

A Visual Documentation of Fil-Hispanic Churches

Part XX: The Churches of Lallo and Tocolana in Cagayan

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Christian beginnings in Cagayan

The first Christian mission in Cagayan was established in 1581. Spanish-Filipino forces led by Juan Pablo Carrión drove away a Japanese community who had fortified themselves on the shore near the mouth of the Cagayan River. Sailing deeper into the river, Carrión made a settlement some eight miles from the sea and called it Nueva Segovia, because its cold climate reminded him of the low temperatures in Segovia in Spain.¹ In 1586 the new foundation had 97 adult Spaniards (in comparison with Vigan which in 1582 had only 60 adult Spaniards).² Nueva Segovia soon became an enclave for many Spanish explorers and prospectors, especially when it became the capital of the region. Carrión brought with him a chaplain, a Dominican named Cristóbal Salvatierra. Considered the first minister in the Cagayan Valley, Father Salvatierra had a chapel constructed which was dedicated to San Pedro. In 1595, Nueva Segovia became the seat of its eponymous diocese, which was placed under the protection of the Immaculate Conception of the Blessed Virgin Mary. The decree signed by Pope Clement VIII on August 14, 1595, not only raised the church to the rank of cathedral but also declared Nueva Segovia a city.³

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¹ Felix M. Keesing, *The Ethnohistory of Northern Luzon* (Stanford, California: Stanford University Press, 1962), p. 171.

² Frederick Scharpf, S.V.D., *A History of the Diocese of Nueva Segovia (Vigan)*. *Ilocos Review* 25 (Vigan: Divine Word College of Vigan, 1993), p. 12.

³ *Ibid.*, pp. 181-182.

The native name for the enclave of Nueva Segovia was Lallo. The Dominican historian Julian Malumbres proposed that Lallo was derived from the Ibanag word which means twisting two strands into a rope or cord, referring to the weaving industry which the place was known for. More likely however, according to Don Vicente Nepomuceno y Siriban, the name was derived from *mallal-lallo i agui ta bannag*, “the strong current of the river.”⁴ The first Dominican records referred to their house here as Santo Domingo de Nueva Segovia; beginning with the Acts of the chapter held in 1633, however, “Santo Domingo de Nueva Segovia” was often interchanged with “Santo Domingo de Lal-lo (or Lal-loc).” Today the name is pronounced *laLô*.

A short distance south of Nueva Segovia, Carrion settled the native Filipinos who had come with his expedition—Tagalogs, Pampangos, Bicolanos, Visayans—in a place which aptly received the name *Bagumbayan*, Tagalog for “new community” (this explains why the toponym did not derive from a local language). A creek separated the new establishment from Nueva Segovia. The residents of Bagumbayan were granted the nipa swamps in Linao, an area on the left bank of the Cagayan River just opposite Aparri, as a source of income. From here they produced their own nipa wine and vinegar—a technology unknown to the original *cagayanes*—which they traded with the Spaniards and among themselves.

North and south of the two new communities were settlements of the indigenous population, who were called in the accounts *cagayanes*. *Siguiran* was the district north of Nueva Segovia; its patron was San José.⁵ The distance between the two was said to have been the same as that between the Cathedral and the monastery of Santo Domingo in Intramuros, Manila.⁶ Siguiran also gave its name to the *partido* or district which encompassed the northern end of the present Cagayan province, spanning both sides of the Cagayan River. (The other *partidos* in the 17th century were Irraya, the area around Tuguegarao extending down to northern Isabela; Ituy, encompassing most of present-day Nueva Vizcaya and southern Isabela; Itawes, the southwest section of present-day Cagayan, extending to the eastern Cordillera mountains; and Abulug, the northwest section of Cagayan, facing the sea.)

The district about – leagues south of Bagumbayan was called *Tocolana*, a name which today is pronounced by natives as *tucálaná*. The Dominicans were to establish their mission dedicated to San Vicente Ferrer in this district, together with their hospital for the native population.

Thus the city named Nueva Segovia was actually a conglomerate of four small towns. All except one had their own churches. Ironically, the people of Siguiran, the “host” site, had to attend mass in the “intrusive” community of the Spaniards.

