

Alcina's Report on the Celebration of Feasts and Administration of the Sacraments in XVIIth Century Samar and Leyte

CHAPTER 16* (A Summary)

CONCERNING THE OTHER MATTERS WITH WHICH THE MINISTERS OCCUPY THEMSELVES AND WHAT IS PECULIAR ABOUT EACH MONTH, WEEK, AND DAY

Our monthly undertakings are only few, but we shall mention them here anyway in order to move along with all clarity and completeness.

Seldom can a minister be in a town for a period of an entire month; some are unable to remain there even for fifteen days since they must attend to two, three, four and on occasion even to five towns. Therefore, they must necessarily always be on the move; although some are able to bear up with this quite well and are content with such a situation in the beginning, with time it eventually becomes a heavy burden, as Father Alcina himself had experienced. This never-ending movement from one place to another is one of the causes why there is such small progress in the faith among the natives; it all depends on the minister's presence and dedication.

Another monthly preoccupation of the ministers is to publish the "Jubilee"¹ granted to the Society of Jesus and observed the world-over and which is kept on one of the Sundays each month so that the natives may have an opportunity to participate in the treasure.

*Alcina, *Historia*, Part II, Book 2

In announcing this "Jubilee" here, the ministers have an advantage over those in Europe. There it is published only once a month, but here - since some Fathers must minister to four towns within the same month - they have the privilege of proclaiming it every Sunday. That means, once in each of the four towns.

Aside from this, each town has been privileged, by a special concession of the Roman Pontiffs granted to the Generals of the Society, with four special "Jubilees." These were to be gained during the more solemn feasts or on one of the major Sundays. What more, taking into account the scarcity of ministers over here, the Holy See has granted that the said "Jubilees" may be gained not only on that particular day, but also during its octave.

Among the weekly duties we may mention the practice of chanting the *responso*² for the souls in purgatory every Monday; when the chanters are not available, it is merely recited.

Special care, above all, is taken to see to it that the young people are present, participate and are imbued with the devotion to Our Lady.

As a daily undertaking, the minister must see to it that the bells are rung for the *Ave Maria*³ at daybreak and that it never be omitted. Also, that they ring the bells on Sundays and feastdays at two or three intervals, as it is customary here and according to the number of crosses which characterize the solemnity of the feasts as we have previously mentioned.

On Saturdays, however, we ring the bells for the Mass of Our Lady which is always offered in her honor. Saturday being her day, the bells are also rung at noon time and for evening prayer, as it is done everywhere in Christian lands.

An hour and a half or two after the *Ave Marias* /in the evening/, we toll the bells for the *animas*.⁴ Prior to this or even at the same time, care is taken to see to it that two or more sacristans go about the town ringing a small bell and loudly announcing to the people to remember the Souls in Purgatory by praying one *Our Father* and a *Hail Mary*. The same is requested for those who are in the state of mortal sin and for other needs like for those

traveling at sea, etc. Prior to and after this tolling, they ring a small bell. All this is done and must be so observed whenever the priest is present among them in town.

Then too, to the above-mentioned announcement, the town-criers added: "Remember that tomorrow is Sunday (or Monday. . .)" etc. Since they did not have distinct names for each day of the week, it was necessary to remind them about these. They would also be notified whether a particular day or days are prescribed as days of abstinence; however, they were not bound to the observance of fasting.

The daily responsibilities of the ministers do not terminate with the last mentioned undertaking; on the contrary, they must see to it that after the tolling of the bells for the Poor Souls, all the adults and the young pray the *Doctrina*.

"The girls begin in the house of the lady school-teacher, while the boys and the mature males do so in other houses. All in all, care is taken that all pray. All this was so well established in this ministry when I arrived here, that it was a source of great consolation to hear every evening, in all the houses of the town (when the Father was present in the town, for when he is absent, rare is the house where they pray) the prayers and all, or a greater part of the questions /of the *Doctrina*/. They also make their general confession and terminate it with an "Act of Contrition." This is certainly a holy and a praiseworthy practice which must not only be continued but even renewed. It is for these reasons that in ancient times all the homes were visited by the 'fiscales'⁵ who reported how many failed to pray /this *Doctrina*/ so that a reprimand may be served them.

"Today I see everything in a state of deterioration in some of the mission stations; hardly do the people pray in the houses of the lady teachers, simply because some of the newly-arrived ministers are not too concerned or vigilant."

"All that the natives need in order to give up the practice of prayer is to notice that the minister fails to call their attention to it. Whatever negligence sets in as far as this matter is concerned is merely reflective of the ministers

unconcern. Neither over-commitment nor even illness should excuse him from watchful care in preserving and promoting this practice. The importance of all this is clearly manifest; even more so among these neophytes who, if left to themselves - two out of ten - would fail to cultivate such a practice even today. /Hopefully/, time and practice will help it take deeper roots."

The Baptisms⁶ are scheduled for all Sunday afternoons, both in the *cabeceras* and the larger towns where more ministers are available. However, we do not make any refusals if they should happen to bring their children on some other days. In the *visitas*, baptisms are administered whenever the Father makes his visit there.

Of course, there are no fixed days for funerals because the dead are buried when they bring them from the hills where most of them die without the Last Sacraments. The reason for this is, they fail to give us notice or fail to bring the sick to the town for the last rites. So often this is no small affliction for the minister to see so many of them die without the benefit of the Last Sacraments, even when the minister is present in the town.

CHAPTER 17*
(A Summary)

CONCERNING THE CONGREGATIONS OF OUR LADY,
AS THEY ARE CALLED HERE; HOW THEY
PERTAIN TO THE MINISTRY
OF THE SOCIETY
AND ABOUT
THEIR
NEED OVER
HERE

The *Congregations* dedicated to the Most Holy Virgin, our Lady and Mother which the Society has established all over the world, with good reason, have been considered by some as its Third Order. In their ranks, as it is well known everywhere, they are found persons of eminent virtue and sanctity; all of them are like schools of perfection and must be promoted among these people who are so poorly grounded in the matters pertaining to the soul.

The *cabeceras* in our Bisayas possess authentic Papal Bulls granted them recently, at my request and at the request of the *Congregations* themselves. These petitions were carried to Rome by the Procurator General, Miguel Solana,¹ who later became our Provincial. He requested them in the name of the Bisayans through our Most Reverend Father General, Vincent Caraffa.² It was he who issued them in the year 1648 since he was the Commissary of

* Alzina, *Historia*, Part II, Book 2

His Holiness in these matters. They arrived to these Islands only in the year 1653; since I was in Manila at that time, I drew them out of the boxes in which they arrived, and I sent them to these *cabeceras*. The Bulls incorporated these *Congregations* to those in Rome.

The founders of these missions had already obtained them previously for the towns; however, since some of the towns have been relocated, including the *cabeceras*, some began questioning the validity of these Bulls as regards the new towns and *cabeceras*. So as to eliminate all doubts, they requested that each residence with its dependencies be allowed to form a *Congregation* /i.e. a unit/. According to this, the eight or ten towns that each *residencia* normally has and which are subject to the *cabecera*, whose Superior is the principal minister of them all (for, although here there are three, four or more priests in one residence, all of them are subordinated to - let us put it better - as if assistants of the Superior, who is like the head parish priest of the entire residence) and as such becomes something like the Prefect of the *Congregation*. Now, although these are scattered about the towns, they are brought together and find their unity in the *cabecera*. The entire *residencia* is only one *Congregation*; therefore, all share jointly and equally in all the graces, indults and indulgences of such a *Congregation*.

Let us now say something about the members of each unit of the *Congregation*. The prime mover, the main agent, the life and the source of strength of this and of all other ministerial activities is, and must be, the minister himself. Since he is the Prefect of the *Congregation*, he must also be its principal guardian; without his constant vigilance and participation, nothing of importance is accomplished.

Aside from the Prefect (who must be everything, as the head of the *Congregational* body), both men and women of whatever rank or condition, are invited to join. Particularly, the chiefs, both men and women, are most welcome. As a result of their example, others from the lower ranks easily follow.

And so, men and women alike form the body of the *Congregation*; the women generally are more pious, less preoccupied and more inclined toward what is noble. The men, even though they be chiefs, must necessarily attend

to the tilling of the fields from which they gain their livelihood, especially nowadays since they lack slaves. These /fields/ are often scattered all over and far from their towns, and yet they must be cared for (because if they are unattended, and the natives return, they find them half destroyed either by wild boars or by petty thieves, who are never lacking especially when it comes to matters of food). For this reason they are unable to attend (the meetings) as regularly as the women who for the most part are engaged with domestic chores only.

Even if among the Spaniards over here these *Congregations* have been promoted, and both men and women alike are present in the churches as it is done in our College of Manila with even greater concourse of Congregationists and more copious fruits, this is even more necessary here among the natives. Experience has proved that they lack the money and various suffrages that are instituted all over the world for the deceased; all the chaplaincies, the anniversaries and other pious legacies which the piety of the faithful has found over there to assist themselves in this life and in life thereafter.

Over here, there is nothing of that sort, because rare is the native of either sex who offers Mass stipends, not even two out of a hundred. Some are unable to do so simply because of their poverty and wretchedness; others simply because they do not think of it. Perhaps, we too may be somewhat at fault since we do not request anything for the Masses, etc., as other Religious and the secular clergy do.

The poverty of these natives is such that the living do not have a single *real* with which to purchase even two candles for the burial of their deceased, as we witness to this everyday. It has been found necessary to provide these for them. Sometimes, they are able to make a payment for these afterwards. If we were to charge them one *real* for each, many would be unable to bring it even after a number of days have elapsed. — and some, even never. Such is their poverty!

And so, taking their poverty into consideration and their little concern about the welfare of the soul and their lack of preoccupation about the purgatorial pains of the next life, all the ministers ought to be very diligent in applying the suffrages for them. We, ministers in the Society /of Jesus/ offer,

according to the *Rule*/of the *Congregation*/, one Mass a week for them. Now, since this is so little for so many, it is well to urge them to give alms for Masses and other suffrages. Whenever they would offer something to me, I would immediately and diligently notify them when, where and by whom such Masses would be offered.

It is a weekly concern to see to it that the men and women advanced in age gather every Friday (or on a day of their choice) so that they may pray together, hear Mass, recite the *Rosary* and be occupied with matters that pertain to God. At times, we teach them the *Doctrina* according to their ability and prepare them for death; for with the aged, death is not slow in coming; among the youth, it may even come sooner than expected. On alternate Fridays, we may tell them about the immortality of the soul, about the torments after life which await the unprepared and bad Christians. We also speak about the reward that awaits the good and those who live righteously. By means of these talks, brief and addressed to the few, more is accomplished than in the sermons and exhortations addressed to all of them at one time. When we speak to a particular group and address a concrete need or situation, we accomplish more than when we speak in generalities. There is a popular saying which goes this way: * “sermo communis neminem tangit.”*

Likewise, on Saturday, being the last day of the week, they are encouraged to pray the “corona” while attending the Mass of the Blessed Virgin and where they listen to a brief sermon or an exhortation which is never omitted. Therein, is emphasized the devotion to the Most Holy Virgin, the value of reciting the Holy Rosary and an encouragement given about not omitting Mass on that particular day.

/one folio seems to be lacking here/

Young people are not generally admitted /i.e. to the *Congregation*/ especially the women and those approximately below the age of twenty-five (particularly to the act of making the offering which is made publicly to the Blessed Virgin and is like a profession in the said *Congregation*; the reason is

*“A talk addressed to many, moves no one.”

that among the young people, there is less perseverance and stability and more opportunities perhaps in tarnishing the good name of the *Congregation*). However, these are not turned away /if they request admission/; but rather they are welcome to the private lectures and exercises of its members, so that they may grow in their devotion to Our Lady and in Christian piety.

If, for example, any of the female members of the *Congregation* is being seduced to evil actions, her usual answer is: "Either you know or not that I am a member of the *Congregation* of the Virgin. If you know it, you must understand that we do not make such an approach - no, not even in a thousand leagues' distance! And if you do not now it, you must be aware of it from now on and never again dare to come with such a proposition. Otherwise, I shall report the matter to him in whose power it is to remedy it! "

The religious exercises are, in a way, the same as those for the Europeans and the *Rule* also although somewhat accommodated to their own circumstances. These *Rules* have been translated into the Bisayan language; however, due to some changes that were introduced by some who were not well experienced in the matter, I corrected them and translated them again with greater fidelity. And as a deeper explanation, I wrote a *Manual de Ejercicios Cristianos* where, in the said language, I inserted all that pertains to the aforementioned *Rules*, so that they may follow them /more readily/. Also for their benefit, I added a set of daily prayers together with many other devotions as the following: a brief instruction on how to pray the *Rosary* with its considerations; how to prepare for *Confession* with an examination of conscience; the requisites for receiving Holy Communion; an Act of Thanksgiving; a brief instruction on mental prayer with an emphasis on the purgative way, as something more within our reach and more necessary; an explanation on what a "Jubilee" is, an indulgence, etc., and how these are gained; in one word, all that is a requisite for a good Christian.

The above-mentioned was printed in the Bisayan language in the year 1661⁴ and it had proved to be both useful and necessary, as experience has shown us. I say 'necessary' because they did not know or did they have anything of this kind in their own language. Although we do know that the first ministers taught all this to them, yet, due to the weakness of their memory

and the little application of their wills, they did not know anything about this. Now, they have the opportunity to learn all this with the help of this little book which is given to them without any cost and under one condition only: namely, that they take advantage of it and read it often.

