁹⁶ *Ibid.*

the province to find whatever good they had started in complete disrepair. They found churches and convents which they had left roofed with tiles only covered with nipa, indecently dirty, without ornaments; and the people — totally estranged from the sacraments, neither confessing nor hearing the Holy Sacrifice of the Mass.⁹⁷

The state of affairs soon got off-hand that the Archbishop himself, who trained priests in one year's time and who authored the secularization of the province, bitterly lamented the situation as can be seen in his pastoral letters dated October 25, 1772 and May 30, 1773.⁹⁸

Great pains were exerted to restore the old order of things.

The return of the Dominicans to their former missions began when Father Jesualdo Miñano became the parish priest of Pilar, where he began building a large church in 1833.⁹⁹

They administered to the peninsula until 1898 when they were taken out by the insurrectos or forced to flee with the retreating Spanish forces. After this, they no longer returned to the province except Father Fermín de San Julián who, at the request of the townspeople, became the new parish priest of Pilar. The last Dominican in Bataan, he stayed there till his death on June 1, 1931.¹⁰⁰

THE PROGRESS OF FAITH AND CIVILIZATION IN THIS PENINSULA

Having seen the history of the formation of the province of Bataan through the selfless efforts of the Dominicans, we now deal on its progress in population, education, architecture and religion.

PROGRESS IN POPULATION — The population of Bataan gradually increased through the years. When the Dominicans arrived here in 1587, they found only 700¹⁰¹ inhabitants scattered in 30

⁹⁷ Marín y Morales, pp. 637-638.

⁹⁸ FONSECA, Joaquín, O.P., *Historia de los Padres Dominicos en las Islas Filipinas, etc.*, vol. V, (Madrid: 1871), pp. 51-61.

⁹⁹ Fernández, Pablo, O.P., Fol. 44.

¹⁰⁰ *Ibid.*

¹⁰¹ Aduarte, p. 115.

small settlements. When Don Francisco de Esteibar was the *maestre de campo* of this encomienda, there were already 800 tributaries which signify that the population had increased to around 3,200. During the administration of Don Fernando de Ayala as *maestre de campo*, there were 900 tributaries. This number reached 1,300 during the time of Don Gabriel de Esguerra.¹⁰² And when the owner of this encomienda was Don Juan Esguerra, there were already 4,000 inhabitants with 1,000 tributaries.¹⁰³ All these in the second half of the 17th century.

Considering only the Dominican missions in this province, namely, Orion, Pilar, Balanga, Abucay, Samal, Orani and Hermosa, population increased in the following manner:

YEAR	POPULATION
1753	9,639
1792	15,455
1799	16,654
1810	20,344
1812	23,150
1815	23,482
1818	23,393
1845	34,913
1848	35,948
1857	36,819
1864	44,794
1877	49,999
1882	50,979
1901	54,318

For the whole, province, that is, including Dinalupihan, Mariveles, Bagac and Morong, population statistics available are as follows:¹⁰⁴

¹⁰² ANGELES, Juan de los, "Relación Breve de lo que Pertenece a la Provincia del Santo Rosario de Filipinas, de la Sagrada Orden de Predicadores. Según lo que en Carta que Aquí se Sigue, Pidió el Governador de Estas Islas, Don Diego Fajardo, del Hábito de Santiago, por Orden de Su Majestad, al Padre Prior de Santo Domingo de Manila.", AUST, MSS, *Relaciones Históricas Dominicanas*, T. I., pp. 47-48.

¹⁰³ BLAIR AND ROBERTSON (eds.), *The Philippine Islands*, VIII, p. 101.

¹⁰⁴ FERNANDEZ, Pablo, O.P., "Dominican Apostolate in the Philippines", *Boletín Eclesiástico de Filipinas*, vol. XXXIX, n. 435 (January-February 1965), p. 180. BUZETA, Manuel, O.S.A. y BRAVO, Felipe, O.S.A., *Diccionario Geográfico, Estadístico, Histórico de las Islas Filipinas*, T. II, (Madrid: Imp. de D. José C. de la Peña, calle de Atocha, n. 100, 1851), pp. 354-357. Cf. MONTERO Y VIDAL, José D., *El Archipiélago Filipino y las Islas Marianas, Carolinas y Palaos, Su Historia, Geografía y Esta-*

YEAR	POPULATION
1849	63,224
1854	72,426
1856	74,916
1858	75,994
1859	82,932

Modern census of population in this province informs us of the following figures:¹⁰⁵

YEAR	POPULATION
1948	92,901
1960	145,323
1963	163,000
1970	216,210

PROGRESS IN EDUCATION — It was Father Pedro Bolaños who began the formal education of the people of Bataan.¹⁰⁶ At first, he taught the children how to read and write. He trained them how to pray and sing in church for the praise of God. And because of his loving and open-hearted treatment of the children, the older people were also won over by the missionary. This was done as soon as the Dominicans arrived in the province in 1587. By the year 1610, a printing press having been established in Abucay,¹⁰⁷ there were already two books published in this province,

distica, (Madrid: Imp. y Fundición de Manuel Tello, Impresor de Cámara de S. M. Isabel la Católica, 23, 1886), p. 155. "Documentos Varios de la Segunda Mitad del Siglo XVIII", T. 3. Cavada, p. 151. Marín y Morales, p. 735. *Estado General de los Religiosos y Religiosas*, (Manila: Establecimiento Tipográfico del Colegio de Santo Tomás, 1897), p. 18. *Revista Católica*, N. XCI, Enero de 1850, Barcelona: Imp. y Librería de D. Pablo Riera, calle nueva de San Francisco, n. 9, 1850), p. 467. *Nomenclator de los Grupos de Población de las Islas de Filipinas, Formado por la Secretaría del Gobierno Superior Civil*, (Manila: Imp. de Ramírez Giraudier, 1865), pp. 45-48. *La Población de Filipinas, Censo General, Densidad de de misma en las Diferentes Provincias, Resumen de Datos Numéricos y Observaciones Escrito para la Exposición Colonial de Amsterdam de 1883*, (Manila: Establecimiento Tipográfico de la Oceanía Española, 1883), pp. 6 y 9. *Censo de Población del Arzobispado de Manila Perteneciente al Año de 1877*, (Manila, Establecimiento Tipográfico de Ramírez Giraudier, calle de Magallanes, n. 3, 1878).

¹⁰⁵ MAGLUYAN, Arturo B., "Bataan Population Projection by Municipality (Medium Assumption)". Magluyan is the Census Officer for Bataan.

¹⁰⁶ Aduarte, pp. 117-118.

¹⁰⁷ ARTIGAS Y CUERVA, Manuel, *La Primera Imprenta en Filipinas*, (Manila: Tipo-Litografía Germania, 1910), p. 14. RETANA, W. E. *Aparato Bibliográfico de la Historia General de Filipinas*, vol. I, (Madrid: Imp. de la Sucesora de M. Minuesa de los Ríos, 1906), n. 1613. VELASCO, Mariano, O.P., "Ensayo de Bio-bibliografía de los Religiosos de la Provincia del Santísimo Rosario", APSR, MSS, T. 1, p. 71.

namely, the "*Arte y Reglas de la Lengua Tagala*, por el Padre Fray Francisco Blancas de San José de la Orden de Santo Domingo, Predicador General en la Provincia de Nuestra Señora del Rosario de las Islas Filipinas, (En el Partido de Bataán: Por Tomás Pinpín, Tagalo, Año de 1610)"¹⁰⁸ and the "*Librong Pag-aaralan nang manga Tagalog nang Uicang Castilla*, Guaua yto ni Thomas Pinpin, tauo fa Bataan. (En Bataan, por Diego Talag-hay, Impreffor de Lib., Año de 1610)".¹⁰⁹

By the year 1876, out of the 36,086 inhabitants of the province 3,867 men and 4,062 women, already knew how to read. Of these, 2,680 men and 431 women knew how to read and write. Spanish speakers numbered 250 men and 64 women. Also, by this time, there were already 23 schools for primary instruction: 14 for boys and 9 for girls. These schools had an enrolment of 2,422. Of these, 532 boys and 332 girls knew how to read; 236 boys and 69 girls knew how to read and write; 30 boys and 49 girls spoke Spanish; and, 152 girls knew how to cook.¹¹⁰ In Balanga alone, by the turn of the century, the primary schools for both sexes had an enrolment of 479 boys and 321 girls excluding those who studied in distant barrios and under private tutors numbering about 325 boys and 236 girls.¹¹¹

Indeed, the people have so developed in their education that, at this period, there was already mail service in the province which was regularly received in Balanga on Sundays, Tuesdays and Thursdays. The same was dispatched on Mondays, Wednesdays and Fridays.¹¹² Aside from this, by 1877, there was already a telegram station in this province which was connected to San Fernando, Pampanga.¹¹³

Among the illustrious sons of Bataan were that same Tomás Pinpín, Francisco Balagtás, Tomás del Rosario and Cayetano Arellano.