⁴ Julian Malumbres, OP, *Historia de Cagayan* (Manila: Tip. Linotype de Sto. Tomas, 1918), pp. 396-397. Pedro V. Salgado, O.P., *Cagayan Valley and Eastern Cordillera 1581-1898* (N.p.: The Author, 2002), p. 147.

⁵ *Ibid.*, p. 342.

⁶ “Letters on the suppression of the former cathedral parish and aggregation of its parishioners to the Dominican church of Santo Domingo in Lallo.” 1788. AUST: APSR C, Rollo 57, images 279 (APSR, Cagayan, Tomo 11, fol. 193).

Father Salvatierra, being one of the only two Dominicans to first arrive in the Philippines (the other was Domingo de Salazar, first bishop of Manila) could not stay long. He was replaced by the Augustinians, who ministered to the fledgling Christian community from about 1583 to about 1593. Curiously, they did not refer to their place of mission as “Nueva Segovia” but “Cagayan.”

In 1594 Governor General Luis Pérez Dasmariñas requested the Dominicans to take charge of the spiritual administration of Cagayan. Two Dominicans, Diego de Soria and Tomas Castellar, established themselves in Nueva Segovia. On June 13 and 14, 1595, the Governor General and the Cathedral chapter (in the absence of Bishop Salazar), entrusted the spiritual administration of Cagayan to the Dominicans. Two months later, on August 14, the primary status of Nueva Segovia was re-enforced with the establishment of the diocese and its corollary promotion as city. In the next month four more Dominican priests and two lay brothers were sent to Cagayan. In the middle of September, they set up tentative missions in Pata (now Namuac, Sanchez Mira), Abulug, and Camalaniugan. This same year of 1595, an epidemic of small pox unfortunately broke out, most probably brought by the newcomers, and the chroniclers note that the first occupants of the cemeteries in Siguiran and Bagumbayan (none in Nueva Segovia?) were babies and the Spanish and Filipino settlers brought by Carrión. The provisional missionary activities were formalized in the Provincial Chapter held on June 15, 1596, with the acceptance of the first six Dominican houses in Cagayan: Santo Domingo in Nueva Segovia, Santa Maria Magdalena in Pata, San Jacinto in Camalaniugan, Santo Tomas in Tulag (later transferred to Abulug), San Vicente in Buguey, and Santa Catalina de Alejandria in Nassiping.⁷

From this brief historical introduction, we shall proceed with the individual histories of each church (the cathedral of Nueva Segovia, Santo Domingo, and Tocolana). It is difficult to trace the building histories of these edifices, with so little data or even clues available. However, we may presume that repairs or more major interventions were occasioned as a response to the following natural disasters that are recorded to have assailed Siguiran. On Nov. 30, 1619 a violent earthquake caused the collapse of the Dominican church.⁸ In November 1687 the waters of a flood lapped at the bases of the *retablos* over the altar tables of Lallo, sweeping away many houses and their residents.⁹ The next year, 1688, a strong earthquake shook Cagayan and damaged many churches.¹⁰ In 1721 a strong earthquake caused the collapse of the churches in Lallo and Tocolana.¹¹ So much rain was brought by a storm in 1753 that the archives in the government house were drenched irreparably.¹² And in 1845, an unusually strong typhoon hit the northern coast of Cagayan.¹³

⁷ In the same chapter, the Dominican houses in Samal (Bataan) and Binondo (Manila) were also accepted.

⁸ Malumbres, p. 360.

⁹ *Ibid.*, p. 51.

¹⁰ *Ibid.*, p. 19.

¹¹ *Ibid.*, p. 62.

¹² *Ibid.*, pp. 442-444.

¹³ *Ibid.*, pp. 108-111.

Ecclesiastical developments also impacted on the church structures under study. In the 1690s the community at Tocolana was placed under the spiritual administration of Bagumbayan; this meant that there was no longer a priest permanently assigned to this post, and therefore lesser attention and resources were assigned to its maintenance. In 1758, the seat of the diocese of Nueva Segovia was officially transferred from Lallo in Cagayan to Vigan, Ilocos Sur. The bishop moved his headquarters to the western side of Luzon, the church at Vigan was made a cathedral, and the one in Cagayan was maintained only as a parish for the Spanish community. On February 19, 1790 the ex-cathedral church in Lallo was officially closed and abandoned. All three parishes were now centered under that of the Dominicans in Bagumbayan.