What more, they were unable to learn these matters more speedily just by listening to the ministers in their own language, but now, just by reading they grasp it all more readily. And, thanks be to God, they have taken it to heart so much that from a thousand copies that were printed, I have already distributed six hundred copies.

They seem to be vying with one another in learning and understanding the book; not only the men (who previously were the only ones who knew how to read, although these were not so numerous) but also the women who on their own initiative were drawn to learn our alphabet and who are not a few (for in their own language there were more women than men who knew how to read) are now able to read the book with facility.

Since they see that I give the book away freely to those who know how to read and write, they approach me and ask for one. If they master this ability, then I do give them one; if not, I urge them to improve their ability to read. Sometimes in a very short time they acquire this mastery.

I know of several women chiefs who took the matter with so much interest that they learned how to read within several days. In fact, one of them requested a "cartilla"⁵ from me in order to learn how to read; on the eighth day she read without almost making any mistake. This indeed, is a rare achievement where even in Europe would evoke much admiration, so how much more over here!

As a result of our experience, we are convinced of the advantages of promoting these Congregations. It is its members who receive the sacraments most frequently and are most punctual in the matters of the Faith; it is they who reconcile the enemies and restore peace among those who are at odds; it is they who advise and admonish those who cause scandal; it is they who curb others' excess in drinking, who visit the sick and prepare them for death, etc.

Concerning the special exercises of the Congregation, they are as follows: On Saturday mornings all report for a sung Mass and for an exhortation that is given after it about the devotion to Our Lady and her Rosary, for here it is not promoted any less than wherever these Confraternities are canonically erected. Also special indulgences are granted to those who pray it. The Rosary devotion is no less popular here among these people than it is among those who are already professed.

Also, they are informed about the lives of the Saints, so as to move them to admire their virtues and to the imitation of these each according to his ability or capacity.

In the afternoon they pray the Holy Rosary and its litanies; once this is finished, those who are not members of the Congregation leave the church while the others remain. Afterwards a roll-call is made to determine the absentees and to learn about those who are ill perhaps.

In these private gatherings, they are familiarized with the meaning of the mysteries and the ecclesiastical rites. An open forum follows.

Lastly, they are taught all that is necessary for the fulfillment of their obligations as Christians.

Finally, they leave the church (first, the principal among the lady chiefs) in various groups: some to sweep the church, others to visit the sick or to come together in the homes of their acquaintance or relatives, so as to repeat to one another what they just heard from the Father.

Every month they receive Communion and, in some places, bearing lighted candles; others receive it every fifteen days and few of them, who are more advanced in years and more concerned about their souls, every eight days.

And even though the Congregations had no other beneficial effect aside from the good example given to others in preventing offenses against God and in rooting out occasions to sin, they would still be very useful and a sufficient motivation for all the ministers to promote, further and perfect them.⁶

CAPITULO 18

DE LA ADMINISTRACION DE LOS SANTOS SACRAMENTOS Y LO ESPECIAL QUE POR ACA HAY EN SU MODO DE ADMINISTRARLOS

El nervio de este ministerio y su principal atención, y aun el fin total y adecuado, es la administracion de los sacramentos; y, aunque cuanto hemos dicho hasta aquí es en orden a ellos, para proceder con más claridad e individuación, diré este Capítulo lo especial del modo que se administran, para que por el se colija mejor y entienda cuán incansable, constante y general ha de ser un ministro de quien todo esto depende y que forzosamente ha de acudir, solo, siempre y a todo, sin descuidarse de lo poco (si hay poco en esta materia), ni cansarse de lo mucho, pues a su cargo está todo, y de su asistencia y constancia depende todo, sin que tenga que esperar ayuda de vecinos, que, aunque esta no falta cuando es necessaria, como veremos, y se ayudan los ministros unos a otros a las veces, con todo el que es buen ministro ha de cuidar de tanto como si fuera muchos; y ha de atender a todo, como si fuera solo, pues de verdad lo es.

Los bautismos no se celebran por acá con la solemnidad y aparato que en Europa; que la pobreza de esta gente no da lugar a ello. Rara vez se bautiza una criatura sola sino es en las cabeceras, o cual o cual pueblo, donde hay más asistencia de ministro. Lo ordinario son algunos y a veces muchos, porque están aguardando a que llegue el ministro.

CHAPTER 18

CONCERNING THE ADMINISTRATION OF THE SACRAMENTS AND ABOUT WHAT IS SPECIAL HERE IN THEIR MANNER OF AD— MINISTERING THEM

The very heart of these mission stations and its principal concern, and even its total and adequate purpose, is the administration of the sacraments. Whatever had been said thus far was in reference to the /sacraments/. So as to proceed with greater clarity and with more details, I treat in this Chapter what is special in the way they are administered. /Also,/ so that from all this one may better understand and realize how unrelenting and all-knowing a minister must be. On him depends everything and he must always attend to it all alone, without disregarding the small matters (if there is anything little in this matter) nor become fatigued with a lot. Everything is his /sole/ responsibility and he must not expect any assistance from his neighbors /i.e. other ministers/. Although this is not wanting when it becomes urgent for the ministers do help each other at times, as we shall see. Yet, he who is a diligent minister, must care for all as if he were everything and he must attend to each one as if he were alone, which, in truth, he is.

Baptisms are not celebrated over here with the solemnity and pomp as in Europe, because the poverty of these people leaves no room for it. Seldom is a child baptized individually, except in the *cabeceras* or in one or another town where the minister is more readily available. The usual practice is to have several, and at time, many /at one time/, because they are /always/ awaiting the arrival of the minister.

Algunas veces me ha sucedido a mi bautizar de veinte en veinte en algunos pueblos numerosos (y que hubo ausencia de ministro) dos y tres días /a reo/ y una vez por causas que obligaron a ello, bauticé ocho en una playa, todos por su pie y que el menor tendría ocho o nueve años, nacidos todos en el monte; y, por asegurarlos para que se bajen al pueblo sin recelo, los bauticé yo, y remití al ministro (era yo Superior de la residencia) para que les supliese los sacramentales, y al fin fueron con papel mío y quedaron de asiento en el pueblo.

No admitimos comúnmente acá más que un padrino para los niños y una madrina para la niñas, así porque los padres de los bautizandos no lo previenen, como porque no se halla a mano, y a veces allí se escoge para padrino al primero que llega, o los padres y madres que traen hijos a bautizar se truecan, siendo padrinos los unos de los hijos de los otros; con lo cual se echa de ver con qué prevención vendrán al bautismo y con cuán poco aparato ni ostentación.

Para él no traen cosa, chica ni grande. Cuando mucho, una candela, y ésa tal vez que no puede servir; y, aunque cuidado del ministro, traen candelas competentes, pero nunca tales que pueden servir, porque su modo de hacerlas (que no lo han hallado los europeos) es coger un cañuto de la caña que llaman *bacacay*, de quien dijimos ya que es como las cañas en el tamaño y grueso de los cañutos, aunque mucho más largas que las de España entero, agujerean el nudo en medio, y ponen por pabilo algún trapo o cordel y mucho más duras; córtanlas en el un cabo el nudo y dejándolo en el otro que les viene a mano (y por esto no sirven de ordinario), añúdanlo por la parte de abajo, y tiénenlo por la de arriba de modo que queda en medio, y luego echan la cera derretida dentro, y queda hecha la candela del tamaño del dicho cañuto que, en estando fría la cera, rajan, y sacan su candela hecha, y algunas muy iguales y buenas a la vista;

Sometimes it would happen to me where I would baptize a group of /about/ twenty in some large towns (from which the minister had been absent for only two or three days. Once, because of due necessity, I was compelled to baptize eight /of them/ at the seashore. /All of/ these stood up on their own feet, for the youngest would be about eight or nine years old, and all were born in the hills. /I did this/ so as to give them an assurance in being able to go into town without any fear. I baptized them and sent them to the minister (I was Superior of the residence) so that he might supply the sacramentals. Eventually they went with a note of mine and settled down permanently in the town.

Ordinarily we do not permit more than one god-father here for the boys and /more than/ one god-mother for the girls. /The reason for this is/ that the parents of those to be baptized do not take the necessary steps or because they do not /trouble themselves/ to find someone. Very often, right there and then, the first one who arrives is selected for a god-father; or the fathers and mothers who bring /their/ children for baptism, agree on an interchange; /that is/, one becomes a god-parent of the other and vice-versa. /And so/ from all this, one can see with what little preparedness they appear for Baptism and with how little pomp or ostentation.

For the /baptism/ they do not bring anything, small or big; at most a candle which ultimately is of no use. Although, because of the minister's encouragement, they do bring candles which can pass as such, but never of such a quality which would be useful. Their manner of making them (which the Europeans have not discovered) consists in choosing a section of a cane they call *bacacay*, about which we already have said that it is similar to the reeds in size and diameter to those of Spain, however, much longer and stronger. /At one end of the section of the bamboo/ they cut the knot, leaving it uncut on the opposite side. Then they make a /little/ hole in its center and put some cord or rag for a wick wherever they may find it available (this is the reason why these are ordinarily useless). Then they make a knot at its lower end /of the cord/ and bring it to the upper end in such a way that it remains in the middle /of the bamboo/ whence they begin to pour the wax inside. And thus the candle is framed in the shape of /the bamboo section/ and when the wax cools, they split the bamboo and draw out the finished candle. Some of these /candles/ are very attractive to the

con la cual cada bisaya es cerero para sí, y hacen sus candelas de este modo para bautismos, casamientos o entierros, que no hallarían donde comprarlas; y cuando mucho, si lo tienen, traen medio real, y compran, o lo dan en lugar de la candela que habían de traer; y esta candela, o medio real, que los más ni uno ni otro traían antes (que por medio que no escondiesen los hijos y los dejasen de bautizar, más a los principios, no se les pedían candelas), son los emolumentos que tiene el ministro de los bautismos. Bien sé que en algunos ministerios les hacen que lleven un real, o más, y lo pongan en las candelas, pero acá, en este nuestro, no hay nada de esto ni se les pide cosa alguna.

Advierto aquí una cosa, digna de que todos los ministros estén muy en ella, y es que de los que traen bautizados en necesidad, que sucede muchas veces (pues cuando no hay Padre en los pueblos, que es lo más común, como hemos dicho, en el que tiene más de dos, es forzoso bautizarlos en habiendo peligro, y rara vez falta), es menester informarse con todo cuidado de quién y cómo lo bautizó; porque, aunque se procura que haya, y de suyo hay muchos y muchas que están impuestos para esto en los pueblos, con todo son tales ellos que lo más cierto es que yerran o en la forma o en la intención, o en anticipar o posponer la forma, etc., de modo que es necesario reiterar; y aun cuando responden, al parecer, bien, siempre hay que dudar, y lo más probable es que erraron en la ocasión; y así yo he usado siempre reiterar en casos semejantes el bautismo (*sub conditione*), y me confirmé más en este mi sentir después que hallé este caso resuelto por el P. Quintanadueñas, en sus *Singulares*, tomo 1, cap. 1, sin. 5, para cuya confirmación añadiré aquí un caso (entre otros a él semejantes) que me había sucedido algunos años antes, y fue el que me movió a sentir y ejecutar la iteración del bautismo en tales ocasiones *sub conditione*, y de él se colegirá el acierto que en ello hay, y que no sólo se puede, sino se debe hacer así.

Estaba yo en el pueblo de Palanas (donde escribo esto) el año de 1637, y recibí un papel del Padre Rector de Catbalogan, en que

eyes. And so, each Bisayan is his own candle-maker. This is the way in which they make their candles for baptisms, marriages and burials; for certainly they would be unable to find /a place/ where to buy them. At most, /therefore/ if they have it, they bring a half a *real* and offer it in the place of the candle which they ought to bring along. This candle or a half *real* previously was not brought in by the majority of them (because in the beginnings /of evangelization/ if this would be requested from them, then out of fear /or shame/ they would not bring their children for baptism, but hide them). This is the /only/ offering which the ministers receive from baptism. Well, I know that in some ministries they demand from them a *real* or more, or to spend it on the candles; but here in this /mission station/ of ours, there is nothing of this; nor is anything requested of them.

I wish to underline here something, worthy of careful attention on the part of all the ministers: that is, concerning those whom they bring to us who have been baptized in the case of emergency. This is something that occurs here frequently (because when there is only one priest assigned to two towns, it is necessary to baptize them in case of danger, which is by no means a rare /situation/. It, /then/ becomes imperative /for the priest/ to investigate by whom and how the person was baptized. Although care is taken, in truth, there are many men and women who are trained for this purpose; nonetheless, it is certain he makes a mistake either regarding the form or the intention or in anticipating or delaying the form, etc. /As a result/ it is necessary to repeat /it/. Even though they answer seemingly well, there is always room left for doubt, because most probably they have made an error on that occasion. And so, I have made it a point always to repeat the baptism conditionally on similar cases. I became more firmly convinced about this mode of thinking when I found this case resolved by Father Quitanadueñas in his *Singulares*, Volume I, Chapter 1, sin.5. To his confirmation I shall add here a case (among others similar to it) which had happened to me some years ago and was the one which prompted me to consider and go through with the repeating of the baptism in such situations conditionally. From this, one may conclude how much sense this makes and that one may not only think thus, but must act on it.

