

**Escritura de la Fundación del Colegio
de Sto. Tomás, Copiada de los
Originales Del Archivo
28 Abril, 1611**

FOREWORD

As it is well known, the Dominican Archbishop of Manila Miguel de Benavides is considered to be the founder of the University of Santo Tomas even though its foundation was done some time after the Archbishop's death.

At an unspecified date before 1605, Archbishop Benavides and his fellow Dominican, Fr. Diego de Soria, agreed in the idea founding a Dominican college in Manila in which "up to thirty *colegiales* could study Theology and Arts. On July 26, 1605, Benavides passed away to a better life. Seeing that the end was approaching, he made a testament on July 24 in the presence of two Dominican Fathers summoned by him to be the executors of his last will, Fr. Domingo de Nieva, Prior of Santo Domingo Convent, and Fr. Bernardo de Santa Catalina, Commisary of the Holy Office in the Philippines.

In 1606, Fr. Nieva died at sea en route to Mexico, leaving Fr. Bernardo as sole executor of the testament. Five years later, in April in 1611, having collected some alms, and with the funds left by Benavides, and being in possession of two lots near the convent, Fr. Bernardo decided to go on with the implementation of the testament and the foundation of the college.

Although the original text of the testament has been lost, we know the substance of its main portions through the testimony of the surviving executor, Fr. Bernardo de Santa Catalina. As the sole executor, he could do it alone by law, but in order to give greater weight and firmness to the act, he started by asking the permission of his religious Superior, Fr. Baltasar Fort, Prior Provincial. Permission was given.

Then, Fr. Bernardo asked the same Superior and Fr. Francisco Minayo, Prior of Santo Domingo Convent, to accompany him and to intervene in the foundation. And so, on April 28, 1611, before Don Juan Illan, Notary Public, “the three of them made the foundation of the College-Seminary in accordance with the stipulations set down in the Acta draw by them.”

“And” – as Fr. Bernardo states in the Acta – “in conformity with the clauses of the testament of said Lord Archbishop, I, the aforesaid Commissary of the Holy Office, Fr. Bernardo de Santa Catalina (since Fr. Domingo de Nieva has died), declare that what the Lord Archbishop communicated to me and to him was that the residue of his estate be spent in helping the foundation and endowment of a college-seminary, where the Religious of this convent [of Santo Domingo] must teach the sciences of Arts and Theology, and that the religious novices and the others who may desire to attend may do so, as may also the sons of the citizens of this City and Islands, and other persons...” “The three of us make this foundation...”

FIDEL VILLARROEL, O.P.

* The original Foundation Act is preserved in good state in the Archives of the University (AUST), Libros 48, doc. 1. An authentic copy of it is in AUST, Becerros 12, and another in Becerros 36. The text has been published in Juan Sánchez, O.P., *Sinopsis Histórica Documentada de la Universidad de Santo Tomas de Manila*, Manila, 1928, pp. 175-180; also in *Fundación del Colegio y Erección de la Universidad de Santo Tomás de Manila*, Manila 1814, and second edition in 1887. For the historical circumstances of the Foundation Act, see Fidel Villarroel, O.P., *A History of Santo Tomas* (now in the process of printing) Vol. I, Part I, Chapters 4 and 5.

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*Baltasar Fort, O.P.
Francisco Minayo, O.P.
Bernardo de Santa Catalina, O.P.*

En el nombre de Dios Todopoderoso, Padre, Hijo, y Espíritu Santo, y a honor de la siempre Virgen María, a la cual, debajo de la advocación de su Santísimo Rosario, se ofrece, y toma por Patrona de la obra , que abajo será declarada, por serlo también de la Religión de Predicadores del Patriarca Santo Domingo, que hay en estas Islas Filipinas y Reino de China; y a honra y gloria suya, y del Sagrado Doctor de la Iglesia Santo Tomás de Aquino, por cuyas intercesiones, favor y ayuda, lo que en esta escritura será contenido, ha de tener buen principio y medio, y proseguir de bien a mejor para siempre sin fin: mediante lo cual yo el Padre Fr. Bernardo de Santa Catalina, Religioso de la dicha Orden, Comisario General del Santo Oficio en estas Islas, como albacea del Ilmo. y Rmo. Arzobispo de esta Ciudad de Manila de ellas D. Fr. Miguel de Benavides, difunto, y a quien su Señoría comunicó el aplicar el remanente de sus bienes para la obra y fundación, que abajo será declarada, como parece de su última disposición y testamento, que otorgó en esta dicha Ciudad de Manila ante Francisco de Alanis, escribano público, que fué de ella, en veinte y cuatro días del mes de Julio del año pasado de mil seiscientos y cinco años; que la cláusula que de ello trata, sacada, corregida y concertada con el dicho testamento signado del dicho escribano, es del tenor siguiente:

Item. Dijo y declaró su Sria. Rma. que de todo el remanente de sus bienes hacía, y hizo donación perfecta, e irrevocable, entre vivos, a una obra pía, que tiene

Foundation of The College of Santo Tomas of Manila* April 28, 1611

*Baltasar Fort, O.P.
Francisco Minayo, O.P.
Bernardo de Santa Catalina, O.P.*

In the name of God Almighty, Father, Son, and Holy Ghost; and in honor of Mary ever-virgin, who, under the advocacy¹ of her most holy rosary, is proposed and accepted as patroness of the work which will be declared below, inasmuch as she is also patroness of the Order of Preachers of the patriarch St. Dominic, established in these Filipinas Islands and the kingdom of China; and to his honor and glory and that of the consecrated doctor² of the holy Church, Saint Thomas Aquinas, by whose intercessions, protection, and aid the work described in this writing will have a good beginning and means, and proceed from good to better forever without end: by virtue of which, I, Father Fray Bernardo de Santa Catalina,³ religious of the said order, and commissary-general of the Holy Office in these islands, as executor of the most illustrious and reverend archbishop of this city of Manila in the islands, Don

*English translation taken from the Philippine Islands 1493-1898, Blair & Robertson, Vol XVII, 1609-1616, pp. 155-171.

¹ By metaphor, the instrument is here used for the person; the reference is to the advocacy of the Virgin as obtained through the rosary, the instrument of the chief devotion to Mary. As such, many Churches and other institutions are dedicated to the rosary. – REV. PATRICK B. KNOX (Madison, Wisconsin).

² Thomas Aquinas, born in 1227, belonged to a noble family, descended from the kings of Aragon and Sicily. Entering the ecclesiastical life, he soon became noted as a scholar and divine. He was professor of divinity in several universities, and author of numerous theological works. He died on March 7, 1274, and was canonized in 1323. Various epithets have been bestowed upon him: “the Angelic Doctor,” the Universal Doctor,” “the Dumb Ox” (alluding to his taciturnity), “the Angel of the School,” and “the Eagle of Theologians.” “It was in defense of Thomas Aquinas that Henry VIII [of England] composed the book which procured him from the pope the title of Defender of the Faith” (Blake’s *Biographical Dictionary*, p. 66).

³ Argensola says mistakenly that this father was killed by the Chinese in the insurrection of 1603. For sketch of his life see VOL.. XIII, note 43.

tratado y comunicado con los dichos Padres Prior de Santo Domingo Fr. Domingo de Nieva, y Fr. Bernardo de Santa Catalina, Comisario del Santo Oficio, en la cual se convierta todo, y distribuya por la orden y forma que la ordenaren y les pareciere, en conformidad de lo tratado y conferido sobre ella, a la cual se lo daba, y dió todo graciosamente, y pudiéndola constituir desde luego por tenedora y poseedora de ello, transfiriéndole sus derechos y acciones, que esta es la obra, de que de suyo se tiene hecho mención.

Y como distribuidor, que yo el dicho Padre Comisario soy de otra cantidad de bienes, que Pablo Rodríguez de Araujo y Andrés de Hermosa, difuntos, dejaron a mi distribución y arbitrio, conforme a las cláusulas de sus testamentos, que el del dicho Pablo Rodríguez de Araujo parece pasó en esta Ciudad ante Francisco de Valencia, escribano público, en diez y seis días del mes de Febrero del año pasado de seiscientos y cuatro, que el tenor de las dichas cláusulas, una en pos de otra, como va su relación corregido con los testimonios signados de los dichos escribanos, es como se sigue:- Y para cumplir este mi testamento, y lo en él contenido, dejo, y nombro por mis albaceas y testamentarios al Padre Fr. Bernardo de Santa Catalina, Comisario de la Santa Inquisición de estas Islas, y al Capitán Fructuoso de Araujo y Francisco de Alanis, escribano público, a los cuales todos tres, y a cada uno de por sí in sólido, doy bastante poder, para que entren en mis bienes, y los inventarien, vendan, y cumplan lo aquí contenido; y para el cumplimiento les doy, prorrogo, y concedo todo el tiempo, y término, que dijeren tener necesidad; sin que ningún Juez Eclesiástico, ni Seglar se entremeta a les tomar cuenta del dicho albaceazgo, por la satisfacción, que de los susodichos tengo; porque es mi voluntad; y si la dicha cuenta se les quisiere tomar, en el dicho acaecimiento les instituyo por mis herederos.-Y cumplido y pagado este mi testamento, y todo en él contenido; en el remanente, que quedare de mis bienes, derechos y acciones, por no tener heredero forzoso, ascendiente, ni descendiente, erijo y nombro por heredero del dicho remanente de mis bienes, derechos, y acciones a mi ánima, para que lo que le tocare en herencia, entre en poder del dicho Padre Comisario, y lo distribuya en hacer bien por mi ánima en obras pías, limosnas, y otras obras de caridad, como le pareciere, porque a sú elección todo dejo, porque es esta mi determinada voluntad.

Y cumplido y pagado este mi testamento, y todo en él contenido, señalo por mi heredera universal en el todo remanente de mis bienes a la dicha Inés de

Fray Miguel de Benavides, now defunct, and [as the one] to whom his Lordship communicated the application of the remainder of his properties for the work and foundation which will be hereunder declared as appears from his last will and testament, which he signed in this said city of Manila before Francisco de Alanis, former notary-public in this city, on the twenty-fourth day of the month of July of the former year one thousand six hundred and five; and the clause treating of this matter, copied, corrected and collated with the said will signed by the said notary, is of the following tenor:

Item: His most reverend Lordship said and declared that he made – and he did so make – while still in life, a complete and irrevocable gift of all the remainder of his properties for a pious enterprise. He has conferred and communicated in regard to the same with the said fathers – namely, the prior of Santo Domingo, Fray Domingo de Nieva,⁴ and Fray Bernardo de Santa Catalina, commissary of the Holy Office. In this charitable work all his properties remaining are to be applied and distributed, in what manner and form they ordain and consider advisable, in accordance with his communication and resolution in regard to it. For this work he said that he gave – and he did so give – all the remainder of his properties gratuitously; and the institution was immediately and henceforth to be constituted the holder and possessor of them. He transferred to them [*i.e.*, the above fathers] his rights and power of disposal [in the property]. This is the work of which mention was made above.

And I, the said father commissary as executor of another bequest of properties, which Pablo Rodriguez de Araujo and Andres de Hermosa, defunct, left to my distribution and discretion, in accordance with the terms of their wills – that of the said Pablo Rodriguez de Araujo appears to have been signed in this city before Francisco de Valencia, notary-public, on the sixteenth day of the month of February, of the former year six hundred and six; and that of the said Hermosa before Francisco de Alanis, notary- public, on the fourth day of the month of May of the former year six hundred and four – [declare that] the tenor of the said clauses, one after the other, according to their copies corrected by the wills signed by the said notaries, is as follows: “And in order to fulfil this my will and that herein contained, I leave and appoint as my executors and administrators Father Fray Bernardo de Santa Catalina, commissary of the Holy Inquisition of these islands, Captain Fructuoso de Araujo,

⁴ Domingo de Nieva was a native of one of the three towns of Villoria in Castilla, and professed in the Dominican convent of San Pablo at Valladolid. On going to the Philippines he was sent first to the mission of Bataan, where his labors were uninterrupted and severe. He became fluent in the Tagalog language, after which he was assigned to the Chinese mission near Manila; and he composed and published several devotional treatises in both those languages. He was elected prior of Manila, but before his three years in that office were finished, he was sent as procurator to Madrid. He died at sea, at the end of 1606 or the beginning of 1607, after having spent nineteen years in the Philippines. See *Reseña biográfica*, part i, pp. 108-110.

Sequera mi mujer, con que se obligue ante todas cosas por dos mil pesos líquidos, que estos se entienden después del cumplimiento del dicho mi testamento, y con esta calidad es mi voluntad haya para si todo el remanente, enteradas las mandas, y lo demás en el dicho testamento contenido, y después de satisfecho, y no de otra manera; la cual haya y lleve así mismo la parte que le tocara de todos los dichos bienes, por ser todos y partición en forma, y no queriendo aceptar la dicha herencia con la dicha calidad, dejo por mi heredera a mi alma en todo el dicho remanente, de lo cual hagan mis albaceas, lo que mejor les pareciere en bien por mi alma, y conforme a lo que yo con el dicho Padre Comisario tengo tratado, y comunicado, y aceptado la dicha mi mujer la dicha herencia, y obligándose por los dichos dos mil pesos, se haga de ellos, lo mismo que está dicho, disponiéndose de ellos, que así es mi voluntad, y se lo remito.

Y en conformidad de la cláusula del testamento de dicho Sr. Arzobispo, Yo, el dicho Padre Comisario Fr. Bernardo de Santa Catalina, por ser difunto el dicho Padre Fr. Domingo de Nieva, declaro, que lo que su Señoría nos comunicó a mí y a él, fué, que el dicho remanente de sus bienes se gastase en ayuda a la fundación y dotación de un Colegio-Seminario, donde los Religiosos de este dicho Convento leyesen las ciencias de Artes y Teología, y las oyesen los Religiosos novicios y los demás, que quisiesen valerse de ellos, y otros hijos de vecinos de esta Ciudad e Islas, y otras personas, con nombre y devoción de Nuestra Señora del Rosario en esta ciudad, o donde le señalaren los Religiosos de esta dicha Orden, por haberlo sido su Señoría y de los primeros fundadores; y porque de los bienes del dicho Sr. Arzobispo no quedó más remanente que un mil y quinientos pesos, ha sido, y es necesario, para que obra tan importante al bien de este Reino, y que tanto ilustra las Repúblicas y personas, y tanto las endereza al servicio de nuestro Dios y Señor, no deje de tener efecto; declaro así mismo, que de los bienes del dicho Pablo Rodríguez de Araujo han quedado, y hay tres mil setecientos y cuarenta pesos; y de los del dicho Andrés de Hermosa están cobrados de los dos mil, que deja a mi disposición, seiscientos treinta y siete pesos; todos los cuales dichos dos mil pesos, cobrado y por cobrar de ellos, y tres mil setecientos y cuarenta, de bienes del dicho Pablo Rodríguez de Araujo, erijo, aplico, agrego y señalo, con los dichos mil y quinientos del remanente de los del dicho Sr. Arzobispo, para la dotación y fundación del dicho Colegio; y de parte de ellos declaro tener comprados dos

and Francisco de Alanis, notary-public. To all three of them, and to each one of them singly, *in solidum*, I delegate power sufficient to adjust and inventory my properties, and to sell and fulfill that herein contained. And for its fulfilment, I give, lengthen, and concede to them all the time and limit that they declare to be necessary. And no ecclesiastical or secular judge shall meddle with them to make them give account of the said executorship, because of the confidence that I have in the above-named persons. For this is my wish, and if such judge should undertake to demand from them the said account, in that said event I constitute them my heirs. And when this my will is fulfilled and observed, and that herein contained, to that part of my properties remaining and its rights and disposal, inasmuch as I have no obligatory heir, either forbears or descendants, I establish and appoint my soul as heir of the said remainder of my properties, its rights and disposal, so that what pertains to that inheritance, shall be given into the power of the said father commissary, who shall distribute it in doing good for my soul in pious works, alms, and other works of charity, as shall seem best to him.

“And after this my will and that herein contained is fulfilled and observed, I assign as my only heir to all the remainder of my properties, the said Ines de Sequera, my wife. However, she shall bind herself, before all else, to the sum of two thousand pesos net, which sum shall be employed after the fulfilment of my said will. With this condition, it is my will that she will have all the remainder for herself after the legacies are completed, and the other contents of the said will, and after fulfilment, but in no other manner. This she shall enjoy, and shall take also that portion that pertains to her from all the said properties, as they were all acquired during our marriage. And after having made the reckoning and division in due form, should she refuse to accept the said inheritance with the said condition, I leave my soul as my heir to the whole of the said remainder. My executors shall do with it as they deem best for the good of my soul, in accordance with what I have contracted and agreed with the said father commissary. And if the said my wife shall accept the said inheritance, and shall bind herself to the sum of the two thousand pesos, they shall be employed as is stated, and they shall be distributed; for this is my intention, and as such I remit it.”