The Cathedral of Nueva Segovia

After their victory over the Japanese in 1581, the Spanish and native Filipino troops settled further upriver on the east bank in a place they called Nueva Segovia. Father Cristóbal Salvatierra, the Dominican chaplain, had a church, or perhaps an initial chapel of bamboo and thatch, built for the fledgling community. This first church was dedicated to San Pedro. Father Salvatierra did not stay long; his place was taken by Father Juan Bautista de Montoya, an Augustinian, who arrived in 1583.¹⁴ He built a large church of sturdy wood boards, but it is not known if this was a replacement of Fr. Salvatierra's church or a new one in a different site. The Augustinians ministered for about a decade, but left in 1593 or 1594.

Upon the request of Governor General Luis Pérez Dasmariñas, the Dominicans sent two of their brethren, Diego de Soria and Tomás Castellar, to minister to Nueva Segovia in 1594. In the next year, on August 15, 1595, the church here was elevated to the status of a cathedral upon the establishment of the Diocese of Nueva Segovia. This declaration would presuppose the assignment of secular clergy to take over the administration of the cathedral, but it seems that the Dominicans stayed here for a few more years. A royal decree of 1596 mandated that the new bishop, Miguel de Benavides, was to reside in the house of the Dominicans, and their church was to be used as a cathedral; both of these structures were then within the perimeter of the present-day ruins of the Tabacalera.¹⁵ Would this mean that there was also a separate house for the secular clergy assigned to the cathedral?

It seems that while the Dominicans were at Nueva Segovia, they were at the same time establishing a separate base in Bagumbayan; this house, under the patronage of Santo Domingo, was accepted by the Provincial Chapter in 1596. The secular clergy, too, ministered to the needs of this church until July 1613, upon the death of the priest Don Juan Mateo.¹⁶ From time to time, the Dominicans were called upon to take over cathedral duty, as in the years 1619-1621 (Father Lucas Garcia), and 1621-1623 (Father Diego Carlos).

¹⁴ Elviro J[orde] Pérez, *Catálogo Bio-bibliográfico de los Religiosos Agustinos de la Provincia del Santísimo Nombre de Jesús de las Islas Filipinas desde su fundación hasta nuestros días* (Manila: Establecimiento tipográfico del Colegio de Sto. Tomás, 1901) pp. 25-26.

¹⁵ Malumbres, p. 358.

¹⁶ Malumbres, p. 358.

It seems that the building of a permanent cathedral structure was always a problem. It took about a half century until Bishop Rodrigo Cardenas, a Dominican from Peru who governed the diocese from 1653 to 1661, commissioned a substantial cathedral building. We do not know whether this edifice was of wood or of stone. The few descriptions available lament its cracked walls and deteriorated *harigues* or pillars.¹⁷ By the first years of the 18th century, the bishops preferred to hold office in Vigan, Ilocos Sur: the travel to Nueva Segovia from Vigan was often too inconvenient for the aging prelates. Bishop Diego Gorospe e Irala, a Dominican, decreed a new *arancel* (list of church fees) from his residence in Vigan in 1709.¹⁸ Another Dominican bishop, Pedro Mejorada, definitely established his seat in Vigan in 1718 and died there a year later.¹⁹

The cathedral in Nueva Segovia continued functioning as a cathedral parish. According to reports in 1746 and in 1761, it had three clerics: a *cura* (parish priest), and *sacristán* (assistant parish priest), to minister to the Spanish population in town, and a *theniente de cura* (another assistant), who was also probably the chaplain of the fort.²⁰ An interesting document in the Dominican archives in Avila records the receipt of the cathedral's curate, Don Joseph de Villaluz, of 4,000 pesos worth of worked silver including six *blandones* (large candlestands), a sanctuary lamp, and two *ciriales* (processional candlesticks) destined for the cathedral church. The donation represented the sum turned over by the former bishop, Gerónimo de Herrera, who had resigned in 1731, to the incoming bishop, the Dominican Manuel del Rio, who unfortunately died in 1745 before his ordination.²¹ Finally, Bishop Juan de la Fuente y Yepes was able to obtain from Madrid a royal order definitely transferring the seat of the diocese of Nueva Segovia from Lallo, Cagayan, to Vigan, Ilocos Sur. The move was granted on September 7, 1758.²²

The last secular priest to serve the Nueva Segovia parish during the Spanish regime, Don Julián de Jesús y Leño, died on July 28, 1788. He had served this church for 37 years! The administration of the parish was now turned over to the Dominicans. On Feb. 19, 1790 Bishop Juan Ruiz de San Agustín formally abolished the old cathedral parish of Nueva Segovia/ Lallo, and joined its community to the parish of the Dominicans at Santo Domingo, in Bagumbayan.²³ By the beginning of the 20th century, Malumbres reported that

¹⁷ Díaz-Trechuelo, pp. 351-352.