It was in the town of Palanas¹ (where I am writing this) in the year 1637, when I received a note from the Father Rector of Catbalogan, in which

me aseguraba cómo cierto cantor de aquella cabecera, que había sido maestro en otros pueblos, estando para morir, le avisó al dicho Padre cómo hallándose en Palanas en ocasión de un parto peligroso, porque se entendió moriría la criatura, que fue una niña, le pidieron que la bautizase; y, aunque a él le parecía que lo había hecho (como se debe, como criado en casa de los Padres, entendido e impuesto en cosas semejantes), que con todo esto se hallaba en aquel paso con mucha duda, y que juzgaba que no estaba bautizada la niña, y así que me avisase a mi. Hízolo el Padre, y murióse el dicho cantor llamado *Gumaor*.

Luego que recibí el papel, vi el libro de Bautismos, y hallé que sólo se le habían suplido los sacramentales, por la seguridad, que parece, había habiéndola bautizado uno de los más entendidos y ladinos de por acá; y envié a llamar a los padres de la niña, que tendría ya de cuatro a cinco años, y estaba sana y fuerte, que caminaba por su pie y con alientos de mayor edad, dijese lo que pasaba, y convinieron en que era verdad lo dicho; pero que ellos juzgaron entonces que quedaría bautizada por ser tan entendido el indio que la bautizó.

Allí luego se dispuso lo necesario, nombramos madrina, y la bautizé, sin condición, porque el enfermo declaró que no estaba bautizada; y luego me fui a visitar otro pueblo, dejando la niña buena y sana, sin rastro de achaque; pero cuando volví de la visita, la hallé enterrada; que pocos días después la dio no sé que achaque, y se murió; con lo cual conocí la fuerza de la predestinación y la eficacia de la divina providencia en llevar al cielo esta niña; y desde entonces quedé con sentir, y los he observado así, que se deben iterar *sub conditione* siempre que otro indio los ha hecho; pues de este y otros semejantes que me han sucedido a mi en estas partes se convence, y me holgué mucho de haberlo después topado en dicho autor, que, a saber esto, se confirmara más en su sentencia.

he assured me how a certain *cantor* of that *cabecera*, who had been a school teacher in other towns, /assisted/ someone on the verge of death and sent in a notice to the said Father. /In it/ he related that while he was in Palanas there took place a very difficult delivery. It seemed that the baby, which was a girl, would /surely/ die, so they asked him to baptize her. And although it seemed to him that he did baptize her/properly/(as it should be done by a man who had been brought up in the residence of the Fathers, knowledgeable and trained in such procedures). Yet in the moment /of excitement/ he found himself perplexed. /Now/he felt that the girl was not baptized /properly/ and thus notified me. The Father did so and shortly, thereafter, the *cantor*, whose name was Gumaor, died.

At once when I received the note, I took a look at the Baptismal Records, finding that only the sacramentals had been supplied. /He/ being one of the most capable and intelligent /persons/ in such matters, it seemed that he had baptized her with certainty. I sent for the parents of the girl, who was already four or five years old, very healthy and strong; who walked by herself with vigour /proper only/ to one more grown up, so that they may give a report of what has transpired. They conceded that what had been reported was true, but they had been under the impression at that time, that the girl had been baptized, because the *Indio* who baptized her was considered an expert. Right there the necessary things were prepared: we chose a god-mother, and I baptized her without any condition, because the sick man declared that she was not baptized. Then, at once, I went to visit another town, leaving the girl behind sound and healthy, without any indication of illness. But when I returned /after some days/ from making my tour, I found her buried; because a few days after she had been struck, with I do not know what malady, she died. In this I saw the power of Divine intervention and Divine Providence in taking the girl to heaven. Ever since, then, I was of this opinion and have observed it /closely/; namely, that these baptisms must be repeated conditionally whenever the natives had administered them. Because of this the above-mentioned and similar cases which have happened to me in these parts, are a conclusive proof. I was overwhelmed in coming across such an author /i.e. Quitanadueñas/ who, if he would happen to come across /such a case/ all the more would he adhere to his way of thinking /in these matters/.

Del sacramento de la Confirmación, como no somos los ministros los que lo somos de indios, sino siempre los obispos, no hay qué decir de su modo, y aunque en el *Bulario* de Manuel Rodríguez leí yo, muchos años ha, una Bula en que se concedía facultad de confirmar en las Indias a los provinciales del Seráfico Padre San Francisco y de la Compañía de Jesús, juzgo que no debió de surtir efecto, pues no se ha ejecutado hasta hoy, que yo lo sepa, por lo menos por acá, donde parece que la necesidad es quizás mayor que en otras partes; y así, para que se vea la congruencia grande (no digo necesidad, que parecerá mucho encarecimiento, aunque no lo es), que había en que a los dichos Provinciales, y por comunicación a los demás, se les diese esta autoridad, diré lo que ha pasado, y pasa, en estas nuestras misiones de Pintados, o Bisayas; quizás será lo mismo en otras, y es lo siguiente.

Sesenta años hay, ya cumplidos, que se comenzó a fundar esta nuestra Cristiandad de los Bisayas (que cien ha que comenzó la primera vez en Cebu), y desde el principio estuvo, y está, debajo de la enseñanza de los Padres de nuestra Compañía, con tan buen efecto que (como ya lo tengo dicho) muchos años ha que no se halla en las islas de nuestro ministerio un solo infiel (que, por la gracia divina y diligencia de los primeros, en veinte años **se bautizaron** todos), sino cual o cual que se escondió en los montes.

Fueron a los principios los bautizando en este ministerio, en dicho espacio de tiempo, entre chicos y grandes, unos sesenta mil, poco más o menos. De todos estos (que hoy son muchos menos; en otro lugar discurri Pedro de Arce, no sé si llegaron a la tercera parte (he visto las listas de los confirmados en muchos de estos pueblos, y de ella lo colijo), porque, por ser a los principios y no poder acudir el obispo a todas partes, quedaron los más por confirmar.

Concerning the Sacrament of Confirmation, since we ministers are not the ones to confer it on the natives, but the bishops, I have nothing to say about its way /of administering/. However, in the *Bulario* of Manuel Rodriguez, I read many years ago a bull by which faculties to Confirm /were granted/ to the Provincials of the Seraphic Father St. Francis and /to those/ of the Society of Jesus. I suppose this was never carried into effect. It has not been put into effect even today, as far as I know; at least here where it seems the need is more pressing than elsewhere. What great advantage (I do not say 'necessity' for this may seem like an over-emphasis, although the reality is so) would result if the said Provincials, and through the communication /of privileges/ to the others, this faculty would be utilized. I shall report what has happened, and /continues/ to happen in these missions of the Pintados or Bisayans; perhaps the same may occur in others. It is as follows.

It is sixty full years² already since this Christianity of the Bisayans was founded (it is a hundred years when it was begun for the first time in Cebu). From the very beginning it was and /still/ is entrusted to the Fathers of our Society. /All this/ with such good results that (as I have already stated) for many years already, there is not a single heathen found on the islands under our care.³

As a result of Divine Grace and the diligence of the first /Fathers/ within twenty years all were baptized, except one or another who hid /himself/ in the hills.

Those baptized in this ministry in the said space of time were, putting together the small ones and the grown-ups, numbered about sixty thousand, more or less. Of all these (today their number has notably decreased, and in another place we shall reflect on the reasons why), who were confirmed on the single occasion when the Lord Bishop of the Holy Name of Jesus, Fray Pedro de Arce.⁴ visited this ministry; I doubt whether they reached a third part (I have seen in many of these towns the list of those confirmed and from them I conclude this). Since this was in the beginning /of evangelization/ and the Bishop not being able to visit all the places, most of them remained unconfirmed.

Cuarenta y más años ha que pasó esta visita y confirmaciones, y después acá jamás se ha ajustado hasta hoy que las haya, porque la falta de obispo duró algunos años y muchos por su vejez y achaques estuvo impedido dicho señor Obispo; que, a la verdad, lo peligroso de estas navegaciones por los temporales recios y casi frecuentes, corrientes y bajos y bajíos, es de mucho trabajo; riesgo de enemigos casi evidentes; sin comodidades; de la inconstancia y oposición de los temples, y pueblos en varias y diversas costas y mares; y por un sinnúmero de dificultades que se ofrecen; y no es la menor la pobreza de los indios y la de los mismos obispos, etc.; a todo lo dificulta tanto que casi lo hace imposible; con lo cual, si los confirmados en dicha vez fueron pocos, y después acá ninguno (sino cual o cual de los hombres que acaso en Manila, u otra parte, se le ofreció ocasión de ser confirmado) se colige con evidencia que son muy pocos hoy y raro el confirmado; y, supuesto que la Santa Madre Iglesia tiene a este santo sacramento en tanta estima que su ministro es el obispo, y su necesidad, aunque no lo es para salvarse, eslo, empero, grande para fortalecerse, arraigarse y solidarse en la fe; y, aunque no fuese más que el universal, común y exacto modo de comunicar este sacramento a todos los fieles en lo restante del mundo político, es suficiente motivo para que su Majestad del Rey nuestro señor, que es padre, patrón amparo y el todo de esta Cristiandad, facilitase el que dicha concesión a los Provinciales se ejecutase o se diese otro medio (que ninguno hay tan fácil como este) para que no les falte a estos nuestros cristianos este santo sacramento, que quizás, y aun sin quizás, con él fuera su fe mayor, su esperanza más firme, su caridad más ferviente; y en todo, con la divina gracia, se podía esperar mucho aumento en las almas de esto fieles, que, por falta de todo lo que eficazmente puede y suele mover a la virtud por la gracia y eficacia de este santo sacramento, les falta mucho. Esto me dictó el deseo verdadero que tengo de ver esta Cristiandad adelantada en todo.

El segundo sacramento ordinario y necesario (pues se llama *secunda tabula post naufragium*) a los fieles ya, es el de la Confesión.

It is over forty years⁵ that this visitation and Confirmations were made. Ever since then until now an opportunity did not present itself because a lack of bishop lasted for a number of years. Also, for a number of years the lord bishop was unable to do so, due to his advanced age and infirmities.⁶ In all truth, the navigations here are dangerous on account of the strong and all too frequent storms; the /swift/ currents, shoals and shallow places make /travel/ very laborious. /Also one may/ encounter the enemies when least expected; a total lack of comforts, the changeability and variation in the climate and the towns /scattered/ on different and diverse shores and seas. Then too, on account of the numerous difficulties which cross one's path; the poverty of the natives and /even/ of the Bishops themselves is not the smallest /obstacle/ either, etc. /All this/ makes it so difficult that it almost renders it impossible. Owing to such /circumstances/ it is little wonder why so few were confirmed at the said time; since then till now not even one (with the exception of a person here or there, who perhaps had a chance to be confirmed in Manila or elsewhere). It is obvious then that they are few and rare today who are confirmed. Granted that Holy Mother Church esteems this Holy Sacrament so highly that its minister is the bishop, however it is not essential for salvation; although it is important for gaining strength, for taking root and acquiring firmness in one's faith. Even if there were no other reasons, a universal common and an exact way of conferring this Sacrament upon all the faithful in the rest of the civilized world, this would be a sufficient motivation for His Majesty, the King and our Lord who is father, patron, defender and the 'everything' of this Christianity, to take measures so that the said concessions to the Provincials be put into effect. Or even /some/ other solution should be found (because nothing is as easy as this) so that these our Christians may not be deprived of this Sacrament. Perhaps, or even without perhaps, their Faith would be stronger, their hope firmer and their charity more ardent. In everything, with the aid of Divine Grace much increase could be expected in the souls of these faithful. Through the grace and efficacy of this Sacrament, deficiencies can be strenghtened /and lives could be/ moved to virtue. A genuine desire to see everything promoted in this Christianity had urged me to say all this.

The second Sacrament, ordinary and necessary (because it has been called 'the second plank after the shipwreck') for the faithful, is Confession.

Llegan a este santo sacramento los fieles todos por tres causas: la una, por necesidad de peligro de vida, y esto es de precepto divino, según el sentir de los doctores todos; la otra es por el mandamiento de la Santa Madre Iglesia de la Confesión anual, y este es precepto eclesiástico; la tercera, por devoción y para asegurar la gracia, y esta es piedad cristiana y que indica deseos de su salvación; pues el que muchas veces se llega a la fuente, más limpio quedará que el que una vez sola.

Diremos de cada cual lo especial y, en cuanto a los enfermos, es cierto que por acá, juzgo, que no sólo se debe procurar, sino cuidar mucho de que no mueran sin sacramentos (pues, como dijimos ya, por la flojedad de los sanos, muchas veces carecen de tal ayuda los enfermos), y así ha de ser mucha la vigilancia y cuidado, que en este ha de poner el ministro; que de ella depende mucho, castigando a los descuidados en esto; que, en sabiendo que el que deja morir sin sacramentos a sus padres, mujeres e hijos, capaces de ellos, se castiga, cuidan y se resuelven a traerlos mas por el miedo de castigo que por amor del bien espiritual del enfermo; de modo que este cuidado es necesarísimo.

