

Life, Religion and Customs of the 17th Century Zambals, as Reflected in the Missionary Labors of Father Domingo Pérez, O.P.*

CHAPTER 1. Of the birth and childhood of the Venerable Father Fray Domingo Pérez, and how he took the habit of the Dominicans

The Venerable Father and Servant of God, Fray Domingo Pérez, was a native of Santa Justa,¹ which is one league from Santillana, in the mountains of Burgos, legitimate son of Pedro Pérez and N. de Sierra, recognized hidalgos. He was the last of four children which his parents had, and they offered him to God while he was still in his mother's womb. Although they did not then decide on where or how, when he was four years old they offered him to the Order of Preachers because of the following portent. Due to a certain misfortune, Domingo's mother had taken leave of her senses, and sometimes her madness was such that she would get a ladder from the place where they kept it in the house, which six strong men could hardly handle, and

* The Life of Father Domingo Pérez, O.P., was written by Father Juan Peguero, O.P., in 1691. The translation from Spanish has been done by W. H. SCOTT, from the text VIDA DEL V. P. FR. DOMINGO PEREZ, O.P., published by Fr. Honorio Muñoz, O.P., in: UN HEROE DOMINICO MONTAÑES EN FILIPINAS (Santander, 1951: Publicaciones del Centro de Estudios montañeses) Primera Parte (pp. 1-74).

¹ Presently in Ubiarco, Ayuntamiento of Santillana del Mar. A hermitage to Santa Justa still stands in Ubiarco. (Note of Father Honorio Muñoz, O.P.)

threaten the whole family with it and those who tried to take it. Other times she would get a sword and go out in the street and spread fear throughout the whole neighborhood. And if they managed to grab her unawares, they could not get the sword out of her hand except by teasing her. Nor would the maddened lady let any person approach her. But since her husband, Pedro Pérez, knew the love she had for their son Domingo, he would tell the boy, "Go, tell your mother that you are her guardian angel, and that you will take the sword to defend her." So the boy would go obediently and do what his father told him, and when his mother would hear it, she would say, "You are really my guardian angel, son; you love me and would not deceive me," and then she would drop the ladder or give him the sword, and quiet down.

Not finding any human remedy for his wife's condition, Pedro Pérez decided to seek the divine, and since the miracles of the image of Santo Domingo Soriano in the Dominican convent in the villa of Santillana were very well known in that place, he promised to go there on a novena with his wife, and that if the saint would grant him a cure for his wife's affliction, he would offer him his son Domingo to become a religious of his Order. So, carrying out his promise, the three left and came into the saint's presence, and after they had been on their knees a short time, the sick woman said they should call a confessor for she wanted to make her confession. The Prior came down and confessed her and gave her Communion, and from that hour on, Domingo's mother was free of her affliction and her son offered up to Santo Domingo.

When the boy Domingo was old enough, they taught him to read and write as he improved in other virtues; and studying Grammar, he made great progress and excelled his fellow students. And since God had destined him for a religious, He once saved him from a manifest danger to his life while he was a grammar-student. Domingo had set out in company with some fellow students to take a walk in the fields, and little by little they

reached a little hill where they heard the bleating of a goat and, moved by curiosity, they looked for it and found that the goat had fallen into a chasm (of which there were many thereabouts). It had landed on a shelf or ledge on the cliff, and the height up from the ledge was about two or three *brazas*. The students, moved by compassion, decided to rescue the goat. Therefore they tied their belts together and Domingo tied himself on to go down to fasten it to the goat; and having done so, he got on top of the goat without considering the weakness of the rope. When Domingo and the goat were just about to catch his companions' hands, the belts broke. The goat fell into the depths of the chasm where it could no longer be seen; and Domingo found himself, without knowing how, on the little ledge where the goat had been, and there he stayed until his companions went back and got ropes, with which they rescued him unharmed at nine o'clock that night. And if it was a miracle that he did not fall into the depths of the chasm, it was no less a miracle that he had not been hurt on the many rocks in the chasm, or been bitten by a snake.

Another time, jumping from some walls, or falling off them, he landed on a great heap of stones, where he thought he would be dashed to pieces; but God spared him and rescued him without any wounds. This happened to him on the feastday of St. Catherine of Sienna, and the other time, on the feastday of St. Catherine the Martyr, so he was a devotee of the two so long as he lived.

Frightened by these two calamities, Domingo decided to take the habit. Accordingly he went to Santillana where there was an uncle of his, who took him to Trianos and there he took the habit, being nineteen years old at the time. And although his spirit was never vacillating but always firm and constant, God wished to fortify him more with a particular event. And it was this: a friend of his got tired of the asperity of the habit and decided to get rid of it, and revealed his weakness to Fray Domingo, who reprimanded him for it, and consoled and encouraged him to persevere. But it only lasted a few days, for when the Community went out to visit the fields, the pusilanimous novice decided to take advantage of the occasion so that they would not

see him leave, which he told Fray Domingo with his mind already made up. Domingo gave him much very salutary advice but, seeing that it was all in vain, went back to his cell to commend him to God, while the unfaithful novice went to remove his habit and put on secular clothes. And after a short time, Fray Domingo went to see if the novice had really left, but found him stretched out in serious condition with a high fever and unable to speak, as he remained until the Community returned, and after they gave him Extreme Unction, he died without any other sacrament and without professing. Whereupon Fray Domingo was well advised and more determined to become a friar than ever.

When the year of probation passed, he got ready for the general confession for his profession, which he made on the 14th of October of 1659. He began his studies and continued them with great progress, but they did not let him neglect the other offices which obedience required of him—that is, sacristan, refectorian, nurse, steward and majordomo of the mills and farms. And in everything, he received much praise from all. He began lectures in theology, and in the first year, which was 1663, passed the *Acto Mayor* and *Acto Menor*.² When the fellowship which Trianos had in Santo Tomas de Alcalá fell vacant, they chose him as Fellow; so, taking leave of them for the said college, he was examined and approved; and while the investigations were being made and until the time for entering the college, he returned to his convent where he continued the office of steward and superintendent of mills and farmwork. And because there was a shortage of water that year, he stopped the water in the mills and turned it into the fields, and although at the time the Prior was displeased with the lack of water in the mills, afterwards he gave thanks and praised Father Fray Domingo's initiative because of the copious harvest he had in wheat.

² The term "acts" in the studies of the Dominican Order designates certain formal discussions in Latin in which the students participate at regular intervals in the halls of the colleges or universities. They are called "Acto Mayor" when all the professors and students of the different faculties attend this public discussion, with the right to intervene in the disputes, and "Acto Menor" when only the members of one faculty are required to attend the discussion.

This medieval custom still prevails in our day, and is observed with great rigidity. (Note of Father Honorio Muñoz, O.P.)

CHAPTER 2. Of how the Venerable Father Fray Domingo Pérez went to the Philippines

Father Fray Domingo Pérez had hardly finished a year in college when he enlisted as a missionary and was assigned to the province of the Philippines. He left Madrid for Seville together with Father Fray Pedro de Alarcón, a son of Atocha, and although the Father "Definidor", Fray Juan de Polanco, vicar of the band, gave them money to make the trip by muleback, they bought a donkey instead to carry their clothes and few books, and went to Seville on foot, where they sold the donkey for more than it had cost, so that they were able to return to the Father Vicar almost all the money he had given them. They reached Seville in May 1665, where Father Fray Domingo Pérez greatly facilitated the band's departure with his activity, and won great respect for his goodness and meekness. The band left Seville on July 22 of that year for the port of Santa María, where they remained until July 4, when they embarked and put to sea.

I will make a digression to tell about an unusual event even though it does not directly concern my subject. The fleet in which Father Domingo was traveling set sail from Cádiz on 4 July 1665, composed of 28 vessels; one of these was a caravel which was going to the Canaries to deliver the recently elected Bishop of the Canaries, Don Bartolomé García, who had grown up in Santo Tomás de Sevilla. On the seventh day after sailing, the cavarel went ahead, and during the night, went too far, passing between two islands of the Canaries without seeing either of them. When they found that they had gone too far and that they could not turn back because of contrary winds and had no see charts other than one as far as the Canaries, they determined to let themselves come up on the coast of Morocco, considering that even being taken as slaves would be preferable to death by drowning; but after they had made this decision, they changed their mind and headed hopefully westward toward the so-called Windward Islands. The fleet, meanwhile, came on the island of Tenerife on the eighth day out, but once they were near land, the wind failed, especially for the *Trinidad*—in which our Religious were traveling—and one other ship. These two, having gone on ahead, were becalmed first, and the waves started driving them ashore, which was sheer rocks

700 meters high. They dropped a small anchor in 48 fathom, and they were so near the rocks that the surf broke the *Trinidad's* stern gallery. There they remained from sunset till the following daybreak, when a slight favorable wind arose, with which they were able to escape the danger in which they had been all night with death before all eyes. The rest of the fleet, taking note of the lack of wind, rounded the island on the other side and thus avoided the danger.

The *Trinidad* and the other ship then found themselves alone, and alone they continued their voyage another eight days. Toward the end of that time, they, one morning discovered a vessel off the bow. Our ship discharged a piece without ball, and, not receiving the signal which a ship of Spain would make, fired another piece loaded with ball. This got its range, so it fell back, and that afternoon drew near off the stern. The captain said they should let it approach, since it was too small to do us any harm, and that if it were larger, it would already have done so. So it came alongside the *Trinidad*, and then everybody on board started shouting and begging mercy for themselves and the Bishop of the Canaries. Immediately they struck their sails and the Bishop and three other persons came over to the *Trinidad*, and eight others went over to the other ship, and then, giving them supplies for the 30 who were still in the caravel, all three ships set course for Puerto Rico together. When the Lord Bishop boarded our ship, he said, "This is life at sea; this is being in heaven! Blessed be God who put these two ships in danger so that we could take refuge in them now!"

Although it was so late in the day, many of those who came over to our vessel had not eaten their rations because of being so frightened by danger and affliction. They showed their rations, and the hardtack would surely have weighed only an ounce and a half or less, and water of only a quarter pint. This and no more had been given to each person every 24 hours. As they said, "For want of food, we were ready to give ourselves to the Moors, since we had only one pipe of water and a little hardtack left and we were 52 persons, but then we decided to divide it up like this and see if we could thus reach some place where we could find help; God be praised for his mercies!"