In accordance with the clause of the will of the said archbishop, I, the said father commissary, Fray Bernardo de Santa Catalina, inasmuch as the said father Fray Domingo de Nieva is dead, declare that what his Lordship communicated to us (to myself and to him) was, that the said remainder of his properties be spent in aiding the foundation and endowment of a college-seminary, where the religious of this said convent may pursue the study of the arts and of theology; and where the religious may instruct the novices and other religious who wish to avail themselves of their aid, others who are sons of inhabitants of this city and the islands, and any other persons. It is to be under the name and devotion of Nuestra Señora del Rosario [i.e., Our Lady

solares y casas, que están junto al linde de la Capilla mayor de este Convento, calle en medio en esquina en la calle que va de la dicha Capilla mayor a la plaza e Iglesia Catedral de esta dicha Ciudad, linde con la calle que va a la puerta del río; y por una parte casas de Antonio de Espejo, y por otra de Alonso Gómez; que son, donde ha de ser, y estar la casa del dicho Colegio-Seminario, y leerse las dichas ciencias, habitar, y estar los estudiantes y las demás cosas y personas tocantes al dicho Colegio, y uso dél; y en caso necesario, como tal albacea y distribuidor, doy poder, cesión y traspaso a la parte del dicho Colegio, para que cobre los un mil trescientos y sesenta y tres pesos que así se están debiendo de los bienes del dicho Andrés de Hermosa, y den cartas de pago, y hagan sobre la cobranza los Autos convenientes hasta conseguirla; y aunque yo el dicho Padre Comisario, con la facultad que tengo por las dichas cláusulas, y la que se me ha dado por mis Prelados, para usar de los dichos albaceazgos, pudiera hacer esta fundación y dotación sólo, para más firmeza de ella, y que en todo tiempo tenga bueno y firme efecto, estando presente el muy Reverendo Padre Provincial de Nuestra Señora del Rosario, a quien demás de la permisión y licencia que he tenido, y tengo, la pido de nuevo, para hacer y otorgar esta fundación y dotación, Capítulos y condiciones de ella; la cual yo el dicho Padre Provincial otorgo, doy, y concedo para todo aquello que sea necesario; y usando de ella, pidió el dicho Padre Comisario al dicho Padre Provincial y al Padre Fr. Francisco Minayo, Prior de este dicho Convento le acompañen, e intervengan con él en dar la traza y modo, que se debe tener en la dicha fundación, así para nombrar de presente Patrón y administrador del dicho Colegio, como para disponer para lo de adelante, en lo que vieren hace un pro, y acrecentamiento suyo; para cuyo efecto desde luego pone en mano de los dichos Provincial, y Prior las dichas limosnas y bienes susodichos y declarados, para que con ello se dé principio a una tan santa y provechosa obra, que mediante la intercesión de su principal Patrón el Santo Rosario de Nuestra Señora, y dichos Santo Domingo y Santo Tomás, abogados de ella, confío ha de ser en mucho servicio de Nuestro Señor, y aumento de letras y sabiduría en estos Reinos, para serlo mucho más en los tiempos venidores: por tanto yo el dicho Padre Provincial, usando de la facultad, que como tal tengo, conforme a los estatutos y privilegios de la dicha Provincia y Orden, y en especial a la que el Capítulo Provincial me da en nombre de toda la Provincia, acepto esta dotación y fundación, como es, y será contenido en esta escritura, y así en la más bastante forma que podemos y más firmeza, todos tres el dicho Padre Provincial, Prior, y

of the Rosary] ; and to be established in this city, or where the religious of this said order should assign it, inasmuch as his Lordship and some of the first founders were of this city. And inasmuch as there are but one thousand five hundred pesos left of the properties of the said archbishop, it has been and is necessary, in order that a work so important for the welfare of this kingdom, and one that sheds so much luster on communities and people and directs them so greatly to the service of our God and Lord, may not be without effect (I declare likewise that there have remained and are left three thousand seven hundred and forty pesos from the properties of the said. Pablo Rodriguez de Araujo; and that from the properties of the said Andres de Hermosa, six hundred and thirty-seven pesos of the two thousand pesos left at my disposition, have been collected) : I establish, apply, unite, and set aside all the aforesaid two thousand pesos – that collected and to be collected of them – and the three thousand seven hundred and forty pesos from the properties of the said Pablo Rodriguez de Araujo, together with the sum remaining from the properties of the said archbishop, for the endowment and foundation of the said college. In their names, I declare that I have bought two houses and their grounds, which are located near the principal chapel of this convent, on a street halfway to the corner of the street that runs from the said principal chapel to the square and cathedral church of this said city, contiguous to the street running to the river gate; and on the one side, the houses of Antonio de Espejo, and on the other those of Alonso Gómez – the place where the building of the said college-seminary must be located. and the instruction in the said branches take place, and where must live and remain the students and other things and persons pertaining to the said college and the use of it. And in case it is necessary, I, as such executor and administrator, delegate authority, cession, and transfer to the part of the said college, so that it may collect the one thousand three hundred and sixty-three pesos thus owing from the properties of the said Andres de Hermosa; and they shall give receipts and take what steps are necessary for the collection until the money is obtained. And although I, the said father commissary, might make this foundation and endowment alone – by virtue of my authority granted me by the said clauses, and that authority given me by my superiors for the exercise of the said executorship – for its greater stability, and so that it may be firm and valid forever, since the very reverend father Fray Baltasar Fort, provincial of the said province of Nuestra Señora del Rosario, is present, I beg, the latter, in addition to the permission and license that I have had and have, for new permission and license to make and execute this foundation and endowment, and its articles and conditions.

I, the said father provincial, grant, give, and concede everything necessary for the above. Exercising such permission and license, the said father commissary requested the said father provincial and father Fray Francisco Minayo, prior of this said convent, to accompany him and assist him in sketching the plan and method which

Comisario Fr. Bernardo de Santa Catalina, por los dichos difuntos otorgamos y conocemos que hacemos fundación del dicho Colegio-Seminario en la forma, y con las condiciones y Capitulaciones siguientes:- Lo primero, respecto de la aplicación fecha por el dicho Padre Comisario de los dichos bienes, los aplicamos, según están deslindados y declarados, para bienes propios del dicho Colegio de Nuestra Señora del Rosario, que ha de ser su título y advocación, para que con esos se dé principio a esta fundación, con esperanzas de que otros fieles, entendido el mucho efecto de que ha de ser en estos Reinos, han de aumentarle de muchos más bienes que ayuden al mucho fruto que de ella ha de resultar; y así desde ahora para siempre erigimos y constituimos las dichas casa y solares, y sus aumentos y mejoras, y todos los demás bienes, que de presente se le aplican al dicho Colegio, y lo que en adelante se le aplicaren, y tuviere en bienes Eclesiásticos y espirituales; y de ellos se use como de tales para el ministerio del dicho Colegio, y para bien de las almas del dicho Sr. Arzobispo, Pablo Rodríguez de Araujo y Andrés de Hermosa, y los demás bienhechores dél.

Item. Que la dicha casa y Colegio, con todas las rentas y aprovechamientos que le pertenecen al presente, y adelante le pertenecieren, en cualquier tiempo y manera, estén a cargo y administración del Padre Provincial, y demás Prelados de la dicha Orden y Provincia, sin que por esto puedan disponer de cosa alguna en general, ni en particular utilidad de ella, sino que todo se haya de gastar, gaste y consuma en bien y aprovechamiento del dicho Colegio, y en su mayor utilidad, ornato y acrecentamiento; procurando por todas vías y modos, que éste vaya adelante, como es justo que vaya obra tan encomendada por los derechos, y Santos Concilios, y que tanto ha ilustrado las Ciudades que gozan de tales cosas y Colegios; y por cuanto esta Provincia de Nuestra Señora del Rosario tiene una ordenación, en que se manda que los bienes de los Conventos están a disposición del Padre Provincial, y que pueda distribuirlos y darlos a la casa que le pareciere tener de ellos necesidad; por no ser estos bienes de esta dicha fundación de los dichos Conventos, ni de alguno de ellos, sino aplicados para sólo ella; ni el dicho Colegio es monasterio, y solo por el patronazgo está su administración en el dicho Padre Provincial, y Prior en caso necesario, promete, y se obliga por sí, y los demás Provinciales, que adelante fueren, de aguardar esta Capitulación, y no disponer de los bienes del dicho Colegio, y parte alguna de ellos en otra cosa, que su beneficio, aumento y permanencia; y renuncia

ought to be followed in the said foundation, both in appointing at present a patron and administrator of the said college, and in making arrangements for the future in what they see makes for its profit and growth. For that purpose he places in the hands of the said provincial and prior, from this moment, the said alms and the properties above stated and declared, in order that so holy and profitable a work may be begun with them. That work will, I trust, through the intercession of its principal patron, the holy rosary of our Lady, and the said St. Dominic and St. Thomas, its advocates, be of much service to our Lord, and to the growth of learning and wisdom in these kingdoms, so that it will be a much greater institution in future times. Therefore, I, the said father provincial, exercising the power vested in me in accordance with the statutes and privileges of the said province and order, and especially of that granted me by the provincial chapter in the name of the entire province, accept this endowment and foundation, as is and will be contained in this writ. And consequently, in the most sufficient form and greatest stability that we can employ, all we three – the said father provincial, the prior, and the commissary father Fray Bernardo de Santa Catalina, in behalf of the said deceased, decide and acknowledge that we are making a foundation of the said college-seminary in the form and under the conditions and articles following.

First, in respect to the application made by the said father commissary of the said properties, we apply them, according as they are assigned and declared, for the particular properties of the said college of Nuestra Señora del Rosario – which is to be its title and advocacion – so that a beginning may be made with them in its foundation. [This we do] with hopes that others of the faithful, after seeing its good effects in these kingdoms, will augment those properties with much more, that will help in attaining the great fruit that will result from the foundation. Consequently from now and henceforth forever, we erect and constitute the said house and lands, and their accessions and improvements, and all other properties, which are at present to be applied to the said college, and those which shall be applied to it in the future, and what it may have in ecclesiastical and spiritual properties. And they shall be used as such for the benefit of the said college, and for the good of the souls of the said archbishop, Pablo Rodriguez de Araujo, Andres de Hermosa, and the other benefactors of the college.

Item: That the said house and college with all the incomes and profits pertaining to it at present, and that shall pertain to it in the future in any time or manner, shall be under the charge and administration of the father provincial, and other prelates of the said order and province. But they shall be unable through that authority to dispose of anything in the general or special benefit of the order; but all must be used, spent, and consumed for the good and welfare of the said college and for its greater utility, adornment, and growth. All ways and methods shall be tried for the

cualquier ordenación, estatuto, o privilegio que sobre ello hable, y que dé facultad en cualquier modo que sea, para dicha distribución; y a mayor abundamiento así lo juro poniendo la mano en el pecho in verbo Sacerdotis.

Item. Por cuanto el Convento susodicho del Señor Santo Domingo de esta Ciudad es la cabeza de esta Provincia, así en antigüedad, como en todo lo demás, que lo hace más eminente a ellos; y siendo como es, el que no recibe Capellanías, ni otras fundaciones de memorias por difuntos; sino que con la limosna y ordinaria se sustenta, como es notorio; y con ella se ha edificado y reedificado en los incendios, que han sucedido en esta Ciudad, por la mucha devoción, con que los fieles vecinos de ella acuden al bien del dicho Convento; y pues él ha sido, después del dicho Sr. Arzobispo, primer inventor y autor de tal obra, quien la funda y pretende conservar y aumentar, y así es justo que el Prior del dicho Convento tenga en el dicho Colegio alguna prerogativa a los demás Piores de esta Provincia: es estatuto y condición expresa de esta fundación, que el que es, o fuere agora, y para siempre jamás Prior de este dicho Colegio de Manila, tenga a su cargo el gobierno, corrección y enseñanza del dicho Colegio, sin que pueda ser removido, suspendido, ni quitado de la dicha administración, no siendo quitado el Priorato del dicho Convento.

Item. Como tales fundadores de la dicha obra pía y Colegio, queremos, y es nuestra voluntad, que la dicha Provincia de Nuestra Señora del Rosario sea Patrona del: cuyo Provincial tenga la prerogativa y privilegio de nombrar los lectores convenientes a la buena enseñanza de las letras que se leyeren y enseñaren en el dicho Colegio, y los oficiales y ministros que convenga para su buena administración y gobierno temporal, así para dentro de la dicha casa, como fuera de ella, y en todo lo demás que convenga para acrecentamiento y defensa de los bienes, causas y cosas del dicho Colegio.-Con que si en algun tiempo alguna persona Eclesiástica, o Seglar, quisiere dotar el dicho Colegio cuantiosamente en aumento de la obra y enseñanza, para que se funda, que se dé a la tal persona el derecho de patronazgo, luego como haya hecho dotación cuantiosa a satisfacción del Definitorio en Capítulo Provincial, y acompañado con cuatro Padres de Provincia que se hallaren presentes, los más antiguos; se admita a la tal persona por patrón, y se le dé el derecho de patronazgo, disistiendo del esta dicha Provincia y Provincial; con tal que no pueda el tal patrón hacer estatuto, ni ordenación, ni renovar cosa alguna de esta fundación contra la

advancement of this work, as it is just that this work, so urgently commended by the laws and holy councils, which has so ennobled the cities that enjoy such houses and colleges, should make progress. And inasmuch as this province of Nuestra Señora del Rosario has an ordinance ruling that the properties of the convents be at the disposal of the father provincial, and that he may distribute them and give them to the house that he thinks has need of them: since these properties of this said foundation do not belong to the said convents, or any one of them, but are to be applied to this one purpose; and since the said college is not a monastery, and only in its administration is under the patronage of the said father provincial and it being necessary, under that of the prior, the father provincial promises and binds himself, for himself and for the other provincials succeeding him, to observe this article, and not dispose of the properties of the said college or any part of them, in any other thing than the benefit, growth and permanence of the college; and he renounces any ordinance, statute, or privilege concerning it which authorizes him in any way whatever to make the said distribution. And for a more binding pledge, I thus swear, with my hand on my breast, in *verbo sacerdotis*.⁵

Item: Inasmuch as the aforesaid convent of Santo Domingo of this city, is the chief one of this province, both in antiquity and in all other things, which makes it the most prominent of them all; and since it is a convent that receives no chaplaincies or other funds as memorials of the deceased, but is sustained only by ordinary alms (as is notorious) ; and it has been built and rebuilt after the fires that have happened in this city, by means of those alms, through the exceeding devotion with which the faithful citizens of the city assist the welfare of the said convent; and since the convent has been, after the said archbishop, the first contriver and author of such a work as this, and founds it, and intends to preserve and increase it; and consequently, it is just that the prior of the said convent have some prerogatives over the other priors of this province in the said college: it is an express statute and condition of this foundation, that he who is, or shall be, now and henceforth, forever, prior of this said college [*sic*; IC. convent] of Manila, shall have in his charge the government; discipline, and teaching of the said college, and that he cannot be removed, suspended, or dismissed from the said administration, unless dismissed from the priorship of the said convent.

Item: As such founders of the said charitable work and college, we desire, and it is our will, that the said province of Nuestra Señora del Rosario be its patroness. The provincial of the province shall have the prerogative and privilege of appointing the lecturers necessary for the efficient teaching of the branches that may be studied and taught in the said college, and the officers and assistants advisable for its efficient

⁵ That is – “by my priestly word.”

autoridad del dicho Padre Provincial en cuanto a la provisión de lectores, ni sacar de la dicha Orden y Provincia el dicho Colegio, ni quitar al dicho Prior la administración dél, por convenir no haya novedad en lo susodicho para su buen gobierno, y con que la dotación, que ansí se hiciere para el derecho de patronazgo, sea sin perjuicio de esta obra y principio, porque siempre ha de haber, tener y hacer memoria, y bien por las ánimas del dicho Sr. Arzobispo y demás personas, con cuya limosna se da principio a esta santa obra y fundación; y ahora sea la dicha Provincia, u otro particular patrón de ella, cualquiera que lo sea, ha de usar del derecho de patronazgo, y gozar de las gracias, esenciones, prerogativas y preeminencias concedidas por todo derecho a los tales patronos.

Item. Como tales fundadores, y por lo que toca a la dicha Provincia, y Religiosos de ella y de este dicho Convento: Yo el dicho Provincial, y los demás establecemos, que para siempre jamás hayan de leerse en el dicho Colegio las ciencias que se leyeren y enseñaren de Artes, Teología y las demás, por los Religiosos de la dicha Provincia y Orden de Nuestro Padre Santo Domingo, y no de otra Orden ninguna, ni Seglares de cualquier suerte y calidad que sean, ansí a los Religiosos de la dicha Orden, como a otras cualesquier personas Eclesiásticas y Seglares que a ella acudieren a oír, y especial y particularmente a los colegiales seglares, que en el se han de criar y enseñar, los cuales han de traer por insignia de serlo, sotanas negras y becas blancas.