Being the first Filipino printer, Tomas Pinpín was designated as the Prince of Filipino Printers. He most probably learned

¹⁰⁸ Retana, *Orígenes de la Imprenta Filipina*, p. 142.

¹⁰⁹ *Ibid.*, p. 145.

¹¹⁰ Cavada, p. 154. Cf. Montero y Vidal, pp. 325 and 328.

¹¹¹ "Balanga", *Libertas*, (Manila), 24 Marzo 1900.

¹¹² Cavada, p. 151.

¹¹³ Diego, "Estadística del Pueblo de Abúcaý — Provincia de Bataán", Fol. 48.

his trade with Diego Talaghay, also a printer from Bataan, from Father Blancas. Described by Retana as "un plebeyo inteligente e instruido...", he handed down to us through his *Librong Pag-aaralan* the old Tagalog inscriptions.¹¹⁴

Francisco Balagtás, though of Bulacan, received his inspiration in Bataan where he wrote several of his masterpieces, got married, raised his children and died.¹¹⁵

Another illustrious son of this province was Tomás G. del Rosario, a great parliamentarian, the first Filipino governor of this province and in whose honor an academy in the capital of this province is named.¹¹⁶

The greatest jurist of the Filipino race, "the model Filipino... a man of spotless integrity, a lawyer of great eminence and renown, and a gentleman of learning, culture, and the most charming refinement of life and manners", Cayetano Simplicio Arellano also hailed from Bataan.¹¹⁷

Other prominent names, natives of Bataan, were Don Pablo Báenz, Primitivo Baltazar and Benito Natividad.

Don Pablo Báenz, an alumnus of UST, was a native of Balanga, where he established an elementary school and a high school.

Primitivo Baltazar was a parish priest of Orion, who obtained the degree of Licentiate in Canon Law at the University of Santo Tomás.¹¹⁸

And Benito Natividad was a mayor of Orani, who being a devout Catholic and another alumnus of the Pontifical University, helped much in the discovery of the body of the martyred parish priest of Hermosa, Father David Varas.¹¹⁹

¹¹⁴ Retana, *Orígenes de la Imprenta Filipina*, p. 55. Here, mention can also be made of Venerable Father Francisco Díaz (1606-1646) who, retiring in Bataan in 1640, composed a Chinese Grammar with the help of a lettered Chinese. Cf. Ocio, *Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas desde su Fundación hasta Nuestros Días*, pp. 393-411.

¹¹⁵ ARTIGAS Y CUERVA, Manuel, *Galería de Filipinos Ilustres*, T. II, (Manila: Imp. de Babino A. Pobre, 1918), pp. 85-99.

¹¹⁶ ARTIGAS Y CUERVA, Manuel, *Reseña Histórica de la Real y Pontificia Universidad de Sto. Tomás de Manila*, (Manila: A Reprint from *Libertas*, 1911), pp. 93, 123, 233, 234, 275, 354, 397 and 421.

¹¹⁷ *Ibid.*, p. 118.

¹¹⁸ *Ibid.*, p. 122.

¹¹⁹ *Ibid.*, pp. 128, 259, 366 and 378

PROGRESS IN ARCHITECTURE — Father Vicente Fernández has the following to say on the material improvement of the province of Bataan. He says that a careful and judicious observation of the conditions of the towns immediately presents to the eyes of the observer the big difference between the province's intellectual development and its physical and material progress. One is forced to admit frankly that the Spanish government has done much, very much, for the intellectual advancement of these towns through the Laws of the Indies and the Ordinances for Good Government, by its human and paternal colonial program, assimilating the conquered peoples to the mother country. But it has accomplished little for the material betterment of the towns of the province in general.¹²⁰

There was much good legislated in the above laws but they have not been implemented either for lack of personnel or for lack of energy and constancy among officials, leaving undone what should be done and, sometimes, even destroying what have already been done.¹²¹

Hence, generally, the towns were a miserable sight, without any order in its houses and streets, the former clustered to one another, so that in a fire, hundreds are gutted. The town halls and schools were tumbledown, hazards to health, because there was no urban planning nor provisions to keep them clean. The rivers were polluted with no laws to protect their purity.

Provincial as well as municipal jails and even schools demanded immediate attention. There was a road from Orion to Hermosa, in normal condition, but with wooden bridges that had no stone base, so that during the rainy season, it was quite impossible to cross either because the bridges were carried away by the overflowing rivers or the wooden bridges rot frequently. Cavada tells us that, during his time, the road was already extended from Dinalupihan to Limay. But that, even then, the rains often rendered this road impassable.¹²²

The towns of Mariveles, Bagac and Morong communicated with one another and with Manila only by sea, and by a different horse-shoe road which was also made impassable by the rains.

¹²⁰ Fernández, Vicente, O.P., "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fols. 16-17v.

¹²¹ Cummins, pp. 61-62.

¹²² Cavada, p. 151.

From Hermosa, there was a half-finished road to connect this province with Pampanga. From Dinalupihan, the last town of the province in the north, there was a road to Subic, in Zambales, which is also difficult and hard to travel by even with horses.

The absence of country roads made transporting goods almost an impossible endeavor. During the dry season, and only with much labor, one might cart away fruits from the fields. Otherwise, transporting products was a difficult task.

Despite this little progress, however, we can say that the missionaries tried their best. After teaching the Gospel to the people, they were the ones who formed the scattered settlements into formal towns. With the little money and finances they had, they opened roads, no matter how irregular, linking one town to another. They were the ones who built bridges, that is, according to what their means could afford. The churches, convents and cemeteries in all the towns were the work of their hands.

Indeed, oftentimes, they themselves personally laid down brick by brick or piece of wood by piece of wood the churches they were trying to construct so that by their example the people may willingly help and voluntarily offer aid. For, on the one hand, they knew that the people must be the ones who should work on these constructions. But, on the other, they were also aware that the people might not have understood this and that they must not be forced if they were to be truly respectful of the dignity of the human person which they preached. And this was precisely what happened after the horrible earthquake of September 16, 17, 18, 19 and 20 of the year 1852, when the churches, convents and schools of the different towns of Bataan, specially those of Orion and Orani, were greatly damaged. Few people would cooperate on working for the repairs of the damaged buildings. And the poor curates had to shoulder the work with the little help they got.¹²³

¹²³ Cf. APSR, MSS, Sec. COMUNICACIONES OFICIALES, T. 9 (Copiador 1), Fols. 1-3. GAINZA, Francisco, O.P., "Informe Hecho para que lo Firmase el Sr. Arzobispo en un espediente promovido por el Alcalde de Bataán sobre Reedificación de las Iglesias Arruinadas por los Temblores del Año de 1852", AUST, Sec. CONSULTAS E INFORMES, T. 108, Fols. 59-63.

In spite of this, however, we now know that even small barrios like Calaguiman of Samal, Balut and Tapulao of Orani and Mabatang of Abucay had their small chapels. They were good enough and almost all were of bricks and tiles. The provincial hall was one of the best in the archipelago. Balanga, since it was the center and residence of the authorities, had better buildings. Its streets were straight and wellspaced and it had a good market.¹²⁴

Montero y Vidal gives us the following statistics on the urban properties of the province for the year 1870.¹²⁵

CASAS DE MAMPOSTERÍA	RENTA	CASAS DE NIPA	RENTA	VALOR DE PROPIEDAD RÚSTICA
25	1,966	6,277	241,854	1,226,200 pesos

Dikes for irrigation were also built by missionaries. And the arts found their expression in the churches.¹²⁶

PROGRESS IN MORAL LIFE — The seed of Christianity in this province did not grow without the blood of martyrs to fertilize them.

There was Father Miguel de Sta. María of the Augustinian Recollects, who, having arrived in the Philippines in May 1606 shed his blood for the faith of Christ in the mountains of Mari-veles. One day, it is recorded, he spoke to the natives with much more enthusiasm than usual of the excellence of Christian religion.

¹²⁴ Fernández, Vicente, O.P., "Memoria de la Provincia de Bataán, Año 1886, para la Exposición de Madrid, en 1888", Fol. 7v.

¹²⁵ Montero y Vidal, p. 324

¹²⁶ Sta. Cruz, p. 14. Sta. Cruz narrates to us the work of Father Juan de Santo Tomás Ormaza, in this province in the following manner:

"... y lo primero que hizo fue encuadernarle el cuerpo, dividido en treinta y mas pueblecillos, reduciéndolos a dos principales, y agregándoles visitas, púsoles en vida civil, abrió caminos, púsoles en los ríos puentes, cerrólos los flujos del mar con grandes parapetos (que llaman ellos *tabones*), dejando libres sus sementeras, adornó las iglesias de altares, Santos y pinturas, y sobre un continuo desvelo, con ayuda de compañeros que le dieron muy propósito, concluyó una política cristiana de gran hermosura, hasta verlos en tan perfecto estado que pudo sin embarazos temporales comenzar la tarea del Santo Evangelio, curando su antigua dureza con blandura; y, desde entonces, ganaron nombre de los más capaces y humildes de estas Islas, y han salido tan devotos y frecuentadores de Sacramentos, que hay, y ha habido, entre ellos mujeres de mucho recogimiento y oración, y personas de ejemplo y de virtud..."