The two ships and the caravel traveled another eight days, and on the 21st day after leaving Cádiz, came across the fleet, with rejoicing all around. When the Bishop reached Puerto Rico, he embarked for the island of Santo Domingo, and from there he returned to his bishopric after a few months. During the whole voyage, Father Fray Domingo Pérez took care of certain things which the Prelate charged him with, and did it to the satisfaction of all. On September 5, the *Trinidad* reached Vera Cruz, and because it was a large ship, the Port Commander ordered it not to enter until all the others were in because he was afraid it might run aground in the channel. It anchored at the mouth of the channel, and that night a strong north wind came up which parted the cable and made them put to sea, where they sailed for three days without taking their hands off the pumps once. The whole bow was lost and two cross beams were broken, and everybody made his confession ready to die; but the weather let up so they went back and entered Vera Cruz. After completely dismantling it because it had come in sideways, the boatswain said that it was the presence of Religious that had saved the ship, which otherwise would have been impossible.

Father Domingo Pérez left Vera Cruz for Mexico as vicar of a band, as as soon as he arrived at the hospice of San Jacinto, the Prelate made him "Lector" in Philosophy so he could lecture those who had not finished their course of studies.³ He gave the lectures very well and attended the rest of the Community services. This consisted of 43 Religious, all such penitents they entered the choir to begin each day with streams of blood, so much so that it was necessary for the Prelate to issue a precept that they not whip themselves, which he did and the carnage stopped.

When the galleon for the Philippines arrived, Father Domingo Pérez and two other Fathers together asked permission from the Prelate to go to Acapulco on foot; but the Prelate did not permit it and they submitted to Obedience. Father Domingo set out as vicar of a band from Mexico to Acapulco, and having arrived there, helped the dispatch of the band with his accus-

³ This is the first academic degree which is required of Dominicans to be able to teach the ecclesiastic disciplines in the Order's schools. (Note of Father Honorio Muñoz, O.P.)

tomed solicitude. They embarked on 27 March 1666, and on August 10 of the same year, cast anchor in Palapag, a place 100 leagues away from Manila.

In the same galleon in which the Religious came from Acapulco to Palapag, there was Jácome Juan, assistant pilot, Dutch by nationality, and a Calvinist heretic (as necessity required making use of such persons). Some had hoped to convert him, but he would not consider it, so for this reason the Religious all avoided his conversation. The said Jácome Juan took a liking to Father Domingo Pérez, however, and spoke to him with great signs of affection, offering him his person and his goods. Father Domingo responded with religious courtesy and thanked him for the favor, and then left quickly and went to the Prelate and told him what had happened. The prelate advised him to treat him cordially, for perhaps by this route he would be converted, so he engaged him in frequent conversations. And one day, those who were gambling got heated and broke out in curses and blasphemy, as generally happens, which Jácome Juan saw and heard, and he said to Father Domingo, "For this, it is better not to be a Papist." To which Father Domingo responded, "If Your Grace should enter a garden which had flowers and thorns, would you gather the thorns to smell or the flowers?" And he replied, "The flowers, Father."

"So look, then—this galleon is the garden which has both: those are the thorns, and the religious and good Catholics are the flowers; Your Grace should observe and imitate the latter, and not the former who are cursing."

Jácome Juan went away satisfied and intent to be converted, as he was when they reached Manila.

Father Fray Domingo Pérez left Palapag for Manila as vicar of a band of Religious, and when he arrived there, they assigned him to the College of Santo Tomas, where he supplied the lectures in the Arts while the Lector was ill. When the latter recovered, Father Domingo, relieved of lecturing, was sent to Abukay to learn the Tagalog language, arriving in Abukay on 23 December 1666. He learned that language with great facility and energy, and with it, together with the tenacity of his labors, gathered much fruit among the Filipinos.

CHAPTER 3. Of how the Venerable Father Fray Domingo Pérez was President of Orión, Vicar of Samal and Abukay, and entered Zambales twice.

At the beginning of May 1667, there was a meeting of the intermediate chapter in which Orión, which until then had been an outstation of Abukay, was separated and made a vicariate of its own. Here Father Fray Domingo Pérez stayed five years, the first two as President and the last three as Vicar. He did much work in this town, for he made a new house to live in and collected all the furnishings necessary for it.

The first image of Santo Domingo Soriano which came to the Philippines was placed in Abukay, where it worked innumerable miracles, many of them verified, which Father Pinelo included in a volume which he wrote. The image was there until the year 1662 when, because it had been badly treated, another was made and put in its place, and the old one, which was an exact copy of the original, was taken to Orión, an outstation of Abukay at the time. When a vicariate was set up in Orión, this image was placed on a special altar with all decency possible. Once a little girl in Orión, only three and a half years old, got sick of a urinary disease. Being very distressed, the mother went and said to Father Domingo, "Father, my daughter is very ill."

"So commend her to Santo Domingo Soriano and promise him a mass," Father Domingo told her. And the woman replied, "Let the mass tomorrow be offered to Santo Domingo Soriano for my daughter, but wait a little for nine maid-servants to come who will hear the mass (a common custom in this land) since I cannot come while taking care of my daughter." The girls came the next day and Father Domingo came out to say mass, and while it was going on, the sick girl suddenly shouted, "The father!" and pointed with her hand to her privates. The mother went over and found that her daughter had passed a stone through the urinary passage as big as a hen's egg. She took the stone and carried it to Father Domingo, who was speechless on seeing such a prodigy. The next day the good woman went, with her daughter completely recovered, to give thanks to the Physician, but hardly had they come in sight of the image than the girl shouted out the same words as the day before—"The father! the

father!" and pointed to the image of Santo Domingo Soriano which was on the altar. This miracle was verified by the Ordinary and the original account is in the archives of Santo Domingo in Manila.⁴ The girl herself was destined for Heaven and so, although she recovered then, she later died of another sickness at the age of nine or ten.

They called Father Domingo on one occasion to confess and succor a poor bewitched woman (who are possessed by a kind of demon and used by the Devil to speak through the mouth of the bewitched). The Father arrived and ordered the demon to come out immediately and leave that poor woman alone; to which the Devil responded, "I would leave but I have no place to go."

"You must leave even though you don't want to," replied the Father. And the Devil said, "So I will come out and pass over into Your Reverence." To which Father Domingo replied, "If God give you leave, pass then into me and leave that poor woman." And without further reply, the demon went away and left that poor Filipina free.

Near Orión were some bamboo groves or woods where nobody dared cut anything because the Filipinos said they knew from experience that anybody who cut anything there died afterwards. Father Domingo tried many times to disabuse the Filipinos of this superstition and, seeing that they did not change, went in person and cut bamboo and sticks with his own hands and from then on the Filipinos lost their fear and cut them whenever they wanted to. He also undertook to open many good new fields there for rice, which is the bread of this land, and made a dam with which the said fields were irrigated.

In June 1670, they made him Vicar of Samal, and in the ten months he was there, he did much work to finish the convento, which was being renewed.⁵ In May 1671, he returned to Orión.

⁴ It has not been possible to locate the document alluded to despite the diligence with which it has been sought in the Archives of Santo Domingo in Manila. It is very possible that it has disappeared along with other papers eaten by white ants ("anay") or damaged by the "baguios".

⁵ In the Philippines, the word convento is also given to the parish houses which are usually built alongside the church. This is the convento the author refers to

as Vicar and when in May of 1673 the Provincial Chapter was held, they made him Vicar of Abukay, a house with a vote in the Chapter and intermediate Council.

The five years Father Domingo Pérez was in Orión, the Filipinos lived an easy life with a surplus of food because every morning he went from house to house driving them out to go and earn their living. When the *Bandala* would be due—which is a tax of rice and the major travail the Filipinos have, for they never have enough to cover it, and because of it many spend time in jail—Father Domingo would give it all if he had it, and if not, he would try to borrow it and charge it to the King, and then give the Filipinos food and send them out to hew one or two boats and sell them. But having sold them, this easy solution was forgotten as soon as Father Domingo was gone from there, due to their natural laziness and indolence. Yet Father Domingo's love for the town was such that he used to say, "Whenever I see some Filipino from Orión, I am as happy as if I were seeing a man from my own land or one of my own relatives."

He was four years in Abukay, and with his accustomed activity completed many necessary projects there. He made wooden bridges in the roads where there had been bamboo ones, most especially the one at Nalanga, which was longer than a musket-shot.

In Abukay, a Filipino once came to make his confession with Father Domingo and told him he had been absent from mass on many days of obligation for want of decent clothing to enter the church. Father Domingo ordered him to go, hew out a boat (which they call *banca*), and gave him food and all provisions for it. The man came back with his banca fifteen days later, and Father Domingo sold it, and after deducting what he had loaned, bought clothes for the Filipino and his family and still had money left over, which he gave him for his needs. But even with this example, that Filipino did not change his way of life.

In the year 1675 while he was in Abukay as Vicar, Father Domingo had word that the Zambal Filipinos desired to have Dominican religious to convert them to the Faith; so Father Domingo went to see for himself if it were true. And after being

with them for fifteen days, he came back, leaving them very attracted to our Holy Faith and very fond of him, himself. They kept in touch with him, coming and going back and forth to Abukay to deal with him, and Father Domingo coddled them with much affection.