Lo que está entablado acá, y con razón, es que traigan al pueblo con tiempo los enfermos para que sean sacramentados, y lo mismo se procura que se haga con las mujeres próximas al parto; que sabida cosa es que sólo tienen uno de dos caminos, o morir o parir; y así es prevención muy necesaria el que reciban los sacramentos, y que para esto vengan con tiempo, o sean traídos, unos y otros, a los pueblos; porque si el ministro hubiera de ir a sus sementeras, que están algunas cuatro y cinco leguas del pueblo, era imposible que uno ni diez ministros pudieran acudir a todo; y, aunque el sacramento de la Penitencia se pudiera administrar en cualquiera parte, el de la Eucaristía no con decencia ni aun a las casas del pueblo se lleva, como diremos después, por la indecencia de ellas.

Con todo esto, cuando la necesidad y peligro de heridas mortales, parto avieso, o sobreparto malo la piden, vamos allá los ministros, aunque sea con no poco trabajo y peligros; pero ha de advertir el ministro y distinguir de la verdadera necesidad a la fingida que,

All the faithful approach this Sacrament for these reasons: the first, /when/ in danger of death, this is of divine precept according to the judgement of all the Doctors; the second because of the precept of Holy Mother Church about yearly Confession; and the third, because of devotion and to receive an increase of grace; herein is a Christian piety and a sign of a desire for one's salvation. /It stands to reason/ that he who comes close to the source many times, will become more pure than the one who approaches it only once.

We will say something special of each one. Regarding the sick, I believe that over here we must not only try but also take good care that people do not die without sacraments (for, as we said before, many die without them on account of the weakness of the healthy). Thus, the minister must be watchful and careful in this respect, punishing the negligent; for when the persons who let parents, wives and children die without sacraments are punished, then they take care to bring them to the church, more due to fear than on account of the spiritual good to the sick. Great care is necessary on this point.

What is urged here, and reasonably, is that they bring the sick to town on time so that they may receive the Sacraments. We also see to it that the same is done for the women who are about to deliver; for it is common knowledge that /usually/ there are only two alternatives: either to give birth or to die. Therefore, it is a very urgent precaution that they receive the Sacraments; as a result, they do come and bring one another on time to the towns. If the ministers were obliged to go to their fields, some of these being four to five leagues away from the town, it would be impossible for one or /even/ for ten ministers to attend to all this. Although the Sacrament of Penance may be administered anywhere, the Eucharist, however, cannot be carried with proper decorum to the houses of the towns, due to unconducive environment, as we shall say later.

Notwithstanding all this, wherever some urgency or danger of mortal wounds, or a difficult delivery or even a distressful 'post partum' require it, we the ministers /do/ go there, even though we must exert no little labour or /risk/ dangers. The minister too must be alert and distinguish between genuine and feigned necessity, because they /the natives/ seeing that the

en viendo al ministro fácil (como sucede a los nuevos, que reparan poco) les suelen cansar y obligar muchas veces sin necesidad y sólo por no mover ellos, o cargar a los enfermos; y a algunos les han sucedido casos bien peligrosos en estas idas, y a otros ocasionado tabardillos (que los soles de aquí son malísimos), de que han muerto muy en breve. De modo que es necesaria mucha prudencia y cuidado de no faltar en las ocasiones forzosas y no exceder contra salud en las que no lo son.

Y, con traerlos a los pueblos, se atajan muchos inconvenientes, y se les hace gran beneficio corporal y espiritual; pues en ellos tal vez hallan quien les ayude, ensayando algún remedio que les dé la salud corporal; y los Padres tienen en esto no poco cuidado, y aun con la experiencia no pocas noticias de raíces y hierbas saludables, suelen hacer maravillosos efectos.

Para la salud del alma hay aún más ocasiones en el pueblo, pues, además de la cercanía y presencia del ministro, que es de mucha consideración, no faltan personas pías y más adelantadas en la fe y buenas costumbres que les ayudan con buenas razones y alientan, y aun con algunos socorros de comida de que necesitan no pocas veces; y, aunque no sea más que atajar que, a la hora de la muerte, o cerca de ella, no hagan los parientes algunas de las supersticiones y deprecaciones, y aun “paganitos” que solían antiguamente, y dijimos ya, es de mucha importancia; y el ministro, que en velar sobre esto y en obligarlos a que con tiempo se traigan al pueblo los enfermos fuere descuidado padecerá muchos escrúpulos y sinsabores de conciencia, de muertes mal prevenidas y peor acabadas; y, al contrario, viéndolos morir con los sacramentos, pues es esto lo principal del ministerio, y a que todos nuestros trabajos y peligros se enderezan, mucho consuelo en el Señor, pues ven lograr el precio infinito de la sangre de Cristo, tan liberal y copiosamente

minister complies easily with a request (as it happens to the newly-arrived who do not weigh matters /closely/ enough). /Often/ they would tire them out and make them go many times without any necessity and only to spare themselves the trouble of carrying the sick. Some of them /ministers/ have attended to some risky ventures in these goings to the /hamlets/ which resulted in sun-strokes (the effects of the sun here are very disastrous), and from which they died quickly. As a consequence of /all this/ much prudence is necessary and /much/ care so as not to go beyond reasonable limits in matters of health, in cases which are not urgent.

In bringing them /the sick/ to the towns, many inconveniences are prevented and a great favour, corporal and spiritual, is made available to them. For example, it may happen /among the towns-folk/ that someone may be found who may be of some assistance to them /the sick/, in applying some remedy which may restore to them their bodily health. The Fathers are very diligent about this and have some knowledge and experience about the use of medicinal plants and roots; these are our medicines over here, and when applied on time, very often, produce marvelous results.

When it comes to spiritual health, more opportunities are available in town /for the sick/: aside from the presence and nearness of the minister, which is of great importance, pious persons and those more advanced in the faith and good customs are/readily/ available. These individuals aid them with /exemplary/ exhortations, encouragement and provide them with nourishment of which they are often in great need. Even if they were not able to accomplish any other thing but bring to a stop, at the moment of death or near it, their relatives from practising superstitious imprecations and even /their/pag-anitos as they were wont to perform in their past; and as we have already mentioned -- it would be something worthy of consideration. The minister who happens to be negligent in watching over this/matter/ and in compelling them to bring the sick on time to the town, will suffer from many scruples and anguish of conscience concerning the ill-prepared deaths or/those which/ended in a more undesirable way. On the other hand, seeing them die with the/benefit/of the sacraments, since this is the primary concern of the missions and the goal of all labours and risks, they will experience/much consolation in the Lord. Since they will see them profit from the infinite price of the Blood of Christ,so generously and copiously

derramada, no menos por la salud de estos pobres que de los demás del mundo; y aun, en parte, más por estos, que dependen, por su cortedad y miseria, mucho más de tan divina y sobreabundante redención; y de muy grande alegría y júbilo interior; y, tal vez, por ver logrado algún lance de estos (y son muchos los que se logran), da uno por muy bien empleada su venida a estas partes y los trabajos padecidos en ellas.

shed not less for the salvation of these poor ones than for the rest of the world. But even more so /the Lord had done this/ for these who, in their ignorance and wretchedness, depended more /than others/ on the over-flowing Divine Redemption. /There should be/ great jubilation and interior joy in witnessing the conversion of a soul (and cases like this are many) and one should consider his coming to these parts and the labours suffered herein well profitable /i.e. spiritually/.

CAPITULO 19
DE LO QUE SE HACE EN LAS CONFESIONES
Y COMUNIONES ANUALES PARA
QUE SE HAGAN CON
LA DEBIDA DIS-
POSICION Y
PROVECHO

Uno de los mayores trabajos (y aun pudiera decir enfados) que por acá tenemos los ministros, es el de las confesiones anuales, y, cuanto mayor es el partido y más los feligreses, tanto crece este, pues el confesarlos es forzoso y obligación precisa del ministro, sin esperar a ayuda de vecinos; y, aunque (como hemos dicho ya) se procuran acompañar en esta ocasión unos ministros con otros, así para alivio del trabajo de cada uno, que en compañía parece menor, como por la mayor libertad de los feligreses, pues tienen en qué escoger; esta es una razón y causa tan eficaz que siempre en tiempo de las confesiones dichas se debe ejecutar el que sean dos o más, para mayor desahogo de los penitentes, que tal vez rehúsan confesarse con quien les conoce, y encubren pecados, o por miedo o por vergüenza; y, si aun en las naciones más políticas de Europa, hay no poco de esto, cuánto y más acá entre esta gente nueva, corta y poco diestra en semejantes obras, y en que obran siempre con recelo, por no decir con miedo; y también para mayor satisfacción del ministro, que tal vez duda de la disposición, o capacidad, de algunos, y, corriendo por otras manos, queda con aquella pesadumbre menos.

CHAPTER 19

CONCERNING WHAT IS DONE ABOUT THE YEARLY CONFESSIONS AND COMMUNIONS SO THAT THEY BE MADE WITH PROPER DISPOSITIONS AND BENEFIT

One of the greatest hardships (and I might even say, an occasion for a loss of temper) that we the ministers experience here is in regards to the yearly Confessions. The more extensive the mission area and the more people we must minister to, the greater this /problem/ grows because the hearing of their confessions must be accomplished by all means. This is an inescapable obligation of the ministers with little hope of help from the /neighboring/ ministers. /However/ (as we have already stated) the ministers do try to help one another on such occasions, not only to lessen each other's labours, for done together the burden becomes lighter, but also for the greater convenience of the people to whom we minister. In this way they have an opportunity to choose /their confessor/. This is a very important and an effective measure that during these confessions there be available two or more /priests/ so as to bring a fine opportunity to the penitents who would /otherwise/ be reluctant in making their confession to one who knows them and thereby /tend to/ conceal /certain/ sins because of fear or shame. And if this is true in the more civilized nations of Europe, how much more so here among these neophytes who are slow to understand and not so experienced in matters such as these and to which they respond with some misgivings, not to mention fear.

/This measure/ also brings about greater assurance to the minister /himself/ who may have some doubts about the dispositions or motives of some /of the penitents/. /Therefore/, seeing that another /minister/ attends to their needs, he feels relieved of such preoccupations.

Pero, sean dos a más los que se juntan, siempre corre por cuenta del ministro propio el imponerlos e industrialarlos y hacerles capaces de lo que deben de hacer; y en esta institución está la mayor parte de la facilidad de las confesiones y su buen despacho y satisfacción de los confesores.

Diré lo que he visto hacer acá a los más antiguos y primitivos, y lo que he hecho más de treinta y tres años, para que se vea lo que en esta parte se hace.

Comienzan muchos por acá por Año Nuevo las confesiones de aquel año, prevención al parecer forzosa, y más habiendo de ir de unos pueblos a otros, que en la Cuaresma rara vez se pueden correr todos, o, si se corren, es gación de ayunar en ella, la falta de comidas por acá, pues en muchos pueblos mediterráneos no se halla pescado ni otras viandas, les parece que es bastante motivo para prevenirlas.

Yo siempre he usado, y uso, confesarlos todos en la Cuaresma; y, si faltan algunos, entre las dos Pascuas; y años ha habido que he oído en dicho tiempo cuatro mil confesiones anuales, y otros más de tres mil, según son los partidos (que a mi siempre me han cabido de los mayores de por acá); que, supuesto que el santo tiempo de la Cuaresma parece más a propósito y del mundo lo más político, se confiesan en ella casi todos los fieles, por qué acá no hemos de hacer lo mismo y gastar tiempo tan santo en ocupación que santifica? Y el trabajo mayor (digo yo lo que dice San Gregorio de las viandas Cuaresmales que, si enflaquecen el cuerpo y causan dolores de cabeza y otros, que esto pretende la Santa Iglesia, debilitar los cuerpos para fortalecer las ánimas), y, si la feria de los ministros evangélicos, y el tiempo de la mayor cosecha de los obreros de esta mies es por Cuaresma, logrémoslo todos; pero el anticipar no lo condeno sino que aconsejo que cada cual se mida con sus fuerzas, y, según ellas, obre; que más vale anticipar que posponer: "*unus sic, et alius sic.*"

However, whether those who gather /for hearing confessions/ are two or more, it will always be the responsibility of their own minister to prepare, instruct, and make them /fittingly/ ready. Upon this instruction depends the greater part of the facility of the confessions, their worthiness, and too, the satisfaction of the confessors.

I shall report what I have seen the earliest and the first missionaries do here and what I have been doing for over thirty-three years, so that what transpires over here may be very clear.

Many of the /ministers/ here begin with these confessions for the year with the New Year. It is a practice, as it seems, necessary since one must go from one town to another, because during Lent rarely can all be so visited. Or, if they are visited, it is all executed too rapidly, since often there are three or four, or even five towns. Then too, the obligation of fasting during /Lent/, the lack of food over here, since many of the interior towns have no fish available or even other viands, it all seems as-a sufficient reason for them in advancing /the time for confessions/.

I have always confessed them and still do so during Lent and if there are some left, I do it between both Easters. There have been some years in which I have listened to, during the said time, some four thousand yearly Confessions. During other /years/ more than three thousand, depending upon the /extent/ of the mission areas (I was always assigned to the most extensive /regions/ over here.) It is understood that during the holy time of Lent in most civilized nations of the world, almost all the faithful go to confession. /Therefore/, why should not this holy time here be spent in a similar manner, that is, in an undertaking which sanctifies? And regarding the greater labour (I say what St. Gregory says about the Lenten viands, that if they weaken the body and cause headaches and other /inconveniences/, the Holy Church intends this namely, to weaken the bodies in order to strengthen the souls). And so, if the fare of the evangelical ministers and the time for the greatest harvest of the labourers of the crop comes about in Lent, let all of us take advantage of it. I do not condemn the practice of anticipating but I advise each one to evaluate his energies and to act in harmony with them. It is better to anticipate rather than to postpone. And so one /will act/ in one way and the other, in another /way/.