Item. Pueda el dicho Padre Provincial, y en su ausencia el dicho Prior que administrare el dicho Colegio, admitir colegiaturas para él, Capellanías, mandas y dotaciones que se hicieren con alguna obligación de Misas, u otros sufragios que se hayan de cumplir en este dicho Convento por los Religiosos dél, satisfaciendo el Colegio al dicho Convento los dichos sufragios en la forma que lo concertare el dicho Padre Provincial, o Prior, con parecer de los Padres del Consejo que residieren en este Convento, que desde luego se permite, y da facultad para ello.

Item. En cualquier tiempo que pareciere, pueda al Capítulo Provincial de esta dicha Provincia, que se entiende el Provincial de ella con cuatro Definidores, y otros dos Religiosos de la dicha Orden de mayor calidad y letras, hacer estatutos, ordenaciones y nuevas Capitulaciones, para bien del dicho Colegio,

Bienes y rentas, como en lo tocan de hacer después que el dicho Colegio esté acabado y en perfección, y se use dél para leer las dichas ciencias, y habitación de

administration and temporal government – both within the said house and outside it – and in 411 the other things advisable for the growth and care of the properties, causes, and affairs of the said college. However, if at any time any ecclesiastical or secular person shall desire to endow the said college copiously for the increase of the work and teaching for which it is founded, such person shall be given the right of patronage whenever he shall have made a considerable endowment to the satisfaction of the definitors of the provincial chapter, together with four fathers of the province, those of longest standing who may be present. Such person shall be admitted as patron, and shall be given the right of patronage; and this said province and provincial shall desist from exercising that right – provided that such patron be not permitted to enact any statute or ordinance, or to change any of the conditions of that foundation contrary to the authority of the said father provincial, in regard to the provision of lecturers; or withdraw the said college from the said order and province; or remove the said prior from its administration. For it is advisable that there be no change from the aforesaid for its good management. [This shall be done] provided that the endowment thus made for the right of patronage be without any injury to this work and beginning; for we must always bear in mind and remember to look after the welfare of the souls of the said archbishop and other persons, with whose alms this holy work and foundation is begun; whether the said province, or any other individual patron of the same, whoever he be, shall exercise the right of patronage, and enjoy the favors, exemptions, prerogatives, and privileges, which are conceded by all law to such patrons.

Item: As such founders, and in behalf of what pertains to the said province and its religious, and those of this said convent, I, the said father provincial and the other fathers, do ordain that the branches studied and taught in the arts, theology, and other subjects, by the religious of the said province and order of our father St. Dominic, shall be studied in the same college forever, and not those of any other order, seculars, of whatever rank and quality they may be, both to the religious of the said order, and any other persons whatever, ecclesiastical or secular, who shall go there to study – and especially and chiefly to the secular students who shall be reared and taught there; and they shall wear, as distinctive marks of being students there, black gowns with white facings.

Item: That the said father provincial – and, in his absence, the said prior who shall be directing the said college – may accept fellowships to it, chaplaincies, legacies, and endowments, which may be made – with any obligation to say masses or other suffrages which shall have to be fulfilled in this said convent by the religious of it. The college shall satisfy the said convent for the said suffrages, in the form decided by the said father provincial or prior, with the advice of the fathers of the council who reside in this convent; and from that moment permission and authority shall be granted for it.

Rector y colegiales, y admitirlos, y en todo lo demás que sea conveniente y necesario; esto todas las veces que pareciere, los cuales una vez hechos, no se puedan añadir, alterar, ni quitar sin especial autoridad y orden de Su Santidad, que diga y declare particularmente se muden, aumenten, o quiten los estatutos del dicho Colegio, nombrándolo alguno o algunos de ellos, y no se pueda hacer ni haga por concesiones y órdenes generales, que la dicha Provincia tiene, y tuviere para cosas de su Orden, aunque sean ganadas y libradas después de esta fundación, o después de hechas las dichas constituciones, estatutos y ordenaciones, y que se hiciesen en efecto de esta Capitulación.

Item. Todos los bienes y hacienda, que el dicho Colegio tiene, y tuviere, se guarden en caja de dos llaves, que la una tenga el Padre Provincial y por su ausencia el Vicario Provincial, y la otra el Prior de este Convento de Manila; y si sucediere por ausencia del dicho Padre Provincial usar el dicho Padre Prior de tal y de Vicario Provincial, pueda el dicho Provincial nombrar otro Religioso de la dicha Orden y Convento, que la tenga, en el cual ha de estar la dicha caja por la mayor seguridad, y guarda que podía haber de ella, lo cual sea en el entre tanto que no se dispone, y ordena otra cosa por los dichos estatutos, que como esta dicho se hicieren.

Item. Los bienes que de presente tiene el dicho Colegio, y se le fueren agregando demás de las dichas casas y posesiones, por tener necesidad de labrarlas y reedificarlas para el ministerio de esta fundación, se vayan gastando, y gasten en la dicha labor, edificio y reedificación en forma permanente, cuál y como pareciere al dicho Padre Provincial, Prior y Comisario, y en ausencia de alguno de ellos a los dos, o de los tenedores de las llaves de la dicha caja, a cuyo cargo ha de estar la paga y satisfacción de lo tocante a las dichas obras y edificios de la dicha casa.

Item. Establecemos y ordenamos que, por cuanto el dicho Colegio se funda con la limosna, que para él dedicó el dicho Sr. Arzobispo, y los demás difuntos, como está declarado, al arbitrio de mí, el dicho Padre Fr. Bernardo de Santa Catalina, y otras, Dios mediante, se agregarán y aplicarán por la dicha vía y orden, y en otra cualquier manera; queremos, y es nuestra voluntad, que si en algún tiempo pretendiere de hecho, y de derecho, tener algún dominio por vía de patronazgo, o en otra cualquiera manera, algún príncipe Eclesiástico, o Seglar, para querer disponer

Item: Whenever it may be deemed expedient, the provincial chapter of this said province – by which is understood the provincial of the province and four definitors – and two other religious of the said order of the highest rank and learning, may make statutes, ordinances, and new articles for the welfare of the said college – in the distribution and administration of its properties and incomes; in what pertains to the ministry and teaching of the subjects that shall be taught in it; and for the appointment of a rector, with the authority and power that shall seem advisable. Such statutes shall be made after the said college is finished and completed, and after it is used for teaching the said branches, and as a residence for the rector and collegiates. [They shall make statutes) regarding the admission of the collegiates, and all else that may be desirable and necessary. This shall be done as often as it may seem advisable; and, once made, such statutes cannot be added to, altered, or abrogated without a special authority and order from his Holiness, which shall state and declare distinctly that the statutes of the said college shall be changed, added to, or abrogated, and shall point out, for this, one or several of the statutes. And such cannot be done, nor shall it be done, by concessions and general orders now received or to be received by the said province touching the affairs of its order, even though they be received and obtained after this foundation, or after the making of the said rules, statutes, and ordinances, or those that should be made by virtue of this article.

Item: All the properties and effects owned or to be owned by the said college shall be kept in a box with two keys: one of which shall be kept by the father provincial, and, in his absence by the vicar provincial; and the other by the prior of this convent of Manila. And should the said father prior happen to use the same in the absence of the said father provincial and of the vicar provincial, then the said provincial may appoint another religious of the same order and convent to keep the key. The said box is to be kept in the convent for the greater security and safety that can be had for it. This regulation shall be observed until it is ruled and ordained otherwise by the said statutes, which shall be made as aforesaid.

Item: The properties possessed by the said college at present, and those that shall accrue hereafter from the said houses and possessions – inasmuch as it is necessary to construct and reconstruct them for the aid of this foundation – shall be spent and used in the said work, building, and rebuilding, in permanent form, how and as appears advisable to the said father provincial, and the prior, and the commissary; and in the absence of one of them to the other two, or in the absence of the holders of the keys of the said box, to those in whose charge is to be the payment and remuneration of what pertains to the said works and buildings of the said house.

Item: We enact and 'ordain that, inasmuch as the said college is founded with the alms dedicated therefor by the said archbishop and the other deceased, as above

de los bienes y rentas del dicho Colegio, y de entremeterse en la administración y gobierno dél, o impedir y perturbar su efecto; por cualquier modo y forma que sea, y por cualquier Juez o persona poderosa, u otro cualquier que lo haga; desde luego para entonces aplicamos los dichos bienes y hacienda, con que se funda el dicho Colegio, y todos los demás que se le acrecentaren y aplicaren, que tuviere en cualquiera manera, a la dicha Provincia y Religiosos de la dicha Orden, para que todo ello, con las dichas casas y Colegio, y sus aumentos y mejoras, lo haya y goze, como bienes propios adquiridos con justo y derecho título, y damos por nula y ninguna esta fundación, como si no se hubiere hecho; con cargo de tener ciudado la dicha Orden de decir Misas, y otros beneficios y sufragios por las ánimas del dicho Sr. Arzobispo, y los demás, con cuya limosna y bienes se da principio a esta fundación, y de los demás que adelante en cualquier tiempo y manera dejaren, y aplicaren algunos otros bienes para ella; de manera que por este modo se haga satisfacción por parte de la dicha Provincia de las dichas limosnas a los dadores de ellas.

Con las cuales dichas Capitulaciones y condiciones hacemos, y fundamos el dicho Colegio; las cuales se han de guardar y cumplir con las demás, que adelante en la forma que está dicho se hicieren, sin ir, ni venir contra ellas, ni las reclamar, ni contradecir en todo, ni parte. Yo el dicho Padre Provincial por la dicha facultad, que como está dicho, tengo, obligo a los Religiosos de esta dicha Provincia y Orden, a que por su parte acudirán al cumplimiento de todo lo que les toca, así administración del dicho patronazgo, como usar de leer las dichas ciencias, y tener a su régimen y administración el dicho Colegio, casas y demás bienes que tiene y tuviere, y a todo aquello que deben, sin excepción, falta y limitación; así los Religiosos que de presente son, como todos los demás que perpetuamente fueren; sin que puedan eximirse de su cumplimiento con ninguna causa, razón y derecho, que para hacerlo puedan tener, y se les conceda por leyes y pragmáticas, estatutos, o privilegios, y concesiones de esta Provincia y Orden, ganados hasta agora y que adelante se concedan y ganen. Yo el dicho Padre Comisario, como el albacea y distribuidor de los bienes de los dichos difuntos, aseguro, que esta aplicación, y dotación que hago con ellos, y por sus ánimas, es y será cierta y segura, y no tengo hecha manda, ni distribución, ni otra aplicación de ello para otro ningún efecto, y serán los dichos bienes ciertos y seguros so expresa obligación, que de ellos hago

declared, at the discretion of me, the said father Fray Bernardo de Santa Catalina, and with other alms that, God helping, shall be set aside and applied according to the said method and plan, and in any other way; we desire and it is our will that, if at any time any ecclesiastical or secular prince should claim by act or right to possess any dominion, by way of patronage, or in any other way should try to dispose of the properties and incomes of the said college, or to meddle with its administration and government, or to obstruct and disturb its purpose by any method and in any manner whatsoever, and through any judge or powerful person, or any other person whomsoever, who should do it: then immediately and for the time being, the said property and possessions with which the said college is founded, and all the rest collected and applied to it, that is obtained in any manner whatsoever, shall be applied by us to the said province and religious of the said order, so that all of it, together with the said houses and college, and their additions and improvements, may be possessed and enjoyed as their own properties, acquired with just and legal title; and we annul and render void this foundation, as if it had never been made. The said order shall be obliged with them to perform masses and other benefits and suffrages for the souls of the said archbishop and the others, with whose alms and properties this foundation is begun; and of the others who, in any manner, shall hereafter bequeath and apply any other properties for it. Consequently by this method the said province will render satisfaction for the said alms to their givers.

We establish and found the said college with the above articles and conditions. They shall be kept and observed, together with any others made hereafter in the manner above described; and they shall not be violated or subverted, or opposed or contradicted, in whole or in part. I, the said father provincial, by virtue of the said authority, vested in me as above stated, bind the religious of this said province and order to see to the fulfilment of whatever pertains to them, both in the administration of the said. patronage, and in their exercise of the teaching of the said branches; and to keep the said college under their rule and administration, as well as the houses and other properties possessed by it now or in the future; and to do all their duty without any exception, excuse, or limitation. [This I charge on] both the religious now present, and on all those who shall be here in the future henceforth and forever, and they shall not be exempted from its fulfilment for any cause, reason, or law, which they may have to enable them to do it, or that may be conceded to them by laws and royal ordinances, statutes, or privileges, and concessions of this province and order, as yet given or to be conceded and given hereafter. I, the said father commissary, as such executor and administrator of the properties of the said deceased, assert that this application and endowment that I make with them and for their souls is, and will be, certain and assured; and I have not made any donation, distribution, or any other application of them for any other purpose. The said properties will be certain and assured under the express obligation vested in me specially and specifically for

especial y señaladamente a esta fundación, y dotación del dicho Colegio. Y todos tres, el dicho Padre Provincial, Prior y Comisario, damos poder a las Justicias, que de esta causa puedan, y deban conocer, para que a todos los a quien toca el cumplimiento de esta escritura, les cumplan y apremien a cumplirla, como si a ello fuesen condenados por sentencia definitiva de Juez competente; pasada en cosa juzgada; y renunciemos cualesquiera leyes y derechos que traten en nuestro favor, y en este caso, y la ley y regla del derecho que dice, que general renunciación de leyes fecha no valga: que es fecho en la dicha Ciudad de Manila en veinte y ocho días del mes de Abril de mil seiscientos y once años: y los otorgantes, que yo el escribano doy fé, conozco, lo firmaron, siendo testigos los Capitanes Diego de Valdez, Gerónimo de Gamarra y Melchor de Ayllon, vecinos de Manila. – Fr. Baltasar Fort, Prior Provincial.- Fr. Francisco Minayo, Prior. – Fr. Bernardo de Santa Catalina.- Ante mí: Juan Illan, escribano de S.M. □

this foundation and endowment of the said college. And all three, the said father provincial, the prior, and the commissary, authorize the justices who can and ought to try this cause, so that they may compel and force all on whom falls the fulfilment of this instrument to observe it, as if they were condemned thereto by the definitive sentence of a competent judge, rendered in a case decided. We renounce whatever laws and rights plead in our favor, and in this case, and the law and rule of law that says that a general renunciation of laws is invalid. This is given in the said city of Manila, on the twenty- eighth day of the month of April of the year one thousand six hundred and eleven. The grantors, whom, I, the notary, testify to be known to me, signed this instrument – Captains Diego de Valdez, Gerónimo de Gamarra, and Melchor de Ayllón, all citizens of Manila, being witnesses. □

FRAY BALTASAR FORT, prior provincial.

FRAY FRANCISCO MINAYO, prior.

FRAY BERNARDO DE SANTA CATALINA

Before me:

JUAN ILLAN. his Majesty's notary.



**Bula De Su Santidad Inocencio X,
Por la que erige en universidad el
Colegio de Santo Tomás de Manila
Nob. 20, 1645**

Innocentius Papa X.

Ad Futuram Rei Memoriam.

In supereminenti Apostolicæ Sedis specula, meritis licet imparibus, disponente Domino, constituti, et intra mentis nostræ arcana revolventes, quantum ex litterarum studiis catholica fides augeatur, divini Numinis cultus protendatur, veritas agnostatur, ac justitia colatur, ad ea, propter qua; litterarum studia hujusmodi ubilibet excilentur, etiam humiles personæ eis incumbere desiderantes, id efficere possint, libenter intendimus; et in eis nostræ sollicitudinis partes propensius impartimur, prout pia Christi fidelium, præsertim regali dignitate fulgentium vota exposcunt, Nosque, locorum qualitate pensata, in Domino conspiciamus salubriter expedire.

Cum itaque, sicut nomine charissimi in Christo in Christo Filii nostri Philippi Hispaniarum Regis Catholici nobis nuper expositum fuit, in Civitate Manilana in Insulis Philippinis, Indiarum Occidentalium, unum, sub denominatione Sancti Thomæ, Collegium Ordinis Fratrum Sancti Dominici existat, in quo triginta Alumni sæculares educantur, et Grammatica, Rhetorica, Logica, Philosophia, ac Theologica scholastica, et moralis docentur, seu leguntur, magna cum incolurum illarum partium utilitate; Civitas vero Manilana plus quam tribus leucarum millibus vicinioribus studiorum generalium Uniiversitatibus, nempe Limana, et Mexicana distet, et propterea idem Philippus Rex in Collegio præfato Academiam per Nos erigi, et institui summopere desideret; Nobis idcirco ejusdem Philippi Regis nomine humiliter supplicatum fuit, quatenus incolarum. Civitatis

Inocencio Papa Décimo:

Para Memoria De Esto En Lo Futuro.