While he was Vicar of Abukay in 1676, the Alcalde Mayor of Pampanga was Sergeant Major Don Francisco de Texada, and the commander of the fortress at Balas was Sergeant Major Alonso Fernández Pacheco. These two opened communications with the Zambal Filipinos, who had had Augustinian Recollect fathers as ministers seventy years before, and although some had been baptized then, most were—and still are—pagans, with the said Fathers not having been able to convert them because of those Zambals' dislike of them. The two aforesaid Spaniards gained the Zambals' good will, and tried to persuade them to be baptized, and they responded that if they gave them ministers of Santo Domingo, they would be baptized. The two reported this to Governor Don Manuel de León, who asked the Father Provincial of our Province to send religious to the Zambals. So the Provincial sent Father Fray Pedro de Alarcón and Father Fray Domingo de Escalera to the place they call The Bukil, and the place called Balakbak, which is not very far from Abukay. He sent Father Fray Domingo Pérez, who obeyed at once. And having gathered some Filipinos in Balakbak, he baptized nine of them and returned to Abukay with five Zambals. One of these was the nephew of a priest of the idols, who helped him very much in reducing the runaways in the mountains during his second entrance, and who knew their customs and idolatry. Father Domingo catechized the five and baptized them in Abukay. He gave the name of Diego to the nephew of the priest, and taught him to read, and as soon as he knew how, gave him *El Memorial de la Vida cristiana* to read in the Tagalog language.⁶ Diego read

⁶ The "Memorial de la Vida Christiana" in the Tagalog language was composed by Father Francisco [Blancas] de San José, O.P., Preacher General of the Convent of Santo Domingo in Manila. The first edition had a great circulation. A second was published in Mexico City in 1692, of which no copies have survived, and it appears that the Holy Office denounced it. Four years later, the "Memorial" appeared in the Pampango language — another Filipino dialect. Of this translation, one copy is preserved in the British Museum in London. In 1835, the "Memorial" was again printed in Tagalog, and it is this edition which is still circulating here at present.

it and, amazed at what he read, asked Father Domingo many questions every day, and in particular when he read that Our Lord had put three stones on Santa Clara de Monte Falcón, each one as heavy as the other, yet two no heavier than one. He took this problem to Father Domingo, who explained the mystery of the Most Holy Trinity represented by those three little stones. In reply, the boy asked if this was really true. And when the Father told him, "It is so true that anybody who does not believe it cannot be saved," Diego burst into tears and said, "Ah, what a pity that my father should be condemned for not knowing this!" And getting down on his knees, he said, "If I were married and had many children and we should all serve you as slaves, it would not repay the benefit which you have given me in teaching me this!"

One time traveling in the direction of Balakbak, Father Domingo arrived at the little hut of a Filipina with great fatigue and greater hunger, and asked her if she had something to give him to eat, which he would pay for. To this the Filipina replied, "The Fathers of Santo Domingo don't eat meat but only eggs and fish; fish there is none, but I have three eggs, which is one serving." And saying this, she took them and cooked them and gave them to the Father; and although this was very little for the great hunger he had, he took them without asking for more so as not to offend that child. For he was astounded to see that a woman who had never seen a Dominican religious in her life should have heard of that particular custom of theirs.

The two Fathers who went to the Bukid gathered some Filipinos in a place to which they gave the name of Our Lady of Atocha, and baptized a few and catechized the others. During

This famous "Memorial" was published in Chinese characters in Manila in 1606, composed by Father Domingo Nieva, O.P., Prior of the Convent of Santo Domingo in Manila. It is thus the first Chinese book published in the Philippines (cf. W. E. Retana, *Orígenes de la Imprenta filipina*, Madrid 1911).

According to the copy which is preserved in the Imperial Library in Vienna, the Catholic weekly of Manila, *Philippine Commonwealth*, published a photographic reproduction of the first two pages of the book in Chinese in its issue of 2 January 1936.

The press was established in the Philippines by Father Blancas de San José, O.P., in the Hospital of San Gabriel, where he taught a Chinese how to use it. The first book which was printed was the *Doctrina* in 1593.

these efforts, they received the Father Provincial's orders for them to withdraw because he had learned that the Recollect Fathers were complaining that our Religious had entered among the Zambals, despite the fact that they knew it had been under government orders. And this was the end of the first entry by our religious into Zambales, or Playa Honda.

CHAPTER 4. Of how the Venerable Father Fray Domingo Pérez was Vicar of Samal the second time and went into the mountains on a mission, and was afterwards Vicar of Binondoc.

In May of 1677, the Provincial Chapter was held and the Reverend Father Fray Diego de San Román was elected Provincial. Father Domingo Pérez went to give him congratulations and, at his first words, the Father Provincial said, "God forgive your Reverences the charge you have placed on me." To this, Father Domingo replied, "I did not give, nor will I give, Your Reverence my vote because your Reverence has no affection for the Missions." He said this because when they had entered Zambales the first time, the recently elected Provincial was Vicar Provincial, and was not sympathetic. The result of this was that that chapter passed the following act:

Likewise, we ordain and at the same time strictly command that all the Father Vicars of the houses which are near the pagans shall strive with all their zeal and piety for the conversion of those people to the Faith and, not sparing any labor, let them apply themselves to it with all their strength, so that a work so pious, so holy, and so innate to the Order of Preachers may be carried out insofar as is possible.

Father Domingo asked the chapter to put him in Samal so that he could see if he might reduce the Negritos of those mountains from there, for they were many; and although he asked to go as an assistant, they put him in as Vicar and gave him an assistant himself. He was there one year, during which his labors cannot be described. He collected piles of clothing and trinkets with which to attract the Negritos, for which he spent many pesos which they gave him as alms for this purpose. He went to visit with the Negrillos, and having befriended and re-

galed them, and they having given their word to gather together and make a proper town, he came back very contented. He gathered many Filipinos, both men and women, to teach the Negrillos the policy of their towns; and having entrusted the said Filipinos with many trinkets, clothes and plows, he went back to his Negrillos, who showed great promise so long as they found they could draw him out. He made a house and oratory with his Filipinos, and preached to the Negrillos what reason suggested to him especially to a Negrilla woman who showed herself more affectionate (which was simply to get more). But when he proposed to her that there was no more than one God, she responded, "Let the Father show me that God and I will be baptized." He demonstrated to her with good reason and examples that it was not possible for Him to be seen with the eyes of the body, and she replied, "Inasmuch as my ancestors were not baptized when there were Fathers here, I want to follow them and die with them. So don't bother yourself any more."

The Negrillos came and went so long as they were given something, but when this was finished, they withdrew at once. Five Negrillos then came one night to call the Father to go and confess a Christian Negrillo whom the Father knew and who was pretending to be sick. The Father wanted to go at once, but Maestro-de-Campo Enriquez came out with four others and said, "Let us accompany our Father Vicar." The Negrillos wanted only the Father, but the Maestro-de-Campo would not permit him to go, so the Negrillos returned without the Father. The Maestro-de-Campo had discovered the Negrillos' evil intents, and told the Father, "They wanted to kill Your Reverence, and because they were not able to accomplish this, they are sure to fall on us all; we will see soon enough."

The Filipinos were many and they were all needed to resist the Negrillo assault. For, within an hour, or a little less, the mountain was covered with Negrillos everywhere. Four of them approached the Father with feigned concern, and told him he should take care for his safety, to which the Father replied, "Take care of yourselves, for I have One who takes care of me." Hardly had the four Negrillos left the Father when the Filipinos fell on them and cut off their heads, without Father Domingo being able to help them. So he returned to his vicarage and closed the mission, for nothing

is good or has any effect if it doesn't come from the Prelate, And this he said many times.

He made vestments for the sacristy of Samal and adorned the convento, and took lumber for improving the church of Babuyan, a visita of Samal, but did not finish it because just then the Father Provincial died and a provincial chapter was held in May 1678, in which the Reverend Father Baltasar de Santa Cruz was elected Provincial, and our Father Domingo Pérez Vicar of Binondoc.⁷

In Binondoc he deported himself with the same religious modesty as always; he won a reputation as a great minister and behaved with great prudence in the moral cases which were brought to him there. He worked hard to continue the improvement of that convento, which was being completely rebuilt, for which purpose he gave many pesos and his health, for, going out to get lumber with another religious, they both returned dangerously ill, and in the end, his companion died but Father Domingo recovered.

While he was in Binondoc, they once called him to confess a dying man who for many years had not complied with his duties to the Church, and the memory of this and his many sins had reduced him to desperation, so that when Father Domingo arrived, he told him, "It is so many years since I made my confession, and if I sometimes did, it was sacrilegiously, that I no longer have any hope; let Your Reverence depart in peace." Father Domingo encouraged and consoled the afflicted as much as he could, but seeing that he was still stubborn, said to him, "Come, then, trust in God, who is the Father of Mercy; I am going to give you all the good deeds I have done in my whole life, and, for the future, I promise to help you." The penitent responded "Father, I have so many sins that I don't know where to begin." The Father organized his confession by dividing it into three parts according to where the penitent had lived, and spent nine hours confessing him, and when he was finished, he was so contrite that he said, "Father, Your Reverence may keep his good

⁷ Binodoc was a Chinese barrio near Manila where the Dominicans built a church and hospital for Chinese, which church our Fathers still administer today, in the benefice of Manila. Binondoc today is in the heart of Manila. (Note of Father Honorio Muñoz, O.P.)

works, for I am not worthy of them; logic dictates that one who has sinned so much will pay for it in Purgatory even up to the very Day of Judgment; but Our Lord gives me enough mercy in giving me His Grace in this Sacrament through your Reverence." Father Domingo absolved him and gave him the other sacraments, which he received with great devotion, and then died, leaving everybody full of hope for his salvation.

Father Domingo's zeal for the honor of God was great, so when there were scandals or sins, he would reprimand them without due consideration for human sentiments, so that some people considered it a temerity or indiscreet zeal because of the danger in which he put his life and honor, as happened to him with two ministers of justice in the compliance with their offices for the betterment of the Filipinos. The one of them threatened him with his Prelate, for which Father Domingo tightened his grip all the more, and the sinner reconciled his guilt without leaving the spot and begged pardon of the Father. The other came to make his confession with Father Domingo, who told him, "If Your Grace does not reform, I cannot confess you." The man gave him thanks for the advice and promised to reform, so the Father confessed him.

While Vicar in Binondoc, he once entered a house, seeking the owner to reprimand him for the public concubinage in which he was living scandalously. He entered the sala and, not finding him at home, sat down to rest a little, and hardly had he seated himself when the concubine came out, sat down next to the Father and put her hands on his thigh, which made him feel as if the flames of Hell had suddenly appeared to him. That woman had no more than placed her hands there than the Father got right up from the chair and, burning with holy rage, gave her such a scolding that, despite the woman's being so easy-going, she was so confused that she burst into tears, which were so copious as to apparently bring her to the point of death. The Father left, but after all her tears, the woman lived for a long time in her same unhappy life.

