

Documents from the Dominicans in New Spain Conserved in the Dominican University in Manila¹

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Introduction

The University of Santo Tomas, or “UST” in Manila began as a *colegio* founded by the Dominicans in 1611. It was elevated as a University through Pope Innocent X’s Bull *In Supereminenti* in 1645. As such it is the oldest university in the Philippines, and is believed to be the oldest in Asia. For three hundred years the campus was in Intramuros, the walled city of Manila. The Archives and Library were formed from the documents and publications generated throughout UST’s history, as well as by donations from the Dominicans themselves and their benefactors. Although it is easy to imagine a grinding time lag on both sides of the Pacific, this was not always so. Joseph Cabezas’ novena to Nuestra Señora de Soterraña de Nieva [26, 27],² published in Mexico in 1748, reached Manila in 1750, according to an inscription opposite the title page.

In 1927, the present campus was inaugurated in Sampaloc, a district about three kilometers north of Intramuros. The archives and library were gradually transferred from the old to the new campus. Thus, they almost miraculously escaped the utter destruction of the Walled City in the bombing of 1945.

The present paper seeks to place the historic documentary collections of the University of Santo Tomas within the greater world of the Order of Preachers. It proposes to do this through highlighting manuscripts and imprints from the New

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² Numbers enclosed in brackets refer to photographs at the end of the article.

World resting silently in this Manila institution. The great majority of materials came from the city of Mexico; a smaller number are from Puebla de los Angeles, while a handful are from other places like Lima, Peru. Not included for the moment in this presentation is the Archivo de la Provincia del Santísimo Rosario or “APSR,” which was also housed in the UST until its relocation to the Dominican monastery of Santo Tomas in Avila, Spain, in the 1970s.

The Archivo de la Universidad de Santo Tomás or “AUST” is the repository of the records amassed by this 400-year old educational institution. Treasured here are the original 1611 Foundation Act of the UST, papal bulls sent since the early 17th century, and privileges signed by the kings of Spain. Also precious is the collection of imprints from the Dominican press which has been housed in the UST since 1625. Not the least are the paper trails left by generations of students and professors, of whom a chosen few are now national heroes or canonized saints. Today, the historic collection includes the following categories: *Becerras*, 58 volumes; *Libros*, 224 volumes; *Folletos*, 429 volumes; and *Libritos*, at least 798 titles (more than 200 dating between 1516 and 1799), as well as several boxes of student records, Dominicana, maps, rare periodicals, etc.

Meanwhile, the rare books from the different units of the UST Library were organized in 2006 under what is now the Antonio Vivencio del Rosario UST Heritage Library or “AVdR”. Its catalogues list 466 titles for the period 1492-1600, another 1,068 titles dating from 1601 to 1699, and 1,551 for the period 1700-1799. Among its treasures are a *Biblia Regia* of 1569-1573 (which reached the university in a rather late date, in the 1930s), and a first edition of Copernicus’ *De Revolutionibus Orbium Coelestium*, 1543 (internal evidence shows that this book was being read in Manila before 1600).

The Dominican historian Fr. Fidel Villarroel sketched the library in the 17th century thus:

This library actually antedated the existence of the university. The founder, Bishop Miguel de Benavides, bequeathed his personal library and money for its foundation, and in 1613, the bishop of Nueva Segovia, Diego de Soria, did the same, donating his library and 3,000 pesos... To assemble a respectable library in those times was a difficult and costly task, especially considering that the Philippine presses were not yet fit to produce high quality books in the ecclesiastical sciences. The majority of books were brought to the country by the missionaries as part of their personal belongings. (Villarroel, 2012, 1, p. 169)

To manage a large amount of data, the documents and imprints have been categorized under five aspects of the particular Dominican apostolate taken on by the University of Santo Tomas. These are: 1) Dominican administration; 2)

ecclesiastical sciences; 3) social sciences; 4) preaching; and 5), a section we may call “Bellas Letras.” (The materials cited within this paper are marked with a number in parenthesis, which corresponds to the work as it is listed in the appendix at the end of this article. In this list the entries are listed in chronological order, and carry a bit more bibliographical detail.)

1. *Dominican administration.* There is virtually nothing from America on the [18] administration of the Philippine Province in the AUST, which perhaps should not surprise us as this would have been kept in the Provincial archives (APSR). The UST Library has two diminutive manuals for what was then called the Dominican Third Order: Gabriel Berdu Capellan’s *Tratado*, (53)³ published in 1683 and Miguel Hidalgo, *Glorias Dominicanas*, Mexico, 1795 (136). Fr. Hidalgo, namesake of the secular priest who led the fight for Mexico’s independence, was a Dominican who had founded missions in the Californias.

On an international level, we have a 1757 Mexican reprint of a 1756 discourse by Benedict XIV (*Oración*) on the election of the next master of the Order of Preachers (115). There is a leaflet published in Mexico in 1770 (121) which is a call by Fr. Juan Pedro de Iriarte, vicar general of the Dominican Province of Santiago in Mexico, for missionaries from the Spanish provinces to the new mission in the California peninsula. This was at a time when the former Jesuit territories were being assumed by the Dominicans and the Franciscans.

Dominicans destined for the Philippine missions and beyond thought it practical to establish a half-way house in Mexico. An initial attempt was made in 1598 by Bishop-elect Fr. Miguel de Benavides on his way back to the Philippines, but it was in 1602 that a permanent site was founded by Fr. Diego de Soria. The place was eventually known as the Convento or Hospicio de San Jacinto. Regarding this property we have a 1745 royal *cedula* ordering recompense for the illegal digging of a ditch in the Huerta de Santa Rosa, an orchard within the Hospicio de San Jacinto (102) [38, 39]. There is a 1794 manuscript, or manuscript copy of a printed work, *Concina Vindicatus ab Injurii* by Josepho Thoma Belda y Martinez, which seems to have been produced in the same Hospicio de San Jacinto as well (135). As an aside, both co-founders of San Jacinto were likewise to be the co-founders of the Colegio de Santo Tomas in Manila (Villarroel, 2012, 1, p. 21).

The Dominican’s Colegio de Santo Tomas in Manila, freshly raised as a University in 1645, soon experienced tensions with its earlier Jesuit counterpart (it was founded in 1589), the Colegio de San Ignacio also known as the Colegio de Manila. This induced the rector of University of Santo Tomas to consult with his counterpart in the Universidad de Mexico. The latter institution had been founded

³ Numbers in parenthesis refer to entries in the Appendix.

by the Dominicans in 1551, the first in the northern region of Latin America. It was modelled on the centuries-old University of Salamanca; there the Dominican convent of San Esteban gained fame in the 15th century as a seat of the Thomistic theological revival. In turn, the later Dominican colleges founded in Santa Fe de Bogotá [32, 34] and Quito were granted by Pope Innocent XI the same graces, privileges and benefits as those given in 1681 to the Universidad de Santo Tomas in Manila (Villarroel, 2012, 1, pp. 17-20).

Returning to the conflict of the Dominican and Jesuit colleges in Manila, a series of letters was exchanged between the Dominicans in Manila and in Mexico seeking to resolve various issues. The resulting correspondence consists of fifteen letters, exchanged between 1647 and 1658, all bound in AUST Libros 51[8] (nos. 32, 40, 41 [12, 13], 42, 44 in the Appendix). They deal with strengthening the filial adoption of the University of Santo Tomas by the University of Mexico through the sending by the latter of updated statutes and policies. One particular request was the protocol on seating arrangements [9, 10] during state funerals, a reference to the cause of irritation between the Dominican and Jesuit schools in Manila (Villarroel, 2012, 1, p. 115). More than a century later, it would be interesting to compare how standards had changed, or remained, between the second edition, published in 1775 of the *Constituciones de la Real y Pontificia Universidad de Mexico* (126) and the 1785 Statutes of her filial University in Manila.

2. *Ecclesiastical Sciences*. This aspect can be divided into: 2.1) textbooks and references; 2.2) matters regarding ecclesiastical administration in Nueva España; 2.3) catechism and the sacraments; and, 2.4) the Holy Office of the Inquisition.

2.1. Textbooks and references. The University of Santo Tomas slowly but surely acquired reference material for its Faculties of Philosophy and Theology, which were as old as the school, and its Faculties of Canon Law and Civil Law, which were founded in 1734. These are listed chronologically below. Undoubtedly, all the disputes described above would have provided timely lessons for the University of Santo Tomas':

- 1633. Feliciano de Vega, *Relectionum Canoniarum*, Lima, Perú (19). This is one of the earliest books in the school. It is a commentary on the Second Book of Decretals, and is one of the handful from Perú. It is a hefty book: its main text runs to 659 pages, while its index takes all of 126 pages.
- 1716. Julian Velasco, *Exigua remuneratio*, Mexico (75). Written for doctors of both canon and civil law.
- 1746. Mathia Blanco, SJ, *Tractatus de Libertate Creati*, Mexico (103). A treatise on free will.