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. Like St. Stephen, the protomartyr of Christianity, the protomartyr of Bataan died of stoning and was followed shortly after by his companions in the 1606 expedition — Father Pedro de San José and Brother Francisco de Sta. Mónica.¹²⁷

There was the Venerable Fray Domingo Pérez, O.P., who was responsible for the foundation of the settlement of Orion of which he was President for two years and its first parish priest for three years after which he was transferred to Samal.¹²⁸

He gloriously merited the precious crown of martyrdom in the hands of an infidel at Balagbac in the mountains of Zambales.¹²⁹

There was Father Antonio Pérez of the same illustrious Order of Preachers, a Commisary of the Holy Office, son of the Convent of Zaragoza, founder of the town of Salasa in the province of Pangasinan who spent 16 years of apostolic life there and 11 in Bataan.

He was once sent as a missionary chaplain of the Pangasinenses employed by the government in the cutting of timber in the mountains of Samal. On the feast of St. Andrew in the year 1727, he went down to town to pay a visit to his Superior who happened to be there. Returning to the mountains, he was attacked by the Negritos piercing him with a thousand arrows. His head was taken by these natives and, dancing, brought it to their encampment. However, the head did not corrupt so that, out of fear, it was later surrendered to ecclesiastical authorities and buried with its body in the church of the same town of Samal.¹³⁰

¹²⁷ Beasiain, Isidro, ORSA, "Los Agustinos Recoletos y la Conquista Espiritual de Zambales y Bataan", *Misiones Católicas en Extremo Oriente*, (Manila: "Cacho Hermanos" Lithographers and Printers, 1937), p. 116. Cf. Herce, Pedro, ORSA, "The Recollects in the Philippines", *Boletín Eclesiástico de Filipinas*, vol. XXXIX, no. 435, (January-February 1965), p. 225.

¹²⁸ Gaínza, "Descripción de la Provincia de Bataan (1854)", Fol. 27.

¹²⁹ *Ibid.*, Fols. 26-28 y 53v.

¹³⁰ PORTELL, Miguel, O.P., "Parroquia de Sámal", APSR, MSS, Sec "BATAÁN", Doc. 8, Fol. 55. Cf. TROBAT, José M., O.P., "Sámal", APSR, MSS, Sec "BATAÁN", T. 2, Doc. 7, Fols. 53v-54.

Also, there was Father David Varas of that same Order of Santo Domingo. He was a native of Revilla Vallejera of the province and diocese of Burgos, judicial district of Castrojeriz. He was born on February 25, 1864. Having finished his courses in Philosophy and some years of Theology in the Conciliar Seminary of San Jerónimo of Burgos, he was invested with his habit in the College of Ocaña and respectively, in 1886 and 1889, he made his simple vows in Ocaña and his solemn vows at Avila, where he was also ordained priest and where he said his *Canta Misa* in the presence of his mother. He left Barcelona for the Philippines on May 27, 1892. On March 23, 1893, he was assigned in Binondo. On November 13, 1894, he was transferred to Calamba where he learned Tagalog. In the early part of 1895, he was made assistant to the parish priest of Abucay who was then P. Govea. On June 6, 1895, he became the parish priest of Hermosa.

But in August 1896, revolution began in Cavite, ignited to some extent by the prodding of anti-clerical masons. Soon rebellion reached Bataan.

November 18, 1896, Father Varas was in Pilar for a feast. Even then they already heard rumours of *insurrectos* having occupied Baruyoni, a barrio of Hermosa, and Tapulao, a barrio of Orani. The parish priest of Hermosa was advised to just stay in Balanga. But, restless, he also set out for his parish in the early morning of the 19th. The whole day of that Thursday was peaceful. However, at eleven, the tribunal of the town was already informed that the *insurrectos* were coming to town. But no one informed the poor parish priest "because he was a Castilla".

At three o'clock in the morning, Friday, November 20, two thousand *insurrectos* arrived.

The priest, having heard shouts and much noise, was awakened only to find out that his convent was already surrounded. Trying to escape, he passed through a window. But he landed right in the hands of his persecutors much to their joy and satisfaction.

Thus, at seven in the morning, they had already captured the priest. And after sacking the convent, they lead the priest to the middle of the plaza and cut off his hands. And from there, the murderers marched the poor priest towards Dinalupihan, two kilometers from Hermosa. When they reached Mandama, a

barrio of Hermosa nearest to Dinalupihan, the chiefs of the *insurrectos* met and there and then decided the death of Father David. The priest was tied on a calumpang tree. And without any order from the leaders, a certain Marcos Luchan stabbed him on his left chest. Still not satisfied by this cruelty, Medina, the chief of the *insurrectos*, got a bigger bolo and attempted to cut the head of the innocent man of God. And the mutilation of the priest's body was continued by the Justice of the Peace of Hermosa, a man named Domingo Barcelobre and by a certain Juan Yabut, also of Hermosa.

At sundown, the horrible sacrilege was consummated. His venerable hands cut off, his body beheaded, the priest gave up his soul without any cry of pain, without any complaint, with just a question: "What have I done, sons, to deserve this?"¹³¹

The same martyrdom crowned the parish priest of Morong, Father Domingo Cabrejas of the Recollection. Hearing of the death of Father Varas, the Superior of the Recollects called the priests of Mariveles, Bagac and Morong to Manila. However, restless for having abandoned their flock, these priests returned to their parishes after only four days in the city. November passed. December came. After Christmas, on the postponed feast of St. Catherine, patroness of Bagac, rumours of rebellion were heard. Running to join his brother priest, the curate of Bagac, having been informed by one of the parishioners, tried to convince Father Cabrejas to flee and escape to Olongapo, Zambales. However, the priest of Morong could not be persuaded.

Calmly, that morning, he went down the convent to say mass for his flock. But beginning the Holy Sacrifice, he heard shots of guns. Returning to the convent to warn his brother priest, he met the *insurrectos* at the church-gate. Decided to die with his people, he once more entered the church. But two men dressed as priests separated him from the crowd. And there and then, he was murdered at the very house of God, in front of Christ Himself imprisoned in the Blessed Sacrament, by a man

¹³¹ ARNAIZ, Gregorio, O.P., *Compendio de la Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas desde 1871 hasta 1904*, (Manila: UST Archives), pp. 338-339. Cf. "Cronica", *El Santísimo Rosario*, T. XII, (Febrero 1897), pp. 115-120. "Misiones de Filipinas", *El Correo Sino-Anamita*, vol. XXX, (Manila: Establecimiento Tipográfico del Colegio de Santo Tomás, 1897), pp. 377-380.

named Gregorio González of this same town. His remains were buried in front of the church.¹³²

Father José San Juan, the parish priest of Bagac, having been left in the convent, also sensed that there was trouble. Passing through a window, he hurried to evade arrest. But the town had been invaded from all directions. Soon, he fell into the hands of the rebels. And with music from a brass band mingled with the bloody shouts of the populace, he was led to a small mountain called Ybabao, and there, the municipal president, taking a bolo and raising it, in a moment had his bloody head rolling on the slopes of the hill.

Not yet satisfied by this, the attackers led by that Narciso Bugay, Captain of the town, cut the head into small pieces and hanged them on the branches of a tree to be eaten by birds of prey.

Such was the death of the parish priest of Bagac.¹³³

And, the sun went down on this province at the death of these martyrs. But it is at night that vegetation is refreshed. It is at night that showers of dew give the earth a respite from the heat of the day, for what human limitations cannot accomplish, grace establishes. Thus, miracles also abounded in this province.

There was Father Sebastián de Baeza who, having brought a dead child back to life, restored the speech of a twenty year-old mute whose first words were to ask for baptism.¹³⁴

There was Father Juan de Santo Tomás Ormaza, O.P., who expelled devils from witches, for whom those about to die waited to be baptized by him before their death, and who heard confessions of the insane in their lucid intervals after which no such moments were given them, thus assuring their salvation.¹³⁵

¹³² RUIZ, Licinio, *Sinopsis Histórica de la Provincia de San Nicolás de Tolentino de las Islas Filipinas de la Orden de Agustinos Recoletos*, vol. II, (Manila: Tip. Pont. de la Universidad de Santo Tomás, 1925), pp. 361-365.

¹³³ *Ibid.*, pp. 364-365.

¹³⁴ SANTA INÉS, Francisco de Fr., *Crónica de la Provincia de San Gregorio Magno de Religiosos Descalzados de N.S.P. San Francisco en las Islas Filipinas, China, Japón, etc.*, Tomo I, (Manila: Tipo-Litografía de Chofre y Comp., 1892), pp. 148-150.