Vengo a la disposición que se procura tengan estos naturales para llegar debidamente a este santo Sacramento, que de ella depende todo su acierto y provecho, y aun la fácil expedición; o es cierto que en ninguna parte, o ministerio, se conoce mejor la buena enseñanza y doctrina que tienen todo el año como en tiempo de confesiones; que de la claridad, distinción, y sentimiento con que se confiesan, se colige lo bien impuestos que están; como, de lo contrario, se colige también lo poco que el ministro trabaja con sus feligreses, y más acá, donde, como hemos repetido tantas veces, todo depende del ministro; y así, el que es propio de cada pueblo debe prevenir y disponer esto para darles a los compañeros, que la ayudan, la comida (si así se puede decir), partida o trinchada; que no es poca parte de aliviar el trabajo, la buena disposición; y en estos casos para estorbarles el trabajo y padecer, bien es tener prevenido lo más que se puede, dispuesto lo duro y corto de estos naturales, y más de los que solo se confiesan una vez al año, que son los más, que de los que frecuentan sacramentos a otra sazón, pues el uso les hace ya maestros y diestros en este santo ejercicio.

En llegando, pues, el tiempo de la confesiones, lo que yo hago es avisarles de antemano y señalarles día, o días, en que deben de acudir según sus divisiones que tienen, de cabezas o *ginaopas*, que acá llamamos lo que en el Perú y Nueva España, caciques; y les encargo que lleguen a oír misa todos, porque les sirva de previa disposición y pidan a Dios gracias para confesarse debidamente. Acabada la misa, que procuro sea temprano en estas ocasiones, habiendo dado gracias, salgo a la iglesia, y sentándome en medio de los que se han de confesar, los hombres a un lado y las mujeres a otro, les digo la obligación que tienen de confesarse, las condiciones de una buena confesión, que son la entereza en contar sus pecados, sin quitar ni añadir; lo cierto diciéndolo como tal y lo dudoso con su duda; el dolor necesario y, si fuere sobrenatural, y por el motivo de ser Dios quien es, es mejor; o, por lo menos, el temor que basta para hacer atritio, que, con el sacramento, se constituirá contrito; y el propósito eficaz de no volver a pecar.

I /now/ come to /speak about/ the dispositions that we evoke from these natives so that they may receive this Sacrament worthily, because upon this/preparation/depends its success and value and even its facility in administration. It is true that in no other place or/in any other/ ministry do they receive such fine instruction during that part of the year.

One may conclude how well prepared they are from the clarity, distinction and sentiments with which they confess. The opposite also becomes evident if the minister labours little for the souls entrusted to him, especially here, as we have often repeated, everything depends on the minister. Therefore, he who is the minister of each town must prepare and arrange /all/ this, so as to give the companions who assist him, the food (if we may put it this way) sliced and /well/ chopped-up. And this, because fine preparation has no small part in relieving the burden; and in these cases, to lighten their labour and suffering is well to do something about minimizing the toughness and dullness of these natives especially those who go to confession only once in a year and who are, /actually/ the majority. /This should be given priority/ rather than spending their time with those who frequent the sacraments during another season /of the year/; because habit makes of them masters and /develops/ facility in this holy exercise.

And so, when the time for /these/ confessions arrives, what I do is pass on a notice to them beforehand and set aside a day or days in which they must come /each/ according to his grouping into *cabezas* or *ginaopas*,¹ as we call them here and whom, in Peru and Nueva España /they call/ *caciques*.² I urge all of them to come and hear Mass so that this may serve them as a prior preparation and to ask God for the grace to confess worthily. When the Mass is completed, and I see to it that on such occasions it is /celebrated/ early, and after having made my thanksgiving, I go out into the church and sitting down in the midst of those who are about to go to confession; the men on one side and the women on the other. /Then/ I tell them /the following/: about the obligation they have in making a confession, that is, about the integrity of the /sacrament/ in telling their sins without subtraction or addition and about mentioning what is certain with certainty and that which is doubtful as a doubt; about the necessary sorrow and that if it can be supernatural, that is, for the sake of God — he being what He is — so much the better or at least /to be stirred to/ fear which is sufficient to lead the soul to attrition for with the help of the sacrament, it will lead to contrition; and finally, about the efficacious resolution of not sinning anymore.

Anímoles a no tener miedo ni vergüenza con las razones que para ello les pueden mover. Luego, discurriendo por los mandamientos de la ley de Dios y de la Santa Iglesia, se les declaran breve y sucintamente, pero con claridad, los pecados que suelen cometer en cada uno de ellos y las circunstancias que necesariamente se deben declarar y las que se deben excusar (que no es tan fácil el decirselo en su lengua, de modo que se hagan capaces), y para los ministros nuevos hay confesonarios hechos, y yo he hecho uno harto breve y sustancial, por no ofuscarlos en muchas cosas.

Acabada esta explicación, si hay (como suele) segundo Padre, dice misa y, acabada esta, nos sentamos en el confesonario hasta mediodía, y se confiesan no pocos; porque, con las noticias frescas, recorren mejor, y con el recogimiento breve de una y otra misa están más dispuestos para pensar sus pecados, que es lo que ellos hacen mal en sus casas, y en la iglesia mejor por el silencio, etc.

Por la tarde, a las dos, se juntan otra vez los que quedaron por la mañana, que yo procuro que todos los que llegaron a la instrucción y declaración de los mandamientos por la mañana, no se vuelvan o queden para otro día, por no hacerles cargoso el ir y venir a sus sementeras, pues pocos, o casi ninguno, de los que vienen tienen comodidad para quedarse en el pueblo, si no vienen con prevención para ello; y así lo mejor es siempre facilitarles todas estas cosas, no deteniéndoles demasiado; aunque a los que, o por ignorar el rezo, o por no prevenirse en pensar bien sus pecados, o por otras causas, no están dispuestos, es bien detenerles e imponerles más porque se hagan capaces y dispongan mejor; que más de dos veces, porque no les detengan más que a los otros, harán de antemano más diligencias para prevenirse y pensarán mejor sus pecados y aun recorrerán la Doctrina con tiempo en sus casas, para ahorrar el que les detengan en el pueblo.

I encourage them not to be afraid nor to feel shame by using such reasons which are most convincing. Next, going over the Commandments of God and those of the Holy Church, they are informed briefly and clearly about the sins which they usually committed against each other. Also about the circumstances surrounding /certain sins/ that must be declared and about those that need not be disclosed (a matter that is not so easily explained in their language in such a manner so that they may understand it well). For the /newly-arrived/ ministers, there are confession books prepared and available. I have written one³ which is very brief and to the point, so as not to bring confusion to them in many of these matters.

/When/ this instruction is ended, and if another priest (as it usually happens) is present, he offers Mass and when this is completed, we sit down in the confessional box until noon time /where/ not a few make their confessions. /Since they are / freshly instructed, they go over their sins with greater facility and with the brief recollection between both Masses, they are better disposed to reflect upon them. This is something that are unable to do well in their homes; /and so/ the church is more suitable /especially/ because of the silence, etc.

In the afternoon, at about two o'clock, those who were left over in the morning, gather again for I see to it that all those who were present for the instruction and explanation of the Commandments in the morning, do not return home or be left for another day. /This I do/ in order to spare them the difficulty of going to and coming from their fields because very few or almost none of those who come find accommodation in the town unless they have made some previous arrangements for this. And so, the best thing to do is to make matters easier for them and not make them wait too long. However, regarding those who either because they do not know their prayers or because they have not made a good examination of conscience, or for other reasons are not prepared, it is good to give them more time and instruct them /more/ thoroughly so that they may be better prepared and disposed. So as not to be made to wait longer than others, they are urged to exert greater efforts beforehand in preparing themselves, going over their sins and reviewing the *Doctrina* in advance at home; all this, so that they may spare themselves the trouble of being kept waiting in the town.

Y, porque si el Padre ministro hubiera de preguntar a cada hombre o mujer en el confesonario alguna, o algunas, de las oraciones que es necesario se sepan, fuera cosa muy prolija, y, con el cuidado de acordarse del rezo, olvidaría los pecados, se tiene por acá dispuesto que el maestro de los muchachos a los hombres, y la maestra a las mujeres (en el Capítulo siguiente diremos qué oficios son estos) los pregunten el rezo y se informen de los que saben o no; y, a los que no saben, se les da un muchacho, si es varón, o una muchacha, si mujer, que les enseñe; con lo cual con menos cansancio del ministro se dispone que todos recen; pero esto no quita que algunas veces (antes se debe hacer) se les pregunte algo del rezo; y, en especial, a los más rudos o viejos, lo sustancial de los misterios de la fe (pues basta su noticia, aunque no sepan bien el rezo), que con los años y poca memoria olvidan algunos, para que se confiesen; antes, en parte, los que a la deshilada dan razon de ellos, esos los saben mejor que no los que, como papagayos, repiten no más las oraciones.

Después de la Confesión se sigue la Comunión; que, aunque ha habido, y hay, algunos ministros que, en dársela a los indios, han andado y andan muy escasos, y aun dicen que no son capaces de ella, yo digo (con su buena licencia de todos los que son de este parecer) que no lo tengan por acertado sino por muy errado; pues, dejando lo que asientan muchos autores, que es necesaria más ciencia y más pleno juicio para confesarse bien que para comulgar (véase Juan Sánchez y otros) por la experiencia que tengo de estos indios (de otros hablarán los que la tienen), digo que no sólo no son incapaces, sino que son capaces, en común, tanto como cualquiera otra nación (que en particular en todo el mundo hay bestias que andan con dos pies) y que no les falta capacidad comúnmente, y mejor si se enseñan bien y doctrinan; y que, por excusar el cansancio en esta parte, echan por medio algunos y dicen que no son capaces, haciéndoseles agravio y defraudándoles de la virtud, eficacia y gracia de este santísimo divino Sacramento, que es la vida del alma y el mantenimiento de la inmortalidad y la fuente de la gracia.

Now, since it would be a lengthy affair if the Father minister were to inquire from each man or woman in the confessional about one or some other prayer which they are bound to know, this preoccupation of recalling them /i.e. the prayers/ would perhaps cause them to forget their sins. Therefore, it is the practice over here that the teacher of the boys interrogates the men, and the teacher /of the girls/ the women (in a succeeding Chapter we shall say what sort of jobs these are) about the prayers and learn about those who know or do not know /them/. To those who do not know /the prayers/ a boy is assigned if they are men or a girl if they are women, in order to instruct them. In this manner, with less fatigue of the minister they become prepared to recite the prayers /properly/.

However, all this does not mean that sometimes (it should be done beforehand) they should not be interrogated about the prayers. The rude and the aged especially /should be questioned/ about the essentials of the mysteries of the Faith, because their knowledge /of these/ is sufficient even though they are not well acquainted with the prayers due to their old age and weakness of memory and in view of this fact, they may be admitted to make their confession. In a way, those who with little order give an account of them /the mysteries/, know them much better than the others who, like parrots only repeat the prayers.

After confession there follows Communion. There have been and still are some ministers who, in imparting it to the natives, have proceeded and still proceed very slowly and even say that they are incapable of receiving it. I affirm with great emphasis that those who opine thus, /their thinking/ should not be accepted as certain, but as extremely erroneous. From the experience that I have of these natives (about others, those will speak who know) I state that they are not only capable but that as a whole, that are just as much capable as any other nation /of people/ (for, in certain cases, there are beasts everywhere in the world who walk on two feet). Generally speaking, they do not lack the capacity /for receiving the Eucharist/ and even more so if they are well taught and instructed. Just to escape from this belabouring task, some bring forward this pretext and state that they are not capable and thereby bring harm to them and deprive them of the strength, efficacy and the grace of this most Holy and Divine Sacrament, which is the /very/ life of the soul, a nourishment for immortality and a source of grace.

Dispóngalos bien el ministro y repítalos una y muchas veces lo que deben hacer de este soberano Sacramento y déjelos comulgar; que la experiencia nos muestra a los que andamos con ellos que los que frecuentan este divino manjar se adelantan muchísimo a los demás en fe, en caridad y en buenas obras, de que en otra parte traeremos casos particulares.

Esto no quita que si se juzgase ser algún otro incapaz (que no dejará de haber algunos, pues en Europa hay, y no pocos, que no lo son), que a estos no se les dé, a lo menos menos veces; pero yo no sé, ni he hallado, la incapacidad que otros dicen, sino todo lo contrario, y así diré lo que me sucedió en un ministerio que había estado, y estaba entonces, y aún hoy, sujeto a religiosos de otra Religión y a clérigos.

Pidiéronme que fuese un año a confesarles, porque el ministro que cuidaba de aquellos pueblos, estaba impedido. Fui y corrí cuatro pueblos, y los confesé a todos; y, queriendo tratar de que recibiesen el Santísimo Sacramento, como usan todos los fieles, me dijeron: “Padre, aquí jamás nos han dado la Comunión, ni aun apenas a los moribundos, y, si alguno de estos pueblos ha comulgado, ha sido yendo a la ciudad de Cebú (era en aquella isla y no muy lejos de dicha ciudad), y así, aunque estimaremos mucho que nos la des, te avisamos cómo no estamos suficientemente impuestos los más para ello.”