- 1750. Lucas Ramirez Galán, *Specimen Panopliae Sacrae Militantis Ecclesiae Mexico* (109). This volume by a Franciscan is a compendium of the writings of Saint Francis of Assisi, Thomas Aquinas, Bonaventure, Duns Scotus, Maria de Jesus Agreda, and others that could be used to counter heresies.
- 1755. Ignatio de Zubia, *Unica Quaestio circa Sacerdotis Excommunicati*, Mexico (114). The work treats on absolution of heretics, schismatics, and others, at the hour of death.
- 1774. Juan Beneto Díaz de Gamarra y Dávalos, *Elementa Recentioris Philosophiae*, Mexico (125).
- 1787-1788. Domingo Jacobo Magro, *Elucidationes ad Quatour Libros Institutionum Imperatoris Justiniani*, Mexico (130). Explanations on the four books of Justinian's *Institutiones*, the basic source for civil law, published in 2 volumes in Mexico.

2.2. Matters regarding ecclesiastical administration in Nueva España. There is an interesting set of documents in Libros Vol. 18 regarding protocols on cathedral prebends, canonries and stipends in Nueva España. These are rather early, dating from 1597 to 1619 (numbers 4, 5, 7, 8, 10, 11, 12, 13 [3], 14 and 15 in the Appendix). In the same volume is an intriguing pamphlet published in Mexico in 1642. It is titled *Provisiones, Mercaderes, y Cargos para la Nueva España, y para el Peru año de 1642* (24) [7]. However, it is a list of names of clergy, religious superiors, and government officials in Mexico and Peru. Could this be a list of those religious and civil authorities entitled to trading space in the galleons?

The Acts of the First and Second Provincial Councils held in Mexico in 1555 and 1565 respectively, presided over by Archbishop Alonso de Montufar (*Concilios provinciales primero, y segundo* (120)), were reprinted in Mexico in 1769 by order of the current Archbishop, Francisco Antonio Lorenzana. There are two copies in the University of Santo Tomas, indicating their usefulness.

An interesting example of the intricacies of canon law in Nueva España is the case of Juan de Palafox y Mendoza, bishop of Puebla de los Angeles. In the AUST, volume 18 [11] of the Libros section is a compilation of documents regarding affairs in Nueva España in the first half of the 17th century. Many of these deal with the bishop's conflicts with the Viceroy and the religious congregations, especially the Jesuits. He denounced the Jesuits to Pope Innocent X in 1647, and followed this with a second, more acrimonious letter in Latin in 1649 (*Razón*). Fifty years later a copy of this letter (1699, *Carta*) was disseminated for comments among church authorities by Bernardinus Peregrinus, patron of Palafox's cause for beatification (30). A copy of

a 1766 Spanish translation (118) [28] was given to the Dominican Fr. Juan Amador, who reached Manila in 1769; this was the year after the Jesuits were expelled from the Philippines. One wonders how and if Fr. Amador adopted Palafox's views; he was professor of canon law at the University of Santo Tomas, and wrote those University's statutes in 1786.

A supporter of Palafox's beatification was the regalist Archbishop of Manila, Basilio Sancho de Santas Justa y Rufina; arriving in 1767, he wrote Pope Clement XIII of his proposal, and published it in 1768 (119) [29]. A copy of this pamphlet, undoubtedly part of his justification for expelling the Jesuits that same year, is at the AUST. Although the process for Palafox's canonization was formally introduced in 1726, the final decision for beatification was suspended in 1777. Despite this, an authorization in 1787 (*Que durante años*) to collect alms in America for his beatification implies that Palafox still commanded a significant following (129).

Miguel Romero López de Arbizu, a canon of Valladolid (now Michoacan) Cathedral, published a protest, *Por El D.^{OR} D. Miguel Romero Lopez de Arbizu*, in Mexico in 1727 over his being unseated from his post (87). It is relevant to us because reference is made to the Archbishops of Manila, Francisco de la Cuesta (d. 1724) and Carlos Bermúdez (consecrated in Mexico in 1725). The same author prepared in the same year (1727) his *Theological Discurso* (86) [24], a manuscript on the testament of D. Francisco de la Cuesta, former Archbishop of Manila and Bishop-elect of Valladolid (Michoacan), Mexico. The cover is elaborately decorated. For his part, Carlos Bermúdez occupied an important position in the cathedral of Mexico prior to his appointment as Archbishop of Manila. A number of Mexican publications of the era now in the University of Santo Tomas carry Bermúdez' [23] name as book censor. Ironically, though Bermúdez never made it to Manila, these books crossed the Pacific. Is it possible that the archbishop-elect had them sent ahead of him, or the trip not materializing, did someone else carry them to Manila and then passed them on to the Dominicans?

There is a set of pamphlets printed between 1735 and 1750 documenting the Archbishop of Mexico's conflict with the Jesuits regarding the collection of tithes on the latter's lands. Listed chronologically, these are:

- 1735, Juan Joseph de Araujo y Castro, *Discurso jurídico* (94);
- 1735, Juan Suarez de Zayas, *Informe* (95);
- 1736, Pedro Ignacio Altamirano, *Defensa canonical*, (97);
- 1736, [Mexico Cathedral Chapter], *Memorial ajustado*, (98);
- [1737?], Nicolás Segura, SJ. *Defensa Canónica*, (99); and
- [1750?], Ferdinand VI, Don Fernando, por la gracia de Dios, (107).

The pamphlets present both sides of the controversy, citing royal and papal decrees. As stated in the titles of the Jesuit rebuttals, the dispute affected their estates in the Philippines as well (1736 Altamirano, 1737? Segura, 1750? Ferdinand VI).

Another conflict with the Jesuits, this time between Carlos de Sigüenza y Góngora, a mathematician, and Eusebio Francisco Kino (1645-1711), the celebrated Jesuit astronomer and missionary of northern Mexico, revolved around the latter's opposition to the former's philosophical opinion on comets. The conflict is narrated in Sebastian de Guzman y Cordova's *Libra Astronómica*, Mexico, 1690 (57).

2.3. Catechism and the sacraments. There are surprisingly few entries under this category. Perhaps, like dictionaries, they did not survive their over-use through time? This lack is made up for by their age and rarity. There are two catechisms: *Despertador Catequístico* is a two-volume work by Antonio Guillén de Castro published in 1734 and 1736 (93). This work was owned by Fr. Angel Aguado, a Dominican who worked in the Pangasinan region north of Manila soon after his arrival in the Philippines in 1753. The second catechism, *Catecismo para uso de los párrocos*, is the one approved by the 4th Mexican Provincial Council held in 1771, and published in 1772 (124).

For the rest of the material, we may proceed chronologically. There is the second part of a 1601 manual for those confessing the natives, the Franciscan Juan Bautista's *Advertencias para los Confesores de los Naturales*, printed in Mexico (6). As inscribed on the title page of this manual, the work used to be in the convent of Santo Domingo in Manila, the mother house of the Dominicans in the Philippines. As per another note, the Dominican provincial in Manila, Juan de Arechederra, decreed the book for use in the country's northernmost islands, the Batanes, in 1721 (the book was already more than a century old!). A later provincial, Antonio Calonge, re-issued the decree in 1761. These are significant notes, for we are shown the clear influence of Mexico in the evangelization of the Batanes region, which was just beginning at this time.

There is a manuscript, *Diligencias*, from 1603 devoted to 40 pages on the process by which the Archbishop of Mexico instructed that ceremonies on Holy Wednesday and similar occasions should not begin while his Excellency was not yet in the Cathedral (7).

From 1605 is a broadsheet printed in Mexico, *Assertiones*, explaining the intricacies of the One and Triune God in Latin (9) [2]. There is a 1691 compendium by Francisco Sánchez, *Thesoro regular*, of indulgences enjoyed by those professed in the religious life (60).

From 1704 is an edict of the Papal delegate in Puebla de los Angeles, nullifying the marriage of D. Domingo Ruiz de Tagle and D.a Ignacia Cruzate (74).