Puestos por divina disposición en la atalaya supereminente de la Sede Apostólica, si bien con desiguales méritos, y recorriendo en lo secreto de nuestra consideración, cuanto con el estudio de las letras se aumenta la fe católica, y se dilata el culto del verdadero Dios, se conoce la verdad, y se mira y ceta la justicia, intentamos de buena gana, que dichos estudios se fomenten, para que aun las personas humildes, que desean ejercitarse en ellos, lo puedan conseguir; aplicando para este efecto con más particular inclinación los desvelos de nuestra solicitud, al paso que, los deseos de los fieles de Cristo, y señaladamente de los que resplandecen con real dignidad, lo piden; y según que, atendida la calidad de los lugares, juzgamos, según Dios, que así saludablemente conviene.

Como pues haya en la ciudad de Manila, Islas Filipinas de las Indias occidentales, según nuevamente se nos ha hecho relación en nombre nuestro muy amado hijo en Cristo Felipe, Rey Caltólico de las Españas, un Colegio llamado de Santo Tomás, de la Orden de los Frailes de Santo Domingo, en el cual se educan trienta Colegiales, y se lee y enseña la gramática, retórica, lógica, filosofía, y teología escolástica y moral con grande utilidad de los moradores de aquellas partes; y teniendo en consideración, que la ciudad de Manila dista mas de tres mil leguas de las dos más cercanas Universidades de estudios generales, que son Lima y México, por cuya causa desea sumamente el mismo Rey Felipe, que en dicho Colegio se erija, é instituya por nos una Universidad; asi fué que se nos suplicó húmildemente en nombre del mismo Rey Felipe que, atendiendo a la utilidad, y a la institución, ó educación en buenas letras de los moradores de la ciudad dicha, nos dignásemos de erigir é instituir con Apostólica autoridad en la mencionada ciudad y casas del sobredicho Colegio una Universidad, en la cual los Religiosos de dicha Orden públicamente leyesen y enseñasen a cualesquiera mancebos la gramática, retórica, filosofía, y teología escolástica y moral, y proveer también oportunamente en las demás cosas antedichas, conforme a la benignidad Apostólica.

Nos pues, queriendo favorablemente condescender, é inclinándonos de hecho a los piadosos deseos y súplicas del Rey Felipe, habido el consejo y parecer de algunos

prædictæ commodis, et in bonis litteris institutum consulendo, in dicta Civitate, ac ædibus Collegii prædicti Academiam, in qua Religiosi dicti Ordinis Grammaticam, Rethoricam, Logicam, Philosophiam, ac Theologiam scholasticam, et moralem publicè profiterentur, ac juvenes quoscumque docerent, Aposiolica auctoritate erigere, et instituere, aliasque in pramissis opportune providere de benignitate Apostolica dignaremur.

Nos igitur, piis ejusdem Philippi Regis votis hujusmodi favorabiliter annuere volentes, hujusmodi supplicationibus inclinati, de nonnullorum dilectorum filiorum nostrorum S.R.E. Cardinalium, ac Romanæ Curiae Prælatorum desuper a nobis deputatorum consilio, in prædicta Civitate Manilana in ædibus dicti Collegii, ubi nunc scholæ sunt, seu forsàn in ampliori forma construentur, Academiam, in qua Religiosi dicti Ordinis Grammaticam, Rethoricam, Logicam, Philosophiam, ac Theologiam scholasticam, et moralem publicè profiteantur, ac juvenes quoscumque doceant, duraturam dumtaxat donec, et quousque aliqua publica studii generalis Universitas in dicta Civitate Manilana, seu illius Provincia, Apostolica auctoritate erecta fuerit, eadem auctoritate, tenore præsentium, sine tamen cujuscumque præjudicio, erigimus, et instituimus; ipsamque. Academiam sic erectam, et institutam curæ, regimini, et administrationi dicti Ordinis, et illius Magistri Generalis pro tempore existentis, seu ab eo deputandi, qui totius Academiae Rector existat, prædicta auctoritate etiam perpetuo supponimus, et submittimus. Ac eidem Academiae, illiusque Rectori, Magistris, Scholasticis, aliisque prædictis, universis, et singulis, ut omnibus, et quibuscumque privilegiis, indultis, libertatibus, immunitatibus, exemptionibus, favoribus, gratiis, prærogativis, honoribus, et præeminentiis hujusmodi Academiis, illarumque pro tempore existentibus Rectoribus, Magistris, Lectoribus, Doctoribus, Præceptoribus, Scholasticis, Procuratoribus, Bidellis, Nuntiis, Officialibus, Ministris, et aliis personis, in genere vel in specie, quomodolibet concessis, non solum ad eorum instar, sed pariformiter, et æque principaliter in omnibus et per omnia uti, potiri, et gaudere: et insuper Rectori ejusdem Academiae, et Collegii pro tempore esistenti, ut, donec hujusmodi Academia, ut præmittitur, duraverit, illos, quos in ipsa Academia sic erecta per debitum tempus studuisse, ac scientia, et moribus idoneos esse repperit, in prædictis facultatibus, quæ in dicto Collegio, ut præfertur, docentur, seu leguntur, ad Baccalaureatus etiam formati, Licentiaturæ Laureæ, ac Doctoratus, necnon Magisterii gradus, servata in omnibus, et per omnia forma Decretorum Viennen et Trident. Conciliorum, (quibus in aliquo derogare non in-

amados hijos nuestros Cardenales de la Santo Iglesia Romano y otros Prelados de esta Curia, que para esto señalamos, por el tenor de las presents, y sin perjuicio de otro cualquiera, erigimos, é instituimos por autoridad Apostólica en la dicha ciudad de Manila, en las casas del dicho Colegio, donde ahora están las escuelas, ó en la parte donde por ventura en más amplia forma se edificaren Universidad, en la cual los Religiosos de dicha Orden lean y enseñen públicamente a cualesquiera mancebos la gramática, retórica, lógica, filosofía, y teología escolástica y moral, la cual haya de durar solamente hasta tanto, que se haya erigido alguna pública Universidad, de studio general, por autoridad Apostólica en la dicha ciudad de Manila, ó en su provincial, y esta misma Universidad así fundada é instituida, la sometemos y sugetamos con la sobredicha autoridad y perpetuamente al cuidado, régimen y administración de la dicha Orden, y de su Maestro General, que por tiempo fuere, ó de la persona que él señalare, el cual sea Rector de toda la Universidad. Item por la autoridad y tenor de las presentes, concedemos, y otorgamos a la misma Universidad, a su Rector, Maestros, estudiantes, y a todos los sobredichos, y a cada uno, que obtengan, usen y gozen de todos y cualesquiera de los privilegios, indultos, libertades, inmunidades, exenciones, favores, gracias y prerogativas, honras y preeminencias concedidas a semejantes Universidades, y a sus sucesivos Rectores, Maestros, Lectores, Doctores, ó Preceptores, Estudiantes, Procuradores, Bedeles, Nuncios, Oficiales, y Ministros y otras personas, como quiera que se les hayan concedido en general, ó en especial, no sólo a semejanza suya, sino en forma igual y con igual principalía en todo, y por todo: y demás de esto concedemos al Rector de la dicha Universidad durare, como dicho es, a aquellos que hallare haber estudiado su tiempo debido en esta Universidad así fundada, y los tuviere por idóneos en ciencia y costumbres, los pueda promover y graduar de Bachilleres, Licenciados, Doctores y Maestros en aquellas facultades, que en dicho Colegio se enseñan, ó leen; guardando en todo, y por todo la forma de los decretos de los concilios Vienense y Tridentino (a cuyos decretos, no es nuestra intención contravenir en cosa alguna) y así mismo a las loables costumbres de las otras Universidades, y darles las insignias de los tales grados; y que los así promovidos y graduados por el Rector, puedan después en público y en particular, aunque sea en todas las otras Academias y Universidades de studios generales, interpretar las facultades sobredichas, y enseñar a otros, disputar acerca de ellas, y ejercer los actos convenientes al grado, ó grados que obtuvieren. Podrán tambien usar y gozar de todos los derechos, privilegios, favores, gracias, prerogativas é indultos de que usan, y gozan, y puedan usar y gozar en adelante por derecho, ó por costumbre, los legítimamente graduados de las dichas escuelas, ó en otras Academias, Universidades, ó en otra parte, en todo, y por todo, como si en dichas Academias, ó Universidades hubieran recibido los grados, conforme a los usos y costumbres de ellas.

También con la autoridad y tenor susodicho, concedemos y damos facultad al Maestro General de la dicha orden, que por tiempo fuere, que por sí, ó por el Rector

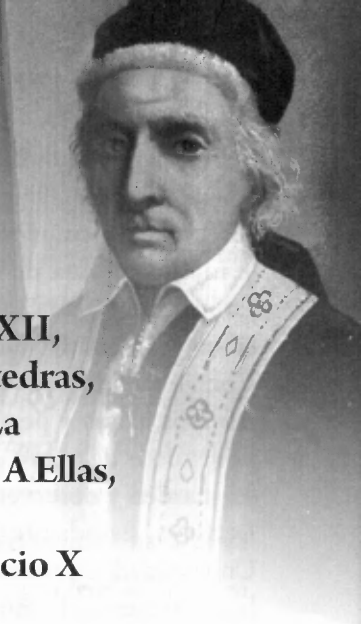
tendimus,) et alias laudabiles aliarum Academiarum consuetudines promovere, et ipsorum graduum insignia eis exhibere, utque ad dictos gradus sic per illum promoti, postea publice, privatimque, etiam in omnibus aliis Academiis, et Universitatibus studiorum generalium facultates prædictas interpretari, et alios docere, de eis disputare, gradui, seu gradibus hujusmodi convenientes actus exercere, necnon omnibus aliis privilegiis, favoribus, gratiis, prærogativis, et indultis, quibus alii in prædictis, seu aliis Academiis, Universitatibus, et alibi juxta illarum constitutiones, et mores, ad gradus prædictos promoti de jure, vel consuetudine utuntur, potiuntur, et gaudent, ac uti, potiri et gaudere poterunt in futurum in omnibus, et per omnia, perinde ac si gradus in Academiis, seu Universitatibus hujusmodi juxta illarum mores, et consuetudines rite suscepissent, uti, potiri et gaudere: necnon pro tempore existenti dicti ordinis Magistro Generali, ut per se, vel dictorum Collegii, et sic erectæ Academiæ Rectorem, aut alium, vel alios pro salubri, et felici dictæ Academiæ directione, ac Rectoris, Magistorum, Procuratorum, Bidellorum, Nuntiorum, et aliorum Ministrorum, et Officialium muneribus, et functionibus, modoque, et forma docendi, et alia sua officia exercendi, et Scholasticorum manutentione, quæcumque statute, et ordinationes (licitatamen, et honesta, ac sacris Canonibus, et Concilii Tridentini Decretis, et Constitutionibus Apostolicis non contraria) edere, promulgare, eaque pro temporum, rerum, et personarum qualitate mutare, corrigere, et reformare, seu illa cassare, et abrogare, ac alia de novo edere, et super illorum observatione pœnas ejus arbitrio imponere, dictæque Academiæ Doctores, Magistros, Lectores, Scholasticos, Procuratores, Bidellos, aliosque Ministros, et Officiales eligere, et amovere, seu elections faclas confirmare, liberè et licitè valeant, auctoritate et tenore prædictis concedimus, et indulgemus. Præsentes vero nostras litteras validas, firmas, et efficaces fore, et esse, suosque plenarios, et integros effectus sorti, et obtinere, sicque, et non aliter per quoscumque judices, ordinarios, et delegatos, etiam causarum Palatii Apostolici Auditores, ac S. R. E. Cardinales judicari, et definiri debere, ac irritum et inane, si secus super his a quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari, decernimus, non obstantibus constitutionibus, et ordinationibus Apostolicis, et quatenus opus sit, dicti Ordinis etiam juramento, confirmatione Apostolica, vel alia quavis firmitate roboratis, statutis, et consuetudinibus, cæterisque contrariis quibuscumque. Datum Romæ apud S. Mariam Majorem sub annulo Piscatoris die xx. Novembris M.DC.XXXXV. Pontificatus nostri anno secundo. = M.A. Maraldus.

del Colegio y Universidad, así fundada, ó por otro ú otros según que así convenga a la saludable y feliz dirección de la Universidad, y a los cargos y oficios, de Rector, Maestros, Procuradores, Bedeles, Nuncios, y demás Ministros y Oficiales, y cuanto al modo y forma de enseñar, y ejercer cada cual su oficio, y manutención de los estudiantes, pueda sacar a luz y promulgar cualesquiera estatutos y ordenaciones, como sean lícitas, y honestas, y no contrarias a los sagrados cánones, y decretos del Concilio Tridentino y constituciones Apostólicas; las cuales según la calidad de los tiempos, cosas y personas, pueda mudar, corregir y reformar, ó casar y abrogar, y poner otras de nuevo, é imponer, según su arbitrio las penas que le pareciere, para que se guarden y observen; y elegir, y quitar libre y lícitamente los Doctores, Maestros, Lectores, Estudiantes, Procuradores, Bedeles y demás Ministros y Oficiales de la Universidad, ó confirmar las elecciones hechas en ellos. Item determinamos, que las letras presentes hayan de ser, y sean válidas, firmes y eficaces, que surtan y obtengan sus plenarios y enteros efectos, y que así, y no de otra manera deban ser juzgadas, y definidas por cualesquiera jueces ordinarios y delegados, aunque sean los Auditores de las causas del Palacio Apostólico, y Cardenales de la Santa Iglesia Romana: y así mismo que, si sobre lo aquí dispuesto, sucediere que persona alguna de cualquier autoridad que sea, a sabiendas, ó por ignorancia intentare contravenir, sea irritó y de ningún valor, no obstante las constituciones y ordenaciones Apostólicas, y en lo que fuera menester de la dicha Orden, estatutos, costumbres, y otras cualesquiera cosas contrarias, aun con juramento, confirmación Apostólica, ó con cualquiera otra firmeza roboradas, ó autorizadas. Dadas en Roma en Santa María la Mayor, bajo el anillo del Pescador, en veinte de Noviembre de mil seiscientos cuarenta y cinco, en el año segundo de nuestro Pontificado.=Marcos Aurelio Maraldo.

Yo Diego López de Letona, y Mendoza, Oficial mayor de los Papeles de Gracia, Gobierno y Guerra de la Secretaría del Real Consejo de las Indias de la parte de la Nueva España.

Certifico , que en el dicho Consejo se presentó este Breve concedido por su Santidad, y habiendo visto los Señores de él en veinte y ocho de este mes, mandaron dar testimonio de su presentación, en cuyo cumplimiento doy la presente en Madrid a treinta y uno de Julio de mil seiscientos cuarenta y seis.=Diego López de Letona y Mendoza.

Los Escribanos del Rey Nuestro Señor, que aquí signamos y firmamos, certificamos, y damos fée, que Diego López de Letona y Mendoza, de quien va firmada la certificación de arriba, es tal Oficial mayor de los Papeles de Gracia, de Gobierno y Guerra de la Secretaría del Real Consejo de las Indias de la parte de la Nueva España, como en ella se nombra, y a las certificaciones, que ha dado, y dá, se les dá entero crédito. Y para que en ello conste, dimos la presente en Madrid a treinta y uno de Julio de mil seiscientos cuarenta y seis años.=Diego Careño Alderte.
=Antonio Gómez.



**Bula De Su Santidad Clemente XII,
Aprobando La Erección De Dos Cátedras,
Una De Derecho Canónico, Y La
Otra De Derecho Civil, Y Estendiendo A Ellas,
Y A Todas Las Que De Nuevo
Se Erijan, Las Gracias Que Inocencio X
Concedió Por La Bula
In Supereminenti Arriba Puesta.
Sept. 2, 1734**

In Nomine Domini.

Amen.

Cunctis ubique pateat, et evidenter sit notum, quod anno á Nativitate Dñi. nostri Jesus Christi M.DCC.XXXIV. die vero IV Septembris, Pontificatus autem Sanctíssimi in Christo Patris, et Domini nostri Domini Clementis divina Providencia PP. XII. anno quinto, ego Officialis deputatus vidi, et legi, quasdam litteras Apostólicas as in forma Brevis sub annulo Piscatoris debite expeditas tenoris sequentis, videlicet:

Clemens PP. XII. Ad futuram rei memoriam. Dudum emanarunt à felicis, recordationis Innocentio PP. X. prædecessore nostro, ad supplicationem claræ memoriæ Philippi IV, dum vixit, Hispaniarum Regis Catholici, litteræ in simili forma Brevis, tenoris, qui sequitur, videlicet: (hic interponitur Bulla Innocentii X. «In supereminenti» supra allata,) Cum autem, sicut pro parte Charíssimi in Christo Filii nostri Philippi, earundem Hispaniarum pariter Regis Catholici nobis nuper expositum fuit, in Academia, seu Universitate studii generalis dicti Collegii duæ novæ Cathedræ, una quidem Canonum à Religioso dicti Ordinis, altera verò Institutionum Juris Civilis, et Canonici, ab uno utriusque Juris Doctore legendorum, erectæ sint, dictus Philippus Rex præinsertas litteras

En El Nombre Del Señor.