Causóme mucha novedad, por la frecuencia y uso que en nuestros ministerios está introducido de darles la Comunión por Pascua, o cerca de ella; y máxime a los moribundos siempre; a los demás, (por) piedad y devoción en todas las fiestas grandes y jubileos que, como he dicho, se frecuentan por acá y con no poco fruto.

Los días que yo llevaba tasados por acorrer los pueblos, eran pocos; la ignorancia de este misterio muy grande, pues podían decir como los otros de los Actos Apóstoles /sic/ (*neque si Spiritus Sanctus est, scimus*)

Let the minister prepare them well, and repeatedly tell them how to profit from this most lofty Sacrament and then allow them to receive Communion. Because experience teaches those of us who live in the midst of them, that those who receive this Divine Nourishment often, make very much progress over the others in Faith, in charity and in good works about which we shall mention elsewhere some particular instances.

This does not mean that if someone is judged incapable (some may easily be found /to be so/ for there are /such even/ in Europe who do not have the disposition) that he is to be given it or at least less frequently. However, I am not aware nor have I come across such incapability that others speak about, but just the opposite. And for this reason I shall report what happened to me in a mission area which had been, and is even today, under the care of Religious of another Order and of the Secular clergy.

One year they asked me to go to hear their confessions because the minister who was in charge of those towns, was impeded. I went and visited four towns and confessed them all. /Then/ bringing up the matter about their receiving the Holy Eucharist, as is customary among the faithful, they replied: "Father, here they have never given us Holy Communion, and rarely to those at the point of death. If someone from these towns has received Communion, it has been so /because they/ went to the City of Cebu (it happened on that island and not far from the said city), and so, although we shall greatly appreciate that you give it to us, we wish you to know that most of us are not sufficiently prepared for it."

I was greatly surprised at this, due to the frequency and practice which has been introduced into our ministries of giving them Communion by Easter or thereabouts; most especially to those who were on the verge of death. To the others, for reasons of piety and devotion, on all great feasts and jubilees, which as I have stated are often celebrated here and with no little benefit.

The days which I was able to dedicate in visiting the towns, were few, but the ignorance of this mystery was great. For they could say like those of the *Acts of the Apostles*: "We are not even aware that there is a Holy Spirit . . ." (Acts 19:2-3). Since they did not know what Holy Communion

que no sabían qué cosa era Comunión, etc.; y así me contenté entonces con dar a algunos y algunas de los más entendidos la Comunión; pero les ofrecí volver en otra ocasión a disponerles y hacerles participantes de esta divina mesa (y así lo ejecuté el año siguiente, que volví después de Pascua algo más despacio), y en todos los pueblos fui enseñándoles todo lo necesario para recibir este santo Sacramento, y en cada uno) y di la Comunión general en todos aquellos pueblos a todos cuantos la quisieron recibir, que fueron no pocos, en especial las mujeres; y a los que vi con suficiente disposición, en cuanto nuestra fragilidad humana sufre, con muy cumplidas gracias que dieron; y a la tarde las volvieron a dar a Dios por el beneficio que habían recibido de su divina Majestad, y a mí que había sido el primero que les había repartido aquel divino Pan, y es cierto que, a lo que colegí y juzgué entonces, que fue con no poco provecho de sus almas; y así se lo conté al ministro a cuyo cargo estaban, rogándole prosiguiese en darles la Comunión; y a todos ellos les dejé encargado que la pidiesen todos los años y en las enfermedades en especial.

Tenia yo dispuesto el *Manual* que después imprimí, y de él les dejé escrita una instrucción breve de cómo se habían de disponer y dar gracias después de haber comulgado; que algunos años después, pasando acaso por uno de aquellos pueblos, supe comulgaban aún; de modo que no tienen falta de capacidad ni juicio para conocer lo que hacen y reciben, sino falta de enseñanza muchas veces, y esto no es culpa suya.

Acabaré este Capítulo con lo que vide hacer a los ministros antiguos, y he observado yo en disponerles para la santa Comunión, de modo que los que se confesaron el lunes, comulgan el martes; y así en los demás días; pero, mirando yo a su mayor disposición, y a que se puede hacer con más prevención, suelo dar dos días en la semana la Comunión, comulgando el jueves los que confesaron el lunes, martes y miércoles; y el domingo, los que en los tres días antecedentes; y, para que se dispongan mejor, hago que se junten el miércoles en la noche los que han de comulgar el jueves;

was all about, etc., all I could do then was to give Communion to some men and women among those who were better instructed. However, I promised to return on another occasion to prepare them and make them partakers of this Divine Table (and so I did the following year, in which I returned after Easter /taking matters/ a little more slowly). I instructed all of them in every town what is necessary to receive this Holy Sacrament and distributed general Communion to as many as wished to receive it, who were not a few especially among the women, and to all those whom I found sufficiently prepared, as far as our human weakness allows it. /For all this/ they expressed their gratitude wholeheartedly. In the afternoon they all returned to thank God again for the benefit that they had received from His Divine Majesty and to me for being the first to have made them participants of that Divine Food. It is certain that it was with no little profit for their souls as I was able to conclude and judge at that time. In view of this, I reported it /all/ to the minister under whose care they were, requesting him to continue giving them Communion. I urged all of them to request it every year and especially during illness.

I had just brought to conclusion the *Manual*⁴ which I sent to press and from which I have taken some excerpts and left them a brief written instruction on how they should prepare themselves and render thanksgiving after having communicated. Some years later, passing through one of those towns by chance, I learned that they were still receiving Communion. This is a proof that they do not lack the capacity or the discernment of what they do and what they receive, but rather, most often they lack instruction and this is not their fault.

I shall bring this Chapter to conclusion with what I noticed the early ministers doing and what was my practice in preparing them for Holy Communion. Namely, those who confessed on Monday would receive Communion on Tuesday, and in like manner on the other days. Taking note of their better preparation and considering the fact that it could be accomplished with greater readiness, I used to distribute Communion twice in a week; that is, those who confessed on Monday, Tuesday and Wednesday, would receive Communion on Thursday and on Sunday. So that they may prepare themselves better, I see to it that those who shall communicate on Thursday

y el sábado, los que el domingo; y duerman todos en el pueblo; las mujeres en casa de la maestra, solas y todas; y los varones en otra casa aparte.

Antes de acostarse, les envío quien en cada casa les lea del dicho *Manual* impreso, lo que deben hacer y cómo se han de disponer aquella noche para comulgar el día siguiente; y les leen algunas consideraciones al propósito, breves y claras, para que no las olviden; y con esto quedan aquella noche.

Ai amanecer, se vienen todos ellos a la iglesia, y en ella esperan a que baje el Padre, que baja luego que sabe que están allí (y advierto que el día que comulgan es cuando se visten los mejores vestidos y galas que tienen, así hombres como mujeres, que es señal de la aprobación que hacen de semejante obra y de cómo, aun en lo exterior, vienen prevenidos).

En bajando el Padre, a quien están esperando todos con silencio y quietud, se sienta en medio de ellos, como cuando se les enseña a confesar, y les dice, lo primero: la obligación que tienen de recibir este Santísimo Sacramento una vez al año; decláraseles la disposición con que han de venir; quién es el que han de recibir; los bienes que se siguen de la buena Comunión y los males de la que no lo es; dícenseles en breve algunas comparaciones y semejanzas a su modo, para que mejor lo entiendan; y, acabados de instruirse, les dice la obligación que tienen de reconciliarse si se les ofrece cosa de nuevo, o se les olvidó algo de lo antiguo, y, para que queden más dispuestos, así los que tuvieren que reconciliar como los que no, se les hace hacer un acto de contrición a todos de rodillas, siendo el Padre el que en alta voz lo va haciendo, y todos respondiendo.

Luego se reconcilian los que tienen qué, y, acabado, se les lee en voz alta, que repiten todos, la oración de Santo Tomás de Aquino para antes de comulgar, vuelta en su lengua, y, poniéndose los hombres a un lado

gather on Wednesday; those who communicated on Sunday, gather on Saturday. All of these sleep in the town: the women in the house of the lady teacher all alone and the men in another and a separate house.

Before they retire for the night, I send someone who reads to them in each house from the aforesaid printed *Manual* what they must do and how they must prepare themselves on that night to receive Communion on the following day. They read to them some reflections, clearly and briefly so that they may not forget its purpose. This is their occupation for that night.

At dawn, they all come to church, and await the Father's arrival; he, in turn, appears as soon as he learns of their presence (and I wish all to know that on the day on which they receive Communion they put on their best clothes and dresses they have, men as well as women. This is /indeed/ a sign of acknowledgement for /so solemn/ an act accompanied even by external /manifestation/ and preparation).

As soon as the Father, for whom everyone is waiting in silence, comes down, he sits down in the midst of them and in the same way as he does when he prepares them for Confession, explains to them the following: the obligation that they have in receiving this most Holy Sacrament once a year; about the necessary dispositions; Whom they are about to receive; the benefits that they derive from worthy Communion and the resultant evils from an unworthy One. /Then/ they are briefly given some comparisons and likenesses after their own fashion, so that they may all the better understand them /i.e. the instructions/. The instruction completed, /the father/ then makes clear to them about the obligation they have for a quick reconciliation in case they happen to commit a new sin or if they forget something concerning their past life. And so as to prepare them better yet, those who have a need confess again and together with those who do not need to, all make an act of contrition on their knees. The father makes it for them in a loud voice and they all repeat after him.

Those who need to make their reconciliation do so; then the prayer of St. Tomas Aquinas before Communion, translated into their language, is read in a loud voice to them which /they/ all repeat. Then the men going to one

y las mujeres a otro, oyen su misa y comulgan todos; y, luego dan sus gracias, leyéndoles para esto las oraciones que están en dicho *Manual*, y, acabado, se señalan los que comulgaron, que al confesarse, el ministro, en lugar de la cédula, los va escribiendo o señalando en su padrón, y, concluido esto, se vuelven a sus casas, y se prosigue con los demás hasta que se ha acabado todo el pueblo.

Y, con esto, conocerán los que leyeren esto, con cuánto cuidado proceden los ministros por acá, y cuánto trabajo y con cuánto fruto también; pues, no se puede negar sino que se coge éste a la medida de aquél, y que en esta parte se cumple lo de Cristo *quodcumque seminaverit homo, hoc et metet*, etc.; y que, si se trabaja, se logra; y si no, no hay cosa.

side /of the church/ and the women to the other hear Mass and receive Holy Communion. This is then followed by a prayer of thanksgiving found in the *Manual* which is read to them for this purpose. /When all/ this is accomplished, those who received Holy Communion are entered into a register, that is, in the same one that was used for confession. /Once/ all this is finished, they all return to their homes, while the minister proceeds with the others until the entire town is completed.

From all this, therefore, those who read this shall know with what diligence the ministers proceed here, with how much labour and with how much resultant fruit. Of course, this cannot be denied that the harvest runs in proportion to the other /i.e. labour/. Regarding this matter, the words of Christ are apropos: "Whatever a man sows, this he will also reap, etc." ⁵ And if one labours, he will /be rewarded with/ success; if not, nothing is accomplished.

Footnotes

CHAPTER 16

¹An ecclesiastical solemnity or festivity during which a Plenary Indulgence is granted. Alzina wrote a brief treatise on the "Jubilee" and about the Plenary Indulgence. Cf. "P. Ignatius Alzina ad P. Joannem Marin refert statum missionum de los Pintados," ARSI, *Phil.*, 12, Ms. 220, fol. 10.

²A responsory for the dead separate from the Divine Office, the official prayer of the Church.

³The Angel Gabriel's salutation of the Holy Virgin Mary, called the *Angelus*.

⁴More frequently referred to as the *Animas*. A tolling or ringing of the bells generally about eight o'clock in the evening inviting the faithful to pray for the Souls in Purgatory. This venerable custom still prevails today in many of the more remote and provincial towns of the Archipelago.

⁵In Chapter 20 of this installment, Alzina will present an excellent and a detailed description of this "fiscal" and his duties, responsibilities and preoccupations. Francisco Combés refers to the "Fiscal" /el del Padre/ more commonly as the "fiscalillo" or the native scribe of the parish priest or the missionary who has no official rank. Of course, Alzina will show that he was much more than a mere scribe or secretary. Francisco Combés, *Historia de Mindanao y Joló*, ed. W.E. Retana (Madrid: Viuda de M. Minuesa, 1987), Col. 786.

⁶It would be well at this point to give a brief and a general perspective of the directives governing the administration of the Sacraments in the first quarter of the 18th century. The guidelines published by the Dominicans in the year 1739 were a result of the well-established practices of the 17th century.

"In all the towns, one day out of a week should be set aside, preferably Sunday Afternoons (or another according to the custom of the various provinces) on which the faithful may bring their children for Baptism. However, if someone should bring a child for Baptism by reason of illness or danger of death, the minister should baptize it with all the ceremonies of a Solemn Baptism.

"Let the minister see to it that there be one god-father only or one god-mother; that is, a god-father for the male and a god-mother for the female. As a consequence, the multiplication of relationships and many inconveniences will be prevented.