Once reprimanding a public adulterer, he overreached himself in severity so that he adulterer threatened him, putting his hand on his dagger. And the good religious bared his breast to him with a serene countenance and said, "I am not worth Your

Grace's striking me, but here is my breast just the same." The man was so astonished at this response and his serenity of spirit, that he left him at once.

There are many gambling tables in all the suburbs of Manila but especially in Binondoc, where not only is property lost, but life itself for want of sleep, and honor, since women gamble their bodies. To prevent this and many other problems, the Religious always tried to root out this pestilence from their ministries. And in his, Father Domingo put so much effort that many evil women stayed out of Binondoc for the fear they had of him, and the gamblers went to all lengths to hide from him. Father Domingo was able to do this because he had gone to the Maestre-de-Campo of police, who is the one in charge of public gambling, and presented to him the problems which arose from gambling. The Maestre-de-Campo gave his word that there would be no more of it in Binondoc, and in fact did order them to stop it in public, but the hidden ones in many houses he could not control, and these Father Domingo pursued by every means.

CHAPTER 5. Of how the Venerable Father Fray Domingo Pérez went on a mission to the Zambals the third time.

In September 1678, Don Juan Vargas Hurtado arrived as governor of these islands, and as soon as he arrived, the Zambals repeated their old petition that they be given Dominican ministers, for which purpose many Zambals went to Manila. Inasmuch as the said Governor had brought a royal order to give the administration of the Filipinos of Mindoro, then in charge of secular clergy, to one of the religious orders, he offered them to the Recollect Fathers, with the condition that they give up Marivales, Bolinao and the Zambals. This done, the said Governor charged the Province of the Holy Rosary with the administration of the Zambals under Father Fray Domingo Pérez, Vicar of Binondoc, and Father Fray Domingo de la Escalera, who set out from Manila on 28 May 1679.

When they arrived at the fort in Paynaven, they sent word to the Zambals of The Bukil (who were the ones who had gone to Manila to ask for Dominican religious, and given their word to come down from the mountains to found a town in a convenient place for the Fathers to minister to them), telling them

that since the Governor had complied with their desires by giving them Dominican ministers, they should comply with their promise and come down from the hills to settle in a suitable place. But they began to give various excuses and, finally, would not agree at all. When Father Domingo Pérez saw this, he left his companion in Paynaven, returned to Manila, and proposed to the Governor that the commerce be cut off which the Zambals had in the wilderness, Pampanga and Bagak; and when this was done, Father Domingo left Manila for Paynaven and, joining his companion, went to Baubuen and Balakbak to see if he would find better reception there among those he had stayed with two different times.

When they got there, they put up in a miserable little hut, suffering many physical discomforts; but what pained Father Domingo most was the fact that those of Balakbak who were his old friends told him that they had not asked for any Dominican religious and therefore did not intend either to leave their mountain abodes or settle in the lowlands—and that, since it was those of The Bukil who had gone to Manila to ask for Dominican ministers, they should go to them. Nonetheless, they stayed in that hut until the rainy season passed, which began in May and ended in November, and in the meantime Father Fray Domingo Pérez returned to Manila to report the Zambals' rebelliousness to his prelate and the Governor. While Father Domingo was in Manila, a storm or hurricane came which carried off the huts of the poor Zambals who had come down to the lowlands (which was not difficult since they were made of straw like shanties in Spain), and this gave the owners of the houses an excuse to return to the mountains, their center, as they then did. So the Governor ordered the Commander to publish a proclamation he gave him with soldiers and circular, in which he ordered the Zambals to come down to settle, under pain of castigation.

The proclamation was published in a place he designated where more than 500 Zambals were gathered, and after it was proclaimed, the Commander told them to respond, and everybody's reply was to refer it to whatever a Filipino called Kiravat decided to do, who had been the main agent in asking for Dominicans. But this fellow said, "Whoever wishes to come down may come down and settle, but I am going to settle with my peo-

ple wherever I please." The Commander, angered by such a response and such a people, put manacles on the said Kiravat, and at the same time the Zambals released a flight of arrows at the Commander and his 22 soldiers. As soon as the Commander saw this, he ordered the said Kiravat's head cut off, and then, forming themselves in good order, they withdrew, leaving Kiravat and twelve of his men dead, without any losses or wounds among the Spaniards. This encounter gave the Zambals some fear and some came down, though few.

But the following year of 1680, when 300 Pampango soldiers entered from Pampanga, and the Commander of Paynaven set out with his forces, they frightened the Zambals enough for many to come down and three towns were founded, one near the fort called Alalan, another is Balakbak called Nuevo Toledo, and another in between the two called Baubuen, and 240 settlers in all gathered in the three. Among these Father Domingo labored very hard, hiking in the sun, the rain and the cold, through brambles and inaccessible mountains, crossing innumerable rivers and marshes, almost always on foot, from which he contracted a serious leg ailment which greatly threatened him—all to get those rational animals out of the forest and reduce them to human and settled ways of life. Whenever he crossed a deep river, if he was on horseback he would let the horse go ahead and hold on to its tail so, both horse and horsemen swimming, he would get across without danger of drowning. All those rivers have quicksand in the bottom in which horses would sink up to the belly, and he escaped this fate crossing those rivers many times.

But he was left soaking wet until his habit dried on his body, for, in addition to the fact that he didn't carry another one (and it would have been wet, too, if he had), he would not have made those crossings any less frequently just because of getting wet, since he made all his efforts for getting Filipinos down from the mountains quickly, without thinking about his health, and much less his hunger.

On Christmas 1679, the Father Provincial sent out Father Fray Fernández de Urtubia, and Father Fray Gregorio Jiráldez the following February, with which there were four ministers among the Zambals. When the time drew near for the inter-

mediate chapter, in which Father Domingo had a vote as Vicar of Binondoc, he went to Manila and took part in the said chapter, which was held on 11 May 1680. During it, the houses in Zambales were accepted and incorporated into this province as follows: Santiago de Bolinao, San Andrés de Masinglo, Nuestra Señora del Rosario de Mariveles, Nuestra Señora del Sagrario de Nuevo Toledo, Santa Rosa de Baubuen, Nuestra Señora de la Soledad de Paynaven, and Santo Domingo Soriano de Alalan. They made Father Domingo Vicar of Nuevo Toledo and Vicar Provincial of the Playa Honda with a vote in chapter, and when the chapter was over, he returned to his Zambals.

CHAPTER 6. Of the stratagemms the Venerable Father Fray Domingo Pérez used to relocate and keep the Zambals in settlements, and how he introduced them to farming.

When Father Fray Domingo Pérez reached Zambales after the chapter meeting, he thought it would be best to concentrate on moving those who had returned to the mountains, and those who still had not left them into settlements, for which purpose he made use of various stratagemms. One was to tell the Commander of the fort that he should go and destroy such and such a village with soldiers, and then, going out after them, the Father would arrive just at the right moment and act enraged at such destruction, but that, despite his anger, they would not quit the destruction until the Father pleaded for it humbly. So that is what he did, and the Father acted angry with the Commander, and then begged him with great submissiveness not to carry out the destruction of those villages, and as soon as the destruction was suspended, as had been agreed, he went to their owners and lamented, and cried, and even shed real tears with them. Thus they learned to fear the soldiers, to hate their habitations—more like animals' than men's—and to love the Father, and came to realize that it is better to be humble than arrogant. By this means he attracted a great many to the towns, although many didn't stay there.

When the Commander would make some excursion onto the mountain, most would come down to the town, and to keep them there, Fray Domingo sent one or two Filipinos to the mountain

at night with two small guns to fire off two or three blank charges. They did this, and because of the noise of the explosions, those who had remained on the mountain came down, and those who were already down were afraid to go back. And everybody was amazed to see that the Castilla (as they call Spaniards) knew when they were coming and going to the mountain, and never stopped pacifying them.

On one occasion, the Commander prepared an expedition with a great number of men, and the Zambals who were living in the settlement thought that the preparations were being made against them and got very frightened since it was rumored that Fray Domingo wanted to depart and leave them in the hands of the Spaniards so they could kill them all. When the Father learned this, he ordered all the church vestments and household service spread out in the sun, among them one set embroidered with gold, real antiques, which stood out among the others. He gathered those who were the most apprehensive and told them, "All this is my treasure, and these my treasure chests, jars, and vases; do you think I would be willing to part with all this which is worth more than everything the Zambals have?" They were convinced by this tactic and lost their fears. Later they learned that the troops were going out to some fields they had on the mountain, so they went to the Father so he would intervene with the Commander for them because they had nothing else to eat that year. He set right out for the mountain accompanied by those Filipinos themselves. He talked with the Commander privately and told him that he should threaten to destroy the fields after he requested him not to, and that he would then seem to stop them with open threats, and they should then not proceed. So he did it, and the Filipinos were amazed that the Father was more powerful than the thirty men who composed the troop. Fray Domingo used this strategem so that they would learn love, on the one hand, and fear, on the other, seeing that he was more powerful than the troops. By this method, he handled many more incidents that happened.

The barbarous custom of cutting off human heads was universal among the natives of all these islands, even if they were children or women, and always by treachery, especially if they expected any resistance; and the whole town would gather to

celebrate the deed with dances, toasts, and drunken revels, making a cup out of the skull. This madnees was practiced in Zambales, though with much secrecy so the Father would not know it, and as a remedy for this and other enormous sins, Fray Domingo said that he knew and could recognize those who had committed such sins by their pulse. And in actual fact, it was so, because the apprehension which the Zambals had that he could recognize an aggressor's pulse itself influenced their heartbeat, which would affect the whole body and disturb the pulse to such a degree that the evil was disclosed. Therefore it was widely reported and believed that he recognized guilt by the pulse. A Zambal woman from whom another had stolen a rosary held this belief: she went to the Father so he would take the woman's pulse, but he declined because of the lightness of the theft, and gave her another one; but she was not satisfied with this until she got her rosary back from the other woman by threatening her with the Father; and she remained so convinced that it was true about the pulse that God alone might free her from this idea. A Father of Zambales wrote about this:

The strategem of the pulse spread so wide that it must be known all over this cordillera, and they considered it—and, I believe, still consider it—a genuine mystery; and they used to think that all of us Fathers had the same ability. For when I was in the town of Alalang, a Filipino who was missing I don't know what stayed behind to see me one Sunday in the church. He accused the others of theft, whereupon one of the wisest Filipinos came forward and said to me, "Father, let us take everybody's pulse among us here, and in this way you will know who has committed this crime, for you Fathers know everything by the pulse." I laughed and excused myself as best I could, explaining that I knew a little but not as much as the Father Vicar Provincial, so that on that occasion it would not be any use to try it, and with this they were satisfied and I was greatly renowned.