Así Sea.

En todas partes sea a todos manifiesto y evidentemente conocido, que en el año de la Natividad de nuestro Señor Jesucristo 1734, día 4 Septiembre, y año quinto del pontificado del Santísimo Padre y Señor nuestro en Cristo D. Clemente, por la divina providencia Papa XII, Yo oficial diputado ví y leí ciertas letras apostólicas en forma de breve con el anillo del Pescador, debidamente expedidas y del tenor siguiente, a saber:

Clemente Papa XII. Para memoria de ésto en lo futuro. Poco tiempo há por súplica del famoso Felipe IV Rey Católico de las Españas, hecha mientras vivió, emanaron de Inocencio Papa X de feliz recuerdo y predecesor nuestro unas letras en igual forma de Breve y del tenor siguiente, es a saber: (aquí se inserta la bula *in supereminenti* de Inocencio décimo.)

Habiéndose pues erigido dos nuevas cátedras en la Academia ó Universidad de estudios generales de dicho Colegio, una de Cánones, que debe leer un religioso de dicho Orden, y otra de las instituciones de derecho civil y canónico bajo la dirección de un doctor en ambos derechos, como poco há se nos ha espuesto por parte de Felipe nuestro muy caro hijo en Cristo, igualmente Rey Católico de las Españas, desea en gran manera este Rey que, las letras preinsertas sean extendidas por nos a las dos cátedras nuevamente erigidas, como arriba se insinúa, y que todos los privilegios concedidos por las letras predichas a la Academia ó Universidad de estudios generales del mencionado Colegio, se declaren concedidos también a las susodichas dos nuevas cátedras, y a otras que se erigieren en adelante. Por esto hizo que se nos suplicase humildemente, que nos dignásemos proveer oportunamente respecto a lo primero, y condescender por benignidad Apostólica respecto a lo segundo.

Nos pues queriendo, inclinados a estas súplicas, dar, cuanto podemos con el Señor, un asenso favorable a los deseos del mismo Rey Felipe, de acuerdo con nuestros venerables hermanos Cardenales de la Santa Iglesia Romana, intérpretes del

ad easdem duas novas Cathedras noviter erectas, ut præfertur, per nos ampliari, ac omnia privilegia per prædictas literas dictæ Academiæ, seu Universitati studii generalis memorati Collegii concessa, etiam supradictis duabus novis Cathedris, aliisque in posterum erigendis tributa declarari summopere desiderat. Nobis propterea humiliter supplicari fecit, ut in præmissis opportune providere, et ut infra indulgere de benignitate Apostólica dignaremur. Nos igitur ipsius Philippi Regis votis favorabilem assensum, quantum cum Domino possumus, præbere cupientes, hujusmodi supplicationibus inclinati, de Venerabilium Fratrum nostrorum S. R.E. Cardinalium, Concilii Tridentini interpretum consilio, litteras, seu indultum præinsertum, etiam ad supra enunciatas duas novas Cathedras, juxta petita, donec, et quousque in dicta Civitate Manilana alia Universitas erecta fuerit; servata tamen in reliquis earumdem præinsertarum litterarum forma, et dispositione, dicta auctoritate, tenore præsentium extendimus, salva tamen semper in præmissis auctoritate Congregationis eorumdem Cardinalium. Decernentes pariter ipsas præsentis litteras firmas, validas, et efficaces existere, et fore, suosque plenarios, et integros effectus sortiri, et obtinere, ac illis, ad quos spectat, et spectabit in futurum, plenissime suffragari, sicque in præmissis per quoscumque iudices ordinarios, et delegatos, etiam causarum Palatii Apostolici Anditores judicari, et definiri debere; ac irritum, et inane, si secus super his à quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari. Non obstantibus omnibus, et singulis illis, quæ idem Innocentius prædecessor in litteris præinsertis concessit non obstare, cæterisque contrariis quibuscumque. Datum Romæ apud S. Mariam Majorem sub annulo Piscatoris die II. Septembris M.DCC.XXXIV Pontificatus nostri anno quinto.=F. Card. Oliverius.=Loco  Sigilli annuli Piscatoris=Quibus Litteris visis, ego Notarius in frascriptus proprio signo, et subscriptione munivi, ac valeat, ut originales authenticæ etc. præsentibus Dominis Andrea Alvi, et Joanne Vale testibus f.º conspiciamus.=Concordant cum Originali P. R et Reg.=A. Xaverius.=Joannes Christophorus de Remandinis Not. Apost.=Dati.=Siguese un Sello Cardinalicio con este rótulo: Antonius Xavier. S. R. E. Presb. Card. Gentili SS. D. PPP. R. .E. Datarius.

Concilio Tridentino, las letras ó indulto preinserto, por la dicha autoridad y tenor de las presentes, estendemos también, según pedido, a las dos nuevas cátedras arriba indicadas, mientras y hasta tanto que no se erigiere otra Universidad en la dicha ciudad de Manila; guardada empero en todo lo demás la forma y disposición de las mismas letras preinsertas, y salva siempre en lo primeramente espuesto la autoridad de la dicha congregación de Cardenales. Ordenando igualmente, que estas presentes letras son, y, deberán de ser firmes, válidas eficaces, y que surtan y obtengan sus efectos plenaria é integramente; y que se sufrague plenísimamente a aquellos, a quienes corresponde y corresponderá en lo futuro; y que así en todo lo dicho deba juzgarse y definirse por cualesquiera jueces ordinarios y delegados, también por los Auditores de las causas del Palacio Apostólico; y que si de lo contrario sobre estas cosas aconteciere atentarse por algún otro y por cualquiera autoridad, a sabiendas ó por ignorancia, todo sea irritó y nulo. Sin que obsten todas y cada una de aquellas cosas, que el mismo Inocencio predecesor nuestro acordó que no obsten, asimismo ni las demás cosas contrarias cualesquiera que sean.

Dado en Roma en Santa María Mayor bajo el anillo del Pescador día 2 de Setiembre de 1734, y año quinto de nuestro pontificado=F. Cardenal, Oliverio.=En lugar  del sello del anillo del Pescador.=Vistas las cuales letras, yo Notario infrascrito hice constar con propio signo y suscripción, y valga como las originales auténticas, y presentes los Señores D. Andrés Albi, y D. Juan Vale, como testigos f.º lo vemos. =Concuerdan con el original.

Don Pedro de la Vega del Consejo de su Magestad, su Secretario y Oficial mayor de la Secretaría del Consejo y Cámara de Indias de la negociación de las Provincias de Nueva España.

Certifico, que habiéndose visto en el referido Consejo este trasunto auténtico de una Bula de extensión, y ampliación, que su Santidad concede al Colegio de Sto. Tomás del Orden de Predicadores, y su Universidad de la ciudad de Manila en las Islas Filipinas, para que pueda dar grados en las facultades de Cánones, y Leyes, y en otras que se ofrecieren, con la calidad de que, si en adelante se fundase Universidad aparte, haya de cesar en el ejercicio de las dichas Cátedras, y en conferir los expresados grados, por acuerdo de los Sres. del expresado Consejo de once del presente mes y año se mandó dar el cese del referido trasunto. Y para que de ello conste donde convenga, doy la presente en Madrid a diez y seis de Noviembre de mil setecientos treinta y cuatro.=Pedro de la Vega.=Síguese la comprobación de los Escribanos.=Concuerdan con sus originales a que me remito, y se guardan en el Archivo del Colegio de Sto. Tomás de esta Ciudad, cajón 8, letra II, y por ser verdad dí el presente de orden del M. R. P. Rector y Cancelario en cinco fojas útiles. Manila y Marzo nueve de mil setecientos ochenta y cinco años.=En testimonio de verdad: Francisco Molleda Secretario de la Universidad.

CÉDULA REAL,

por la que S. M. admite debajo de su Patronato y Real
Protección a la Universidad de Santo Tomás de Manila.

El Rey.

Por cuanto Fr. Alonso Sandín Definidor, y Procurador general de la Provincia del Santo Rosario de la Orden de Santo Domingo de las Islas Filipinas me ha representado, que por Bula de la Santidad de Inocencio X, expedida en veinte de Noviembre del año de mil seiscientos cuarenta y cinco a instancias del Rey mi Señor y Padre (que santa gloria haya) pasada por mi Consejo de las Indias, se erigió Academia pública en el Colegio de Santo Tomás de la ciudad de Manila, en cuya virtud se dan en él grados en Artes, y Teología, con todo rigor de exámenes y ostentación, a los sugetos capaces de aquellas Islas, siguiéndose de esto notable utilidad, por haber prebendas y curatos, a que oponerse, suplicándome que, atendiendo a ello, y a que no descaezca del vigor de los estudios, en que al presente florece, fuese servido de admitirla debajo de mi Patronato Real, declarando ser su Patrón; y habiéndose visto en el dicho mi Consejo un traslado auténtico de la erección, y lo que dijo mi Fiscal de él, he tenido por bien de admitir, como por la presente admito, a la dicha Universidad del Colegio de Santo Tomás de la ciudad de Manila debajo de mi protección, y declaro ser de mi Patronato Real, y mando a mi Presidente, y Oidores de mi Audiencia de aquella ciudad, y ruego, y encargo al Arzobispo de ella, y a los Obispos de dichas Islas, a los Cabildos eclesiástico y secular, y a los Prelados de las Religiones, y otros cualesquier mis jueces, y justicias de ella, que por tal la tengan, y que la guarden, y hagan guardar los privilegios y exenciones, que por razón de ello la tocaren, que así es mi voluntad. Fecha. en Madrid. a diez y siete de Mayo de mil seiscientos ochenta años.=Yo el Rey.=Por mandado del Rey nuestro Señor: Josef de Veytialinage.=Al pie de esta Real Cédula están cuatro rúbricas al parecer de los Señores del Real y Supremo Consejo de Indias.

En la ciudad de Manila en veinte y uno de Agosto de mil seiscientos ochenta y un años. Estando en el Real Acuerdo los Señores Presidente y Oidores de la Audiencia y Cancillería Real de estas Islas Filipinas, habiendo visto la petición del Padre Fr. Juan de Santa María del Orden de Predicadores, y Rector de la Universidad de Santo Tomás de Aquino, con la Real Cédula de S. M. que en ella menciona, en que recibe a su Universidad debajo de su Real protección, y declara ser de su Real Patronato, y que en esta Real Audiencia se le dé la debida ejecución y cumplimiento, con lo pedido por el Sr. Fiscal a la vista, que se le dió, dichos Señores la tomaron en sus manos, besaron y pusieron sobre sus cabezas como carta de su Rey y Señor natural, que la Divina Magestad guarde con aumento de nuevos Reinos y Señoríos, y en su obediencia dijeron, se guarde, cumpla, y ejecute según y como S. M. ordena, y manda; y quedando testimonio en los libros del acuerdo se le vuelvan original: Así lo proveyeron, acordaron y rubricaron, presente el Sr. Fiscal.=Al pie de este auto están seis rúbricas.=Ante mí, Juan Sanchez.

REAL CÉDULA,

que concede al Colegio de Santo Tomás de Manila el título de Real.

El Rey.

Por cuanto, por haberme representado entre otras cosas Fr. Sebastián de Valverde del Orden de Predicadores, y Procurador general de la Provincia del Santísimo Rosario de Filipinas, que desde que se estableció el Colegio de Sto. Tomás en la Ciudad de Manila, y mucho más desde que, a instancias del Señor Felipe IV, se erigió en él por la Santidad de Inocencio X, el año de mil seiscientos cuarenta y cinco Academia pública ó Universidad a favor de su Orden, no sólomente ha desempeñado su obligación en la enseñanza pública con notorio beneficio de aquellos vasallos, regentando los Religiosos las Cátedras a expensas de los bienes propios del mencionado Colegio, sino que al mismo tiempo de inspirar en los entendimientos de sus discípulos las luces de la santa doctrina del Angélico Doctor Santo Tomás, que se intenta turbar con proyectos inútiles en aquella Capital por algunos espíritus faccionarios, en quienes pulula aun semilla de la doctrina ya extinguida, se han esmerado también en infundir en sus corazones la debida fidelidad, lealtad y amor a mi Real Persona, siendo una de las mas notables, y generosas pruebas, que acreditan esta verdad, la prontitud con que en esta última guerra el actual Rector Fr. Domingo Collantes, en cumplimiento de las insinuaciones de aquel Gobernador, levantó entre los Colegiales, y estudiantes cuatro compañías de cincuenta soldados cada una, en cuyo vestuario, y manutención desde el principio hasta que se hizo la paz, gastó algunos miles de pesos, poniendo al mismo tiempo a la disposición del mismo Gobierno todo el grano, de la cosecha y el ganado vacuno de sus haciendas, suplicándome que, para que quedase en la memoria de los habitantes de aquellas Islas este memorable ejemplo de la fidelidad y franqueza, con que el nominado Colegio me sirvió, y lo contiúa, me dignase significarle mi Real agrado y benevolencia, admitiéndole bajo de mi soberana protección y Patronato, y concediéndole el título de muy leal: vista la referida instancia en mi Consejo de las Indias, con lo que en su inteligencia informó la Contaduría general, y expuso mi Fiscal, he resuelto a consulta de diez de Enero de este año, conceder entre otras cosas, como por esta mi Real Cédula concedo al nominado Colegio de Santo Tomás de la Ciudad de Manila, el sólo nombre de Real, con la precisa calidad y declaración, de que nunca tenga derecho de pedir auxilios a mi Real Erario. Por tanto, por la presente ordeno, y mando a mi Gobernador, y Capitán general de las nominadas Islas, al Regente y Oidores de mi Real Audiencia de ellas, y a los demás Ministros, Jueces y Justicias de aquellas Provincias, y ruego y encargo at M. R. Obispo de aquella Metropolitana, al Venerable Dean, y Cabildo en sede vacante, y otros cualesquiera Prelados, y Jueces eclesiásticos a quienes corresponda, guarden, cumplan, y ejecuten, y hagan guardar, cumplir y ejecutar puntual y efectivamente la expresada mi Real resolución, según y en la forma que he referido, sin contravenir, ni permitir que en manera alguna se contravenga a ella, por ser así mi voluntad. Fechada en el Pardo a siete de Marzo de mil setecientos ochenta y cinco=Yo el Rey.=Por mandado del Rey nuestro Sr. Antonio Ventura de Taranco.