¹⁸ Frederick Scharpf, S.V.D., *A History of the Diocese of Nueva Segovia (Vigan)*. *Ilocos Review* 25 (Vigan: Divine Word College of Vigan, 1993), pp. 30-31.

¹⁹ Neira I, p. 237.

²⁰ Malumbres, pp. 303-304. Luciano P.R. Santiago, and Frederick Scharpf, S.V.D., "The Filipino clergy of Nueva Segovia around 1760" (*Ilocos Review* 20, 1988), p. 55.

²¹ "Recibo del Sr. Maestro, Don Jose de Villaluz, cura en propiedad y pro-vicario de la Santa Iglesia Catedral de los 4,000 pesos que el Sr. Obispo entregó a la Provincia." 1746. AUST: APSR C, Rollo 56, images 98-99 (APSR, Cagayan, Tomo 10, fols. 391-392). Scharpf 1993, p. 32.

²² Unfortunately, Bishop de la Fuente did not live to see his new cathedral: he died in Binmaley, Pangasinan, on the way to Vigan, on November 28, 1757. His remains were exhumed and he was interred in the Cathedral of Saint Paul in Vigan in 1995. Luciano P.R. Santiago, "The death of Bishop Juan de la Fuente Yepes, Binmaley 1757," *Ilocos Review* 18 (1986), pp. 128-133.

²³ Santiago and Scharpf 1988, p. 59. Malumbres, p. 358.

hardly anything was left of the old cathedral and the fort of San Francisco, which were both within the premises of the warehouses of the Compañía General de Tabacos.²⁴

Among the four bells in the Santo Domingo church is one dedicated to San Jose, inscribed with the date December 9, 1790. Could this be the one that used to hang at the cathedral, recast a few months after this church was closed?

It should be mentioned that infrastructure for the civil administration of the province of Cagayan was erected in close proximity to the cathedral. The Casa Real, the provincial governor's headquarters was of two floors, the ground level of stone and the upper one of wood, as described in the 18th century.²⁵

Also nearby was a fort, under the patronage of San Francisco de Asis. It was built of stone even before 1600, as noted by Antonio de Morga.²⁶ According to an account by the Franciscan Juan Francisco de San Antonio published in 1738, this fort was located just 17 *brazas* (yards) from the river. It was quadrangular, with each corner ending in a bastion. Each curtain wall was 120 feet long, and one *vara* (approximately 6 feet) thick. Surrounding the fort and about three yards from it was a moat filled with rainwater, which was about three yards wide. Inside were barracks of soldiers (which in 1746 included 20 Pampangos), stone-vaulted warehouses for gunpowder and ammunition, and an altar with an image of the patron saint.²⁷

A Royal Hospital was also established. In 1612 its administration was turned over to the Dominicans, who already had their own infirmary by at least 1608 (if it was not already the same one run by the government).²⁸

Santo Domingo de Bagumbayan (Lallo/ Nueva Segovia)

Though two Dominicans were dispatched to Cagayan in 1594, it is uncertain whether they established residence in Nueva Segovia, the site that was to be established as the site of the cathedral in 1595, or in Bagumbayan. The "house of Santo Domingo in the city of Nueva Segovia" was accepted in the Dominican Provincial Chapter on June 15, 1596. In official records the Dominican house and church of Santo Domingo were cited as being of "Nueva Segovia," but we know from other accounts, such as those of Malumbres, that Santo Domingo was located in the district of Bagumbayan, a short distance south of the central

²⁴ Malumbres, p. 278.

²⁵ *Ibid.*, p. 303.

²⁶ María Lourdes Díaz-Trechuelo Spinola, *Arquitectura Española en Filipinas (1565-1800)*. (Sevilla: Escuela de Estudios Hispano-Americanos de Sevilla, 1959), p. 352.