"Concerning the Baptism of infidels, the minister must proceed with utmost caution and see to it that certain pre-requisites be complied with; namely, there must be

a moral certitude of constancy and perseverance in the Faith which one will embrace and profess in Baptism. Secondly, that the individual be taught in detail his obligations as a Christian, for it is greatly imperative that the one baptized be well versed in Christian doctrine. Thirdly, that the one to be baptized renounces in all detail all his ancient rites, customs, superstitions and errors. Fourthly, the one to be baptized must have not more than one wife and this must be the first one whom he took in marriage, even if he had left her and established a relationship with another. If, however, he does not wish to return to the first one, he must be denied the Sacrament. This must be understood so when she wants to cohabit *sine contumelia Creatoris*, otherwise the norms of Moral Theology must be followed. Therefore, without these and other precautions, no infidel should be baptized, even if in danger of death, unless in such a danger he promises under oath to observe what has been stated.

Concerning the Sacrament of Penance

"The time set aside for the hearing of confessions of those who are not yet Communicants should begin with the Season of Lent. However, for those in larger towns, these confessions should begin after the Feast of La Naval so that these may be completed on time for the Solemnity of the Nativity. Then again, those who are already Communicants should begin making their confession beginning with Ash Wednesday; while those in the larger towns again, should begin with Septuagesima and until the Feast of Pentecost. This said schedule must be announced time and again to the natives so that they may approach the Sacrament during their respective times.

"If anyone, however, should come to confession not in compliance with the determined schedule, be it with good reason or due to negligence, let the minister receive such a one with patience and kindness and not with punishment. Nevertheless, he should make an inquiry during the confession to determine the reasons for the lack of conformity. If the minister finds the reasons insufficient, he should admonish the penitent to admission of the failure and to repentance.

"Then too, in order that the minister may not be so preoccupied with the examination of his parishioners as regards the doctrine, he should see to it that all those coming to confession be examined beforehand. Once, examined they should be given a slip of clearance which they must present to the confessor. Also, it is not advisable that the examination be entrusted to the 'fiscales' or to the 'cabezas de barangay' since this causes great inconvenience. In order to prevent such difficulties, it would be better that one month before these confessions, the minister together with the 'fiscales' carry out a general examination concerning the *doctrina*. For this, the faithful should report daily by their respective *barrios* or *barangays*.

"Shame in confessing their sins is almost a natural obstacle to these natives. Therefore, the minister ought to be very solicitous and diligent about this matter and urge them to overcome this shame as much as possible and point out the ill-consequences of such an attitude. This matter should be treated frequently in the course of the year. During the confession, the penitents should be advised to confess all their sins, the present, the past and those which were, perhaps, concealed during some earlier confession.

Concerning the Reception of the Eucharist

"The minister must not only administer this Sacrament to the faithful during the Season of Lent, but whenever they reasonably request it. This may be either from devotion, necessity or some grave danger to health, as in the case of pregnant women who often request it prior to delivery. Those contracting matrimony must not be given the Eucharist on the day of their nuptials, but on the day previous, if they so wish. Otherwise, Confession is sufficient for them." P. Manuel del Rio, O.P., *Instrucciones morales y religiosas para el gobierno, dirección y acierto en la práctica de nuestros ministerios* (Manila: Imprenta de la Universidad de Santo Tomás, 1739), fols. 1-4v y 9.

CHAPTER 17

¹He was born in Viguera, Diocese of Calahorra on June 1, 1594. He entered the Province of the Society of Jesus in Andalucia on June 1, 1612. In the year 1622 he arrived to the Philippine Islands and made his profession of the four vows on October 2, 1629.

He ministered to the Spaniards and to the natives and was assigned Rector of Catbalogan, Samar for a period of three years and then Rector of Iloilo or Arévalo also for three years. During his tenure as Procurator of the Jesuits in the Philippines, he was sent to Rome and then went on to Madrid where he tarried for some years. While there in Madrid, he managed to obtain a favourable reply from the Supreme Council of the Indies and won a Royal Decree allowing the Jesuit University to continue granting degrees because this had been unjustly prohibited by the Real Audiencia de Manila.

While he was delayed in Madrid, he made efforts to recruit some fine religious for the Philippine Province of which he later became a Provincial for a period of three years. Upon completing his term as Provincial he was nominated Rector of the Manila house.

He was always looked upon as a man of great intelligence and prudence and was deemed to have extensive experience and knowledge concerning the affairs of the Society.

Suffering from some illness for a period of time, he passed away on December 21, 1669, fortified fully with all the Holy Sacraments. Pedro Murillo Velarde, *Historia de la provincia de Philipinas de la Compañía de Jesús*, segunda parte, (Manila: Imprenta de la Compañía de Jesús, 1749), Lib. IV, Cap. V. fol. 303.

²The highest superior of the Jesuits who governed the entire Society of Jesus during the years 1646-1649. The name should read: Vincenzo Carrafa. Cf. Horacio de la Costa, S.J., *The Jesuits in the Philippines 1581-1768*, (Cambridge: Harvard University Press, 1961), p. 599.

³"A talk or a sermon intended to touch everyone in the congregation actually moves no one."

⁴A second edition of this work appeared in the year 1703 under the title: *Manual de Devoción y ejercicios cristianos para instrucción de los hermanos bisayas congregantes*

de las congregaciones de la Virgen Maria Señora Nuestra, in a Preface of the work entitled, *Casos raros de la confesión*. Cf. María Luisa Martín-Mera y María Dolores Higuera, *La Historia de las islas e indios Visayas del Padre Alcina, 1668*. (Madrid: Instituto Histórico de Marina, 1974), pp. xiv-xv.

⁵A primer, a horn book or the first book for children.

⁶These Congregations, were they perhaps not the fore-runners of the "Beaterio of the Society of Jesus" inspired by Father Paul Klein (1652-1685) who arrived to the Philippines in the 1678? At the turn of the century, these 'Beatas' became the Religious of the Virgin Mary. Cf. Pablo Fernandez, O.P., *History of the Church in the Philippines* (Manila: National Book Store, 1979), pp. 72-73.

CHAPTER 18

¹Or more commonly, Paranas. Today the town is known as Wright, Samar and is situated on the western coast of the island and on the NE shore of Maqueda Bay, ten miles East of Catbalogan, its capital.

Paranas was organized and evangelized by the Jesuit missionaries shortly upon their arrival to Samar in the year 1596. The town remained under the Jesuit administration for 172 years and until their expulsion from all the Spanish domains which took place in the year 1768. In the same year and month, October 1768, the Franciscans were assigned to carry on the glorious task of evangelization and deepening of the Faith which the Society of Jesus had so well initiated. The first Franciscan parish-priest of the St. Peter and Paul Church in Paranas was Father Miguel Rico and there were at that time about 310 tributes or approximately 985 souls under his jurisdiction. Cf. Felix de Huerta, O.F.M., *Estado...* (Binondo: Imprenta de M. Sanchez y Cia, 1865), pp. 307-308.

The early stone church of Paranas was destroyed by fire and completely rebuilt during the Jesuit administration. In the year 1835, it was again reduced to ashes for the second time. In the year 1851 and in the years that followed, Father Leon de Tembleque, O.F.M. constructed a new church of stone which measured some 62 *varas* in length, 17 in width and 11 in height. The convent was built upon the ancient *bahuarte* and constructed of *mamposteria* (rubble-work masonry) and measured some four *varas* in height, 51 in length and about 402 in area. Also a chapel of stone was constructed measuring about 17 *varas* in length, 8 in width and 5 and a half in height. The above-mentioned were built by Fathers Fernando Martinez and Arsenio Figueroa. Valentin Marín y Morales, O.P. (Manila: Imprenta de Santo Tomás, 1901), Vol. II, p. 494.

Paranas was one of the more outstanding towns when it comes to the depth and strength of its faith. In the very beginnings of its evangelization, Chirino gives due praise and recognition to a certain Don Gonzalo, a Samareño Datu who became an exemplary Christian and a dynamic promoter of the Faith. Cf. Pedro Chirino, *Relación de las islas Filipinas*, (Manila: Imprenta de D. Esteban Balbas Letran, 1890), Chapter 50. Also see Francisco Colín, *Labor evangélica*, ed. Pablo Pastells, (Barcelona: Henrich, 1900-1902), Tom. II, Lib. III, Cap. X, pp. 141-142.

On the other hand, however, one of the early heretical movements also originated with a native secular priest who became a renegade and who hailed from Paranas, Samar. He was Don Gaspar Ignacio de Guevara who was assigned as cura parroco of San Juan Nepomuceno Parish on Biliran Island on October 10, 1765. Shortly, thereafter his errors and heresy have taken deep roots in Samar and Leyte; these spread far and wide and attracted large numbers of followers especially among the women. Cf. "Don Gaspar de Guevara of Biliran Island, Leyte: A Legendary Figure or a Historical Personality? ", Cantius J. Kobak, O.F.M., *Leyte-Samar Studies*, Vol. XIII, No. 2, 1979, pp. 150-153.

²The task of evangelizing Leyte by the Jesuits began in the year 1595 and Samar on the following year. We may deduce from this statement of Alzina that this portion of his *Historia* was being written in the year 1655.

The Christianization of Cebu was initiated in 1565, or a little more than one hundred years as Alzina states parenthetically.

³This statement should not be taken literally for at this age and particular stage of Christian growth there was a long way to go. Alzina simply means that great numbers of Bisayans have embraced the Faith. We know for a fact, from other sources, that there were small pockets of people who chose to live freely in the hills and away from the organized towns and visitas, and in the shadow of the Faith only.

⁴The Most Reverend Don Fray Pedro de Arce was a native of the town of Catandiano, near Vitoria. He made his profession in the Order of Saint Augustine in the year 1579 and in the convent of Salamanca. He arrived to Manila in the year 1581. Shortly, thereafter, he was assigned to minister to the people on Panay Island; that is, from 1587-1593. Then, he was named Prior of the Convent of Santo Niño in Cebu in the year 1596 and in 1599 he was appointed Prior of the Convent in Manila where he laid the cornerstone for that church and convent. In the year 1602 he was elected Provincial of his Order and in 1607 he assumed the responsibilities of Rector-Provincial. The following year he was again assigned as Prior of the Santo Niño Convent. On May 17, 1609, His Majesty Philip III nominated him for the Bishopric of Nueva Cáceres, which he accepted in 1610. Not too long thereafter, he exchanged dioceses with Bishop Don Fray Pedro Matias, a Franciscan, who was nominated for the Bishopric of Cebu. Once the authorization of Spain and Rome was received the transfer was effected and he was consecrated by the Most Reverend Lord Diego Vazquez in Manila. He also governed the Archdiocese of Manila on two separate occasions; when the third opportunity presented itself, he declined the offer for serious reasons of health. D. Felipe Redondo y Sendino, *Breve reseña de lo que fue y de lo que es la Diócesis de Cebu de las Filipinas* (Manila: Establecimiento tipográfico del Colegio de Sto Tomás a cargo de Don Gervasio Memije, 1886), p.x. Also see, Juan José Delgado, *Historia general, sacro-profana, política y natural de las islas del poniente llamadas Filipinas* (Imp. de El Eco de Filipinas, 1892), Vol. I, Cap. XI, pp. 172-173.

As a true 'Father of the Poor' Bishop Arce distributed everything to them and died in great virtue on October 16, 1645. He was eighty-four years old and thirty-four years as Bishop. *Ibid.*

Father Delgado Matias explains the reason for the exchange of dioceses. Don Pedro Matias laboured in the Bicol Region and understood the language well, but was made Bishop-elect of Cebu and Cebuano-speaking people; Don Pedro Arce, in turn,

laboured in the Bisayan Region and was assigned among the Bicol-speaking people. To eliminate the language barriers, they agreed to exchange Dioceses and thus remain in their respective regions.

⁵Since this portion of Alzina's history is being written in the year 1655, it seems that the last Episcopal Visitation and Confirmation in Samar and Leyte took place in the year 1615.

⁶Casimiro Diaz, in his *Conquista de las islas Filipinas*, related that the Bishop's leg was broken during his Episcopal Visitation to Negros sometime between 1635 and 1641. "When the River of Ilog. . . which is a mighty river, was flooded, his leg was broken by a log that had jammed in the river and cause him wounds from which he suffered during all the remaining days of his life and from which he ultimately died." Angel Martinez Cuesta, O.A.R., *History of Negros* (Manila: R.P. Garcia Publishing Co., Inc., 1980), pp. 92-93.

CHAPTER 19

¹The first term should read 'cabeza de barangay' which means a hereditary native chieftain, who during the Spanish times headed the smallest unit of local administration. The other term should read 'ginhaop' and is derived from the Samar-Leyte Bisayan root *Haop*, meaning a *junta* or a congregation – a *barangay*. See, Alzina's *Historia* . . . 1668, Part I, Book 4, Chapters 1 and 2.

²A *cacique* was a prince or a nobleman among the Indians of South America or any leading inhabitant of a small town or village.

³The title of the said book is: "El modo de confesarse con provecho y de comulgar con él," or *A Guide to a Good Confession and Communion*, ARSI, *Phil. 12*, Ms. 220, *Op. Cit.* fol. 11.