The University is Officially Declared Pontifical in “Quae Mari Sinico” Sept. 17, 1902

Leo PP. XIII

AD FUTURAM REI MEMORIAM. — Quae mari Sinico, oceanoque Pacifico circumfusae latissime patent insulae, atque à Philippo II Hispaniarum rege Philippinarum nomen sunt mutuatae, vix ab Hernando de Magalhães saeculo XVI ineunte, apertae sunt; statim Crucis sanctissimae simulacro defixo in litore et Deo sunt consecratae, et catholicae Religionis quaedam veluti libamenta habuerunt. Ex illo, Romanis Pontificibus, accedente Caroli V ac Philippi ejus filii Hispanorum regum egregio dilatandae fidei studio, nihil antiquius fuit, quam ut insulanos illos idolatrico cultu viventes, ad Christi fidem traducerent. Quod cum, opitulante Deo, religiosis diversarum familiarum alumnis strenue adnitentibus secundissime cederet; brevi annorum spatio eo devenit, ut Gregorius XIII de praeficiendo adolescenti Ecclesiae Antistite cogitarit ac Manilanum Episcopatum instituerit. Coeptis felicibus quae postmodum secuta sunt incrementa plenissime responderunt. Concordibus enim Decessorum Nostrorum atque Hispaniarum Regum industriis, deleta servitus, incolae litterarum atque artium disciplinis ad humanitatem exculti, templa sumptu magnifico erecta et instructa, auctus dioecesium numerus; ut Philippinarum gens et Ecclesia merito excelleret splendore civitatis, Religionis, dignitate atque studio. Sic nempe Regum hispanorum tutela datoque illis à Romanis Pontificibus patronatu in Philippinis insulis res catholica provehebatur. Verum quam illic armorum exitus publicae rei conversionem haud ita pridem attulit, similiter et sacrae intulit. Nam dimissa ab Hispanis ditione, patronatus etiam hispanorum Regum desiit: quo factum est, ut Ecclesia in potiolem libertatis conditionem devenerit, parto quidem cuique jure salvo atque incolumi.—Huic porro novae rerum conditioni, ne inde vigor

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Pope Leo XIII

FOR A PERPETUAL MEMORIAL.— The islands that lie scattered over the wide expanse of the China Sea and the Pacific Ocean, and called after Philip II, King of Spain, the Philippines, were scarcely discovered by Hernando Magellan at the dawn of the sixteenth century, when they not only became consecrated to God by the planting of the holy Cross on their shores, but in that very act received the principles of the Catholic faith. From that very moment, it became the chief and most earnest Endeavour of all the Roman Pontiffs, seconded by the high-minded desires of Charles V and his son Philip II, Kings of Spain, to lift the inhabitants of these islands out of the idolatrous worship in which they were living and to convert them to the faith of Christ. With the help of God, and the untiring exertions of Religious of the various Orders, this was most happily accomplished; before many years had passed, the time came, when Gregory XIII was led to appoint a prelate for the growing Church and to establish the Bishopric of Manila. Subsequent progress fully corresponded to such auspicious beginnings. And so, thanks to the united efforts of Our Predecessors and of the Kings of Spain, slavery was abolished, the natives were brought through the discipline of letters and art to civilization, sumptuous temples were raised, the number of dioceses was increased, so that the people and the Church in the Philippines might truly become eminent in civil life and in the dignity and love of their Religion. Thus it was that Catholic interests went forward in the Philippines under the protection of the Kings of Spain and under the patronage of the Roman Pontiffs. But when, recently, the fortunes of war changed the political face of the country, the conditions of religious affairs also underwent a change. When once the Spaniards yielded up their sovereignty of the islands, the patronage of the Kings of Spain over them also ceased; and thus it is, that the Church came to be placed in more favorable conditions for liberty, each party preserving its respective rights

ecclesiasticae disciplinae in discrimen veniret, qui modus agendi, quae temperatio responderet, nulla mora atque sedulo inquirendum fuit. Hanc ob rem Venerabilem Fratrem Placidum Ludovicum Chapelle, Novae Aureliae Archiepiscopum, Delegatum Nostrum extraordinario munere in Philippinas insulas missimus, qui rebus coram inspectis, quaeque moram et sustentationem non haberent, ordinatis, ad Nos referret. Delatum officium is quidem pro fiducia Nostra explevit; dignus propterea quem merita honestemus laude. Postea contigit ex auspicato, ut Regimen Civitatum Americae Foederatarum per legationem singularem cum hac S. Sede concilia conferre suscepit directe, circa modum nonnullas rem catholicam in Philippinis insulis respicientes quaestiones dirimendi. Coeptis libenti quidem animo favimus et negotiatorum navitate ac moderations juvantibus, facile patuit aditus ad compositionem, quae nunc ipso in loco curanda erit. Quae igitur auditis sententiis nonnullorum S. R. E. Cardinalium S. Congregationis extraordinariis negotiis praepositae, diuturnoque consilio agitata, Ecclesiae rationibus in Philippinis insulis conducere maxime visa sunt, praesenti Constitutione Apostolica edicimus et publicamus: sperantes fore ut quae Nos suprema auctoritate constituimus, publici Regiminis aequitate ac iustitia favente, studiose sancteque observentur.

I

DE NOVA DIOECESUM CIRCUMSCRIPTIONE.

Primum igitur de Hierarchia sacra amplificanda mens est ac propositum. Constituta quidem, ut diximus, a Gregorio XIII Manilana Dioecesi, aucto sensim fidelium coetu tum indigenarum qui catholica sacra susciperent, tum ex Europa advenarum, Clemens VIII Episcoporum numerum, qui praessent, augendum censuit. Quare Manilanam Ecclesiam Archiepiscopali titulo honestavit, eidemque, tribus institutis dioecesibus, Episcopos Cebuanum, Cacerensem ac Neosegoviensem suffraganeos esse voluit. His porro anno MDCCCLXV additus est Episcopatus Jarensis. Attamen dioecesium harum ea est amplitudo, ut ob intervallum quo loca dissociantur atque itinerum difficultatem, vix contingat Episcopis illas nisi summo labore quoquoersus lustrare. Quamobrem suadet necessitas, ut nacti opportunitatem temporum, antiquas Dioeceses arctiori termino definiamus aliasque de integro addamus. Eapropter Manilano Archiepiscopatu ac dioecesibus Cebuana, Cacerensi, Neosegovienti et Jarensi servatis, quatuor insuper adiicimus et instituimus dioeceses, Lipensem videlicet, Tuguegaraoanam, Capizanam et Zamboangensem, universas, ut

intact and secure. And that the strength of ecclesiastical discipline might not suffer detriment there from, careful measures were at once taken to inquire into the means and measures to be taken under the new state of affairs. For this purpose we sent to the Philippine Islands, as our Delegate Extraordinary, the Venerable Brother Placidus Louis Chapelle, Archbishop of New Orleans, who, after a personal examination of everything, and after settling moreover, what would not admit of delay, might give Us a report of affairs. He certainly fulfilled to Our satisfaction the office which had been entrusted to him; for which he has well merited Our honor and praise. Afterwards, it fortunately came to pass that the Government of the United States of America desired to consult directly with this Holy See, by means of a special Commission, regarding the manner of solving certain questions relative to Catholic affairs in the Philippine Islands. Willingly did we offer our aid to settle such questions, and thanks to the diligence and moderation of those entrusted with these negotiations, steps were easily taken for a resolution of the questions, which are now to be brought to a conclusion in the country itself. The arrangements which, after We had heard the opinions of some of the Cardinals of the Holy Roman Church, who compose the Sacred Congregation of extraordinary affairs, and which, having been carefully weighed, have appeared best calculated to ensure the interests of the Church in the Philippine Islands, We hereby declare and publish in this Apostolic Constitution: hoping that what We with our supreme authority now establish, favored by the equity and justice of the State, will be carefully and inviolably kept.

I.

NEW DIVISION OF DIOCESES.

First of all, we desire and propose to extend the sacred Hierarchy. After Gregory XIII had, as we have said, established the diocese of Manila, as the number of the faithful gradually increased, as well through the natives who embraced Catholicism as through arrivals from Europe, Clement VIII judged that the number of their prelates should be increased. Hence, he elevated the Church of Manila to the dignity of an Archiepiscopal See, and wished that three new dioceses be erected, namely, those of Cebu, Caceres and Nueva Segovia, with bishops as suffragans to Manila. To these in the year MDCCCLXV, was afterwards added the bishopric of Jaro. These dioceses are however so extensive that owing to the distances between points and the difficulty of travel, the bishops can scarcely make a thorough visitation of these districts except at the expense of very great labor. Hence necessity demands, under existing circumstances, that we should restrict somewhat the limits of the old dioceses and erect other new ones. Wherefore, preserving still the Archdiocese of Manila and the dioceses of Cebu, Caceres, Nueva Segovia and Jaro, we institute and erect four other dioceses, namely, those of Lipa, Tuguegarao, Capiz and Zamboanga,

ceterae, Manilanae Metropoli suffraganeas. In Marianis praeterea Insulis Praefecturam Apostolicam creamus, quae Nobis ac Successoribus Nostris, auctoritate nulla interposita, pareat.

II.

DE METROPOLITA DEQUE SUFFRAGANEIS EPISCOPIS.

Metropolitani titulo qui potiat in Philippinis Insulis unus esto Archiepiscopus Manilanus; Episcopos ceteros, tum qui antiquas obtinent Sedes, tum qui recens institutas tenebunt, eidem subesse oportet, suffraganei officio atque nomine. Quibus vero juribus Metropolita fruatur quibusque polleat muneribus, ecclesiasticae leges, quae modo vigent, edicunt. Quas quidem dum leges inviolate servari volumus, volumus etiam Metropolitam inter et suffraganeos integra esse semper sanctae amicitiae et caritatis vincula, eaque officiis mutuis, consiliorum communicatione atque episcopalibus praesertim coetibus pro locorum intervallis frequentius agendis, arctius in dies firmari et obstringi. Maximarum enim utilitatum parens est atque custos animorum concordia.

III.

DE CAPITULO METROPOLITANO, DEQUE CAPITULIS ECCLESiarUM SUFFRAGANEARUM.

Canonicorum Collegio honestari Ecclesiae Metropolitanae decus et splendor postulat. Quae vero stipendia Canonicis singulis, elapso tempore, ab hispano Regimine numerabantur, unde in posterum peti debeant, Delegatus Apostolicus videbit ac suggeret. Quod si reddituum exiguitate, numerus Canonicorum, qui adhuc fuit, servari haud quiverit, sic ad pauciores contrahatur, ut, minime subductis iis qui dignitatum nomine veniunt, ad decem saltem censeantur. Archiepiscopus autem tum dignitates dictas et canonicatus, tum universa quae in Ecclesia Metropolitana sunt beneficia privo, liberoque jure conferet: iis quidem exceptis, quae vel communi lege Sedi Apostolicae reservantur, vel in cujusvis patronatu sunt, vel concursus conditione obstringuntur. In ceteris porro Cathedralibus templis constitui Canonicorum collegia vehementer optamus. Quod quamdiu perfici haud poterit, Episcopi viros aliquot pietate, scientia, gerendarum rerum usu conspicuos, e gemino clero delectos, Consultores habeant, prouti scilicet in nonnullis dioecesibus Canonicorum coetu

all of which like the others, suffragans of the Metropolitan of Manila. Moreover, we create in the Marianas Islands a Prefecture Apostolic, subject, without dependence on any other authority, to Us and Our Successors.

II.

THE METROPOLITAN AND THE SUFFRAGAN BISHOPS

The Archbishop of Manila shall be the only one to hold the title of Metropolitan; the other bishops, as well those of the old Sees, as those who shall be constituted in the new Sees, shall be subordinate to him, holding the office and name of suffragans. The rights enjoyed by the Metropolitan, and the duties incumbent on him, are set forth in the ecclesiastical laws already in existence. While we wish these laws to be inviolably observed, we desire at the same time that the bonds of love and charity shall always remain intact between the Metropolitan and his Suffragans, and that through mutual services rendered, through the interchange of ideas, and especially through meetings of the Bishops, as often as circumstances will permit, these bonds may day by day become more closely united. For, concord of mind is, in truth, the parent and preserver of the greatest blessings.

III

THE METROPOLITAN CHAPTER AND THE CHAPTERS OF THE SUFFRAGAN CHURCHES.

The decorum and splendor of the Metropolitan Church demands that it be honored with a College of Canons. The Apostolic Delegate will consider whence is to come in the future, the stipend which in times past, was supplied by the Spanish Government to each one of the canons. And if owing to the reduced resources the number of canons formerly existing cannot be sustained, it may be reduced to a smaller number in such a way that without in any way suppressing such as are honorary, the number be fixed at not less than ten. It shall be the Archbishop who by his own right shall confer such dignities and canonries, as well as any other benefices whatsoever, which may pertain to the metropolitan Church; exception however being made in regard to such as either are reserved by common law to the Apostolic See, or such as belong to some patronage, or such as are subject to election. In like manner we earnestly desire that Colleges of Canons be established in the other Cathedrals. And during such time as this cannot be done, let the bishops have as consultors some individuals distinguished in piety, learning, and executive ability, chosen from one or other body of the clergy, such as is often done in certain dioceses that are not provided with a Chapter of Canons. And in order that in such Cathedral

similiter carentibus. Ne vero in hujusmodi Cathedralibus aedibus, quae Capitulo carent, sollemnium Sacrorum dignitas desideretur, Consultores, quos modo diximus, Episcopo operanti adstabunt. Qui si ratione aliqua praepediantur, Episcopus alios e clero cetero tam seculari, quam regulari digniores sufficiet.

IV

DE SEDE VACANTE IN DIOECESIBUS SUFFRAGANEIS.

Dioecesis suffraganea quaevis, Collegio Canoniorum expers, si Episcopo orbari contigerit, eam Metropolita administrandam suscipiet: qui si deerit, propinquiore Episcopo procuratio obveniet, ea tamen lege ut Vicarius quamprimum eligatur. Interea vero demortui Episcopi Vicarius Generalis dioecesim moderetur.

V

DE CLERO SAECULARI.

Quoniam experiendo plane compertum est clerum indigenam perutilem ubique esse, curent diligenter Episcopi ut indigenarum Sacerdotum numerus augeri valeat; ita tamen ut illos antea ad pietatem omnem ac disciplinam instituant, idoneosque norint quibus ecclesiastica munia demandentur. Quos vero usus et experientia praestantiores ostenderit, eos ad potiores procuraciones gradatim advocent. Id porro maxime commendatum habeant qui in clero censentur ne abripi se partium studiis unquam sinant. Quamvis enim communi lege sit cautum, ne qui militat Deo se implicet negotiis saecularibus, peculiari tamen modo, ob temporum rerumque adjuncta, hoc in Philippinis insulis ab hominibus Sacri Ordinis devitandum ducimus. Praeterea quoniam animorum conjunctione prae cipua vis est ad grandia quaevis atque utilia perficienda; eam, pro religionis bono, Sacerdotes omnes, nulla exceptione, sive saeculari clero sint, sive in religiosis familiis censeantur, inter sese studiosissime foveant. Decet sane ut qui unum sunt corpus unius capitis Christi, non sibi invicem invideant, sed unius sint voluntatis, caritate fraternitatis invicem diligentes. Cui quidem caritati provehendae disciplinaeque simul vigori servando, meminerint Episcopi prodesse plurimum synodales conventus subinde cogere pro opportunitate locorum ac temporum. Quod si faxint una erit facile omnium sentiendi ratio, unaque agendi. Ne vero conceptus semel ardor in cleri hominibus deferbeat, et ut virtutes Sacerdotio dignae retineantur et crescant, pium spiritualium

Churches that have no Chapters, nothing may be wanting in the dignity of the sacred functions, the above mentioned consultors shall assist the officiating Bishop. And if for any reason whatsoever they should be prevented from doing so, the Bishop shall supply their places with others chosen from the most worthy of the rest of the clergy, secular as well as regular.

IV.

VACANT SEES IN THE SUFFRAGAN DIOCESES.

When a suffragan diocese, destitute of a Chapter of Canons, shall be without a Bishop, it shall be the duty of the Metropolitan to see to its administration; and if there be no Metropolitan, the administration of the same shall devolve on the nearest Bishop, although with the proviso that a Vicar be appointed as soon as possible. But in the meantime the Vicar General of the late Bishop shall govern the diocese.

V.

THE SECULAR CLERGY.

As experience has clearly shown that in every part of the world a native clergy is of great utility, let the Bishops procure with all diligence that the number of native priests be increased, in such a way however, that those who are entrusted with the ecclesiastical functions be prepared beforehand in all piety and discipline and be known to be worthy of having such offices conferred upon them. And let those whom experience shows most worthy be gradually promoted to higher dignities. But let those who are numbered among the clergy ever bear in mind that they must not permit themselves to be guided by partisanship. Now, though by common law, those who are fighting in the service of God are prohibited from engaging in secular business, nevertheless, on account of the circumstances, we feel that this must be avoided in a particular manner in the Philippine Islands by men who belong to the ecclesiastical state. Moreover, since union of mind is the chief force in the successful carrying on of every great and useful enterprise, let all priests without exception, whether they belong to the secular clergy or to the Regular, cultivate in a most special manner this union of mind for the good of Religion. It is certainly becoming that those who constitute the one body, of which Christ is the head, should not bear envy one to another, but should all be of one mind, loving one another with fraternal charity. And let the Bishops remember that it conduces greatly to the promotion of this charity, and to the preservation of strict discipline to convoke Synods as the opportunities of time and place permit. If they do this, union of thought and action will easily be obtained. But that the virtues worthy of the priesthood may be preserved and increased, the

Exercitiorum institutum vel maxime conducit. Curent idcirco Episcopi, ut quot quot in sortem Domini vocati sunt, tertio saltem quoque anno in opportunum locum ad aeternarum rerum meditationem secedant, quo scilicet acceptus a mundano pulvere sordes eluant et ecclesiasticum spiritum instaurare queant. Satagendum insuper est, ut sacrarum disciplinarum studium frequenti exercitatione in clero. vigeat: Labia enim sacerdotis custodient scientiam, quo nempe docere possit fideles, qui legem requirent de ore ejus. (Malach. 22. 7.) Nihil vero ad hunc finem aptum quam collationes habere saepius, tum de re morum, tum de liturgicis quaestionibus. Quod si asperitas itinerum, contractus Sacerdotum numerus, aliaeque id genus causae conventus ejusmodi ad disceptandum impendant: optimum factu erit, si ab iis qui coetui interesse nequeunt, propositae quaestiones scripto enodentur et Episcopo statuto tempore submittantur.

VI.

DE SEMINARIIS.