¹³⁵ Aduarte, pp. 123-127.

There were the miracles recorded by P. Piñolo done by the image of Santo Domingo in Orion.¹³⁶ There was the image of an *Ecce Homo* who saved a woman from sinning by talking to her saying: *¿Por qué no das gracias a Dios de la merced que te ha hecho?*¹³⁷

And there were the miracles of Our Lady of the Holy Rosary, patroness of Orani and protectress of the whole Bataan peninsula, known not only in this province but also in the other neighboring provinces of Bulacan, Pampanga, Zambales and even as far as Manila: dead children rising to life, paralytic gaining back their health, fishermen protected from the anger of the seas, the town from pirates, bandits and Aetas, and the fields from a plague of locusts.

In the town of Bagac, six leagues from that of Orani, a child once died. The afflicted mother devoutly implored the protection of the Holy Virgin in her image at Orani. And so, in view of all those in the house, the dead child awoke as if only from a deep sleep. The mother seeing what happened, took her child to her arms and going to the town of Orani, she offered her child to María Santísima in the presence of her miraculous image.¹³⁸

This prodigious deed spread the fame of the image of the Virgin of Orani far and wide inspiring faith and devotion. Thus, Judge D. Gregorio de la Villa of Manila heard about her. Suffering from an incurable paralysis, he asked to be brought to Orani in order that he may offer a novena to the Virgin that she may cure his infirmity. And so, they brought him there. And beginning his novena, his bones were strengthened. And where science was frustrated, devotion to the Virgin conquered. The judge since then was able to walk.¹³⁹

Also six leagues from Orani, in the town of Catangalan, lived a poor man seriously suffering from an incurable leprosy. The extremities of his hands and feet and a big part of his face were

¹³⁶ OCIO, Hilario María, O.P., *Monumento Dominicano*, (Manila: AUST 1898), p. 42.

¹³⁷ PEGUERO, Juan, O.P., "Historia en Compendio de la Provincia del Santísimo Rosario de Filipinas de la Orden de Predicadores, Sacada de los dos Tomos de Historia, y otros papeles que Tiene dicha Provincia", AUST, Uncatalogued, p. 31.

¹³⁸ "Orani-Siglo XX. Santuario de Nuestra Señora", APSR, MSS, Sec. "BATAAN", Doc. 13, p. 5.

¹³⁹ *Ibid.*

already consumed. Aware of no human remedy, he implored God through the Blessed Virgin of Orani to restore his health promising to make a novena in her honor. Beginning, therefore, his novena, his wounds also began to heal. And at the end of his novena, nothing was left but scars in his already healed body the consumed part being restored.¹⁴⁰

Among the many favors granted by the miraculous image to the people of Orani was this. The Aetas who lived in the mountains of this town fearing that the lowlanders may one day take away their lands in the mountains, decided to attack the town and drive the populace away. Armed, therefore, with bows and arrows, they surprised the inhabitants of the town who did not know what to do. However, suddenly, they saw the Aetas retreating in great terror. Inquiring afterwards on the reason behind so sudden a retreat, they knew that it was because of "la presencia celestial de una matrona divina, llena de majestad y hermosura, que con mirada severa y amenazador semblante los aterró completamente y ahuyentó de la llanura". Thus, they knew that it was the Virgin who protected them.¹⁴¹

Another known miracle made by the image of the Santo Rosario de Orani occurred around the year 1718, a little after this town was made a parish. In those years, the island of Luzon was sadly infested with a plague of locusts. The parish priest of Orani, by this time, was Fr. Diego de Leaño who asked the people to use scientific means to stop the plague. But the people answered: "Padre, no tenemos que hacer mas diligencias que rogar a nuestra Madre y esperar en ella, pues estamos ciertos por su intercesión no se ha de malograr ni siquiera espiga de arroz". Hence, the people prayed and prayed to stop the plague of locusts from destroying the plants in the whole province. Thus, one day, they saw a cloud of locusts coming from the sea. With their prayers, the locusts retreated and left the crops of the province freed from destruction.¹⁴²

Due to these miracles, pilgrims fill the church and the inside and outside plazas of this town on Saturdays to hear the *Salve*

¹⁴⁰ *Ibid.*, pp. 3-4.

¹⁴¹ *Ibid.* Cf. "Crónica de la Orden", *El Santísimo Rosario*, T. X, (Marzo 1895), pp. 181-192.

¹⁴² *Ibid.*

Radix mass, dip a finger in the healing oil of the church lamp and fulfill their promises.¹⁴³

So cared, therefore, by Divine Providence, it is no wonder that, as a result, Aduarte heaps praises on the people of this province.¹⁴⁴

Cavada gives us a look into the moral situation of the province by giving us the following statistics on the criminality in the province itself:¹⁴⁵ *Las causas incoadas en 1870 ascendieron a 30, en esta forma:*

Delitos contra la propiedad	9
Delitos contra personas	9
Delitos contra honestidad	3
Delitos contra orden público	7
En el ejercicio de cargos	2
	30
En poblado	20
Despoblado	10
	30
Reincidentes	4
Distinto Delito	5
No Reincidentes	66
Reos	75

¹⁴³ "Crónica", *El Santísimo Rosario*, T. X, (Enero 1895), pp. 189-190.

¹⁴⁴ Aduarte, p. 124. Aduarte says:

"Por lo cual cuando los jueces eclesiásticos quieren meter en regla a algunas personas de otros partidos, que andan muy fuera de ella, suelen enviarlas a Bataán, como a partido de gente más reformada, no porque no haya en el faltas (que basta ser hombres para tenerlas), sino porque tienen tanto cuidado de acudir a los Sacramentos, cuando se ven necesitados, y se llegan a ellos con tanto sentimiento de sus culpas y propósito de enmienda, que con mucha razón, muchos y muy buenos ministros que han tenido muy gran concepto de su virtud, han vivido entre ellos con gran consuelo, viendo que, si se trabaja, no es en vano, sino con mucho fruto. Y por experiencia han visto que mira el Señor a estos Indios como muy Padre, acudiéndoles como tal con muy particular y amorosa providencia en muchos casos particulares, con tales y tantas circunstancias, que no se puede dudar de que son obras suyas, con que los sacó prodigiosamente de carrera de perdición, dando esperanzas de llevarlos al cielo

¹⁴⁵ Cavada, p. 154.

Mestizos	5
Indios	65
Chinos	5
	75
Saben leer	12
Solteros 25 varones	2 hembras
Casados 40 varones	2 hembras
Viudos 3 varones	5 hembras
68 varones	9 hembras
De 17 a 25 años	9
De 25 a 50 años	62
De mas de 50 años	4
	75

From these statistics and considering the inhabitants in this province which by 1859 already reached the figures of 82,932, we can conclude that crime occurrences were indeed low.

And in comparison with other Tagalog provinces, in the year 1918, we can further conclude on the peacefulness and high degree of morality in this province.¹⁴⁶

PROVINCES	CRIMES VS. PERSONS	CRIMES VS. PUBLIC MORALS	CRIMES VS. PROPERTY
Bataan	6	17	33
Batangas	78	28	57
Bulacan	51	34	157
Cavite	31	32	27
Laguna	45	40	182
Rizal	31	29	79
Tayabas	39	39	119

With the low figures of criminality in Bataan as recorded above, we can easily see at a glance that even considering the popu-

¹⁴⁶ RODRÍGUEZ, Eulogio, "Brief Historical and Economic Sketch of Bataan and Her Contribution to the History of the Philippines", (Manila: Lecture delivered before the *Bataan Bar Association*, September 12, 1926), p. 16. (Mimeographed.)

lation density of every province mentioned, it will still retain the lowest.

Highly favored by God, therefore, aside from the saintly secular priest, Father Juan Fernández de León, who stayed in Mariveles in around 1598,¹⁴⁷ Bataan nourished within its bosom a Portuguese hermit by the name of Domingo Pinto. A Dominican tertiary, he was born on August 4, 1605 in Yelves, a town of Portugal. Nothing is known about his first 65 years except that he had traveled so much that he had acquired a fortune. For a while, he stayed in the province of Cavite. But upon reaching the age of 70, Divine Providence called him to a life of prayer. He distributed his wealth to the poor amounting to about 2,000 pesos and left only a small boat and an image of St. Anthony of Padua.