⁴Namely, *Manual de ejercicios cristianos* which Alzina himself describes: "Also for their benefit, I added some daily prayers together with many other devotions as the following: a brief instruction on how to pray the Rosary with its considerations; how to prepare for Confession with an examination of conscience; the requisites for receiving Holy Communion; an Act of Thanksgiving; a brief instruction on mental prayer with an emphasis on the purgative way, as something more within our reach and more necessary; an explanation of what a 'Jubilee' is, an indulgence, etc. and how it is to be gained – in one word, all that is a requisite for a good Christian." *Historia*. . . 1668, Part II, Book 2, Chapter 17.

In another document, "Status of the Bisayan Missions in the 17th Century," Alzina refers to this same work under the title: *Manual del buen cristiano* ARSI, *Phil. 12*, *Op. cit.*, fol. 11.

The above-mentioned *Manual* was first published in the year 1660 and reprinted again in the year 1703. Cf. María Luisa Martín-Meras y María Dolores Higuera, *La Historia de las Islas e indios visayas del Padre Alcina, 1668* (Madrid: Gráficas Lormo, 1974), pp. xiv-xv.

⁵"Don't delude yourself into thinking God can be cheated: where a man sows, there he reaps. . ." (Galatians 6:7).

Book Reviews

LUIS MERINO, OSA, *The Cabildo Secular or Municipal Government of Manila* (Research Center, University of San Agustin, Iloilo, 1980) 264 pp.

This book deserves a big welcome. While historical studies on the Spanish-American Cabildos have proliferated in the past decades, "not a single worthwhile study has been made on the Cabildo of Manila". Simply there has never been interest in this topic, no awareness of its importance. But this Augustinian historian measured its worth and, after diligent researches in the Archivo General de Indias (Seville, Spain) and in the Philippine National Archives, and inspired by previous models in the Hispanic world, he set a cornerstone for a new field in Philippine history: the Cabildos.

Three main areas of study can be appreciated in this book. The *first* one is a socio-demographic analysis of the Spanish population of Manila over which the Cabildo exercised jurisdiction. On the basis of some lists submitted by Governor Francisco Tello at the close of the 16th century and of a municipal census of 1634, the author draws a realistic picture of the quantitative and qualitative Spanish population in Intramuros. The conclusions derived therefrom stand to correct some ideas of common history books. For instance, Manila was not exactly a paradise for fortune-seeking Spaniards, on the contrary, it was sown with multiple difficulties, like the tropical climate, economic crises, the "leanness of the land", sicknesses, the threat of the Chinese and of the Dutch. The Spaniards of the early Manila were very few and they were more inclined to abandon the land than attracted by it.

As for the quality of the citizenry, they were not the best that could come here. The Spanish colonist was not a land tiller, and the climate did not stimulate him to become one. The main avenues of fortune opened to him were the encomiendas, the galleon trade and the military service. In any case, the enormous geographic distances, the hardships of pioneering work, a high mortality rate and a low birth rate kept away the most capable colonists. Merino believes that the type of Spaniard over whom the Cabildo of the early Manila ruled was of a low class culturally and economically.

The *second* theme of the book is the foundation and running of the *Ayuntamiento* or municipal government of the city. As established by its founder, the Adelantado Don Miguel de Legazpi, Manila had two *Alcaldes Ordinary* (their functions being equivalent to a court of first instance), one *Alguacil* or constable (with correctional and police authority) and twelve *Regidores* or councilmen (with power to enact municipal ordinances).

The impact of the founder in the organization of the government machinery was very strong and lasting. He provided for almost every detail: schedule of sessions of the municipal board, book of the *acta*, quorum, presidency, executive committees, elections, regulation of trade, enactment of ordinances, etc. (pp. 125-134). An important change soon to be noticed was the passing from the initial predominantly military government to civilian rule. How this change came about is aptly discussed by Merino and it makes fascinating reading.

The procedure for the election of Alcaldes remained almost unchanged during the three centuries of Spanish presence (pp. 143-145). The Regidores or councilmen, except for the earliest period, obtained their posts through bidding at auction, a practice quite common in other countries of the Spanish dominions. This does not mean that such posts were always highly coveted. In fact, the councilman's office did not have direct remuneration, although it derived many privileges from various sources, especially from the galleon trade (p. 150 ff.). Various appendixes to this part of the book contain useful and totally dependable chronological lists of the Alcaldes and Regidores of Manila from 1571 to the end of the 17th century (pp. 178-198).

The *third* area of study by Merino deals with the so-called *Propios* and *Arbitrios* of the Cabildo, that is, the municipal economy and the public services of the city. The municipality of Manila depended exclusively on its "propios" (real estate owned by the Municipio) and its "arbitrios" (other sources of revenue like taxes, transactions, permit, licenses, etc.)

The development of the municipal economy from the times of Legazpi — who bequeathed little to the city in material wealth — through a long period of economic crises to the last period of material progress, is meticulously examined by the author in the light of first-hand documents. Particularly noteworthy among these documents is a financial report covering the whole 17th century submitted by the Cabildo to the King at the King's request.

This detailed report throws abundant light on different aspects of the city's socio-religious life and offers many interesting insights. For instance, of the six main sources of revenue for the Cabildo the biggest was the Parian (Chinese district) with 82.56 per cent of the total city's income, "entirely out of proportion with the combined income of all other sources". It should not come as a surprise, then, that the Cabildo frowned at the repeated policy of the Governors General to disperse the Chinese (p. 208). A curious angle of the Report is the references to bullfighting in Manila, an intriguing topic for scholars and historians. In the column of expenditures of the Cabildo, the lion's share went to defraying the cost of religious celebrations, not surprisingly, since the Patronato made involvement of the Cabildo almost necessary and the sensitive religiosity of old Manila made it appropriate. I have also noticed some entries in the Report bearing on the international relations of the period, like the expenses for gifts to be presented to the Emperor of China or destined as donations for the Japanese poor, obviously reflecting the importance of the Chinese colony, the Chinese good-will for the spreading of the Gospel in the mainland, and the inflow of Japanese refugees fleeing from the anti-Christian persecution.

The 19th century brought greater progress to the city. The Cabildo sponsored an educational institution, the *Escuela Municipal*, later *Ateneo Municipal*, and undertook a vast program of material improvements; Fire Department, public lighting, numbering of houses, paving the streets, making sidewalks, etc. And in 1811 the city defrayed the expenses of the Philippine representative to the Spanish Cortes.

Before ending, may I be permitted to point out a minor misprint. On page 235 the name Fidel "Villareal" sound familiar to this reviewer. The error can be corrected in the second edition.

I warmly congratulate Fr. Merino for this original and conscientious work that fills a vacuum in the history of Manila. Philippine historians will find this book highly illuminating, objective and useful.

FIDEL VILLARROEL, O.P.

PASTRANA RIOL, O. F.M., APOLINAR, *A Friar's Account of the Philippine Revolution in Bicol. An Unpublished Manuscript about the Philippine Revolution of 1898 in Ambos Camarines*, Manila, 1980, 276 pp.

We are happy to present to the readers of *Philippiniana Sacra* the book entitled *A Friar's Account of the Philippine Revolution in Bicol*. The book contains an unpublished manuscript about the Philippine Revolution of 1898 in "Ambos Camarines"

During Spanish times "Ambos Camarines" referred to a province of the Bicol region, now comprising Camarines Norte with its capital Daet and Camarines Sur, with Naga as capital. Bicol, one of the most beautiful regions of the Philippines, is composed of four more provinces, to wit: Albay province; Sorsogon province and the two island provinces of Masbate and Catanduanes.

The manuscript, now being published for the first time, takes us to the last years of the Spanish period in the Philippines. It recounts in a vivid manner the imprisonment of some 22 Franciscans by sympathizers of the Katipunan.

The work is prefaced by Fr. Pedro Ruano, O.F.M., and was prepared for publication by the Franciscan historian, Apolinar Pastrana. The original work was penned by Fr. Marcos Gomez, O.F.M.

"It is beyond all doubt that the author presents himself as an actual witness in the majority of the deeds he narrates, and of the rest, he refers to them as received from other witnesses." (p. 2)

It has been said that the history of the Philippines begins and ends with the Friars. This is true of the Spanish period. The Franciscans worked as missionaries and evangelizers in the Bicol region. Their missionary activities came to a sudden end in 1898 when the revolutionaries from the Tagalog region crossed the borders into the Bicol region.

Hundreds of Spaniards and many Franciscans fell into their hands. The work under review is but a history of their imprisonment and sufferings.

It is a historical fact that the Filipino people in their rebellion against Spain behaved in a very humane manner. In general and on the whole the Revolution for national independence, that began in 1898, was conducted with a great sense of propriety. The Filipino population showed exemplary behaviour in their relationship with their conquerors, the Spaniards. The Filipinos treated them with respect and deference. To the Friars, the Filipino people manifested love and affection. The author of the manuscript, referring to the people of Bicol, has this to say:

"The fathers, when they were seen and abandoned by the Spaniards, resolved to reach to Nueva Caceres. And what a marvelous thing; they went together with those executed last by the Spaniards and, however, those who conducted them, although they saw the corpses of their countrymen did not do anything to these Fathers. They were brought to Naga, believing that there they would be better off to reach to Manila in our company. Perhaps the Spaniards believed that giving death to these indios later would be avenged in the friars. But everything was the contrary and they helped them much. They were saved from the ruin in which they would have perished if not for the indios. Although on earth justice is not done and the proper miseries of humanity exist, innocence always shines. (pp. 46-47)

The text quoted above touches upon one of the most strongly held myths in Philippine history: the hate of the Filipinos against the Friars. There never was any hatred against the Friars. The *common tao*; the ordinary Filipino, had and still has a great love for the Friar. The hatred came from the *ilustrado*, from the privileged and the powerful. Rizal, Plaridel, the Propaganda Movement, the free-masons and many of the Spaniards from the Peninsula, who had come to the Philippines to enrich themselves and who abused the common *tao*, have contributed enormously to this anti-friar myth. The book we are reviewing, at least in so far as it refers to the Bicol region, shows that hatred against the Friars was non-existent.

The book presents the original Spanish manuscript and its corresponding English translation. The English translation has been done by a Spanish speaking person. The translation is extremely poor. The translator lacks the most elementary knowledge of the English language. He has no idea of colloquial or idiomatic phrases and their inner cultural meaning. I will give two examples to prove my point. On page 213, we read:

"Para los demás no mandaron nada, y tuvimos que pasar una noche toledana. The translation reads: "For the rest they /Vincentian Fathers/ did not send anything, and we had to pass a night as in Toledo." (p. 74)

Everybody knows that "pasar una noche toledana" means to spend a terrible night, whether this refers to hunger, sufferings, deprivation, loneliness, fear, lack of sleep or something similar. The simple translation should have been: "to spend a sleepless night."

Another example from the very next page: "A mediodía ya tuvimos comida abundante, y la verdad, era *tan* sabrosa que yo no había comido nunca cosa semejante, se conoce que lo mejor para *condimentar* las comidas es la sal de la caridad; y si a la sal de la caridad (añadimos) los demás adyacentes de persecución y privaciones, como sucedía a nuestros bienhechores, todavía *sabe* mejor."

Translation in English: "At midday we already had abundant food, and truthfully, it was *too* delicious that I never had *eatent* (sic) anything similar. It is *know* (sic) that the best *season* for food is the salt of charity; and if the salt of charity the rest *adjacent* to persecution and privations, as what happened to our benefactors, still it *knows* better." (p. 75)

The translation is a discredit to the Franciscan Friars and to lovers of Philippine history. Four hundred years of Franciscan history in the Philippines (1578-1978), so glorious and full of evangelical achievements, deserves a more scholarly presentation of a very interesting original manuscript.

LUCIO GUTIERREZ, O.P.

La Encíclica Programática del Papa Juan Pablo II: REDEMPTOR HOMINIS. Con un Comentario de Bernhard Haring, Editorial Herder, Barcelona, 1979, 148 pp.

REDEMPTOR HOMINIS is Pope John Paul II's first encyclical. With it, he sets the Church in the perspective of the year two thousand.

The central themes of the encyclical are: Christ, man, and the Church.

These are developed in the following chapters: "The Mystery of Redemption"; "The Redeemed Man and His Status in the Modern World" and "The Mission of the Church and the Destiny of Man." Clearly these topics form the theological and ecclesiological program of Pope John Paul II.

The words of the Pope are shockingly true and one is inclined to accept them wholeheartedly. His christological and anthropological approach is most positive. One cannot but admire the Pope's attitude of open dialogue with the world.

The content of the encyclical can be summed up on this brief formula: man is the way for the Church because Christ is the way for man.

The edition of *Redemptor Hominis* that we now present to our readers in the Editorial Herder, is commented by Bernhard Haring, the noted theologian of the Lateran university of Rome. With his commentary Haring introduces the readers into the basic thoughts of the encyclical. He traces the necessary foundations for a clear understanding of the encyclical's practical and grammatical declarations.

Haring writes:

"The encyclical is the program of the new pontificate and a confession of faith in direct contact with real life. There is no bi-polarization of dogma and morals, nor a theology divided into different specializations. The theology of the encyclical is a theology of life. The style is clear and easy". (p. 109)

We feel happy to present to our readers this edition of Pope John Paul II's *Redemptor Hominis* and we cannot but heartily recommend it to them.

LUCIO GUTIERREZ, O.P.