Quanti faciat Ecclesia adolescentium seminaria qui in cleri spem educantur, perspicere licet ex Tridentinae Synodi decreto, quo ea primum sunt instituta. Oportet idcirco Episcopos omnem operam industriamque impendere, ut domum in sua quisque Dioecesi habeat, in qua tirunculi militiae sacrae à teneris recipiantur, atque ad vitae sanctimoniam et ad minores majoresque disciplinas formentur. Consultius autem erit si adolescentes qui litteris student aliis utantur aedibus; aliis vero juvenes qui litterarum cursu emenso, in Philosophiam ac theologiam incumbunt. Utrobique autem alumni perpetuo degant, quoad sacerdotio si meriti quidem fuerint initientur; nulla unquam, nisi ex gravi causa, facultate facta ad suos remeandi. Seminarii regimen Episcopus optimo cuique demandet sive e saeculari clero, sive e regulari, qui scilicet regendi prudentia usuque prestet, vitaeque sanctitate praecellat. Quae autem à Nobis Nostrisque Decessoribus saepe sunt edicta, abunde docent quo pacto quoque modo in sacris Seminariis studia sint ordinanda. Sicubi vero Seminarium desit, Episcopus alumnos dioecesis suae in viciniorum diocesium Seminariis educandos curabit. Nulla insuper ratione permittant Episcopi ut Seminarii aedes ulli pateant, nisi iis adolescentibus qui spem afferant sese Deo per sacros Ordines mancipandi. Qui vero ad civilia munia institui volent, alias, si res sinunt, obtineant aedes, quae convictus vel collegia episcopalia nuncupentur. Illud denique cavendum summopere ex Apostoli praecepto, ne cuiquam Episcopi cito manus imponant, sed eos tantum ad sacra evehant

practice of the spiritual exercises is of the utmost importance. Consequently, let the Bishops take care that all those who have been called to the service of the Lord shall, at least every three years, retire to some suitable place for meditation upon the eternal truths, where they may cleanse themselves from the dirt and dust of the world, and where they may renew the ecclesiastical spirit. They must also endeavor to maintain in its vigor among the clergy by frequent exercise the study of sacred learning: "For the lips of the priest shall keep knowledge" in order that he may be able to teach others, "who shall seek the law at his mouth" (Malach. 11). And certainly nothing is so conducive to this end, as to hold frequent conferences concerning points of moral and liturgy. But if the difficulty of travel, the scarcity of priests or other causes of like nature should prevent such conferences and discussions, it would be well that those who cannot assist at the same should solve in writing the questions proposed and send the solution to the Ordinary at the proper time.

VI.

SEMINARIES.

In what great esteem the Church holds the seminaries, where young men aspiring to the clerical state are educated, may be clearly seen in the decree of the Council of Trent, which first treats of their establishment. It is therefore incumbent on the Bishops to use every means and endeavor to have in their dioceses a house, in which youthful aspirants to the sacred militia may be received from their earlier years, formed in holiness of life, and instructed in the lower and higher branches of learning. But it would be preferable that the youths who study letters should live in one house, while those who have finished this course and devote themselves to philosophy and theology should live in another. In both cases however, let the students dwell there constantly, until, if they be deserving, they be raised to the priesthood; and never without grave cause should they be given permission to return to their families. Let the Bishop entrust the government of the Seminary to the most deserving person, whether he belong to the secular or to the regular clergy, and let him be endowed with prudence and experience in government, and excel in holiness of life. Both We and Our Predecessors have frequently laid down what shall be the course of studies to be followed in the Seminaries. Wherever there is no Seminary, the Bishop shall take care that the students of his diocese be educated in the seminaries of the neighboring dioceses. Moreover, let the Bishops on no account open the Seminaries to any except such as give hope that they will offer themselves to God in Holy Orders. Let them, if it be possible; erect other establishments distinct from the above for such as wish to prepare themselves for civil callings, which may be known as convictorios or episcopal colleges. The greatest care must be taken, according to the precept of the Apostle, that no Bishop impose hands upon anyone without due consideration, but let those

sacrisque tractandis adhibeant, qui diligenter explorati, debitaque scientia ac virtute exculti, ornament dioecesi usuique esse possint. E Seminario autem egressos ne sibi permittant penitus: sed, ut vitent otia, nec sacrarum scientiarum studia intermittant, consilium est quam optimum illos, quinquennio saltem a sacerdotio suscepto, periculo quotannis subiicere de re dogmatica et morum, coram doctis gravibusque viris faciendo. Quia vero aedes Romae patent etiam juvenibus e Philippinis insulis qui majoribus disciplinis dare operam velint, pergratum Nobis eveniet, si Episcopi delectos subinde adolescentes huc mittent, qui religionis scientiam, in ipso veritatis centro acquisitam, cum suis deinde civibus utiliter communicent. Sancta autem haec Sedes pro sua parte curabit peropportunitis modis ad potioem culturam, melioremque ecclesiasticam formam Clerum secularem provehere, ita ut, apto tempore, reperiatur idoneus, qui Cleri regularis partes in pastoralis muneris procuratione suscipiat.

VII

DE RELIGIOSA PUERORUM ERUDITIONE, DEQUE MANILANA STUDIORUM UNIVERSITATE.

Verum non ad ecclesiastica solum Seminaria Episcoporum industrias spectare oportet: adolescentes enim e laicorum ordine, qui scholas alias celebrant, eorum etiam curis et providentiae demandantur. Est igitur Antistitum Sacrorum officium omni ope adniti, ut puerorum animi qui publice litteris imbuuntur, religionis scientia ne careant. Quare ut rite tradatur videant Episcopi ac perficiant, ut et magistri tanto muneri sink pares, et libri qui adhibentur nulla inficiantur errorum labe. Quoniam autem de scholis publicis sermo incidit, Lyceum magnum Manilanum à Dominicanis Sodalibus Innocentii X auctoritate conditum, merita sine laude praeterire nolumus. Quod quia doctrinae integritate praestantiaque doctorum floruit semper, neque exiguas peperit utilitates, non modo ab Episcopis omnibus benevole haberi cupimus, sed in tutelam Nostram Nostrorumque Successorum ultro recipimus. Quare privilegia et honores a Romanis Pontificibus Innocentio X et XI et Clemente XII eidem concessa plenissime confirmantes, illud Pontificiae Universitatis titulo augemus, quique gradus academici in eo conferuntur, eandem vim habere volumus, quam in ceteris Pontificiis Universitatibus obtinent.

only be raised to Holy Orders and entrusted with the Sacred Ministry, who, having been diligently examined and duly trained in science and virtue, may be an ornament and a benefit to the diocese. Moreover, after they have gone forth from the Seminary, they should not be left entirely to themselves; but that they may not neglect the study of the sacred sciences, it will be of the greatest utility, that during, at least the first five years after their ordination, they be obliged every year to undergo an examination in dogma and moral before learned and grave men. And as moreover a house shall be opened in Rome for youths of the Philippine Islands who wish to devote themselves to higher studies, We should be gratified if the Bishops send thither chosen young men, who will be afterwards useful in communicating to their own countrymen the knowledge of Religion acquired in that center of truth. In turn, this Holy See on its part will take care that the best means be provided for raising the secular clergy to the highest culture and for giving them the best ecclesiastical formation, to the end that in due time they may be fit to replace the regular clergy in fulfilling the duties of the pastoral charge.

VII.

THE RELIGIOUS EDUCATION OF YOUTH AND THE UNIVERSITY COURSE OF STUDIES IN MANILA.

The efforts of the Bishops should certainly not be limited to the care of the Seminaries alone, for they must consider as commended to their care and providence the young laymen who frequent other schools. It is therefore the duty of the Prelates of the Church to see with all diligence, that the minds of the youths who attend the public schools be not deprived of religious training. Therefore, in order that this be properly attended to, let the Bishops take effective measures that the books used be not tainted with error, and since We are speaking, of public schools, We cannot pass by without bestowing merited praise on the great Lyceum of Manila, founded under the authority of Innocent X by the Dominicans. This school, as it has always shone in the integrity of its doctrine, in the excellence of its doctors, and has rendered great services, We now not only desire that all the Bishops look upon it with favor, but Moreover We and Our Successors take it under Our patronage. Hence, We confirm in all their plenitude the privileges and honors conferred on the same by the Roman Pontiffs Innocent X and XI and Clement XII, and We endow it with the title of Pontifical University, and desire that the academic degrees that are conferred by it, shall have the same value as those of other Pontifical Universities.

VIII.

DE REGULARIBUS.

Opportunitatibus novi in regione illa rerum ordinis concedens, Sancta haec Sedes Apostolica statuit, tempestivis provisionibus, religiosis viris adesse, qui redire intendunt ad vitae rationem sui instituti propriam, deditam nempe omnino sacri ministerii operibus, bonorum in vulgus morum profectui, rei christianae civilisque pacifici convictus incremento. Alumnis ergo religiosarum familiarum enixe commendamus, ut quae nuncupatis votis officia susceperunt, sancte impleant nemini ullam offensionem dantes. (2. Cor. VI. 3.) Praecipimus ut clausurae leges inviolate servant; quapropter teneri omnes volumus decreto illo, quod, editum a Congregatione super Episcopis et Regularibus die XX Julii MDCCXXXI Clemens XII Decessor. Noster Litteris Apostolicis "Nuper pro parte" die XXVI Augusti ejusdem anni confirmavit. Clausurae autem ea sit norma iique sint fines, quae Decreto alio edicuntur a S. Congregatione Propagandae Fidei die XXIV Augusti MDCCCLXXX, Pio VI approbante, interposito. Ceterum Religiosi viri quotquot in Philippinis versantur, illos summopere revereri atque observare meminerint, quos Spiritus Sanctus posuit regere Ecclesiam. (Act. XX, 28); et arctissimo concordiae et caritatis foedere cum seculari clero coniuncti, nihil antiquius habeant quam in opus ministerii, in aedificationem Corporis Christi sociatis studiis, vires omnes intendere. Porro ut dissensionum elementa penitus eradantur in Philippinis etiam insulis observari in posterum volumus Constitutionem "Firmandis" a Benedicto XIV datam VIII id. Novembris MDCCXLIV, itemque, aliam "Romanos Pontifices" qua Nos VIII id. Maji MDCCCLXXXI nonnulla controversiarum capita inter Episcopos et Missionarios regulares in Anglia et Scotia definivimus.

IX.

DE PAROECIIS.

Quae Paroeciae curionibus e Religiosis Familiis sint demandandae Episcopi videant, collatis sententiis cum earundem Familiarum Praesidibus. Quod si quaestio de ea re oriatur, nec privatim componi queat, caussa ad Delegatum Apostolicum deferetur.

VIII.

REGULARS.

Taking advantage of the new order of things which has come to pass in those regions, this Holy Apostolic See has made opportune provisions for those religious who wish to return to the mode of life set down in their institute, which is altogether consecrated to works of the holy ministry, the betterment of morals among the people, and the increase of harmony between civil and religious interest. We therefore most earnestly enjoin upon all the members of the religious orders, that they religiously fulfill the obligations which they took upon themselves when they pronounced their vows, "giving no offense to any man" (2 Cor. VI, 3.). We order that the laws of enclosure be inviolably kept: wherefore We wish that all consider themselves as bound by that Decree, which, laid down by the Congregation of Bishops and Regulars on July XX, MDCCXXXI, was confirmed by Our Predecessor Clement XII in the Apostolic Letters, *Nuper pro parte* on August XXVI of the same year. Let the rule and limits of the enclosure be fixed according to that other decree laid down by the Holy Congregation De Propoganda Fide, August XXIV, MDCCLXXX, with the approbation of Pius VI. Moreover, let all religious whatsoever, who live in the Philippines, be careful above all things to render all reverence and obedience to those whom "the Holy Ghost hath placed to rule the Church of God" (Act. XX. 28), and united with the secular clergy by the strictest bonds of concord and charity, let them have nothing more at heart than to employ all their energy in the work of their ministry, and to be all of one mind, to the edification of Christ's body. And to the end that every element of discord be completely rooted out, it is Our will that in the future the Constitution *Firmandis*, given by Benedict XIV, on November VII, MDCCXLIV, be observed also in the Philippine Islands; and also that other one "*Romanos Pontifices*" in which We, on the eighth of the Ides, of May, MDCCCLXXXI, decided certain points of controversy between Bishops and missionaries of the regular orders in England and Scotland.

IX.

PARISHES.

The Bishops shall see which parishes are to be entrusted to the care of the Religious Orders, after having first conferred with the Superiors of the said Religious Families. And if in this matter any question shall arise which cannot be settled privately, let the case be brought before the Apostolic Delegate.

X.

DE MISSIONIBUS.

Ad cetera argumenta, quibus Ecclesia magistra opportune cavetur ne fides morumque integritas aliaque ad aeternam animarum salutem pertinentia detrimentum capiant, accedunt equidem summaeque sunt utilitatis spiritualia Exercitia, quaeque vulgo Missiones audiunt. Optandum quapropter omnino est, ut in provinciis singulis singulae saltem condantur domus octo plus minus Religiosis viris excipiendis, quibus sit unice praestitutum urbes subinde ac pagos lustrare, dictaque modo ratione sacris concionibus populos excolere. Quod tamen si fidelibus utile, necessarium profecto illis est, qui Evangelii luce nondum hauserunt. Ubi igitur agrestes adhuc gentes occurrunt immani idolorum cultui addictae, sciant Episcopi et Sacerdotes se teneri ad earum conversionem curandam. Quare inter illas etiam stationes fundentur pro Sacerdotibus qui Apostolico munere fungantur, ne solum idololatrias ad christiana Sacra traducant, verum etiam pueris instituendis dent operam. Hae porro stationes sic erunt ordinandae, ut deinde opportuno tempore ad Praefecturas vel Vicariatus Apostolicos evehi queant. Ne autem qui ibidem sacris occupantur necessaria ad victum promovendamque fidem desiderant, hortamur ut in dioecesi quaque, incolumi quidem Lugdunensi Instituto quod a Propagatione Fidei appellatur, peculiares coetus instituantur virorum ac foeminarum qui fidelium symbolis colligendis praesint, collectasque Episcopis tradant, Missionibus aequo jure ex integro distribuendas.

XI.

DE DISCIPLINA ECCLESIASTICA.

Conciliandae clero fidelium existimationi nihil conducit efficacius, quam si quae sacerdotes docent verbo, ea simul opere compleant. Cum enim, ut Tridentina Synodus inquit, a rebus saeculi in altiore sublati locum conspiciantur, in eos tamquam in speculum reliqui oculos conjiciunt, ex iisque sumunt quod imitentur. Quapropter sic decet omnino clericos vitam moresque suos omnes componere, ut habitu, gestu, incessu, sermone aliisque omnibus rebus, nil nisi grave, moderatum ac religione plenum prae se ferant: levia etiam delicta, quae in ipsis maxima essent, eflugiant, ut eorum actiones cunctis afferant venerationem. Sed enim pro hac disciplinae ecclesiasticae instauratione, proque plena Constitutionis hujus Nostrae exequutione, Venerabilem Fratrem Joannem Baptistam Guidi Archiepiscopum

X.

MISSIONS.

Those spiritual Exercises, commonly called Missions which are of the greatest utility, must be joined to the other means which the Church makes use of that no harm may result to the faith, to integrity of morals, or to other matters appertaining to the eternal salvation of souls. It is therefore above all things desirable that at least one house be established in each province, where some eight Religious may reside, whose only obligation should be to visit from time to time the cities and pueblos, and in this manner cultivate the spiritual life of the people by means of sacred preaching. And if such work is useful to the faithful, it is altogether necessary for those who have not yet received the light of the Gospel. Wherever therefore people are found still uncivilized and given to the barbarous worship of idols, let the Bishops and priests know that they are obliged to labor for their conversion. Hence, let stations be founded among them for the priests engaged in the exercise of the Apostolic Ministry, and let them not be content with drawing the idolaters to the Christian Religion, but let them moreover occupy themselves in instructing the children. Such stations should be so situated that afterwards when occasion demands they may be raised to Prefectures and Vicariates Apostolic. But lest those that work in the sacred ministry there be without the means necessary for their own subsistence and for the extension of the faith, We earnestly exhort that in each diocese, keeping intact however the institution of Lyons known as the Propagation of the Faith, various societies be formed of men and women, who may attend to the collection of the offerings of the faithful, and place in the hands of the Bishops the funds collected, all of which must be distributed equitably among the missions.

XI.

ECCLESIASTICAL DISCIPLINE.

Nothing is so efficacious for securing to the clergy the esteem of the faithful, as to see that the priests at the same time practice in their deeds what they teach by their words. Raised as they are, according to the words of the Council of Trent, above the things of the world, the rest of the people turn their gaze towards them as to a mirror, and look upon them as models to be imitated. Wherefore, it is absolutely necessary that the clergy should have their lives and manners so completely ordered that nothing may be seen but what is grave, moderate, and religious in their dress, deportment, words and all other things; and let them avoid even the slightest defects, which in them indeed are considered grave, to the end that their actions may fill all with edification. But for the restoration of ecclesiastical discipline, and for the perfect

Stauropolitanum Delegatum Apostolicum extraordinarium ad Philippinas insulas mittimus, Personam Nostram illic gesturum. Cui propterea opportunas tribuimus facultates; insuper etiam in mandatis dedimus, ut provincialem Synodum quam primum per adiuncta licuerit, indicendam ac celebrandam curet.

XII.

ANIMORUM PACIFICATIO AC REVERENTIA IN EOS QUI PRAESUNT HABENDA.