He set out on his boat with the image in front leaving the saint to bring him wherever he wanted. He crossed the Bay, passed through Corregidor and entered Mariveles through the river Pandan and anchored in Orion. Here, Domingo built a small hut and a small chapel for his saint and lived an austere life. He was guided by Fr. Domingo Pérez in his spiritual life because he was the parish priest of Orion then. He ate only fruits and herbs which he had in his small garden. He went to mass daily despite rain and sun, prayed much, slept little in his small boat and was "el oráculo de los indios, el ángel de la paz, y el consuelo en sus necesidades" of those whom he met. He worked miracles and had the gift of prophecy. For the people of Orion, he was the SAINT.¹⁴⁸

¹⁴⁷ COLÍN, Francisco, S.J., *Labor Evangélica, Ministerios Apostólicos de los Obreros de la Compañía de Jesús, Fundación, y Progresos de su Provincia en las Islas Filipinas*, Parte I, (Barcelona: Imp. y Litografía de Henrich y Compañía, 1900), pp. 40-47. Father Juan Fernández de León is one of the greatest pride of the secular clergy who came to the Philippines during the Spanish Regime. A native of Gibra-León, he went to Mexico in 1591, where he became famous for his virtue and wisdom. Desiring, later on, to live in contemplation, he sold all he had, amounting to three thousand pesos, and sailed to the Philippines, where he founded the *Hermandad de la Misericordia* to help the poor.

Once more called by a life of solitude, he retired in Mariveles. He died in 1601.

¹⁴⁸ GAINZA, Francisco, O.P., "Venerable Domingo Pinto, Tercero de Santo Domingo", *Milicia de Jesucristo, Manual de los Hermanos y Hermanas de la Tercera Orden de la Penitencia de Santo Domingo*, (Manila: Establec. Tipog. del Colegio de Santo Tomás, 1859), pp. 197-200.

Characterized, therefore, by such high degree of moral life, Bataan also produced holy women the most prominent of whom was a virgin by the name of Cecilia Tangol. She preserved her virginity throughout her whole life and lived as a concrete example of virtue, perfection and modesty. Through her mortifications, fastings and penitence, she was able to control her flesh and wholly offered her body for her spirit. Much given to prayers, she prayed the whole night until twelve so that she could pray more devoutly. And she frequented the sacraments confessing every afternoon to prepare herself for Holy Communion until her confessor discreetly and most prudently advised her not to go to confession anymore before every holy Communion.¹⁴⁹

She died in 1673 at the age of 80.

Another holy woman from this province was a native of Abucay, the Venerable Sierva de Dios Melchora, commonly called the *Beata*. She prayed fervently, fasted continually and performed such other acts of penance and mortification. Enjoying the reading of spiritual books, she never missed her prayers in the middle of the night and at the ninth hour when the Fathers were in choir.

SALAZAR, Vicente de, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas, China y Tunking del Sagrado Orden de Predicadores*, (Manila: Imp. de la Universidad de Santo Tomás, 1742), p. 46. Fr. Gaínza tells us that living the life of a hermit for 33 years, Domingo Pinto died at the age of 88. He records his death in the following manner:

El año de 1693, se dice en la historia referida, habiendo comulgado el Jueves Santo, y habiendo pasado todo el Viernes en ayuno, retiro y abstracción, y en profunda contemplación de la Pasión de Cristo, el Sábado Santo, que fue aquel año en 21 de Marzo, al toque solemne de *Gloria* hallaron muerto en su ermita a Domingo Pinto, hincado de rodillas y cruzados los brazos, tan inmóvil y firme en esta portura, como si estuviera vivo y puesto en oración; y en esta disposición se matuvo su cuerpo, hasta que le apartaron de allí para enterrar

The hermit was buried in the church of Orion along the banks of the river Santo Domingo. In 1730, his remains were transfered to the sacristy. His epitaph reads:

Aquí yace Domingo Pinto, portugués, natural de Yelves, Tercero de la Orden de Santo Domingo, en cuyo día nació. Vivió vida eremítica en una ermita que hizo en el territorio de Pandan, por espacio de 23 años, hecho a todos un ejemplo de virtud, de gran humildad, modestia y abstinencia, siendo la imagen de mortificado, fue claro espejo de cándido ánimo. Murió de 88 años en Sábado a 21 de Marzo en edad provecta y senectud. *Requiescat in pace.*

¹⁴⁹ *Ibid.*, pp. 438-439.

She attended all the masses celebrated in the church and received Holy Communion, notwithstanding her being a Filipina, everyday even without confession because, as her confessor testified, she never committed a mortal sin and preserved the purity of her virginity.

God revealed to her many things even before they happened. Her joy was in the cleaning of the church and the altar of sacrifice. She died at the age of 46 in the year 1680.¹⁵⁰

This was the province of Bataan — materially poor but spiritually rich.

THE DUTCH ATTACK OF ABUCAY AND SAMAL

The first Dutch attack to the Philippines was led by Admiral Olivier van Noort who landed in Albay in December 1600. But the Dutch left Albay presently due to the advancing Spanish forces. In their departure one Englishman was left out by the Dutch. He was taken to Manila by the Spaniards as a prisoner. From him, information concerning Dutch strategies of war was obtained. Then by the end of November 1600, there came to Manila a Negro who was able to escape from a Dutch ship. From this Negro, the Spaniards knew that Van Noort was to attack Manila on his way to the Moluccas.¹⁵¹

Meanwhile, the Dutch fleet under Van Noort was approaching the city.

At the port El Frayle, near Mariveles, the fleet anchored. From this place, they plundered ships and other vessels that passed by, including a small Japanese vessel laden with flour and a Chinese champan laden with variety of goods.¹⁵²

Upon hearing of the presence of the Dutch fleet in the Bay, the government dispatched a force which consisted of three ships and three hundred men commanded by the jurist-historian, Dr. Antonio Morga. The encounter took place in the morning of December 14 and ended six hours later (at about 2 o'clock). The

¹⁵⁰ *Ibid.*, pp. 440-442.

¹⁵¹ Nowell, Charles E., *The Great Discoveries and The First Colonial Empires*, (N.Y.: Cornell University Press, 1594), pp. 98-101.

¹⁵² Alip, *op. cit.*, p. 180.

Spanish flagship San Diego was wrecked and with it over a hundred lives. Fortunately, Dr. Morga was able to swim to the shore for four hours and was saved.

Dutch casualties were less but one of their ships was captured including its 19 surviving crew all of whom except an English Admiral, Lambert Biezman were converted to Catholicism.

Aside from this, several other encounters were recorded between the Dutch and Filipino-Spanish forces. In 1606, Admiral Van Neck was repulsed by the natives off Cuyo. Admiral Francis Wittert was defeated by Cristobal de Azcueta Menchaca in Panay. On April 25, 1609, Governor Juan de Silva drove them out of El Frayle off Mariveles. At Playa Honda, in Zambales, Admiral George Spielberg was also repulsed by Don Juan Ronquillo. Don Geronimo de Silva also won over six Dutch vessels off Corregidor in 1624. In 1646, two ancient Spanish galleons, *La Encarnacion* and *Rosario*, triumphed over 15 Dutch ships off Mariveles through the protection of the Virgin of the Rosary because of which Manila obliged itself to perpetually celebrate the eight-day feast of "La Naval" with a mass and sermon. In 1649, the Dutch also attacked Samar, and in 1747, Zamboanga. Both were unsuccessful.¹⁵³

THE DUTCH ATTACK OF CAVITE (1647) — The Dutch invasion of 1647, however, was most serious and threatening. In that year, twelve ships appeared in Manila Bay. The fleet was under the command of Martin Gertzen. The flagship came ahead to Cavite and fired at its fort, but soon withdrew presumably impressed by its defenses. The truth of this, however, was that Cavite was unprepared to repulse an attack so that had the Admiral of the Dutch fleet proceeded that day, Cavite would have fallen. When General Corcuera, who was prisoner in the fort, saw that the Dutch ships sailed away, he cried out: "Wretched soldier, today you have lost the victory."

That night, the Cavite fortifications were strengthened to prepare for another encounter. The preparations were not in vain, for after a day or so, twelve ships appeared before the fort. When the enemy ships came within gunshot of the fort, the Spanish tower rang with volleys from its artillery. The enemies res-

¹⁵³ *Ibid.*, p. 184.

ponded. And for eight hours, Manila Bay became a battle front. The six Dutch vessels sailed to and fro briskly skirmishing. Each side fought bravely. The Dutch fired more than 2,000 canon balls at the fort and a thousand others at the Spanish ships. Every house and church in town were damaged. Notwithstanding this, however, the number of killed and wounded did not exceed twenty. On the other hand, the Dutch suffered greater calamity. Their flagship was wrecked and the Admiral himself was killed.

Failing to gain any headway, the invaders fled away in the night, and sought better fortune on the other side of the Bay.¹⁵⁴

THE ATTACK ON ABUCAY AND SAMAL — On Saturday, June 22, 1647, the Dutch fleet appeared on the shores of Abucay. Earlier, anticipating that the enemy might land there, the Governor General ordered the Alcalde Mayor of the province, Don Diego Antonio de Cabrera, to fortify the church with the help of the people, the Spaniards who were there and those who were there to hinder the plans of the enemy. The silver money of the Chinese merchants in their champan were also ordered to be kept in the church or if possible, to be sent to Manila.