²⁷ Juan Francisco de San Antonio, O.F.M., *The Philippine Chronicles of Fray San Antonio*, Trans. Pedro Picornell (Manila: Casalinda, Historical Conservation Society, and The Franciscan Fathers, 1977 (originally published 1738)), pp. 117-118. Malumbres, pp. 359-360. Díaz-Trechuelo, p. 351; fig. 174. Fernando Valdés Tamón, *Report in which, by order of his Catholic majesty (May God Protect Him), the strongholds, castles, forts and garrisons of the provinces under his royal dominion in the Philippine Islands are listed. [...]* (N.p.: Santander Investment, S.A., 1995 (originally written in 1739)), pp. 77, 82, 84-85.

²⁸ *Acta* 1612.

district of Nueva Segovia. (Today, with the disappearance of the cathedral, administrative buildings, fort, and Tabacalera, Santo Domingo is the *centro* of the town.)²⁹

In this section on the Dominican house of Santo Domingo in Bagumbayan, the toponyms “Nueva Segovia” and “Lallo” will be used interchangeably so as not to be monotonous. In fact, the bell dated 1694 in the tower is inscribed: “Santo Domingo de Lallo.”

In 1598, a special altar where graces could be obtained for souls was established in Santo Domingo de Nueva Segovia, as with the pioneer Dominican churches in Pata and Tulag, Pilitan (in present-day Isabela province), Binalatongan and Calasiao (in Pangasinan), Santo Domingo and Binondo (Manila), and Abucay (Bataan).³⁰

Despite the establishment of a Dominican house in Bagumbayan, the church here was also served by the secular clergy until the death of Don Juan Mateo in July 1613. After this all the rights were formally turned over to the Dominicans, by decrees of both the Governor General and the bishop of Nueva Segovia.³¹ Attached to Santo Domingo was also a hospital for Spaniards and Dominicans, as will be described further below.

In 1619 and again in 1650, the Dominican house in Lallo hosted the Provincial Chapter; this is an indication of the size of the rectory as well as its prestige and accessibility. On the occasion of the Chapter on April 26, 1619, the Chinese caught so much uncommon fish and in such quantities that there was much to be distributed in the community and among the numerous Spanish residents as well.³² On Nov. 30 of that same year, however, disaster struck. An earthquake that shook the Ilocos and Cagayan caused the collapse of the Dominican church and convento of stone. Portions of the foundations sank into the ground. The vicar, Fr. Ambrosio de la Madre de Dios, saved himself in an arch of a window. A roof beam fell on Fr. Juan de San Lorenzo who was in bed, and broke his arm; an assistant next to him died.³³

Santo Domingo de Lallo became the final resting place of at least two bishops, both Dominican, of Nueva Segovia. Bishop Diego de Soria, who died in Vigan in 1613, was re-interred in Lallo in 1627. Bishop Diego de Aduarte, who died in 1636, was buried first in his cathedral; but his incorrupt body was transferred to the church of his confreres in Lallo.

The Dominican church in Lallo also prides itself in having produced two Dominicans even in the first century of Spanish colonization. The encomendero of Nassiping, Juan

²⁹ Indeed, for quite some time the Dominican church in Bagumbayan was mistakenly thought to be that of the cathedral. See for example, Regalado Trota Jose, *Simbahan. Church Art in Colonial Philippines 1565-1898* (Makati City: Ayala Museum, 1991), pp. 53, 67. Through this article the author wishes to correct this error and clarify the existence of the *two* different churches.

³⁰ *Acta Capitulum Provincialium Provinciae Sanctissimi Rosarii Philippinarum, Ordinis Praedicatorum ab anno 1588 á sua in provinciam erectione primo. Tomus Primus ad anno 1588 ad annum 1698* (Manila: Typis Collegii Sancti Thomae, 1874), (hereafter Acta I), p. 27.

³¹ Malumbres, p. 358.

³² *Ibid.*, p. 360, recounting a passage from Diego Aduarte's *Historia*.

³³ *Ibid.*, p. 360.