Father Fray Domingo, once he had towns made, thought that the best way to keep the Zambals in them would be to make them farmers, and for this purpose he went to Manila and told the Pre-

late about it, who approved the idea and donated 50 carabaos (which serve as oxen out there), each able to pull a plow. To these he added others which they gave him as alms and drove them all to Zambales, though with great difficulty because of the ruggedness of the trails. With alms which they gave him, he bought a number of plows and seed rice; he looked for some youths to hire for plowing, and went back to Zambales with all this, very happy. He opened much land and planted it and gave it to the Zambals; but they did not stop running off to the mountains even for this, especially one to whom the Father gave some land already planted and cared for till the rice was ready for reaping. When the Father told him, "Your rice is now ripe so you can cut it," the Filipino went off to the mountains and left it, just to avoid the work.

Fray Domingo had made an agreement with one Father to donate two masses a week to him, so that the said Father would thus give him the means to pay the wages of the youths for plowing every month, as he did all the while he lived in Zambales. Fray Domingo once came to this Father in great anguish and said, "I'm so unlucky I can't find anybody to give me thirty pesos in alms to buy twenty plows, which I could add to those I have there and so do a great good for my Zambals, for they have been won over by the sight of the last harvest and thus I am able to keep them in the towns, and they are becoming accustomed to the work." So the Father gave it to him and Fray Domingo left so overjoyed he could hardly contain himself, for he spent all his energy in looking out for his Zambals but never thought of himself, even though he went about in rags and tatters, as we used to see him every day. His fondness for the Zambals was such that when he saw somebody plowing or making a house, he couldn't sit still but would go out with the Filipino to help him plan the house and lay out the fields, so that many times it would get to be two or three o'clock in the afternoon, or even four, without his remembering to eat; and if the cook would come to call him, even if it was four in the afternoon he would respond, "What? is it time already?"

The more the Zambals became accustomed to working in the fields, the less painful it was for them to live in the settlement; and the more they applied themselves to Christian doctrine, the

more they began to be horrified at their old ferocity in committing murders with no more reason or cause than their own whim especially those helpless ones they used to kill who had few relatives; even if they were tribesmen and friends, so long as they were sure they had nobody to avenge their deaths. Fray Domingo was filled with comfort and joy on seeing the fruits of his labors in his hands, for he certainly suffered a lot to chase after them in the mountains and from village to village. He would convince the first ones, and as soon as they came with him to the towns, he saw to it that they made houses, and gave them plowed fields, carabaos, plows, and seeds; and later he would introduce the Christian doctrine.

CHAPTER 7. Of the dangers of death from which the Venerable Father Fray Domingo Pérez was saved, and other miracles which His Divine Majesty wrought.

In the year 1680, Fray Domingo went out accompanied by one soldier to destroy a village, a trip of some three leagues by sea, and on his return, just as he reached shore to disembark, the boat sank full of water. On careful examination, they found that it had a hole, and its not having sunk in the sea had been a special favor from God.

Going to Manila once in a boat with washboards of nipa (which is the reeds of this land), the rowers carelessly stowed their arms against the washboard, which being hardly more than straw, broke under the weight of the arms after a little rolling. They were sailing on the high seas at the time, two leagues from land. The weather was good, and the Zambal rowers cheerful, which the Father observed and so told them to sing like the Tagalogs used to sing, and they did so with such pleasure to the Father that he started to sing along with them. Both the Father and the rowers were so diverted by this that the boat filled with water to their waists without anybody paying any attention. The boat foundered but did not sink but remained awash, and the Filipinos were all frightened and cried aloud to God and to Fray Domingo, who encouraged and consoled them, saying, "Do not fear, for we are not going to die here; row for shore under the water and take heart, and trust in God who will surely save us." After laboring five or six hours with the water up to their necks, they reached land, where they found no greater com-

fort than having escaped with their lives, for, since there was nothing to eat nor clothes to change, he reached Manila and fell dangerously ill there, all due to the shipwreck.

On one occasion, Father Fray Domingo Pérez was hiking with two Zambals, one in front and the other behind. The one in back said, "Look out, Father, I'll go in front." He asked him if there were some enemies or danger, and the Zambal replied that there was nothing except his overpowering temptation to cut off his head, staring at the nape of his neck so well placed for it. The father did not get upset but instead gave thanks to God with all serenity, and changed places for him to go in front and then, by way of conversation, kept castigating this vice of killing that was so deeply rooted in the Zambals.

Fray Domingo once arrived at a village whose leader was a perverse old woman, who neither wanted to come down to settle herself nor let those of her family—which was large, that is her children, grandchildren and great-grand children—come down who wanted to. Fray Domingo preached to the old woman as if he were preaching in the wilderness, because she paid no attention to the council which the Father gave her on this occasion or on many occasions in the past, for which he reprimanded her obstinacy, and the harm she was doing in not letting those of her family be baptized who wanted to be baptized. While the Father was speaking to her and her children, the old woman suddenly rushed away and the Father, thinking that she had gone to attend to some necessity, continued preaching to the children and grand children. Then, in the middle of one article of Faith, a girl interrupted him by crying out, "You will surely destroy us, Mother! Do you want what happened to So-and-so to happen to us?"—referring to somebody the Commander had punished in those days. At her shouting, Fray Domingo turned his head to see what the reason was, and saw the old woman right behind him with a knife in her hand raised to deliver a blow to the nape of that innocent Isaac's neck, Fray Domingo Pérez, which she did not then do because of the girl's shouts and fear of the Commander of the fort. The servant of God showed no change, nor did he take notice, because he knew that his life was lived out as on a gaming board, and that with one throw of the dice, it must end.

On another occasion, he went to the mountains of Aglaw to resettle some Filipinos, and when he saw the peaks, he began to cry grieving for one woman, the daughter of the chief, and said, "I am only sorry for her because the soldiers are sure to kill her because of the stubbornness of her father, husband, and brothers." When he got where she was, he spoke to her with such telling effect that the woman then persuaded her people, and all those of the village came down to the town with the Father.

Fray Domingo once passed by the village of an old negro who was dying. He entered his hut and asked him if he desired to be a Christian; he responded yes, and the Father chased his family outside, who wanted to stop him, and propounded the principal and most essential mysteries of our spiritual health to the invalid. He told him that if he believed them and got baptized with sorrow for all his sins, he would be saved; he responded that he believed them and repented having offended God. Father Domingo baptized him and he died right under his hands.

On another occasion, when he was going from Baubuen to Balakbak, he found a moribund pagan woman, with whom it happened the same as the negro just referred to. And another time he told two moribund pagan Zambals, husband and wife, that they should make a vow to be baptized. They did so and got better—the husband from his infirmity, and the woman from her pregnancy, which was her indisposition, delivering at once.

Since there was no doctor in those parts, the sick used to come to ask Fray Domingo what they should do or what he could apply to their ailments, and the Father would give them his rosary and tell them that they should vow to be baptized, or confessed if they were Christians; and on doing it, they would soon get better and recover. For want of rosaries, of which he had only one while those who asked for relics to cure their illnesses were many, he used to make little crosses out of the first wood he came upon, and give it to them, saying, "Put this where your pain is;" and immediately they would get well, and those he cured in this way were many. One of them, sick with leprosy (or something like it), he cured in the said manner; and though he had promised to become a Christian, when he saw he was well, he was not willing to keep his promise. The Father advised him often

to comply with it, but he obstinately did not do it; and finally his old sickness came back to him with such force that it took his life and cast his soul into hellfire.

Preaching one time in the church, Father Domingo said that if anybody missed mass on a holy day, or escaped catechism if he were pagan, to go to the mountain to cut bamboo, God would permit him to hurt himself one time to teach him a lesson. He said this for the sake of one pagan who was doing it, and so it happened afterwards that the said pagan one holy day went to cut bamboo during mass (which the catechumens attended up to the Gospel) and a bamboo fell and just missed one of his feet; the Filipino was frightened by this, and after that never dared to go back to the mountains on those days, and he got catechized and then baptized. On another occasion, he preached in Baubuen and emphasized how very evil it was to work on a holy day, and concluded by saying, "If you plant gabis on Sunday (gabis were their crops then), you will surely not harvest them, for God will certainly permit a wild pig to come and destroy those which you planted on that day even if they are in the midst of the others." When one Zambal Filipino heard that, he waited for a holy day and then planted some gabis to test whether what the Father said was true. The Filipino took much care and gave it all his attention, for it seemed to him that he was going to disprove the Father for sure. And when it was almost harvest time, the pigs got in and ate up and destroyed all the gabis planted on Sunday, not leaving a single root but without touching any of the others, large or small, that were next to them with no fence or division between. When the Filipino saw this, he went running to the Father, amazed at the circumstances, and told him what had happened to him, which nobody had known about until then, not even his wife, because he had kept his secret like the seal of the confessional.

CHAPTER 8. Of some disturbances among the Filipinos, and how they agreed to kill the Venerable Father Fray Domingo Pérez

In Balakbak there was a chieftain called Dulinen, a pagan, whom a great part of the said town followed, and although he

had come down to live in the settlement, it was more for human considerations than affection for the Christian life, for which reason he left all his valuables in the mountains and a nephew of his to guard them. When this was learned by a Filipino of that town called Kalignaw, he went to the mountain and, waiting for his chance, killed the chieftain's nephew; and the chieftain, incensed, called for his followers to go to the mountains with him to avenge his nephew's death. When Fray Domingo learned this, he tried to stop the flight, and although he stopped some, he could not stop them all, and in the end, the chieftain and 17 families took to the hills. When the Commander learned of their flight, he attacked the chieftain and his followers and caused a great destruction with his orders and razed the town of Aglaw, of which the murderer Kalignaw, the chieftain, and his followers were natives, which was near Balakbak, where they were all living at the time. The said Kalignaw had many relatives in Balakbak, and so that they would not leave and flee to the mountain, Fray Domingo tried to coddle them all, and asked the Commander for an adjutant's baton for Kalignaw. The Commander gave the baton to Kalignaw, and said that the murder had been in compliance with a government decree which ordered the killing of those who were unwilling to come down to the settlement, etc.