The Alcalde Mayor, who was more of a merchant than a soldier, who thought of nothing but to please the captain of the infantry, and who was not as brave as his appearance would commend, left the town Friday, the twenty-first of June leaving only 150 native soldiers with five Spaniards. To these, he placed in charge Don Pedro Gamboa who was then the master of the reformed camp of the province.

Thus, this was the strength of the defenses of the province when six ships of the enemy appeared on Abucay shores. With 130 men led by a captain, the Dutch landed, bravely crossed the bridge of the wharf, and firing gunpowder, they approached the gates of the church and the convent. With some streak of luck, however, the resistance put up by the defenders so astounded the Dutch forces that they retreated so fast that, with their clothes and shoes on, they plunged themselves into the water leaving three dead with some firearms.

Meanwhile, in Samal, three enemy ships also attacked. However, they had hardly fired their canons when they were driven

¹⁵⁴ *Ibid.*

away with the same courage as in Abucay by the Filipino-Spanish soldiers.

After the retreat of the enemy, the commander of the force of defense ordered the repair of the bridge which connected the beach to the convent. He then hastened to the Alcalde Mayor to give him an account of what happened and how it was presumed that the enemy would return with greater force. Upon hearing this, the Alcalde Mayor left for another town recruiting soldiers. And with those which he had already recruited and others who were recalled to service, he arrived in Abucay that same night. He met with the commander and with the captains of the place to map out plans should the enemies return. They decided that they should fortify the convent, placing all that was necessary inside while they keep the Dutch at bay and that should the enemy reach the shore and cross the bridge, some places must be prepared to ambush them.¹⁵⁵ But the Alcalde Mayor did not see the importance of these suggestions and just reasoned out that if the enemy landed on shore, they could easily be repulsed by the soldiers since the Dutch could not flee to the mountains.

On the other side, meanwhile, the Dutch General, hurt by the retreat and death of his men and receiving news, presumably from a Negrito or from some Sangley fishermen, that in the Church of Abucay were silver money from the Chinese champan, appeared the following day, Sunday, at dawn, on the beach of the town with all his boats. He took to shore with seven flags and about 450 men and two companies. And finding no resistance, they marched in order until they reached the bridge. Here, they stopped and started firing their artillery disposing of Filipino-Spanish soldiers who had the courage to fight back.

Passing the river and marching in concerted files, the enemy reached the patio of the church which was paved with old stone and very advantageous both for defense and offense. They reconnoitered. Then, discovering the little defense that was there, they entered. They positioned themselves in front of the main door of the church, fired at it with artillery but they were able to remove only one piece of iron where a hand could hardly fit in.¹⁵⁶

¹⁵⁵ FAYOL, José P. "Segunda Relación", (Manila: Imprenta de la Campanía de Jesús, 1647), Fols. 234-234v.

¹⁵⁶ *Ibid.*

Angered by this frustration, the Dutch fired at the church on all sides by musketry. Meanwhile, the Alcalde who was on the highest part of the convent was blaming himself because he saw that gunpowder was running short since he did not bring for the skirmish all that was sent from Manila. And with the purpose of consulting the two religious, Fathers Sotomayor and Tomas Ramos, who were in the next room, he left his position without waiting to see the rest of the event. When he saw the soldier beside him dead and whose blood dripped on his arms, he was convinced that the battle was lost.

He, therefore, talked to the religious on the possibility of flying a flag of peace in order to prevent further bloodshed. The principal mayors of the entire province who were veterans for many years in Ternate were present. They tried to convince the Alcalde that they were superior in number to the enemy and that several times they have proven superiority even only with bolos in their hands, and that in land, unlike at sea, they were at an advantage. They heroically contended that even if they lack ammunitions they would rather return to him in pieces, strangled by the enemy, and die like a good soldier fighting in the service of God and of the king. Hence, they were of the opinion that the Alcalde Mayor should not think of flying the flag of truce which would encourage the enemy and put everything in their hands.¹⁵⁷

However, the religious favored the suggestion of the Alcalde desiring to uphold the authority of ministers to which the natives must be obliged to agree. And the people, as on the construction of fortifications for defense, as on their frustrated desire to immediately attack the enemy as they landed ashore so that they could make no headway towards the church, just bowed their heads in meek submission to authority. Hence, they waved the flag of peace.

The Dutch General was so glad and promised to wage a good war. He talked to the Alcalde and the religious for quite a time.

But while this negotiation was going on, the Dutch lost no time in forcing the doors and windows of the convent open. The natives could not resist because many of them had been wounded

¹⁵⁷ *Ibid.*, p. 235.

or killed. The Dutch General, irritated by the long negotiations, and hearing the church bells ring of Dutch victory, finally decided, to the fear of the negotiators, that it was no longer time to talk about peace. And ordering those in the battalion, to continue the battle, he forced the people to enter the church and convent. The natives bravely resisted refusing to listen to the admonitions of the heretic prince even if he promised to save their lives. But since the arms were unequal, and there was no more gunpowder, they were ultimately conquered with about 200 casualties and 40 taken as prisoners including the Alcalde and the two religious.¹⁵⁸

And, for the greater unhappiness of the case and fortune to the heretic, he was informed of the hiding place of the silver money from the Chinese champan. He was able to get ₱20,000. Then, he burned the convent and the wooden parts of the church, though the fire, fortunately, did not reach the altarpiece. He went back that same day to his boat without sacking the town, but he took with him the two religious hoping to gain a large amount of money from their liberty.

The Father Provincial of the Dominican Order presented himself to Governor Fajardo on this matter in an attempt to interest him in the rescue of his priests. But Fajardo excused himself on the pretext that they had fallen prisoners in an unfortunate war.¹⁵⁹

Meanwhile, the Dutch, wearied of the wait, transferred the prisoners to Batavia. The Provincial kept on making other unsuccessful attempts to obtain their liberty.

Later, however, it was known that the two priests drowned at sea on their return to the Philippines. The Alcalde Mayor died of shame blaming himself for such misfortune.

Indeed, it was his fault. For, in Samal, at that same time, the Dutch also attacked. But, here, they were repulsed by the natives under the charge of Sgt. Maj. Don Alejo Aguas. And the Dutch retreated as they should have retreated in Abucay had not the Alcalde and the religious decided to wave the flag of peace.

¹⁵⁸ *Ibid.*

¹⁵⁹ Fernández, Pablo, O.P., Fol. 42.

The news of what happened at Abucay shocked the Governor General in Manila. Immediately, he came to a remedy. A great number of men and ammunitions were sent headed by General Juan de Chávez, a soldier of great courage who was exactly the man for the situation.

In less than four days, there were 600 soldiers gathered to face the enemy should they return, as what actually happened. Friday, July 11, 150 Dutch soldiers landed in Abucay led by the third in command of the fleet to sack the town killing some livestock and taking away the pork and beef which the town often had.

At the same time, Samal was also being sacked by the enemy when the troop of Captain Francisco Gómez Pulido arrived as reinforcement having been sent by General Juan de Chávez who took charge of Abucay. Pulido aided by the troop of Francisco Palmares drove the enemy away including the heretic who conquered Abucay. There were four who were killed on land and two were taken prisoners.¹⁶⁰ At sea, it is not known how many were killed but undoubtedly, there were many of them. The rest managed to reach their ships anchoring at Mariveles Point where an epidemic finally wiped out all of them.

After this event, the Governor General ordered that the dead be given some honors for their loyalty to God and country with the assistance of the entire Spanish and Pampango military with their aid-de-camp, Don Sebastián de Guzmán. The Augustinian Order did the same in the Convent of Manila and in all other convents of the province.¹⁶¹

THE BRITISH INVASION OF ORION

On August 5, 1761, the friendly relations between Spain and England were shattered by the signing of the Family Compact executed among the Spanish, French and Italian Bourbons. Hence, even before Manila could hear of this, the next year, thirteen English ships, commanded by Admiral Samuel Cornish, with three to four thousand troops, entered Manila.

¹⁶⁰ FAYOL, Fols. 235-236.

¹⁶¹ *Ibid.*, p. 236.

Led by the then interim governor, Archbishop Manuel Antonio Rojo, Manila succumbed to the enemy on October 5, 1762 partly through the treachery of the Swiss Fallet and partly due to the negligence and apathy of the Spanish defenders. Forty hours of pillaging and horror followed.¹⁶²

However, the enemy did not stay in Manila without discomfort. Food supplies from the provinces were cut off by Don Simón de Anda y Salazar who had been accepted governor and captain-general by the bishops (except by the Archbishop of Manila), by several Spaniards, by the Franciscans, by the Augustinians of Bulacan and Pampanga, and by the Dominicans of Pangasinan and Bataan.

Due to lack of food, therefore, the British had to extend their invasion to the provinces surrounding Manila. San Pablo of Laguna, Santa Cruz de Malabon of Cavite, Pandi of Bulacan, including Caloocan, Navotas and San Juan del Monte were reached by them.

And it was at this period that the British thought of invading Bataan where they landed in Orion.