Rodríguez de Ladera, was a citizen of Guadalajara, Mexico. His two sons, Juan and Gabriel, both joined the Dominicans and, as ordained priests, served in the Cagayan missions. Gabriel served in Lallo, 1650-1654, even as a deacon.³⁴

In November 1687 a flood inundated much of Iraya, the area around Tuguegarao and Cabagan. In Santo Domingo de Lallo, the waters skimmed over the altars, lapping at the *gradillas*, the stepped pedestals ornamenting the retablos. Houses were washed into the river and many lives were lost.³⁵ The next year, 1688, a strong earthquake shook Cagayan and damaged many churches.³⁶ In October 1718 a revolt broke out among the people of Malaueg and Tuao, who were oppressed by excesses of Spanish officials and land owners. As the rebels tried to take Lallo, the residents took refuge in the church; the rebels were repulsed.³⁷ In 1721 a strong earthquake caused the collapse of the churches (or sections of them) in Lallo and Tocolana. The church at Lallo, which was tiled, was repaired during the terms of three succeeding priests: Andres Cuadrado (1729-1731), Juan Sebastian (1731-1733) and Francisco Rojano (1739-1745).³⁸ The church must have suffered again from the storm that drenched the government buildings in 1753,³⁹ and very possibly once more in 1845, when an unusually strong typhoon ravaged the northern coast of Cagayan, reaching up to Gattaran.⁴⁰

As with the Cathedral of Nueva Segovia, it is exceedingly difficult to piece together the architectural history of Santo Domingo de Nueva Segovia. The majority of its hulk, based on the proportions and thickness of the walls, very possibly dates from the 17th century. The thick walls linking the pulpit with the sacristy, and the ponderous buttresses of the right transept, along with the archaic bell tower—with its quadrangular shape and solid ground floor—all complement this dating. The solid ground level is a peculiar characteristic shared with other bell towers from the 17th and 18th centuries in Bambang and Dupax (Nueva Vizcaya), Ilagan and San Pablo (Isabela), and Tuguegarao (Cagayan).⁴¹

In the 18th century, various artists lived or were assigned in Lallo, who may have contributed to its church art. In the 1750s there was an artist who carved images and retablos. Father Carlos Masvidal, vicar of Malaueg commissioned this artist to carve four new images for the altar in his church in 1752. He also had the seamstresses of Lallo repair the altar cloths of Malaueg.⁴² (Fr. Masvidal was himself assigned to Lallo for three consecutive terms, from 1765 to 1777, and may have commissioned some works of art for this church.) The

³⁴ Ibid., p. 361.

³⁵ Ibid., p. 51.

³⁶ Ibid., p. 19.

³⁷ Ibid., pp. 55-58. In 1724, the Provincial advised the erection chapels in strategic areas. A chapel dedicated to San Ildefonso was established between Lallo and Tocolana. Ibid, pp. 62, 64.

³⁸ Ibid., p. 62.

³⁹ Ibid., 442-444.

⁴⁰ Ibid., pp. 108-111.

⁴¹ See the interesting discussion in Javier Galván Guijo, "Arquitectura y Urbanismo de origen español en el Pacífico Occidental" Tesis Doctoral (Madrid: Universidad Politécnica de Madrid, Escuela Técnica Superior de Arquitectura, 2004), pp. 375-377.

⁴² Malumbres, p. 124.

artistry and dexterity of Lallo's weavers of cotton were also commented upon by Julian de Jesus y Leaño (parish priest of the cathedral) in 1756 and by Fr. Domingo Fortó in 1796.⁴³

Dominicans assigned to Lallo who were artists include Fathers Diego de Casanova (assistant, 1686-1688), who had a special gift for painting and sculpture; Gabriel Serrano (assistant, 1712-1714), who designed the tower of Tuao and the facades of Buguey and San Pablo (Cabagan); Francisco Rojano (vicar, 1739-1745), who is credited for having introduced the European loom, plow, and other useful tools in Cagayan; and Hermano Francisco Ferrer (assistant, 1761-1763) an excellent carpenter who was sent to Calayan in the Babuyan Islands to prepare a prefabricated house.⁴⁴

The façade with its very neo-Renaissance flavor may have been applied as part of the renovation of the church after the storm of 1845. The convento adjoining the church was built by Father Leon López Collado (1883-1897) over the ruins of the old one. Malumbres rued that it was of little architectural interest.⁴⁵