There is an exhortation to frequent holy communion by Juan Joseph Mariano Montufar, *Compendio Místico Moral* from 1750 (108). We have a 1755 treatise on baptism by St. John of the Cross, *Resoluciones morales y canónicas* printed in Mexico, with a special section on privileges conceded to those religious who administered the sacraments in the Philippines (112). [There is also a compilation of this saint's works, *Empresas panegíricas*, Mexico, 1755 (113)]. Another treatise also from 1755, *Unica Quaestio circa Sacerdotis Excommunicati & Denuntiati* by Ignatio de Zubia, deals with absolving heretics and similar people "outside the church" at the point of death (114). Except for the the 1704 nullification edict from Puebla de los Angeles, all the titles mentioned above were printed in or originated from Mexico.

2.4. The Holy Office of the Inquisition. A commissariat of the Holy Office was established in Manila in 1583. It was a subsidiary of the tribunal in Mexico [37]. During its existence all the superintendent commissaries, except for three, were Dominicans; most of them had taught at the University of Santo Tomas at one time or another. The archivist of the Manila commissariat burned his files upon the invasion of the British in 1762. But fortunately for history, some pertinent documents have been preserved in the UST Archives; all were issued from Mexico. The earliest is *Por el Tribunal del S. Oficio de la Inquisición*, a 1620s reaction of the Tribunal towards the Archbishop's banning the reading of its edicts (17). The 1659 *Reglas y Constituciones* for Tribunal officials features full page hand-colored woodcut prints of San Pedro Martir, of the seal of the Inquisition over the seal of Spain, and the seal of the Dominicans (45) [14, 15, 16, 17]. Last but not least is a set of very interesting edicts in the form of broadsheets for the years 1626 (18) [4], 1690 (56 and 59), 1707 (68), 1708 (69), 1772, 1807 [30] (two issues), and 1810 [31] (two issues). These *edictos* list banned books or sections thereof, as well as the heresies of the day. For example, the 1626 edict (18) orders that the entire chapter on the female Pope Joan VIII be erased from Pedro Mexia's *Silua de varia lección*. An edict of 1690 (56) calls for the comparison of those books written by Sor Maria de Jesus printed in Madrid, with those printed elsewhere. A careful examination of these edicts would yield invaluable light on religious life and ideas in the 17th to the early 19th centuries. The Inquisition was suppressed in 1820 (Villarroel, 2012, 1, pp. 145-152).

3. *Social Sciences*. Understandably, the holdings of the University of Santo Tomas have very little on civil governance from the New World. However, the oldest document of American provenance in the University falls under this category. It is a compilation of royal cédulas: Vasco de Puga's *Provisiones Cédulas Instrucciones de su Magestad*, published in 1563 (1). This book is rather significant because it was published within the first thirty years after the introduction of printing in America (1536; at least three other copies are known to exist elsewhere). The author was a judge of the Mexican Audiencia and a Doctor of Laws at that city's University. He was commissioned by the Viceroy, who had himself founded the University in 1551,

to compile the laws which had been applied in Mexico from 1525 to 1563 (Maynard and Strong, 2001, p. 332).

There are two similar compilations from the late 17th century. The first, *Sumarios de la Recopilación General de las Leyes*, compiled by Rodrigo de Aguiar y Acuña, was published in 1677 (51). The second, *Sumarios de las Cédulas*, was prepared by Juan Francisco de Montemayor y Córdova de Cuenca; it is a compilation of decrees from 1628 until its publication in 1678 (52). This latter book belonged to the Jesuits, as may be seen by an imprint on the title page. From the 18th century is Eusebio Buenaventura Beleña's *Copias a la Letra*, a 1787 compilation of laws enacted in Nueva España (128). All of the above were published in Mexico.

There are also two rare and early examples of the *residencia*, government audits of outgoing governors. Both Mexican imprints, the one of 1641 deals with the sentence of the Marqués de Cardercita, Viceroy of Mexico (23). The other (63), from 1696, treats of the case of Gaspar de Sandoval, Conde de Galve and Captain General of New Spain. Although he sentenced the mutineers of 1692 to death, the audit declared that he had always acted according to the law.

The AUST has a few but significant early sources on the history of the Dominican missions in America. First is Antonio de Remesal's *Historia de la provincia de S. Vicente de Chyapa y Guatemala*, printed in Madrid in 1619 (16). It is a hefty work, about 700 pages long. It deals extensively on the conquests of Pedro de Alvarado in Central America. Beyond that, it carries valuable information on Hernán Cortés, Bartolomé de las Casas, and the conquest of Perú, along with complementary historic texts in Latin. There is a small but invaluable number of sections pertaining to the formation of the Dominican province in the Philippines. These include narratives on the first Dominican missionaries to the Philippines, the creation of the Province of the Holy Rosary, the Chinese in the islands, and the life of Fr. Juan Cobo, a pioneer missionary among the Chinese. The book was endangered from the start. Because of its critical stance against the Inquisition and other authorities in the West Indies, five boxes of the work were confiscated as soon as they arrived in Honduras. Regarding Hernán Cortés, the University of Santo Tomas has his *Historia de Nueva España*, a version published in Mexico in 1770 (122).

Next is a work on the same Dominican province, José de Espinoza's *Por la Provincia de San Vicente de Chyapa, y Goatemala de el Orden de Predicadores*, published in Mexico in 1688 (55) [19]. The work deals with the same area where Bishop Bartolomé de las Casas had worked. The author, a judge in the Audiencia de México, writes on a dispute that arose when the bishop of Yucatán, Juan Cano Sandoval, turned over the town of Tacotalpa, a town of indigenous people and administered by the Dominican Martín de Torquemada, to Antonio de Arcos, priest of a coastal town whose people had sought refuge in Tacotalpa.

There are also histories on other religious orders and personalities. *Crónica Apostólica y Seráfica de todos los Colegios de Propaganda Fide de esta Nueva-España, de Misioneros Franciscanos Observantes* (105) was written by the Franciscan Isidro Felis de Espinosa as a narrative of his order's schools in New Spain; it was published in Mexico in 1746. Antonio de Robles' *Resguardo Contra el Olvido* (Mexico, 1757) seeks to perpetuate the worthy life of the bishop-elect of Nicaragua, Alonso de Cuevas Davalos (116).

Scattered in the collections are small works that give us particular views on international affairs. Two books refer to the Philippines in context with the ever-expanding Hispanic world. Jeronimo de Bañuelos, a Spanish admiral who lived in Manila, points out the disadvantages of the galleon trade in his *Tratado del Estado de las Islas Philipinas*, published in Mexico in 1638 (20) [5]. The main beneficiaries are not the residents of Manila but the Portuguese from Macao, the *sangleyes* (Manila-based Chinese), and the people of Nueva España. Furthermore, the Spaniards are leaving their *encomiendas* in order to participate in the trade; this necessitates more friars to control the natives. This treatise was translated into French and published in Paris in 1696.

More optimistic than Bañuelos is Juan Grau y Monfalcon, procurator of the Philippine Islands in Spain, who wrote *Iustificacion de la conservacion, y comercio de las islas Pilipinas* by (21) [6]. Printed in Madrid just two years after Bañuelos' complaint, the work proposes reforms so that the galleon trade can be more profitable for the islands. These reforms are very detailed, listing products from both inside and outside the Philippines. Grau y Monfalcon includes texts of Philip IV's decrees legislating commerce in the Philippines.

Other works treat of wars and victories in Europe, printed in Mexico in the mid-17th century. These are *Relacion de los Albolotos, y guerras civiles de Franz.a* (36), printed in 1651; *Victoria q.e han tenido las Armas de S. M. en la restauracion de la Ciudad de Gravelengas* (37), 1652; and *Traicion q.e dos Sargentos avian maquinado hacer en la Ciudad de Badajos* (38), 1652.

Interesses de Inglaterra, a Spanish translation of an English book, gives an interesting background to the war that would bring the British to occupy Manila just over 30 years later. It was printed in Mexico in 1728 (88). A mark indicates that this book was being read in the Dominican convent in Binondo, the Chinese enclave ministered to by the Order of Preachers just across the walls of Manila.

Information on the persecution of the Christians in Tonkin (northern Vietnam), China and Korea in the late 18th century was spread through publications in Mexico, such as Francisco de Letondal's *Tribulaciones de los fieles*, 1803 (138), and Mariano López Pimentel's *Relación de las tribulaciones de los fieles*, 1804 (139).

Dominicans were particularly affected, since they ministered to large mission areas in Tonkin. Several of them, including a number of their Vietnamese parishioners, were canonized in 1988.