However, before they were able to land and before they were able to station themselves at the town-convent, Anda already heard of the news. Immediately, therefore, he ordered sixty of his men under D. Manuel Aspilla to board their wagons and proceed at once from Guagua (Wawa, Pampanga) to Bataan where they were joined by 200 natives with their bows and arrows.

Separating 16 of Anda's soldiers and 50 bowmen of Bataan to take possession and guard the only way by the river leading to the sea, the principal detachment marched towards the convent. But they have not yet completely surrounded it when the British soldiers began to run for the beach in confusion.

However, before they reached the shore, there was a short exchange of shooting on the road by the river leading to the sea where a number of Spanish-Bataan men-of-war were waiting.

In this encounter, there were six or seven Englishmen killed and one native of Bataan.¹⁶³

¹⁶² ANÓNIMO, "Respuesta Conveniente al Papel Titulado 'Justa Satisfacción de los Jefes Británicos a las Quejas de los Españoles de Manila'", AUST, MSS, Sec. BECERROS, T. 44, Doc. 3, Fol 1v. FERNÁNDEZ, Pablo, O.P., "The Church During the British Invasion", *Boletín Eclesiástico de Filipinas*, vol. XLVI, n. 513, (March 1972), pp. 230-236.

¹⁶³ AUST, Sec. FOLLETOS, T. 114, Fols. 63-64.

By July, 1763, Manila already received news of peace signed on February 10, 1763. But the British refused to leave because they did not acknowledge Anda as the legitimate governor and because they pretended that the vanquished had not yet paid the ₱4 million demanded of them.

But in April 1764, the frigate Santa Rosa arrived in Manila with definite orders from England and Spain to hand over Manila to the Spaniards.

BATAAN REVOLTS AGAINST SPAIN

Tremors of war in Bataan began as early as September 1, 1660. On that day the council of mayors of the different parts of Pampanga met without due consideration to the then Alcalde Mayor of the province of which Bataan was still a part.

THE UPRISING OF 1660

The point at issue was the uprising which began when a worker cutting timber in Bataan for the construction of a ship, "San Sabiniano," in Cavite, tried to strike his foreman to death because of extreme abuses done by this man to him. His cause was then taken up by his fellow workers denouncing that they were not paid on time and that if they were paid at all, they were unjustly paid; and that, due to this, some of them had already died of hunger.

Emotions were then at fever pitch so that, it was said, that even if the governor, Sabiniano Manrique de Lara, appeared at the head of the troops, bringing money, he would not have succeeded in pacifying the insurgents.

They had already burned the Royal Bodega when a Dominican priest, Father Pedro Camacho, helped by three other Augustinian friars, tried to pacify them giving them a ration of rice enough to last for a month.¹⁶⁴

¹⁶⁴ "Origen de la Sublevación de las Provincias", APSR, Sec. HISTORIA ECLESIASTICA DE FILIPINAS, Fols. 378-380. Cf. GRIJALBA, *Crónica de San Agustín*, L. III, cap. 31, p. 152 cited by ZAMORA, Eladio, O.S.A., *Las Corporaciones Religiosas en Filipinas*, Valladolid: Imp. y Librería Religiosa de Andres Marín, 1901), pp. 305-307. FERNANDEZ, Pablo, O.P., "The Church as Peacemaker", *Boletín Eclesiástico de Filipinas*, vol. XLV, no. 510, (December 1971), pp. 870-878.

But all was in vain.

The rebels took their families to the mountains, formed a band of rebels among themselves, occupied Lubao and Bacolor which was then the capital of Pampanga, used the churches as their quarters and imprisoned the Alcade Mayor as their hostage.

The news of this rebellion reached Manila in October 4 of the same year. At once, eight artilleries with 300 Spanish soldiers with the best military men including Japanese and Mardicas were dispatched. These forces drove the rebels to other provinces, more specially Pangasinan, where they were led by Andres Malong. However, the majority of them remained and were pacified. And having made it clear that they were not all against Spanish sovereignty but were only for justice, no penalty was meted them but, on the contrary, they received 14,000 pesos which were due to them as was clear from the Royal Cedula.¹⁶⁵

THE 1787 DISTURBANCES DUE TO THE TOBACCO MONOPOLY

Immediately after the withdrawal of the British forces from the Philippines in 1764, Spain sent good and able governors-general to the archipelago to heal the wounds of war and bring about material and social progress. One of these was Governor José Basco y Vargas (1778-1787). Basco's policy was to make the Philippines self-sufficient and economically independent of Mexico. And he exerted great efforts to realize this end. He founded in 1781 the *Economic Society of Friends of the Country*. And a government monopoly of tobacco was established by him in 1782.¹⁶⁶

Certain areas in the Philippines — Cagayan Valley, Nueva Ecija, Marinduque and the Ilocos provinces — were required to raise tobacco and the farmers were given strict quotas of tobacco to be raised annually to be sold to the government at government prices. This set up forbade the planting of tobacco without the proper license to do so. Because of this, on 8 February 1787, two units of mounted *resguardo* officials set out for the town of

¹⁶⁵ *Ibid.*

¹⁶⁶ ZAIDE, Gregorio, *History of the Filipino People*, (Manila: Villanueva Book Store, 1958), pp. 102-104.

Samal on the northeastern coast of Bataan to destroy illegal tobacco fields and arrest those who tended them. But the object of the *resguardo's* hunt had decided to hit first. Led by some of the town's *principales*, the rebels intercepted the *resguardo*, forced command of the expedition, killed two sergeants, eleven guards, and badly wounded three others. The boldness of the attack and its successful execution shocked the usually sluggish bureaucracy into swift and vigorous action. Within two days of the incident, Basco had persuaded the *audiencia* to despatch one of its judges, Don Manuel del Castillo y Negrete, against the Samal rebels with special powers to conduct trials and executions on the spot. Under del Castillo's command were several units of the *resguardo* and a company of grenadiers. His party also included the monopoly's chief inspector, one of its directors, a clerk and a *verdugo* — the hangman.

On 13 February, del Castillo sailed a small fleet of five armed vessels across Manila Bay to the town of Orani. Two days later, he entered the town of Samal and arrested two of the alleged leaders of what the Spaniards were pleased to call a mutiny. The two men were the lieutenant and sub-lieutenant of the town's militia unit. On 26 February, del Castillo published an order forbidding the towns of Bataan from harboring fugitives or sending them aid in the mountains, under pain of death. An *indio* captured while trying to sneak past del Castillo's blockading cordon with provisions for the rebels was hanged, drawn, and quartered. Before he died, he yielded the information that some forty men were still hiding in the hills, but were already suffering from hunger.

Many of the Samal rebels managed to escape to Pampanga. But del Castillo claimed that the men he had captured, killed in battle, or executed were the leaders of the uprising. The punishment imposed upon the rebels showed the fear that they had aroused among the Spaniards. The government believed that to prevent the Samal example from spreading, retribution for the offense had to be immediate, implacable, and public. Del Castillo ordered seven of his prisoners hanged in the town of Samal itself, then had their bodies quartered and the heads staked on the spot where they had committed their crime. Having thus arranged to punish the dead by the mutilation of their corpses,

the Spaniards also contrived to visit punishment upon those yet unborn. The families of the rebels lost all the properties they might have owned. In addition, the descendants of Andrés Magtanong and Francisco Malibiran, who were regarded as the chief rebel leaders, were ordered henceforth to indicate, when signing their names, that they belonged to the line of the traitors. This, according to del Castillo, was to preserve the good reputation of the other Magtanongs and Malibirans who had remained loyal to the king. The houses of Andrés and Francisco were also ordered torn down and the ground sown with salt. The town itself was not to be spared: "the gallows erected in this town and in the capital are to remain as a permanent monument in this province to serve as a warning against the vile and contemptible crimes which have offended the majesty of the king and disturbed public tranquility, until the lords of the royal audiencia shall otherwise command." Death was the penalty for those who dared to take down either the gallows or the corpses or the men condemned to die.

The Spaniards quite obviously regarded the Samal incident as a challenge, not only to the monopoly, but to Spanish authority in the colony as such. The Archbishop of Manila, for instance, felt it necessary to send his own commissioner to Bataan to hear testimony from the *principales* on the conduct of the parish priests. The Archbishop wanted to make sure that the attack on the *resguardo* was an isolated event and not part of a larger conspiracy involving the native clergy. The commissioner reported that the priests were in no way implicated in the affair and had been working to secure the submission of the people to the monopoly — findings which del Castillo later confirmed.

The Samal attack was neither part of a widespread conspiracy, nor was it an isolated event. It was simply the most notorious of many other cases of violence which, since 1786, had begun to afflict the provinces nearest Manila. The situation had become so bad that, in early 1787, the royal botanist had to cancel expeditions to the provinces to collect specimen of local flora because the roads were no longer safe for travellers. Provincial authorities reported that marauding gangs of smugglers and bandits were striking almost at will, sacking entire towns and stripping even church altars for booty. But not until Samal

was Basco able to extract from the powers what he felt he needed to cope with the problem, and he took advantage of the opportunity.