When those of Balakbak were pacified with this, it happened that a Zambal named Dagdagan, a relative of Kalignaw's who had been in the Commander's company, offered to make a raid on the chieftain and his followers; and, setting out for this purpose, he had gone but a short distance when they killed him by means of an ax-blow dealt him by a Negrito of the mountain who had been lying in wait. The Commander baptized him before he expired, and carried the corpse to the church, where he buried it; and then returned to this garrison with his soldiers. But when they passed through Baubuen, a Filipino went around giving an account of Dagdagan's death and sowing discord against the Religious, saying that the Spaniards killed by means of the Religious and would surely wipe out all the Zambals. Such was what he said, and so much, that the whole town took up arms against the Religious.

When Fray Domingo learned this, who was there at the time, he had the Filipino called and said to him, "Look, if we had come to take heads, the first should have been yours, for the many that

you have taken unjustly. Have you already forgotten those you took in Abukay, and that I defended you so they would not take yours? And if I defended you who are so evil, and have honored you and more than honored you by making you governor of this town this year"—as in fact he had—"how can it be presumed of the Religious that we should come to kill those who are better than you?" They were somewhat pacified, it seemed, and the Religious went to commend those very ones to God.

Dagdagan's death occurred at the beginning of January 1687 [sic] and all his relatives gathered and bewailed it with many toasts in wine, a custom common to the land; and out of the debauch there came an agreement to take Fray Domingo's head, and the new Kalignaw offered himself for it as repayment for the good deeds the Father had done him. And now that we have mentioned Kalignaw, we will say something about his life and character so that what will be said later will not come as a surprise.

This Tomás Kalignaw was a native of the town of Aglaw, two leagues distant from Balakbak or Nuevo Toledo, which is the same. He was a Christian who had been baptized when he was small, although of being a Christian he had no more than the name because his life and habits were worse than the worst pagan, for, besides never hearing mass, he was never confessed, nor did he keep the divine law or the human, or even the natural, since he put all his efforts into cutting off human heads, even children's and women's, with no more cause or motive than killing for killing sake. For these and many other crimes, the Commander many times planned to put him to death, but did not do it because of Fray Domingo's intercession. For the Father said, "If they kill this one, many will surely take to the hills, and we will be regarded with terror for they will say that they kill them through us. But if this one is converted to righteous living, he will surely convert and attract many mountaineers, and can be of much help to us."

For these reasons and for the salvation of that soul, Fray Domingo tried by all means possible to convert Kalignaw to righteous living, now with favors, now with advice, then with examples, then with promises, and sometimes with the threat that if he did

not reform he would leave the Commander to do his duty; but nothing succeeded. For, whenever he appeared to be somewhat softened, if they called him to hear mass, he got irritated, and would hear it sitting down and chewing tobacco—an unheard-of indecency in this land—and if the Father told him to kneel down, he would fly into a rage, and all the more when he told him to attend classes since he was not ready for absolution for lack of teaching. Seeing the little attention Kalignaw was paying to his council and teaching, Fray Domingo (appealed to) his relatives and the chiefs of the town that in one way or another they would bring him to reason; but all was wasted breath, for instead of attending Mass during feast-days or Christian indoctrination, as they all did, he devoted more time and energy to killing and and although he did it secretly—or so he thought—others told Fray Domingo about it, and the Father rebuked him for his cruelties and persistence in such an evil state. And from this arose the hatred and ill will which Kalignaw had for the servant of God, and so to free himself at once and have nobody to rebuke him, he now offered to take his head himself.

Now, Tomás Kalignaw killed a poor woman while she was on her knees, giving her a stroke right through to the bowels. She cried out and the town rushed to her aid, as well as Fray Domingo, who was deeply grieved over the cruelty. Since the aggressor was unknown, Fray Domingo said, "Everybody come here so I can find out by your pulse who killed her." Everybody agreed except Kalignaw, who was present but escaped and stayed in the mountains for some days. In view of Kalignaw's bad character and the murders he was committing—he committed another just then in Bukil—Fray Domingo tried to placate the said Kalignaw with greater acts of affection to see if he could set him on the right path. And when it seemed to him that he was a bit more docile, he said, "You need to live a little while among Christians so that those bad Zambal habits will be erased in you; so decide, then, which seems better to you—to go to the fort and live among those soldiers, or to go to Abukay and live among those Filipinos there for three or four months." To this he responded with casual insolence—neither one place nor the other, nor even to leave his own town at all.

It was already well known that Kalignaw was the cause of those deaths, and for that reason a relative of his came to ask Fray Domingo what could be done so that Kalignaw would not be sentenced to death. The Father replied that he should present himself to the Commander, confess his guilt and promise to reform, and that he was sure the Commander would pardon him, and give him a short sentence at most, and even this might be cancelled on the Father's pleading for him. (The Father gave this advice because he knew the Commander could do no more than the Father told him.) But when Kalignaw heard this advice, he got angry at the Father and accused him of planning his death at the hands of the Spaniards, and with these words he turned his back and went out to the countryside. There he went around visiting his relatives and telling them that he was going to the mountains and never come down again, but that he had to take some heads before he left. For this purpose, he went to a town and to the house of a Tagalog Filipino, nephew of the woman he had killed, and then, unsheathing his *igue*—which is worse than a butcher knife—intended to strike him with it, but the Filipino, who was sitting down, took his dagger in hand and remained sitting there. Kalignaw was unnerved and did not dare to carry out the deed. The town came running up on hearing the noise and Fray Domingo woke from his siesta, and upon being informed of what was happening, went there. Seeing the said Kalignaw in the guise of a headhunter he said to him, "Come here, you evil man; are you not satisfied with the deaths you cause at night, that by day and in the sight of all you want to kill?" To which he replied, "It is you, Father, you I am seeking first; come over here." Two chiefs then came in between and tried to appease Kalignaw, but in vain. Therefore, to drive him away, Fray Domingo grabbed up a piece of bamboo he found there, and went up to the house, twirling it in such a way nobody could reach him or do him any harm. It seemed to Kalignaw that he was in deadly earnest, so he jumped down to the ground from the house, and a Zambal woman came up, a relative of his, and dragged him away, though he walked away slowly, threatening the Father as he went.

A little later, the Zambals came back to Fray Domingo and said, "Forgive him, Father, madman that he is; if he were in his

right mind, he would not lose respect for you so shamelessly." The Father was so touched on seeing the suppliant's devotion that he consoled her by granting what she asked. If Father Domingo had not done what he did, Kalignaw would have killed not only the Filipino, but also the Father and those close to him, who were Tagalogs, for, in addition to his effrontery, he had actually confided it to the relatives he had gathered together that morning, all of whom were armed and ready.

Kalignaw was absent from the town for a little while, but later he returned, and passing near the convent when Fray Domingo happened to be in the window, began to challenge him with words and gestures, and the Father replied to him, "Since you know that the Religious do not kill or bear arms, you speak so, and since you neither speak nor act against the soldiers so, how brave you are!" Then, passing around through all the people of the town, Kalignaw said he could not stop till he took the Father's head, and nobody saw fit to say a word because his relatives were standing solidly behind him.

When Kalignaw's cruelties were known by the Commander, he sent seven Spanish soldiers there to guard the Father, and capture or kill Kalignaw. And although they twice had a chance to do it, the Father stopped them. Then most of the soldiers got sick and returned to their garrison without having accomplished anything; and although the said Commander gave orders to the said gobernadorcillo of Balakbak to capture or kill Kalignaw, who was going in and out of that town every day, he did not do it because he and everybody else continued to hold Kalignaw in great respect and to protect him.

CHAPTER 9. Of the method which the Venerable Father Fray Domingo Pérez used in discovering and persecuting idolatries, and how they agreed to cut off his head because of it, and of how little he ate.

For more than three years Father Fray Domingo Pérez exercised great care and prudence to inquire about the method and practices of the Zambal idolatries. For this purpose he made use of the boys and girls he gathered and taught the Christian Doctrine and how to read, recounting many pious examples to them,

and lives of Saints. And he regaled them and coddled them with love. Then he asked them about the methods, the time, and place, of their parents' and elders' idolatry; and they told him all about it. Once he learned it, he charged them to keep it a secret so their parents would not whip them; and they kept silent for fear of the whippings their elders gave them, so that they never knew or discovered that it was their children who revealed their idolatry. The pagan men and women were many and so, taking note of them all, when Lent came in 1683, he decided to make a firm and vigorous stand to conquer and demolish so great a beast, putting his trust in God, since he understood the trials which were sure to follow for him, for he knew that all the *Zambals*, both pagan and Christian, had sworn that their idols should not be discovered by the best efforts the Father should make, even if lives were lost or ended. He also understood that the chiefs of the towns were the priests of the idols, and had personal interest in them for by such work they ate and drank, and without it, they would not do so well. And also that the common people were very submissive and obedient to the said chiefs, who could incite them to some boldness. Nonetheless, putting aside all fear of what could befall his honor, his life, and his credit, he threw himself into it with the zeal of Elias, all for the honor of God.

Since he had already been informed by the children, he called each one of the idolaters to him and told them, "You have such-and-such a number of implements and with them you sacrificed on such-and-such a day together with So-and-so." To another he said, "You are a priest, and for that reason you have such-and-such implements hidden in such-and-such a place, with which you give the Devil the honor and reverence which you should give to God, by certain acts on such-and-such a day, in company with So-and-so." And so on with all the *Zambals*, and when they saw such clear signs, they took Father Fray Domingo for a fortune-teller, and turned over all the tools of their idolatry to him.