4. *Preaching and hagiography.* Of particular interest and pride, particularly for a school run by the Order of Preachers, is a fine collection of sermons conserved at the University of Santo Tomas. All of these were printed in Mexico, and date from the middle of the 17th century to the first years of the 19th. The earliest work is a compilation of sermons by various authors dating from 1657 to 1685 (43). This is followed by another compilation (50), this time of sermons dating from 1673 to 1706. There is a two-volume compilation of Saint John of God's sermons, *Empresas panegýricas*, a Mexican imprint from 1755 (113).

The University has Volume Three of Andrés Arce y Miranda's *Sermones varios*, Mexico, 1761 (117). Arce, a creole attorney from Puebla, is known in art history for having criticized the series of paintings known as *cuadros de castas* because their depictions of the mixed origins of creoles in America might imply their degenerate nature back in Spain (Carrera 2003).

We also have collection of the sermons of Manuel Fernández Varela, [*Varías Sermones*], published from 1786 to 1809 (127). Interestingly, it was Fernandez, arch-dean of Madrid and a commissary of the Holy Crusade, who commissioned the great composer Gioachino Rossini in Paris to compose one of his masterpieces, the *Stabat Mater* (Kern and Müller, 2002). Lastly, we have a collection of sermons for different seasons of the year by José de Salvador, a Carmelite, published in Mexico from 1791-1817 (134).

In lieu of classifying works related to God and the saints according to sermons, devotions, biographies, panegyrics, etc., it would be perhaps more expeditious to group them under their specific persons.

The largest grouping would be works on Our Lady. Arranged chronologically, these are:

- 1686, Juan de Luzuriaga, OFM, *Paranympha Celeste*, a 300-page tome all about Our Lady of Aranzazu. The devotion to Our Lady of Aranzazu took root in Manila with the founding of the eponymous Arch-confraternity in 1732 in the Dominican-run Colegio de San Juan de Letran. This tome was kept in the Colegio for many years (54).
- 1703, Francisco Navarro, *Voces del cielo*, a sermon on the Immaculate Conception (66).
- 1715, Antonio de Escoto, *Sermon de las tres horas*, in honor of Our Lady of Sorrows (73).

- 1719, Juan Bautista de la Concepcion, OCD, *La mejor madre*, sermon on Our Lady of Mount Carmel (78).
- 1720, Miguel Diaz Romero, OFM, *Ornamento sacro*, sermon on the wedding of St. Joseph and the Blessed Virgin Mary (79).
- 1741, Francisco de Florencia, SJ, *La Estrella del Norte de México*, a volume even thicker than that on Our Lady of Aranzazu above, on Our Lady of Guadalupe (100).
- 1748, Joseph Cabezas, OP, *Historia prodigiosa*, on Our Lady of Soterraña de Nieva (106) [26, 27] ; and,
- 1803, Ramon Casaus Torres y las Plazas OP, *Sermon panegírico*, on Our Lady of the Pillar of Zaragoza (137). See the note on this author further below.

Works on Dominican and other saints include:

- Saint Catherine of Alexandria. Pedro de la Vega, *La Rosa de Alexandria*, a biography published in Mexico in 1671 (47). This saint enjoyed great popularity in the first centuries of Spanish colonization in the Philippines, and was chosen as patroness of many early Philippine towns. She was the patroness of philosophers in the University of Santo Tomas in Manila.
- Saint Dominic: Leonardo Levanto, *Opúsculo de el Patrimonio Verdadero*, 1754, a biography, (110).
- Saint Francis of Assisi. Juan de Abreu, *Alverna seráfico*, 1725, (84).
- Saint Francis Borgia. *Festivo Aparato* (48) documents the pomp with which the Jesuits in this Mexico celebrated his feast. It was published in this city in 1672, fittingly marking the hundredth year of the saint's death and his canonization in 1671.
- Saint Francis Xavier. There is a biography attributed to the apostle of the Marianas Islands, Diego Luis de San Vitores (*El Apostol de las Indias y Nuevas Gentes*, Mexico, 1661 (46)). San Vitores was martyred in Guam and eventually canonized. Not long after, his companion in the scene of martyrdom, Pedro Calungsod, was also canonized, becoming the second native-born Filipino saint. There is also a unique certificate of membership, *Gracias, indulgencias*, of a certain Casimiro Tomas to the Mexican religious confraternity of San Francisco Javier dated 1696 (62) [22].
- Saint John of God. Antonio Manzilla, OFM, *Panegírico, que en glorias del patriarcha de la hospitalidad*, 1725, a sermon (85).

- Saint Peter Martyr. Fernando de Toro Altamirano, OP, 1712, *Sermón panegírico*; a sermon preached on the feast-day of this saint, patron of the Holy Office (71).
- Saint Therese of Jesus. Nicolas de Jesús Maria, OCD, *El pretendido*, on the mystical union of St. Therese and Ignatius of Loyola (92).
- Saint Thomas Aquinas: Angel Maldonado, 1703, *Oración euangélica*, a sermon (65); and 1733, Nicolas de Jesús María, OCD, *Las llaves de la sabiduría*, a sermón (91).
- The Holy Souls in Purgatory. Antonio de Saldaña y Ortega, *Motivo heroyco*, 1718?, a sermon (77) [23].

Lorenzo Fraguas OFM extolled the virtues of the religious profession in his sermon, *Hermanada idea de sacerdotes y religiosas*, delivered in 1721 (82).

Some eulogies were delivered on the funerals of notable persons, such as Antonio Cloche, Master of the Order, in 1721 [Antonio López, *Melpomene Guzman* (80), and Juan de Espinosa Moreno, *David religioso* (81)]; Baltasar de Zúñiga y Guzmán, governor of New Spain and benefactor of the first convent for indigenous noblewomen, in 1729 [Francisco de la Concepción Barbosa, *Non plus ultra*, (89)]; and Nicolás Carlos Gómez de Cervantes, bishop of Guatemala and of Guadalajara, in 1736 [Joseph Carrillo SJ, *Sermón fúnebre*, (96)]. One sermon, Alfonso Mariano del Río's *Aclamaciones panegyricas* (76) celebrates the renovation of the main Franciscan church in Mexico City in 1717. Others commemorate auspicious political events, such as the victories of King Philip V in the War of the Spanish Succession, Bernardo Yunibarbía's *Intereses predicados*, printed in 1711 (70) and Angel Maldonado's *Oración evangélica*, 1715 (74); and the coronation of Luis I of Spain in 1725 [Dionisio Levanto OP, *El sol de Oriente* (83)] oblivious of the news that the king had died the previous year.

We could add two sermons towards the outbreak of the Mexican War of Independence, which also marked the break of relations with the Philippines. These are a pro-Peninsular *Sermón panegírico*, preached in 1803 in honor of Our Lady of the Pillar of Zaragoza by Ramon Casaus Torres, a Dominican who was a professor of the University of Mexico and later Archbishop of Guatemala (137); and another, *Aguas Calientes* by Juan José Ximénez de Sandi extolling the oath-taking of the new monarch, Ferdinand VII, in 1809 (143).

5. *Bellas Letras*. A relatively unknown part of education at the University of Santo Tomas was an exposure to the humanities. In the field of Latin American literature, we have some precious and early examples. There are two pamphlets by Francisco de Samaniego Tuesta, a judge in the Audiencia of Mexico. In 1642 he

printed *Novendia liamanivm nobilissimae Helenae*, an elegy in Latin dedicated to the sweetheart who died before he could marry her (25). In 1645, just before leaving for another post in Manila, he published *Memorias agvstas*, a paean to King Fernando V of Castille (26). He travelled to Manila in this year, most probably bringing these booklets with him.

Francisco Corchero Carreño's *Desagravios de Christo* [Mexico, 1649, (29)] is work written in heroic verse. It depicts the passion and death of Christ on the cross as a triumph against Judaism.

Another rarity is Antonio Vazquez Gaztelu's *Arte de Lengua Mexicana*, published in Puebla in 1693 (61). It is a manual on the Nahuatl language in its romanized form. The work includes a confessionary in both Nahuatl and Spanish. There is an interesting defense of the qualities of Mexican literature, *Oratio apologetica* by Juan Gregorio de Campos y Martinez, delivered in Latin in the University of Mexico in 1746 and addressed to Philip V to counter the attacks of the dean of Alicante (104). We also have a Spanish translation by Joseph Rafael Larranaga of the poems of Virgil, "The Prince of Latin Poets," printed in Mexico in 1788 (131).