Restat modo ut ad Philippinarum incolas universos paterna charitate sermonem convertamus, eosque majore qua possumus contentions hortemur, ut unitatem servant in vinculo pacis. Postulat hoc christianae professionis officium: "Major est "namque" fraternitas "Christi quam sanguinis: sanguinis enim, fraternitas si-
"militudinem tantummodo corporis refert, Christi autem "fraternitas unanimitem corporis animaeque demonstrat, "sicut scriptum est (Act. IV. 32.) "Multitudinis autem credentium erat coy unum et anima una." (S. Maxim. init. Sermon. S. Augustini C.) Postulat religionis bonum quae prima fons et origo fuit earum laudum, quibus Philippinarum gentes superiore tempore floruerunt. Postulat denique sincera caritas patriae, quae ex publicis perturbationibus nil nisi damna capiet ac detrimenta. Eos qui imperium tenent ex Apostolico praescripto revereantur, omnis enim potestas a Deo est (ad Rom. c. XIII. 2). Et quamvis longinquo oceani spatio a Nobis sejuncti sciant esse in fide Apostolicae Sedis, quae sicut illos peculiari complectitur dilectione tutandarum ipsorum rationum nunquam curam abjiciet. Decernimus tandem has Nostras Litteras nullo unquam tempore de subreptionis aut obreptionis vitio, sive intentionis Nostrae alioque quovis defectu notari vel impugnari posse, et semper validas ac firmas fore suosque effectus in omnibus obtinere ac inviolabiliter observari debere, non obstantibus Apostolicis atque in synodalibus, provincialibus et universalibus conciliis editis generalibus vel specialibus sanctionibus, nec non veterum Sedum Philippinarum et Missionum inibi constitutarum et quarumcumque Ecclesiarum ac piorum locorum juribus ac privilegiis, juramento etiam, confirmatione Apostolica, aut alia quacumque firmitate roboratis, ceterisque contrariis quibuscumque, peculiari etiam mentione dignis: quibus omnibus quatenus supradictis obstant, expresse derogamus. Irritum quoque et inane decernimus si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Volumus autem ut harum Litterarum exemplis etiam impressis, manu alicujus publici Notarii subscriptis et per

execution of this Our Constitution, we send to the Philippine Islands, as Delegate Apostolic extraordinary, the Venerable Brother John Baptist Guidi, Archbishop of Staupopolis, to represent Our Person there. And to him, consequently, we have given the proper faculties, and moreover We have made it his duty to take proper measures to announce and hold a Provincial Synod; as soon as circumstances permit.

XII.

THE ESTABLISHMENT OF PEACE OF MIND, AND THE REVERENCE DUE TO THOSE OF AUTHORITY.

It remains now to say a word in paternal charity to all the inhabitants of the Philippine Islands, and with all the earnestness of which We are capable to exhort them to preserve unity in the bond of peace. The duty of the Christian profession demands this: for, "The brotherhood of Christ is greater than that of blood; for the brotherhood of blood regards only the likeness of the body, but the brotherhood of Christ shows forth the unity of body and soul, as it is written-(Act: IV, 32), "All the multitude were of one mind and one heart" "(S. Maxim. Int. Sermon. S. Agustin. C.). The good of religion, which was the source and origin of the virtues which in times past flourished among the people of the Philippines, demand it. In fine, sincere love of country, which reaps from public disturbance nothing but harm and misfortunes, demands it. Let reverence be paid to those in authority, according to the precept of the Apostle, "for all authority is of God" (Rom. XIII, 2). And though they are separated from us by the wide expanse of ocean, let them know, that they are under the patronage of the Holy See, which, as it embraces them with peculiar love, so shall it ever be mindful of their special interests.

Finally, We decree, that these Our Letters shall at no time be tampered with or assailed through subreption or obreption or through defect of intention on Our part, or through any other cause whatsoever, and that they be always valid and binding, and have their full effect in all things, and be observed inviolable; the general or particular Apostolic decrees, published either by Synodal councils, provincial or general, as also the rights and privileges of the ancient Philippine Sees, or of missions established there, or of which they are formed, or of any churches or pious foundations; to the contrary notwithstanding: all such as far as they are opposed to the above Letters We hereby expressly abolish. In like manner We declare null and void whatever may be attempted against the same Letters either knowingly or unknowingly, by any authority whatsoever: We wish moreover, that whatever copies of these Letters, either printed or written by some public notary, or by some constituted ecclesiastical dignitary authenticated by his seal, be given the same value as would be given to the manifestation of Our will set forth in this very document. It shall therefore be

constitutum in ecclesiastica dignitate virum suo sigillo munitis eadem habeatur fides, quae Nostrae voluntatis significationi ipso hoc diplomate ostenso haberetur. Nulli ergo hominum liceat hanc paginam Nostrae erectionis, constitutionis, restitutionis, dismembrationis, suppressionis, adsignationis, adiectionis, attributionis, decreti, mandati ac voluntatis infringere, vel ei ausu temerario contraire. Si quis autem haec attentare praesumpserit, indignationem Omnipotentis Dei et beatorum Petri et Pauli Apostolorum Ejus se noverit incursurum. Datum Romae apud S. Petrum sub annulo Piscatoris die XVII Septembris MDCCCCII Pontificatus Nostri Anno Vigesimoquinto.

ALOIS. CARD. MACCHI.

unlawful for anyone to violate or presume to contradict the tenor of this Our Decree, command, and will, of erection, constitution, restitution, dissolution, suppression, partition, aggregation, and attribution. And if anyone shall presume to attempt such a thing, let him know that he shall incur the indignation of Almighty God and of the holy Apostles Peter and Paul. Given at St. Peter's in Rome, under the seal of the Fisherman, on the seventeenth day of September, MDCCCCII, of Our pontificate the twenty fifth.

The Seal.

ALOYSIUS. CARD. MACCHI

**Pope St. Pius X congratulates the
University for the celebration of the
Third Centennial of its Foundation
October 16, 1911**

Pius PP. X

Manilensem Universitatem, vetustam ac nobilem doctrinarum sedem, sollemnia parare ob conditum tertium saeculorum ex quo coepit, libenter quidem accepimus. Retulit id Nobis Apostolicus Delegatus in Philippinis Insulis illud praeterea adiiciens, quod pergratum habuimus, in dicta scilicet sollemnia ita instrui ut externa pompa et bonis litterarum fructibus proposito sint paria, teque, etsi brevi abhinc tempore praefatae studiorum Universitati praepositum, ita tamen egregie de eadem meruisse ut laudatum christianae sapientiae domicilium navitati tuae accepta referat non exigua dignitatis incrementa,

Quibus sane incrementis et Nos studemus quum, in partem vocati laetitiae vestrae, haud invite communibus votes annuimus, rati societatem Nostram periucundam catholicis fore et Academiam celebrantibus acriora praebitura incitamenta ad coepta optima, uberiore cum fructu, persequenda. Quod ipsum, ut bene nosti, spectarunt Romani Pontifices Decesores Nostri atque etiam catholici Hispaniae Reges quum perillustre Athenaeum vestrum tot cumularunt beneficiis ac privilegiis, quot idem condecorant vosque gratis tenetis animis. Sed illud quoque memorare oportet beneficia conferentium expectationi sollertiam respondisse accipientium. Manilense siquidem Institutum, per varios casus fortunaeque vicissitudines, ea semper floruit doctrinae integritate atque elegantia, ut longe lateque, vim diffuderit religioni reiue litterariae frugiferam ac salutarem.

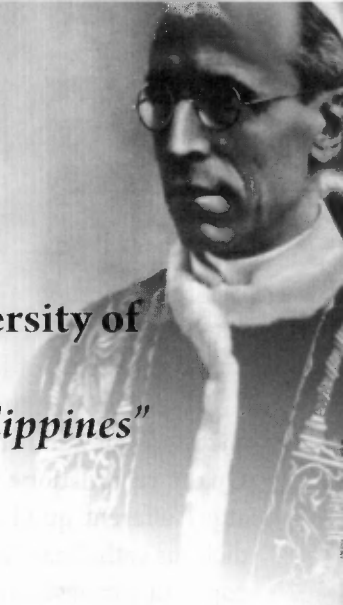
.Et requidem vera, memoria veteran repetenti, alma ista studiorum sedes aut excoluit alumnus, aut doctores fovit sibiue adiunxit, gloriosi laboris consortes. Quorum in numero neque ii desunt qui ad episcopalem amplioremque dignitatem fuerint ob merita evecti, neque ipsi christianae legis praecones qui in admirabile lumen Christi et una simul ad civilem cultum mitesque mores vocaverint et traducere

conati fuerint quos. Evangelii luce adhuc experts, Sinae ac Japoniae continent fines, fide catholica haud semel cruento testimonio confirmata. Ex laicis etiam viris vix quemquam reperies ex Philippinis doctrina, gratia, autoritate praestantem qui Manilensem Universitatem adolescens olim non celebraverit. Jure igitur penes vos civium omnium gestiunt animi rei auspicatissimae memoriam studio recolere. Caeteris vero plane addecet anteire sectatores Sancti Dominici a quibus, extremae voluntati obsequentibus perillustris sodalist fratris Michaelis de Benavides, Manilensis Archiepiscopi, Lyceum istud conditum fuit et quorum sedula opera continens habuit auctus, usque adeo ut merito popularibus vestries sanctius sit ex catholicis Institutis. - Qua in recordatione memoria valde velimus illud in primis vestrates prae se ferant atque efferent quod iisdem omnibus alta mente repositum esse debet: maternam dicimus catholicae Ecclesiae providentiam cuius auspiciis tanta effluxit humanitatis copia quanta vestram honestat civitatem.

Faxit Deus ut laudati Athenaei decus tractu exquisitoris doctrinae ac disciplinae arctioris, magis, magisque augeatur; fiet profecto, quod vehementer cupimus, ut inventus quae inibi in Ecclesiae ac civitatis spem succrescit, ita instituat ut, quam utrique concitat expectationem perpetuo sustineat ac tueatur. Quod ut e sentential cedat, tibi, Dilecte Fili, Religiosis Sodalibus tuis, quorum elucent studia ut opinionem Instituto concilient in dies majorem, coelestia munera adprecantes, nec non caeteris omnibus qui apparandis saecularibus sollemnibus dant operam, omnique demum Universitati, Apostolicam Benedictionem libenti animo inperimus.

Datum Romae apud. S. Petrum die XVI Octobris MCMXI Pontificatus Nostri anno nono.

POPE PIUS X



**Pope Pius XII grants to the University of
Santo Tomas the title of
“The Catholic University of the Philippines”
April 30, 1947**

SACRA CONGREGATIO DE SEMINARIIS
ET STUDIORUM UNIVERSITATIBUS
Prot. Num 485/47

Romae, d. 30 m. aprilis a.D. 1947

Rev. me Domine,

Supplices litteras sedulo perpendimus, quibus Vice Magnus Cancellarius, Rector et Senatus Academicus Universitatis Manilanae Sancti Thomae instanter postulant ut eidem Athenaeo nomen in posterum imponatur UNIVERSITATIS CATHOLICA PHILIPPINARUM.

Attentis tum singularibus laudibus quas per plura saecula Universitas Manilana Sancti Thomae, de Ecclesia et de Republica optime merita, sibi comparavit, tum utilitatem quae in bonum cedit animarum ex manifesta catholici nominis professione, pro munere significamus Sacram Congregationem de Seminariis et Studiorum Universitatibus assensu suo comprobare ut laudatum Athenaeum UNIVERSITAS CATHOLICA PHILIPPINARUM in posterum nuncupetur servatis titulis privilegiis et honoribus quibus Romani Pontifices Universitatem Manilanam Sancti Thomae condecorare dignati sunt, in primus titulo “Pontificiae Universitatis”. Litteris Apostolicis “Quae mari sinico” d. 17 m. septembris a. D. 1902 a Leone XIII fr, benignissime collato,

Laeta faustaue capta occasion, libenter insigni Universitati Catholicae cui digne praees prospera cuncta adprecamur, ut in aevum vivat, crescat, floreat.

In CH.J. Tibi addictissimus

J. CARD. PIZZARDO

I. ROSSINO, Secret.

Rev. mo Domino

P. EMMANUELI SUAREZ, O.P.

Magistro Generali O.P.

Magno Cancellario Manilanae

Pontificae Universitatis Sancti Thomae ROMAE

**Pope John XXIII writes to the UST Rector
to congratulate the University on the
350th Anniversary of its foundation
April 6, 1961**

FROM THE HOLY FATHER
TO FR. JUAN LABRADOR, O.P.,
Rector of the Pontifical and Royal University
of Santo Tomas of Manila

POPE JOHN XXIII

Beloved Son,
Greetings and Apostolic Blessing;

The most shining beacon of Christian wisdom in the Far East that is the great center of studies of Manila, which has received his illustrious name from St. Thomas Aquinas now reaches the three hundred and fiftieth year since her venturesome foundation.

As soon as we received the news, we derived there from the joy that the excellent glories of the Catholic name produce in our heart. We send to you, beloved Son, this Letter in testimony of such sweet pleasure, this Letter that brings, across such a great expanse of land and sea, Our fatherly pledges, praises, and congratulations so as to enhance your joy as well as that of the professors and students of that University and that of all those who join in the celebrations.

That most illustrious seat of arts and science which was started by Archbishop Miguel de Benavides, O.P. of happy memory, grown under auspices and protection of the Apostolic See, endowed with benefits and privileges by the Kings of Spain, has blossomed through the centuries in a most bountiful harvest of merits.

It is fitting and proper to recall these merits, even if not in detail, so that the immense effort and the steadfastness in the enterprise of your forefathers be, both for

the present and the future members of that University, a cause for heartfelt rejoicing and that they may maintain the secular love for the Faith, lift up their hopes, and confirm them in the determination of to cherish the honor of virtue, whilst retaining the unity of minds and hearts.

Certainly your great School is glowingly entitled to the most excellent praises. She has always had at heart, with prudence and diligence, the very many needs of the life and growth of the Church in those distant regions; she has guarded and disseminated the orthodox faith; she has worked hard through teaching and by publishing books and journals for the solution of problems related to sacred matters, civic affairs, sciences, arts, and morals; she has helped through the works of her professors, Synods, Councils, and Congresses of every sort, and most particularly the ministry of the Episcopal Hierarchy. We must not pass in silence the preachers of the Gospel, who, in no small number and with equally great courage, left her halls for the holy missions, where some of them reddened with blood the palm of martyrdom.

When the Philippines, having obtained her independence, grew into a State, the old University likewise became most deserving of the Fatherland by the wisdom she has taught, the men whom she has sent from her bosom to the discharge of public offices, and the laws and institutions she has helped establish. And she will be better and more brilliantly deserving in the future, for she has become, by providential counsel and disposition, the very "Alma Mater" of the whole Philippine nation, noble and great, the strong bulwark of Christian civilization.

Our Predecessors, with endearing words, encouraged that University to prosecute faithfully and firmly her most excellent aim and lavished her with no little praises. Indeed, among others, Innocent X wished her the best of fortunes: "that the Catholic Faith be increased through the study of letters, that the worship of God be extended, that truth be known and that justice be observed" (Litt. Ap. "In supereminenti", 20th November, 1645). Leo XIII benignly took her under His protection. Because she has always flourished by the integrity of doctrine and the excellence of her professors, and because she has engendered no small usefulness, We want not only that she be treated benevolently by all the Bishops, but We receive her besides under Our patronage and that our successors" (Litt. Ap. "Quae mari sinico", 17th September 1902); St. Pius X honoured her with no less affection: "The Manilan University has blossomed always, amidst all vicissitudes and fortunes, by the integrity and elegance of doctrine, so that she spread far and wide the fruitful and saving power of religion and of letters" (Litt. Ap. "Manilensem Institutum", 16th October, 1911).

Following in their steps, We declare that We hold for her a singular benevolence, inspired by which we hail and rejoice as We wish her successes and well being.

May the pillar of a sincere Faith remain firm and inviolable in her; may the Virgin Mary, Mother of God and her bountiful Patroness continue to enfold her with her present favour; may St. Thomas after whom she has been named, preside over her as master and leader of a doctrine perfect and secure: Let her be the ample arena of chosen minds; let the adornments of Christian virtues put into practice exemplarily shine in her together with the development of arts and sciences; let not subsequent generations diminish, but, on the contrary, in everlasting youth, witness all the more evergreen the laurels of honor, which the arts and sciences have earned for her.

Having augured these things, to you, beloved Son the Rector of the Pontifical and Royal University of Manila, to the rest of the officials, professors and students, to all the benefactors of the University, the Bishops and the civil authorities, and to all those who might take part in the activities and celebrations, we most lovingly impart the Apostolic Blessing:

Receive it, both as an earnest auspice of heavenly aid and in token of Our love.

Given in Rome, at St. Peter's on the sixth day of the month of April, of the Year 1961, the third of our Pontificate.

JOHN XXIII