He began with the town of Baubuen, whose church was called Santa Rosa, and with the help of that saint, he found many things they made use of in their idolatry, and everybody gave them up, some with good grace, others with bad. Then he collected the boys and girls, and told them to break those idols to pieces, and

they obediently did what he ordered them to. "Now throw them in the latrine," said Father Fray Domingo, and told all the children to perform their necessities on them; the children obeyed and, jeering at those things, threw them in more than mud. The Zambals were stunned that the Father and the children did not die with such desecration. (They held the belief that anybody who touched such tools was sure to die.) Then the Father preached to them and taught them what they had to do from then on.

From Baubuen he passed on to Balakbak to do the same, and although he had some difficulties, with the help of God he conquered. The Filipinos asked Fray Domingo not to tell those of Masinloc that they had handed over the idols, because they had all sworn not to do so, and if they knew that they had given them up, they would attack them. Finally, Fray Domingo collected all the implements and put them in a little shed and then set fire to it, consuming all those things and the shed. He did it this way because they were certain that whoever should touch the implements or the house where they were kept would surely die; and when they saw that the Father did not die, they were astonished. From Balakbak he went to Alalang, and although he found them stubborn, he persuaded them with suavity and reason, and also those of Bukil, and peacefully got them to do what those of Baubuen and Balakbak had done.

In this Lent of 1683 he went to Masinloc three or four times to do the same, where he met an old chief who was the high priest of the idols. He would delegate others to be his ministers or priests of idols, or divide his jurisdiction. With this devilish man Fray Domingo undertook indescribable labors, preaching to him and trying to convince him with reason, but he found no way to move him from his obstinacy. A day even came when Fray Domingo, crying in torrents, threw himself at his feet and kissed them and begged him for the love of God to quit that practice and be converted to God, giving him many examples on the subject, but the obstinate Filipino proved more adamant on that occasion than ever.

When the chiefs of Masinloc saw the Father's success and that his predictions turned out to be really true, nine of them went to Manila and presented a petition to the central govern-

ment, saying that for 90 years or more they had been Christians and had never had idols, and that Fray Domingo was giving them the false reputation of idolaters, etc. Because of this petition, Fray Domingo's credibility suffered somewhat, for everyone knew his passion—or folly—or at least said that his zeal was indiscreet, and others felt that it was hardly prudent. But as soon as the lieutenant of the fort learned the conduct of the nine chiefs, he wrote the truth of what had happened to the Governor, and asked him to detain the nine chiefs in the fort in Manila; but when this dispatch arrived, the petition had already been presented and received. Nonetheless, the Governor put them in the fort, and when this was known in Masinloc, they then turned over 150 tools with which they served and adored their idols. Then the lieutenant notified the Governor to release the nine chiefs, and he let them go free and they returned to their town. One then died, and it was learned the next year that he had been the main minister of the idols but had not admitted it. The others got sick of various causes, and remained ill without being able to recover until all died, leaving not one in less than a year and a half. Most of the Filipinos were then reduced and confirmed in the faith, with what Fray Domingo did and said, for which they gave up the instruments of the idols in good will. But there were many who gave them up only because they were unable not to, and especially those who had made their living off such practices, who were the chiefs or nobles of the towns; these were left sorrowing and with little affection for the Father. Any one of them would have, had he been able to, taken the Father's life a thousand times over, but the fear which they had of the Spanish soldiers of the fort made them timid.

Fray Domingo was very happy and contented with having destroyed the said idols, thinking there were no more (though the next year of 1684 such an abundance was discovered that they filled a small room), and believing that the harvest of spiritual wheat was sure to be abundant, he tried to enlarge the granaries—that is, the churches—and for this purpose he went to Manila in July 1683 to seek alms for them. It was a year since he had been in Manila, and when he arrived there for the last time, all those who knew him were amazed to see him so emaciated, wasted away, and old-looking, because a year before he had hardly a gray

hair, and now, hardly any black hair. At 45 years of age, he looked more than 60. When one religious asked him, on receiving him, "What is this, Fray Domingo—so wasted away in the space of just one year?" he replied, "The Zambal idols have made me like this, and they will surely take my life; but, to tell the truth, I cannot live more than two or three more years because the labors are so many and nobody relieves them." That particular religious got the idea from conversations he had with Fray Domingo that his sorrow and pain were so great when he knew for certain that the Christians were practicing idolatry, that it broke out in the said actions and deeds in order to consume the idols with such zeal and love of God, and that that very zeal had worn him out like this in so short a time, *Zelus domus tue comedit me*.

The bad treatment and worse food which he gave his tired body contributed much to such a change, for while he was living in Zambales, his food was a little cooked rice in water, and a little jerked beef or carabao—or buffalo—so dry that they pounded it in a big wooden mortar and then put it on hot coals to roast, because otherwise he could neither roast nor eat it. All the while he was in the Philippines, what he ate was so tasteless that the Religious used to give berries to the cook he had, because he did not know how to make anything good or even tolerable; but they were surprised to see that he acted pleased with it all, and found everything tasty because he had the sauce of St. Bernard, which was hunger. On many occasions, he neither ate this nor remembered to eat at all, but just planned and thought about how to get rid of all the idols, and this was what had aged him.

When he got back to Zambales from Manila, he wanted to build a church in Balakbak, because what he had was not really a church at all but only a hut, and he informed the leaders about this and pointed out how indecent and defective the church was since they could not be accommodated in it. They took the matter up many times, and everybody responded that if the Father wanted a church he should make one at his own cost, as he had made the parish house in Binondoc. The Father replied that those of Binondoc paid burials and gave alms, so he could make that house at his own expense, but they neither paid for burials nor gave alms. But instead, it was settled that the Father must give the shroud and wax for the burials.

When the chief of the fort learned of the stubbornness of those in Balakbak in not wanting to make a church, he sent a rough soldier there, and because of the fear they had of this soldier, they cut the wood for the church; but the father paid for constructing it. Kalignaw came and went as many times as he wanted in the town, and found reception and sure backing from everybody, because they all were already tired of being Christians since they had lost their idols for this reason, something they had not foreseen, for it had seemed to them they could be Christians and also have idols. So, although the chief had ordered Kalignaw's capture, they paid no attention to him. Instead, the *gobernadorcillo*, who was the one who should have captured him, brought him in and received him in his house to eat, etc., despite the fact that this very *gobernadorcillo* was the one for whom Father Domingo had done the most benefits. At this very time, those in Balakbak all gathered in a council—though the fathers did not learn of it until after the death of Fray Domingo. In this council it was agreed to kill Fray Domingo, and he who so many times had sworn to do it, now undertook to do the deed. And since it was by the common consent of the whole town, Kalignaw considered it a matter of honor and valor.

CHAPTER 10. How Kalignaw and Kibakar ran the Venerable Father Fray Domingo through with an arrow, of which he died on the third day, and how his bones were carried to Manila.

On Wednesday, the tenth of November of 1683, Father Fray Domingo Pérez left for Baubuen to see a little work he was doing there and to make his confession to Father Fray Juan Rois, who was in Baubuen, having said in Balakbak that he would return on Friday. Just then, Kalignaw came down to the town as was his wont and visited his relatives, who told him the Father would return tomorrow, Friday, it then being Thursday. When Kalignaw heard this, he departed, saying he was going to the mountain. But he did not do so, but instead got a pagan Negrito called Kibakar for a companion and took the road along which Father Fray Domingo would pass, and there they remained all day Friday hidden in some reeds or canebrake, halfway down the road, two leagues from Balakbak and two from Baubuen, on the bank of a very turbulent creek which passed by there.

Father Fray Domingo reached Baubuen at eight o'clock at night, well soaked and tired, but nonetheless did not fail to attend to the work as soon as it was daylight—which was a little guest-house for travelers. He worked on it until Friday noon, when he left it in good condition and, having rested a bit, departed after eating, between two and three in the afternoon, taking a single Filipino with him. When he reached the river and the place where his aggressors were waiting, Kalignaw shot a poisoned arrow with barbs, which passed just in front of his breast and carried away one bead of a rosary which he was wearing hanging around his neck, and stuck in a tree. Kibakar fired immediately after Kalignaw, and his arrow struck Father Domingo in the breast when he turned his head, as was only natural, to see who was shooting at him, and, entering three fingers below his left nipple, it came out on the right side of his shoulder more than four fingers. Giving it a tug, Father Domingo yanked it out, making a large wound when it came out than when it went in, and said, "Jesus be with me! Commend me to God for I'm dying"—speaking to the Filipino who was accompanying him.

Let it be noted that in other notebooks before this one, the words are different which they claimed Father Fray Domingo said on this occasion, but they must be deleted as perverse and false, even though over my signature, because I said what I had found written down. But now I have inquired about this point in detail from the Filipino who was with him, who is still alive and he did not attest to anything more than these exact words which Father Domingo said at that time: "Jesus be with me! Commend me to God for I'm dying."

Then, goading his horse, he galloped off, until he realized he was losing his sight and couldn't control the horse. So he dismounted and lay down, bleeding and faint, at the foot of a tree which is called *aguso* which was planted by the roadside, begging God's mercy and pardon for his sins. When the Filipino who was accompanying him arrived, he found him unconscious, though he came to for a short time but could not tell the Filipino what he should do before he fell into another faint so deep the Filipino thought he was dead. But he was not, and, recovering his senses, told the Filipino to go to Balakbak and say they should come for

him. It would then have been five in the afternoon of Friday, the 12th of November 1683.

The Filipino left, and very shortly afterwards, a man and three women who were going hunting came to the place where the Father was lying, and stayed with him until those arrived who came to carry him away. It was the great providence of God that they should have come along and greater still that he should still be there when the *cargadores* arrived, for there had been that meeting in which it was decided to kill the Fathers, open to all and everybody attending, and therefore, inasmuch as this Filipino, being from Balakbak, was party to it, and the three women, it was that special disposition of God which moves the human heart which moved those of these four persons so that they remained with the Father. Otherwise, they would have cut off his head to drink from the skull and make their debaucheries as they had intended, for it was only because the Father had company that they failed to carry it out.

When the Filipino reached Balakbak he got no help from the ministers of justice or from the Father's own ministers: nobody cared to stir, nor even order his subordinates to go for the Father, so that not a person either went even to keep the Father company or to carry him in. And this was despite the fact that the incumbent *governadorcillo* of Balakbak was an appointee of the Father's, who had made him Sergeant Major and *governadorcillo* and had given him his living, and the rest of the officers were hardly less the Father's beneficiaries. Yet they all forgot the good deeds they had received because of their sorrow over their demolished idols.