Finally, we would like to share one last bibliographical gem, the *Carta Athenagórica* of Sor Juana Inés de la Cruz (58) [20, 21], a nun in the monastery of San Geronimo in Mexico renowned as the "Phoenix of Mexico." Known for her intellectual brilliance, Sor Juana 1651-1695) was requested (probably by the Bishop of Puebla) to refute a sermon on the Love of Christ given by a Jesuit, Antonio Vieira. Her comments were sent to the bishop, with the explicit instruction to keep it private. Nevertheless, her letter was published by the bishop, under the pseudonym Filotea de la Cruz. In the prologue "Filotea" began by praising Sor Juana's letter but in the end admonished her to avoid reading profane works and to concentrate only on religious books. The publication of *Carta* in Puebla in 1690 only incited Sor Juana to publish her rebuttal, *Respuesta a sor Filotea de la Cruz* (1691), which is recognized both as a gem of Spanish writing and as an early vindication of women's rights to education. This particular pamphlet bears the signature of Fr. Bernardo Ustariz (1697-1764), a Dominican who occupied important positions in his order and the UST, and eventually was appointed Bishop of Nueva Segovia. *Carta Athenagórica*, apart from its great historic significance, is also extremely rare and of inestimable value.

Conclusion

This, then, is just a glimpse of the research and heritage treasures in the University of Santo Tomas in Manila that await further study and appraisal.

A small but significant portion of Latin American, especially Mexican, literary heritage is conserved in the archives and rare book library of the University of Santo Tomas. This consists not only of books but also of manuscripts. They present

examples ready for the study of material aspects such as printing fonts, paleography, binding, paper, and engraving.

It can be easily seen that there was a constant exchange of ideas, expressed bibliographically at least through correspondence, manuscripts, books, and engravings, between the Dominicans in Manila and the Americas. That Manila often looked to the Americas, especially Mexico, for models of administration, evangelization, pedagogy, and the arts is very well documented.

A more “forensic” approach would be helpful in clarifying the ingress in the University of Santo Tomas of its materials. The general idea is that there was a great time lag between Manila and the New World. However, as noted in the beginning, a novena published in Mexico in 1748 (106) [26, 27] reached Manila in 1750, which is as fast as it could get at that time and not a bad pace at that. The question would be, how soon did these materials get to Manila after they were written or printed? How were they distributed, made accessible, or stored? In what quantities? What were the consequences, or what actions were taken?

The collection of archival materials and rare books at the University of Santo Tomas must also be viewed according to provenance. Which were brought by the Dominicans? We have seen that a number of books bear the ownership marks not only of the University of Santo Tomas itself (the library, the archives, the seminary, the fathers’ residence) but also of other Dominican houses as well, such as Santo Domingo (the mother house), the Colegio de San Juan de Letran, and Binondo, a district just outside the walls of Manila. A venerable confession manual used in the Batanes (Juan Bautista’s *Advertencias*, 1601) also made its way to the University. Sor Juana Ines de la Cruz’ *Carta Athenagórica* (1690) bears the signature of Fr. Bernardo Ustariz OP (1697-1764), although the book may have belonged to others before or after Fr. Ustariz. This Dominican arrived in the Philippines in 1730, and rose from teaching at both Santo Tomas and San Juan de Letran to becoming rector and president of both respectively, then to becoming provincial, and finally to becoming bishop of Nueva Segovia in the northern Philippines (Ocio-Neira, 2000, p. 307).

Were others given as gifts by benefactors, and if so, when? Francisco Jose Pérez de Aragón’s 1731 or 1735 *Telescopio jurídico* (90) [25] is inscribed to the effect that it belonged to the library of Martin Joseph de Endaya y Rayo, a well-placed cleric who had at least eight sermons published in Manila between 1733 and 1747. Endaya y Rayo was at various times canon, cantor, and later arch-dean of Manila cathedral, a commissary of the Inquisition and also of the Holy Crusade (Jose 1993). Though it is tempting to conclude that this famous preacher gifted the Dominican college this book, it could just as well have been part of another collection that passed on later to the Dominicans.

It must be pointed out that some materials entered the University in 1789 when the Manila government entrusted to it a number of books expropriated from

the Jesuits who were expelled in 1768 (Villarroel, 2012, 1, pp. 225-226). Part of this batch, for example, is Montemayor y Cordova's 1678 *Sumarios de las Cédulas* (52), whose title page bears an inscription indicating it was the property of the Jesuit College.

At the very least, we can say that the University of Santo Tomas' collection is formed of works which previously belonged to distinguished personalities and institutions, though it is seldom easy to ascertain when they reached the University.

Did they exert any influence, and if so, to what extent? In the case of engravings, for example, there is an ample and obvious field for study. Fr. Miguel Hidalgo's 1795 booklet on the Dominican Third Order (136), for example, carries a portrait of St. Dominic in an elegant rococo frame. This is contemporary with a "boom" in rococo art in the Philippines. The style was to be popular in the archipelago for about two more decades, within which time the Galleon Trade had ended and with it a direct relation with Mexico.

By the same token, the study of literature in the Philippines can be greatly enriched by examining the works brought here from America. In the University of Santo Tomas, the collection is particularly rich in the genres of letters, sermons, biographies, histories, novenas and other forms of devotion, essays, etc., especially from the 17th and 18th centuries. An iconic form for this period is the *panegírico*, an elaborate form of praise. A close reading of such material could result in a better understanding of the Baroque in the Philippines, for example, with details on daily life, celebrations, and world-view.

New and scattered scholarship, on the other hand, suggests that a subtle influence was also exercised from the western end of the Pacific toward the metropolis at the eastern end. In particular, this has been brought out in the fields of art and architecture (see Mancini 2011 and Carr 2015). It would be fruitful to explore corresponding avenues in other fields such as the ecclesiastical sciences. Two archbishops of Manila, Diego Camacho and Francisco de la Cuesta, returned to Mexico to occupy the positions of Bishop of Guadalajara in 1712 and Bishop of Valladolid, Michoacan in 1722 respectively (Santos, 1997, p. 201). Could their Manila experience have influenced their management styles?

We at the UST are in a constant process of cataloguing, annotating, conserving, and promoting this patrimony. Some of it has been uploaded on this website: <library.ust.edu.ph/digitallibrary.html>. Through this conference we hope that we will be able to rekindle our kinship with our Latin American brothers. A recent work talks about the travails in putting together a more ample perspective on the world of books on both sides of the Atlantic.

La visión de un mundo interconectado a través del *Atlántico* [italics mine], aunque con mercados muy fragmentados, ofrece una visión

más completa que la que se había ofrecido analizando únicamente cada territorio y cada frontera... Los caminos del libro (y sus idas y retornos) muestran una notable riqueza, que en parte está por descubrir. También supone un notable reto la historia comparada con los circuitos de intercambio de Portugal en África o Brasil, y de Inglaterra con las Trece Colonias, que nos permitirían contar con una perspectiva integradora de los múltiples circuitos del libro activos en el mundo moderno (Rueda and García, 2014, p. 8).

Hopefully, this paper will help in advancing the study of books and archives by adding a focus on the other body of water flanking the Americas: the Pacific. Exchange of information, knowledge, questions and insights between both sides of the Pacific, and of course between both sides of the Atlantic, will give us a better understanding of the bibliographic and archival heritage left us by the Dominicans and their companions. This is a heritage to be learned and loved because, after all, it shows for us the *transitus Domini*. ■

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Appendix: Historic Documents From Latin America at The University Of Santo Tomas, Manila, 1563-1810

Legend:

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|---------------|--|
| Aparicio 2001 | Aparicio, Ángel, O.P., (Ed.) 2001. <i>Catalogue of Rare Books, University of Santo Tomas Library. Volume 1 1492-1600</i> . Manila: University of Santo Tomas Library. |
| Aparicio 2006 | Aparicio, Ángel, O.P., (Ed.). 2006. <i>Catalogue of Rare Books, University of Santo Tomas Library. Volume 2, Part 1. 1600-1699</i> . Manila: University of Santo Tomas Library and The Toyota Foundation. |
| Aparicio 2015 | Aparicio, Ángel, O.P., and Ma. Estrella S. Majuelo, (Eds.). 2015. <i>Catalogue of Rare Books, University of Santo Tomas Library. Volume 2, Part 2. 1700-1799</i> . Manila: University of Santo Tomas Miguel de Benavides Library and UnionBank of the Philippines. |

AUST	Archivo de la Universidad de Santo Tomás (Manila)
AVdR	Antonio Vivencio del Rosario Heritage Library (formerly Rare Book Section), Miguel de Benavides Library, University of Santo Tomas, Manila
Bec	Becerros (section under the AUST)
f/ fs	folio/ folios
Imp.	Impreso (printed)
Ms	Manuscript; hand-written
Lib	Libros (section under the AUST)
Lrt	Libritos (section under the AUST)

The following list is arranged chronologically. Within a year, documents in a volume are listed as they are ordered in the binding; authors are listed alphabetically by family name. If the work is a copy, the original year is followed by the approximate time it was copied, in brackets {}. Undated works (N.d.) are placed at the end of this list.