Aside from the force sent to Bataan, Basco organized two other units under commissions who had the same powers given to Manuel del Castillo. He assigned Juan de Arcega, chief justice of Cavite, to clean up the provinces of Cavite and Batangas. Like del Castillo, Arcega brought his own executioner. José Avilés, commander of the Laguna militia, received the commission for the province of Tondo, Laguna, Bulacan and Pampanga. No executioner accompanied Avilés when he departed; he drafted one from among the criminals his force apprehended.¹⁶⁷

Bataan, since then, except for some occasional attacks of pirates, bandits and *Aetas* which caused in 1727 the death of Father Antonio Pérez, became a very peaceful province until the year 1896 when the *insurrectos* murdered Father David Varas, Father Domingo Cabrejas and Father José de San Juan.

THE REVOLUTION OF 1896 — 1898

It was the first of May 1898, at around five to six o'clock in the morning when thunders of canon volleys interrupted the tranquil sleep of the people of Bataan. American forces were bombing Corregidor.¹⁶⁸ In less than an hour, Spanish defenses in this island were destroyed. In the afternoon of that same day, six American officials including a captain landed on the island from their vessel, "Zafiro." And at that same time, the island was surrendered.¹⁶⁹

THE FALL OF MARIVELES — By the end of the month, everything was ready for the conquest of Bataan by the *insurrectos* who had no choice but to rebel because, otherwise, it was known later, the American forces threatened to bombard the whole province.

Mariveles, therefore, was taken on May 30. Protected by the eight Regiment under Lt. Pavón, the town was attacked at noon

¹⁶⁷ JESUS, Edilberto de, "The Tobacco Monopoly in the Philippines, (unpublished Doctor's dissertation, Yale University, 1973), pp. 100-105.

¹⁶⁸ Herrero, Ulpiano, O.P., *Nuestra Prisión en Poder de Los Revolucionarios Filipinos*, (Manila: Imp. del Colegio de Santo Tomás, 1900), p. 1.

¹⁶⁹ *Ibid.*, p. 3.

time, when the soldiers were taking lunch. Though unprepared, however, the soldiers fought bravely — fifty against one.

The battle left 16 young Spanish soldiers dead or gravely wounded.¹⁷⁰

THE FALL OF ORION — Orion was also taken on the 30th. By the 29th, at six o'clock, the infantry stationed in this town divided itself to make a survey of the town. One division, under Señor Guerra, went northwards, to the direction of Pilar. The other, under First Lt. Gómez, went southwards to Limay. Only seven soldiers, under Sgt. Navarro, were left in the town.

Soon, after the two columns of soldiers left, canon shots were heard. Balanga was under fire. And, in a moment, from the forest of Orion itself, appeared troops of *insurrectos*. However, they could not approach the church and convent because of the armed soldiers who had taken refuge there.

Organizing themselves, the *insurrectos* marched towards Limay where they encountered the troop of Lt. Gómez. Twenty infantry men with two *guardias civiles* against no less than four thousand rebels. The battle lasted for five hours, until two in the afternoon when the soldiers consumed their ammunitions.

Victoriously, therefore, the rebels hastened to town where they vigiled through the night asking the priests of the parish, Fathers Ulpiano Herrero and Julián Misol to surrender. In the morning of the next day, May 30, moved by the threats of the rebels to burn down the church and convent, the priests went down from the tower of the church and with them descended the Spanish flag in this town.¹⁷¹

THE FALL OF PILAR — In Pilar, trouble also began on May 29. One of the ten infantry men sheltered in the convent, upon waking up in the convent that morning of the 29th, went out to the kitchen to prepare coffee. But, from there, he saw that the convent was surrounded by armed men with bolos mostly *Aetas* who had connived with the few *insurrectos* in the town to occupy it. Prepared for battle, the soldiers stayed at the first floor of the convent for it was of concrete materials while the second floor was only of wood.

¹⁷⁰ *Ibid.*, pp. 39-40.

¹⁷¹ *Ibid.*, pp. 12-22.

However, the *insurrectos* were able to set the convent a flame. Those sheltered there, therefore, had to take refuge in the church located at the other side of the road. And it was only with great difficulty that they were able to transfer. In the process, the parish priest, Father Francisco García, was wounded in the nose and left arm. And after having been attacked by another superstitious fanatic, they were able to close the church and climb to the tower. From there, they heard the sound of trumpet from the direction of Orion. Thinking that it was help, they were overjoyed. Later, however, from the tower, they understood and saw that it was but a cry for help from the troop of Sgt. Guerra from Orion being massacred by the *insurrectos*.

Hungry and thirty, the priest and his companions waited for any aid from Balanga or from any other place until the next day, May 30, when, convinced that no help was coming and assured by Gregorio Paguio the captain of the *insurrectos* that they would be respected, they ended Spanish sovereignty in Pilar by surrendering themselves.¹⁷²

THE FALL OF BAGAC AND MORONG — Monday, June 7, a surprise attack was made on the 25 infantrymen of Bagac. All were killed. And the same was planned to be repeated in Morong. But the infantrymen of Morong saw their design at once. They defended the quarters of the town for several days until they ran out of food and ammunitions because of which they retreated to Subic, where after a heroic defense they surrendered to the Americans in Isla Grande where they took refuge. However, Admiral Dewey, later, also handed them over to the government of Aguinaldo.¹⁷³

THE FALL OF BALANGA — By May 26, rumours of revolution already permeated the town of Balanga. Friday, May 27, a certain Pantaleón, a former *capitan* of the town, had already asked for a sung mass in honor of the Blessed Virgin for the failure of the plot of the Katipunan to kill all Spaniards. The next day, May 28, revolution already started in this town. At first, the insurgents unsuccessfully tried to occupy the military quarters of the town. The next day, gunshots were everywhere. By May 30, taking refuge inside the convent, the Spaniards

¹⁷² *Ibid.*, pp. 92-104.

¹⁷³ *Ibid.*, p. 63.

already felt the lack of food. Hence, the 31st of May saw the surrender of the town to the revolutionaries.

Persuaded that no help was coming from Orani, Baquero, the Chief of the military in Balanga, negotiated the terms of surrender with the head of the rebels in this town, a man named Cárdenas.¹⁷⁴

THE FALL OF SAMAL — By May 29, Sunday, the parish priest of Samal was asked to leave the place by Lt. Salazar of the *Guardia Civil*. Early the next day, this same lieutenant with 50 men under him, passing by Abucay to ask P. Govea to leave, proceeded to Balanga to help. Meanwhile, Don Lucas Francia, the commander of the Bataan-Zambales zone, was waiting for help from General Monet who was assigned in Pampanga.

Tuesday, 150 Macabebes came. Together with 70 other infantrymen and *guardias civiles*, they tried to proceed to Balanga, but, like the troop of Lt. Salazar, they did not enter the town for fear of being trapped inside. So, they retreated to Samal.

The next day, Francia was informed of the surrender of Balanga. Sending a small troop to Samal, which also later returned, Francia retreated to Pampanga together with the curates of Abucay, Samal, Orani and Hermosa, so that when Lt. Salazar sent him a messenger to ask for instructions, he had already left.¹⁷⁵

That night, the revolutionaries attacked the town of Samal with arms taken from the Peace of Biak-na-Bato, from the infantrymen of Pilar, Abucay and Balanga which had surrendered and from the Americans.

At the turn of the day, Thursday, June 2, Salazar wanted to surrender. But the Macabebes, hoping for help from Pampanga which had been promised by Francia, disagreed. Meanwhile, the *insurrectos*, having surrounded the Church, were able to dig a hole on the left side of the church, from where they poured petroleum which they later set aflame burning the main altar. In view of the fire, therefore, the defenders of the town

¹⁷⁴ *Ibid.*, pp. 77-85.

¹⁷⁵ SAN JULIAN, Fermin, O.P., "Relación de la Insurrección en la Provincia de Bataan durante los Años 1896-1897", APSR, Sec. HISTORIA CIVIL DE FILIPINAS, T. 11, Sobre 7.

decided to surrender provided that lives be respected. Agreeing on this, the terms of surrender were concluded.

But, afterwards, the rebels decreed that the Macabebes were not included in the agreement since they were Filipinos who turned traitors to their motherland by fighting for the Spanish flag.¹⁷⁶

One by one, therefore, to gain their freedom, the Macabebes were asked to shout: "Muera España, viva Filipinas!". Refusing to do this, the Macabebes answered: "pensais que vamos a ser como vosotros que ayer jurabais ser eternamente fieles a España para hoy matar a sus hijos y pisotear su bandera?..." Because of this, therefore, all of them were massacred.¹⁷⁷

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¹⁷⁶ Herrero, p. 61.

¹⁷⁷ *Ibid.*, p. 62.