When the Filipino saw that he had no means or device to move them, he went to the convento and called two or three of the Tagalog boys who attended the Father. They made a hammock of a blanket and went for the Father, and carried him in to Balakbak, where they arrived at nine at night, without anybody accompanying them except the Filipino who had called them. Father Domingo, before getting in the hammock, sent him to Baubuen at midnight, or a little before, but before reaching the convento, told some Filipinos of Baubuen what had happened and they told it to others and everybody took up arms and went to

the convento. There they found Father Juan Rois talking with the Filipino messenger, learning what had happened and who the aggressors were, whom the said Filipino had seen and recognized though not Father Domingo — Kalignaw and Kibakar. When Father Juan Rois saw so many Filipinos entering all armed, shouting and making merry like victors after a victory, he thought his time had come. So he went into the choir, made an act of contrition with the greatest devotion and brevity he could, resigned himself into the hands of God, and left for Balakbak.

He arrived there on Saturday, November 13, at dawn, having endured the worst fright on the road because, since it was night-time, every tree seemed to him to be Kalignaw or the armed Filipinos who had entered his convento without his knowing why but supposing their motive had been to take his life as those of Balakbak had taken Father Domingo'. It only wanted a Kalignaw here to make them take his head, since they had not had time to choose a leader, and in this realization Father Juan Rois left as soon as possible, before some Judas or Kalignaw should show up. For if somebody had made the least gesture to attack, they would certainly all have attacked and made mincemeat of the Father.

When he arrived in Balakbak and entered Father Domingo's cell, he saw him clutching a crucifix, shedding copious tears and saying many affectionate words, edifying to any who heard them. Father Juan Rois said, "What's this, Father Vicar Provincial?" — which he was then, as he was all the while he lived in Zambales. And his reply was, "This is death, and I'm dying without remedy." He made a general confession and, his eyes two founts of tears, received the Viaticum with the greatest devotion and veneration, having first begged pardon for everything with the greatest humility and submission, and having pardoned his aggressors and whoever had offended him at any time, all with words which clearly flowed from a heart burning with divine love. Father Domingo lived until the night of Monday, and in all this time didn't get in bed because the intensity of his pain wouldn't permit him. So, sometimes he stretched out on the ground, and other times on the bed; other times he sat in a chair, and still other times — and these were many — embracing a crucifix and bathed in tears, he addressed it with such tender and affectionate words

that all who heard them were moved to a flood of tears themselves. Other times he appeared at the windows and called the Filipinos and told them not to go back to the mountains because of his death, that for love of God they should persevere in what they had begun, and that all the more they should give up their idols with their whole hearts since they knew they were no gods, but demons.

They gave him medical treatment such that it did not cure his condition, for it has always been the common belief of everybody that if they had taken better care of him, he would not have died. Because they have many simple medicines which the Author of their nature gave them, with which they cure much more serious wounds than Father Domingo had, by sucking out the dead blood first. But although they all knew the method of curing, they treated him in such a way that he would die. Therefore, the pain and anguish of death afflicted him more very hour. When Father Juan Rois asked him if he owed something or had some possession or something he should take care of for him, he responded that he had no possessions or anything that he should take care of, or owed, more than 19 masses which he had just received.

When Kalignaw saw that he could not cut off Father Domingo's head because of those four hunters with him, he left for Balakbak and made every effort to get into the convento to get rid of the Tagalogs who were guarding it, together with Father Domingo, but these escaped by barricading themselves inside until the wounded Father arrived and, the next morning, Father Juan Rois. The whole three days Kalignaw remained in Balakbak, without anybody laying a hand on him or speaking a word, but rather the whole town backing him up, he made many assaults on the convento, especially at night, to see if he could send Father Juan Rois off with Father Domingo. But the said Father defended himself with vigilance and, from time to time, showed himself and called for an arquebus, a weapon the Zambals greatly fear.

When the head of the troops learned of the treachery, he wanted to go and avenge it in person, but an experienced Religious prevented him, saying that the forces would be exposed in the absence of their chief, and that if the troops were taken by the Zambals, there would be no Religious or Spaniards left. So

they did nothing more than attend the burial of Father Domingo, since it was not possible to take Kalignaw, as in fact six years passed without capturing him.

Father Domingo passed the three days of Saturday, Sunday, and Monday with the pain and suffering to be expected from such grave wounds, accompanied by the anguish of death.

The whole of Monday of November 15, 1683, had passed and it was well into the night, when pain gripped him all the more, or the anxiety and desire for death came over him, and he kept changing his position again and again seeking relief. At last he stretched himself out on a chest, and there they gave him Extreme Unction, which he received with great fondness and devotion; and immediately he lost the power of speech but not his senses, for when Father Juan Rois told him to repeat these words sincerely, "Lord, greater is thy mercy than my sins," he could no longer speak but gave a huge sigh, as if it came from the very depths of his heart, as a sign that he agreed, and at once lapsed into so rest and repose, in which he gave up his soul to his Creator and Redeemer at eleven o'clock that night, that it appeared more as if he had given himself over to a sweet dream than to death, so that those gathered around could not believe that he was dead, but only sleeping.

The following day in the morning, Tuesday, November 16, they buried him with the decency possible, with the Spanish soldiers attending, and many Zambales who, now that they saw him dead, thought they would bring back their idols, and so, happier for this than sad for having lost such a Father, they all gathered at the grave, which was made in the church or little chapel of Balakbak. And although a Filipino four months later wanted to get his remains to take to Manila, seeing that they were beginning to corrupt, he was left there then. But a year and a half after they buried him, the same Filipino returned and took the bones, still with the flesh on them but not disagreeable or odorous, and placed them in a chest and took them to Manila, and there they were put in a strong coffin and the coffin interred in the steps of the main altar of Santo Domingo in Manila, on the Epistle side, in front of the door that goes into the vestry of Our Lady of the Rosary.

Chapter 11. Of the marvels which Our Lord
worked in the place of the martyrdom and
others nearby.

A religious of great distinction wrote the following letter from
Zambales:

Adjutant Kalignaw had many times threatened Father Domingo and then killed him together with a negro on 12 November 1683. Hidden in some reedgrass, they waited for the Father on a riverbank — about four in the afternoon one Friday — when he was coming back to Balakbak from Baubuen after making his confession. Kalignaw shot a poisoned arrow from ambush, but it only carried off a bead from his rosary. The negro fired immediately afterwards and hit the Father a little less than two fingers below the left nipple, and almost the whole iron arrowhead protruded on the other side. The Religious immediately raised his hand and pulled it out. He clung to the horse, bleeding profusely, but when he had gone a good while, he felt he was losing his vision and couldn't control the horse, and so dismounted under a tree which they call aguso, whose roots were bathed with his blood, as much as if a cow had been butchered there; which place and signs of blood I saw when I passed by a few weeks later.

Afterwards, in March of 1686, passing by with a number of Filipinos, I saw the ground all around the foot of the tree completely bare, with no grass or weeds, and the tree luxuriantly flourishing and green, but all the other trees of the same species — of which there are many in that place, naked and leafless, and that aguso was so green it appeared almost black from the pure green, a thing which amazed my companions. I explained to them what it might be and they agreed with me.

And the river on whose bank they shot the Father, although it was the deepest in those parts, had dried up, a thing which caused me no little amazement because I had crossed it many times with great care because it was so rapid and turbulent. And all the sandy stretch along it, which was rather long, had filled up with agusos so that no sand was to be seen but only only a mound thick with agusos.

In short, I saw things there in that place at that time which I would not have believed had somebody else

told me about them, and although I would have been greatly gratified, I would always have remained in doubt. Blessed be the Lord, and may He have mercy on those poor people!

For many years Father Domingo used to correspond with a religious who loved him as he loved him *ad invicem* with special affection. When the letter learned of the death of the former, he was unable to contain himself and cried copious tears for two or three days; yet they gave him an inner joy and consolation such as he had never known before in his life, and so diverted him from his inner sorrows that for some days he did not remember to eat but rather did not like food, and only ate a little bit forced on him by those who observed him. That great pleasure and consolation remained with him for many months whenever he thought about Father Domingo, which seemed extraordinary to him; and although he did not tell anybody about it at the time, he always considered it a favor his brother and friend was doing him, or God through him, in confirmation of their old friendship, or for tempering the sorrow which the deceased knew the living was sure to suffer with the news of his death. And thus I now depose, swearing before a competent judge.

Father Domingo was of good stature. He was exactly two varas [five and a half feet] tall; corpulent, dark colored, his hair straight and black verging on chestnut, and still husky and handsome when he died. His nose was very well proportioned, his eyes black and eyebrows very thick, and his mouth well cut but lacking many molars because of the continuous sore gums he suffered. He had a heavy beard [but clean-shaven] and all his hair without any signs of baldness.

When the treachery was finished and the Spanish soldiers the Commander sent arrived in Balakbak, Kalignaw withdrew to the mountains, without being seen again for six years. He only sent word to his relatives to go to the mountains with him. When he saw that they had not looked for him for six years or made any issue of his case, it seemed to him they were no longer bothering about him so, boasting and joking about his atrocious sins and treachery, he drew near the Spaniards' fort to display his bravery and valor. But when he reached the town of Nalzo, which was not very far from the said fort, a chieftain went out accom-

panied by some Filipinos and hacked him up as an enemy of God, man, and human nature, one Friday in November 1689. Then, with his hands and feet hung in diverse places by order of the court, the birds gave all that excommunicated and undone body a sepulcher in their innards, and his soul went to pay for such exorbitant crimes as he had committed in the Inferno, since the the innocent deaths he had caused were without number.

I do not suggest by what I write here that worship be given, or ought to be given, to Father Fray Domingo Pérez, but to give a true and positive account of his life, virtues, and martyrdom without any exaggeration. The faults and errors which I may have made in it, I submit for correction to Our Holy Mother Church, etc.

Dated in the Philippines in San Juan del Monte, the first of February of 1691.

JUAN PEGUERO, O.P.