The year is followed by the author, then the title of the work and its production data. The place within the University of Santo Tomas—the Archives (AUST) or the Antonio Vivencio del Rosario Heritage Library (AVdR)—is indicated in the next line.

Titles of publications, or excerpts from their texts such as colophons, are in Times New Roman. Other supplied bibliographic data are in Arial. Where these are quoted from archival sources, such as manuscript entries in historic catalogues, these are *italicized*.

- (1.) 1563. Puga, Vasco de. Provisiones Cédulas Instrucciones de Su Magestad. Mexico: Pedro Ocharte.
AVdR (Aparicio 2001: # 119, p. 332)
- (2.) [1] 1574 June 1 {1600s}. [Copy of] *R.l Cedula sobre la conservación del R.l Patronato en los estados de las Yndias dada en 1 de Junio de 1574.* [at the end: *Sacado de la misma cedula original q esta en el off.o del Secretario*].
AUST Lib 18.11, fs 98-103.
- (3.) 1596. *Bulla de Clemente VIII para el conv.to de Sta. Inés de Mexico.* Imp. Rome.
AUST Lib 18.19, fs 133-134.
- (4.) 1597 May 14 {1600s}. [Copy of] *Otra con fha en el Campillo a 14 de Mayo de 1597 por lo q.e se da forma para la elección de nombrar canongías (en Nueva España).* Ms.
AUST Lib 18.12, f 106.

- (5). 1597{1600s}. *Traslado del edicto q.e se dio de la vacante de la Canongia Magistral de Tlascala (en Mejico). 1597. Ms.*
AUST Lib 18.13, fs 107-110.
- (6). 1601. Bautista, Juan, OFM. Advertencias para los Confesores de los Naturales. Segunda Parte. Mexico: en el Convento de Sanctiago Tlatitulco, por M. Ocharte.
AVdR (Aparicio 2006: # 11, p. 11)
- (7). 1603. *Diligencias q.e se practicaron por el S.or Arzobpo. de Mexico y el Cavildo en virtud de aver mandado dho S.r Arzobpo al D. y C. q.e el Miercoles Santo, y en las demas festividades q.e su S.ria Illma. ha de asistir no se empiessen los officios antes q.e este en la Cathedral su S.ria Yllma. Ms.*
AUST, Lib 18.6, fs 9-47.
- (8). 1604 {1600s}. *Traslado del testimonio del modo de proveer las Canon.s Doctorales y Magistrales en la Cathedral de Granada. Ms.*
AUST Lib 18.14, fs 111 a 112.
- (9). [2] 1605. IHS/ Assertiones de Deo Vno, et Trino, [...], Mexici, apud Henricum Martinez. Anno 1605.
AUST Lib 18.17, fol. 118, fold-out.
- (10). ca 1605. *Edicto del S.or Arzobispo de Mexico y otros varios papeles en orden a Prebenda. etc. Ms.*
AUST Lib 18.17, fs 116 a 121.
- (11). 1611 May 23 {1600s}. [Copy of] *Otra Cedula con fha de 23 de Mayo de 1611 para que no voten los Racioneros en las Canong.s Doctorl.s sacra scriptura y penitenciaria. Ms.*
AUST Lib 18.15, f 113.
- (12). 1614. *Allegato en derecho del D.or Garzes pr el del S.or Arzobpo sobre el valor del voto de su S.ria Yllma. en la provisión de la Canongía de Penitencia etc. Imp. N.p. [en Mejico] D.D. Garces del Portillo.*
AUST Lib 18.10, fs 85-90; 91-94 ms.
- (13). [3] 1614 Apr 4 {1600s}. [Copy of] *Otra con fha de 4 de Abril de 1614 para q.e los beneficios curados de Indios, y Españoles se provean por los Prelados en conformidad de la R.l Cedula dada para concervación del R.l Patronazgo etc. Ms.*
AUST Lib 18.16, fs 114v-115.
- (14). [1617]. [Lic.do Juan Aguado] *Informacion en derecho a favor de los Curas del Sagrar.o de la Ciud. de Mexico. Imp. Mexico?*
AUST Lib 18.9, fs 76-83.

- (15). 1619. *Allegacion en derecho p.r el D.or Luis de Cifuentes sobre la competencia de Jurisdicción entre el Señor Arzobpo, y el Chantre*. Ms. AUST Lib 18.7, fs 55-60.
- (16). 1619. [Remesal, Antonio de, OP]. [Historia de la prouincia de S. Vicente de Chyapa y Guatemala de la orden de nro glorioso padre sancto Domingo: ...] [En Madrid: por Francisco de Angulo, 1619]. AUST Lrt 11.
- (17). [ca 1620s]. Por el Tribunal del S. Oficio de la Inquisicion de Mexico sobre el impedimento que a la lectura de sus edictos a puesto el Ilustrissimo Señor D.D. Matheo Sagade Bugueiro, Arçobispo de dicha Ciudad, del Consejo de su Magestad. Imp.: [Mexico] AUST Lib 45.1, fs 1-36
- (18). [4] 1626. NOS los InquiSidores, cõtra la heretica prauedad y apoStaSia, // en eSta Ciudad y ArçobiSpado de Mexico, EStados y Provincias de la Nueua España, Nueua Galicia, Guatemala, Nicaragua, Yu-// catan, Verapaz, Honduras, Yslas Philippinas y Su diStricto y juriSdiccion, por autoridad ApoStolica, &c.// [...] Fecha en la Sala de nueStra Audiencia, Sabado catorce dias del mes// de Febrero, de mill y SeiScientos y veinte y Seis Años. [s.n.] AUST Lrt 17 [Broadsheet]
- (19). 1633. Vega, Feliciano de. *Relectionum Canoniarum in Secundum Decretalium Librum. Tomus Primus*. Lima: apud Hieronym de Contreras. AVdR (Aparicio 2006: # 417, p. 150)
- (20). [5] 1638. Bañuelos y Carrillo, Jerónimo de. *TRATADO// DEL ESTADO// DE LAS ISLAS PHILIPINAS, Y// de Sus conueniencias.// POR EL ALMIRANTE DON GERONIMO// de Bañuelos y Carrillo.// [...] EN MEXICO,// Con licencia de Su Excelencia, En la Imprenta// de Bernardo Calderon, ImpreSSor, y mer-//cader de libros. Año de M.DC.XXXVIII*. AUST Lrt 24.
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- (22). [ca 1640]. *Un Alegato sin principio, ni fin*. [...] Por el Fiscal Ecclesiastico de la Ciudad de Angeles [Puebla]; dates mentioned, 1638, 1640. Imp. AUST Lib 18.30, fs 255-258.
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- (24). [7] 1642. *Proviisiones, Mercaderes, y Cargos para la Nueva España, y para el Peru año de 1642*. Imp.: Mexico, por Francisco Robledo. [Inscribed: Es del Colegio de Sto. Thomas.]
AUST Lib 18.2, fs 1-2.
- (25). 1642. Samaniego Tuesta, Francisco de. NOVENDIA LIA-// MANIVM NOBILISSIMAE HELE-// NAE A VEGA SAMANIEGO: QVAM PVL-// cra, Sed importuna mors, in ipSo aetatis limine, vix// mundumingreSSam, primae crepuScula vitae non-// dum Storibus iuventae veStitam, pridie No-// nas Aprilis anni. M.DC.XLIII. Proh do-// lor! deformavit Me-// xici. [...] MEXICI, TYPOGRAPHVS FRANCISCVS// Robledo. Cum licentia 1642.
AUST Lrt 27.
- (26). 1645. Samaniego Tuesta, Francisco de. MEMORIAS AGVSTAS// AL MAS SOBERANO PRIN-// CIPE, QVE HA MERECIDO ESPAÑA, EL// REY DON FERNANDO EL CATHOLICO// QVINTO DE CASTILLA, [...] Año de 1645. 3. 27. de// Diziembre. [...] AUST Lrt 28.
- (27). 1647? *Otra Carta escripta p.r la Ciudad de la Pue.a a su M. sobre las controversias q.e hubo con el Virrey, y Ecclesiasticos etc*. Ms.
AUST Lib 18.23, fs 144-146.
- (28). 1648 {1600s}. *Copia de Carta scripta p.r los Señores de la Ciudad de los Ang.s [Puebla] al Rey Nro. Señor. Ytt. Otra al Presidente de Indias. Ytt. otra al Confessor de S.M*. Ms.
AUST Lib 18.22, fs 139-142.
- (29). [1649]. [Corchero Carreño, Francisco]. [Desagravios de Christo en el Triumpho de Su Cruz contra El Judaismo: poema-heróico]. [Mexico: en la imprenta de Juan Ruyz]
AVdR (Aparicio 2006: # 562, p. 192 [incomplete volume])
- (30). 1649. *Razon q.e dió a S.M. el Señor Falafox [sic] acerca de lo sucedió el año de 1647 y obrado por el Virrey a favor de la Comp.a = algunas cartas, y otros varios apuntes acerca de lo referido*. Ms
AUST Lib 18.24, fs 147-180.
- (31). 1649. *Juicio del Libro q.e con Titulo de memorial esta impresso p. la Comp.a de IHS para el Rey Ntro. S.or p. Alonso de Roxas Proc.or de dha Compañía*. Ms.
AUST Lib 18.28, fs 238-245.
- (32). [8, 9, 10] 1647-1650. *Testimonio de la precedencia de lugar que tiene la Univers. de Méjico en los actos públicos*. [The next document on fol. 76 is a certificate from Mexico attesting that Br. Christobal Bernardo de la Plaça is the bearer of these decrees from the Real Audiencia de Mexico].
AUST Lib 51.14.[sic], f 75.

- (33). 1650. *Varios puntos del Cavildo y regim.to de la Ciudad de los Angeles* [Puebla]. Ms.
AUST Lib 18.18, fs 127-132.
- (34). [11] 1650. *Copia de un capítulo de Carta de la Ciudad de Cuzco, y estado de Mexico*. Ms
AUST Lib 18.25, fs 181-184.
- (35). 1650 July 29. *Parecer del Ilmo. Sr. D. Rodrigo de Cárdenas sobre alternativa en la elección*. Mexico.
AUST Bec 10.2, fs 110-123.
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AUST Lib 18.3, fs 3-4.
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AUST Lrt 58.
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AUST Lrt 59.
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AUST Lrt 62.
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AUST Lrt 61.
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AUST Lrt 65.

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AUST Lrt 66.
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AUST Lrt 71.
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AUST Lrt 72a (bound with Lrt 72b)
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AUST Lrt 72b (bound with Lrt 72a)

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translated from an English book to Spanish by Father Juan de Urtassun,
SJ. Mexico: Joseph Bernardo de Hogal.
AVdR (Aparicio 2015: # 282, p. 68)
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DE LA NOBLEZA.// SERMON FVNEBRE,// QUE CON TERMINO DE
TRES DIAS,// y assiStencia de la Rl. Audiencia, y todos los Tribunales// de
eSta Corte, en las Honras, que el IlluStre Convento// de Señoras ReligioSas
Caziques, de CORPUS CHRISTI,// hizo al Corazon del Exc^{mo}. Señor// D.
BALTHASSAR DE ZVÑIGA, Y GVZMAN,// Marquès de Valero, Duque de
Arion, &c [...] EN MEXICO:// En la Imprenta Real del Superior Gobierno, de
los Herederos de la Viuda// de Miguel de Rivera Calderon; en el Empedradillo.
Año de 1729.
AUST Lrt 82.
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JURIDICO,// QUE// EL DEAN, Y CABILDO// DE LA SANTA IGLESIA
CATHEDRAL// DE DURANGO,// EN LA NUEVA VIZCAYA,// PONE
EN LAS REALES MANOS DE SU MAGESTAD, (Dios le guarde) para
que Sin embargo de la gran diStancia de// Mar, y Tierra, que aparta de Sus
Reales ojos eSta Provincia,// regiStre claramente el eStado, y conSiStencia
legitima en que Se// hallan las Rentas, y Prebendas de eSta Santa IgleSia, y
vea,// no Ser conveniente por aora el aumento de dos// Canongias, de que Se
trata.// ALEGACION// DE SU JUSTICIA, Y DERECHO,// DISPUESTA//
POR EL DOCTOR DON FRANCISCO// Joseph Perez de Aragon, Canonigo
Doctorial de dicha Santa// IgleSia Cathedral de Durango. [México?: s.n.,
1731 or 1735?: publication data from the British Library].
AUST Lrt 84.
- (91). 1733a. Jesús María, Nicolás de, OCD. LAS LLAVES// DE LA SABIDURIA,//
LLAVES DE LA IGLESIA.// SERMON,// QUE EL DIA DE EL D^o.
ANGELICO// SANTO THOMAS// DE AQUINO,// CON A ASSISTENCIA
DE LA MUY NO-// ble Ciudad, y Sagradas Religiones, Feria occur-// rente,
y demas apreciables circunStancias,// PREDICÓ// EN LA IGLESIA DEL
SEÑOR SANTO// Domingo de Oaxaca// [...] [Mexico] DEDICALO [...] JOSEPH BERNARDO DE HOGAL, MiniStro è ImpreS-//sor del Real, y
ApoStolico Tribunal de la Santa Cruzada, en// todo eSte Reyno: en cuya
Imprenta Se dió à la eStampa,// con las licencias neceSSarias, el año de 1733.
AUST Lrt 85.
- (92). [1733b]. Jesús María, Nicolás de, OCD. EL PRETENDIDO.// EMPEÑOS DE
LA SANTIDAD,// Y DESPOSORIOS// DE SAN IGNACIO DE LOYOLA//
CON// SANTA TERESA DE JESUS.// PANEGYRICO,// Que en el dia de el
Generoso Adalid, Capitan// General de la mas Sagrada Compañia, predicò en
Colegio de los RR. PP. jesuitas de San Luis Potosi el P. Fr. Nicolas de Jesus
Maria [...] este año de 1733 [...] En Mexico: Por Joseph Bernardo de Hogal,
MiniStro, è ImpreSSor// del Real, y ApoStolico Tribunal de la Santa Cruzada

en toda// esta Nueva España.
AUST Lrt 87.

- (93). 1734/ 1736. Guillén de Castro, Antonio. Despertador Catequístico: explicación dogmática, y moral de la Doctrina Christiana. Mexico: en la Imprenta Real del Superior Gobierno, 1734/ 1736. 2 v.
AVdR (Aparicio 2015: # 380, p. 100)
- (94). 1735. [Araujo y Castro, Juan Joseph de]. DISCURSO JURIDICO// EN DEFENSA DE LA JURISDICCION,// QVE EL ILL^{MO}. PRELADO, Y CABILDO DE ESTA,// y las demás IgleSias tiene;// Y POR SU COMISION// LOS JVEZES HAZEDORES, QVE CONFORME A SVS// Erecciones, Se nombran, y Señalan, para entender en la// recaudacion de los Diezmos, y demás Rentas, que à dichas// Santas IgleSias pertenecen.// DIÓ MOTIVO A SU FORMACION// EL RECURSO, QUE POR VIA DE FUERZA EN CONOCER,// y proceder, introduxo en la Real Audiencia, la parte de la Sagrada// Compañia de JESUS, sobre precissarle por los juezes Hazedores, a la paga// integra de los diezmos, que causa en las haziendas de labor, y ganado;// y en los ingenios, y trapiches, que posee en el Arzobispado.// [...] EN MEXICO, EN LA IMPRENTA REAL// de el Superior Gobierno, y de el Nuevo Rezado de Doña María de Ribera,// en el Empedradillo. Año de 1735.
AUST Lrt 93.
- (95). [1735]. Suárez de Zayas, Juan. INFORME// HECHO AL REAL,// Y SUPREMO CONSEJO// DE LAS INDIAS// EL DIA 14. DE DICIEMBRE DE ESTE Año// de 1735.// POR// EL LICENCIADO DON JUAN SUAREZ// de Zayas, Abogado de los Reales ConSejos.// EN DEFENSA DEL VENERABLE DEAN,// y Cabildo de la Santa IgleSia Cathedral Metropo-// litana de la Ciudad de Mexico:// CUYO DERECHO COADYUBA EL DE LA SANTA// IgleSia Cathedral de la Puebla de los Angeles:// EN EL PLEYTO// CON LA SAGRADA RELIGION DE LA// Compañia de JeSus.// SOBRE// La liquidacion, y juStificacion de los Diezmos que adeudan los Co-// legios, y CaSas de aquel ArzobiSpado.// Y CON// EL SEÑOR FISCAL DE DICHO CONSEJO,// por el interes, que Su MageStad (Dios le guarde)// tiene en dichos Diezmos por la reServa de// Sus dos Reales Novenos.
AUST Lrt 95.
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AUST Lrt 97.

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Undated Works

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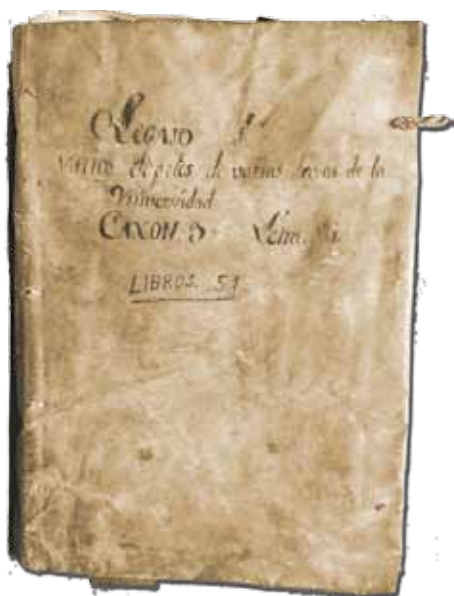
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[6]. Juan Grau y Monfalcón. Justificacion de la Conservacion, y Comercio de las Islas Filipinas. Madrid, not before 1640. (App. no. 21)



[7]. Provisiones, Mercedes, y Cargos para la Nueva España, y para el Piru, deste Año de 1642. Mexico, 1642. (App. no. 24)



[8]. Cover of Legajo 1.0, which contains many early papers of the University of Santo Tomas and its correspondence with Mexico. (App. no. 32)



[9]. Observance of seating protocol of the Universidad de Mejico in public acts, 1647. (App. no. 32)



[10]. Authority from Mexico for Bachiller Christoval Bernardo de la Plaça, who brought the previous document of 1647; 1650. (App. no. 32)

[11]. Copy of a 1650 letter from Cuzco.
(App. no. 34)



[12]. Draft of the rector of UST, Fr. Felipe Pardo OP, to the rector of the Universidad de Mejico, on the incorporation of the former to the latter, 1654. (App. no. 41)



[13]. Signature of Father
Felipe Pardo at the end of the
1654 draft (App. no. 41)

[14]. Cover of a book on the rules and constitutions of the Holy Office of the Inquisition. Mexico, 1659. (App. no. 45)



[15]. Woodcut of the seal of Spain with symbols from the Holy Office, from the Reglas y constituciones, 1659. (App. no. 45)

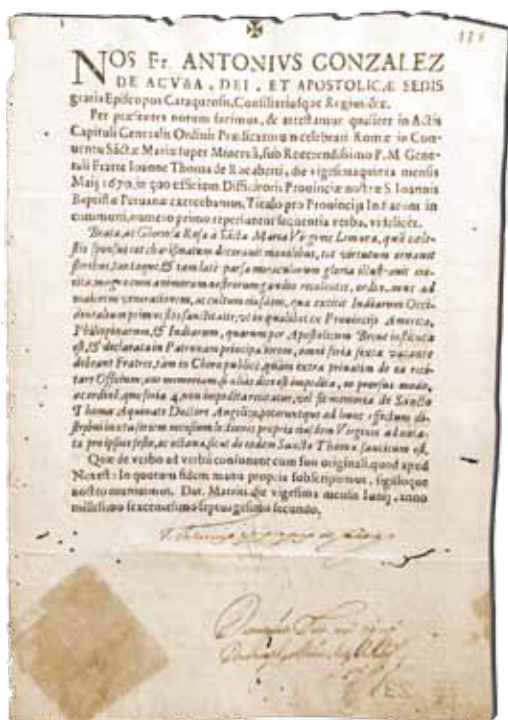


[16]. Woodcut of the seal of the Holy Office of the Inquisition, from the *Reglas y constituciones*, 1659. (App. no. 45)



[17]. Woodcut of the patron saint of the Holy Office, San Pedro Martyr de Verona, 1659. (App. no. 45)

Photographs on this spread by Paul Quiambao, 2015.



[18]. Decree from the General chapter in Rome, 1670, declaring Blessed Rosa de Santa Maria de Lima as patron of the Americas, the Philippines, and the Indies. Madrid, 1672. (App. no. 49)



[19]. José de Espinoza de los Monteros. Por la Provincia de San Vicente de Chyapa, y Goatemala de el Orden de Predicadores [...]. Mexico, 1688. (App. no. 55)

[20]. Sor Juana Ynes de la Cruz.
Cover of Carta Athenagorica. Puebla
de los Angeles, 1690. (App. no. 58)



[21]. Beginning of Sor Juana's Carta,
1690. (App. no. 58)

[22]. A leaflet on the privileges granted to members of a confraternity of San Francisco Javier, established in the parish of Vera Cruz in Mexico City. Mexico, 1696. (App. no. 62)



[23]. Discourse on the Holy Souls of Purgatory, ordered to be printed by D. Carlos Bermudez de Castro, vicar general of the Archdiocese. Mexico, 1718? (App. no. 77)



[24]. Book on the testament of D. Francisco de la Cuesta, former Archbishop of Manila and Bishop-elect of Valladolid, Michoacan. Mexico, 1727. (App. no. 86)



[25]. Francisco José Pérez de Aragon, dean of the cathedral of Durango, Mexico. Telescopio jurídico. Mexico, 1731 or 1735. (App. no. 90)

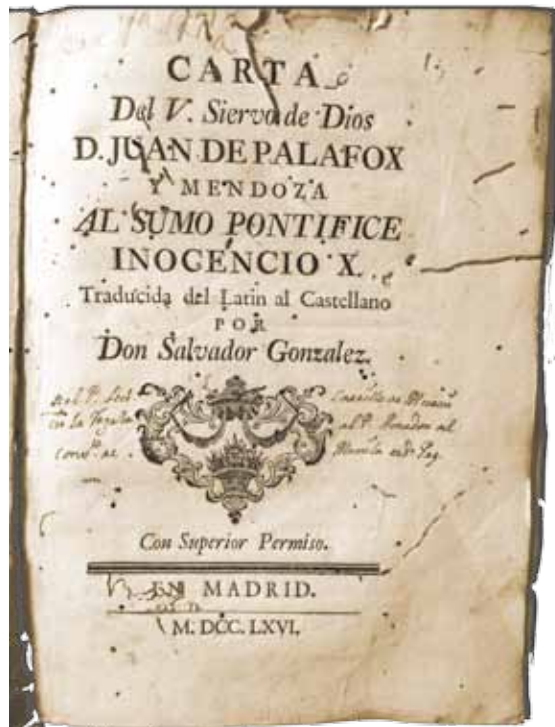


[26]. Joseph Cabezas, OP.
Historia de Nuestra Señora
de Soterraña de Nieva.
Mexico, 1748. (App. no.
106)



[27]. Beautifully engraved image
of Nuestra Señora de Soterraña
de Nieva. Mexico, 1748 (App. no.
106)

[28]. Copy of a letter of Venerable Juan de Palafox, printed in Madrid in 1766. (App. no. 118)



[29]. Letter of Manila Archbishop Basilio Sancho to the Pope in favor of Palafox' beatification. Manila, 1768? (App. no. 119)

[30]. Edict of the Inquisition. Mexico, 1807. (App. no. 141)



[31]. Edict of the Inquisition. Mexico, 1810. (App. no. 145)

RTJ 2016



[32]. The modern building of the Universidad Santo Tomás in Bogotá, Colombia, site of the 2nd International Congress of the History of the Order of Preachers in America, held from April 20 to 22, 2016.

[33]. Closing ceremonies of the Congress, which was held to commemorate the 800th anniversary of the pontifical approval of the Order of Preachers.



RTJ 2016

[34]. Original site of the Universidad Santo Tomás and the Dominican monastery in Bogotá, demolished in the early 20th century.

RTJ 2016



RTJ 2016

[35]. Colegio del Rosario, another educational institution founded by a Dominican in Bogotá. Fortunately, this school has survived virtually intact since its founding in the 17th century.

RTJ 1996



[36]. Santo Domingo in Mexico City, the mother house of the Dominicans in New Spain.



RTJ 1996

[37]. The building which formerly housed the Holy Office of the Inquisition, just across Santo Domingo. The apex of its façade still bears the seal of its former occupant.

RTJ 1996



[38]. Façade of the the San Jacinto church in Mexico City. On this property the Dominicans established a hospice for their confreres bound to or returning from the Philippines and other parts of Asia.



RTJ 1996

[39]. Interior of the San Jacinto church, with the image of the titular, Saint Hyacinth of Poland, on the uppermost part of the retablo.