The administration of the Royal Hospital was turned over to the Dominicans according to the Acts of 1612. It seems that this service to the infirm was already in place by 1608, when *hermano* Francisco Rodriguez was assigned to Santo Domingo de Nueva Segovia; he served here in the Dominican *enfermería* until 1619.⁴⁶ Often the terms of assignment of these assistants—who served as nurses, pharmacists, and even surgeons—were renewed two or three more times: such was the appreciation (also scarcity) of their special apostolate. Among these assistants were three priests who were later assigned to the foreign missions, martyred there, and declared Blessed: Alfonso Navarrete Benito (in Lallo 1600-1602); Luis Flores (1602-1604 and 1616-1618); and Angel Ferrer Orsucci (1608-1610). Navarrete was beheaded in Nagasaki in 1617, and is recognized as the protomartyr of the Dominican province of the Holy Rosary. Flores, who also worked in Tocolana, and Ferrer Orsucci were both burned alive in Nagasaki in 1622. All three were beatified in 1867. Thus Lallo and, as we shall see, Tocolana were holy grounds.

This hospital was supported both by the Dominican province and by the government. In the Chapter of May 20, 1623, the hospital was granted 400 pesos annually, of which 200 were to be provided by the Provincial, and the other 200 to be provided by the other conventos in Manila. The necessary rice was to be apportioned from the various conventos in Cagayan.⁴⁷ Royal decrees of 1623 and 1628 mandated that the same government support provided the Franciscans in their hospitals in Manila and elsewhere should also be

⁴³ *Ibid.*, pp. 396-397. As mentioned earlier, Malumbres suggested that the name Lallo may have alluded to the weaving industry in the place.

⁴⁴ Eladio Neira, O.P., ed., *Misioneros Dominicanos en el Extremo Oriente*. Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio OP's *Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores* (Manila, 1895)] (Manila: [Provincia de Nuestra Señora del Rosario, 2000], pp. 243, 245, 290, and 361, respectively.

⁴⁵ Malumbres, p. 278.

⁴⁶ See also the short description in Francisco Guerra, *El Hospital en Hispanoamerica y Filipinas 1492-1898*. (Madrid: Ministerio de Sanidad y Consumo, 1994), pp. 549-550.

⁴⁷ Acta I, p. 134. Malumbres, p. 358.

extended to the Dominican hospital in Bagumbayan. In 1667, Charles II ordered that the Lallo hospital should annually receive 300 *sextos* of rice and 200 chickens.⁴⁸ Royal support continued at least until 1836.⁴⁹

As in old church sites around the country, the cemetery formed an open space adjoining one side of the church: in the case of Lallo, to the right side as one faced the front. The chapel extension to the right side of Lallo church seems to have served as a funeral chapel, abutting into the church yard; it has conserved its original tile roof. This arrangement of a cemetery and a chapel extension can also be seen in San Pablo (formerly Cabagan) and Malaueg; in both instances, the cemeteries are on the right side. By the end of the 19th century, this cemetery was closed and the new one opened behind the Tocolana ruins.

To the rear of the yard, next to the presbitery and parallel to the highway, there used to be two layers of tombs built of bricks, and roofed with tiles. These may have served as the resting places of Dominicans who had died in the hospital of Lallo. Unfortunately, these were leveled not too long ago.

Across the highway from the rear of the church, lay another property of the church. Now a park, it was a ricefield about a hectare in size. The parish priest paid workers to till the field.⁵⁰

San Vicente de Tocolana

About two kilometers south of Santo Domingo de Bagumbayan and separated by a creek was Tocolana. While Bagumbayan was a community founded for the non-Cagayan forces brought in the late 16th century, Tocolana in contrast was peopled purely by “Cagayanes.” Most probably these were speakers of Ibanag, the language whose home has been traced to the northern part and coastal areas of Cagayan province. It was formally founded as a Christian mission when it was accepted as a “house” in the Dominican Provincial Chapter on May 9, 1604. It was placed under the protection of San Vicente Ferrer, and appeared in the acts of that chapter as “San Vicente de Daludu y Tocolana.” In the next chapter, 1606, it was listed as “San Vicente de Daludu,” but in that of 1608 and thereafter, it was known only as “San Vicente de Tocolana.” The location of Daludu is unknown, but it may have been the name of the creek separating Tocolana from Bagumbayan.

The first Dominican minister was Father Ambrosio Martínez de la Madre de Dios. As in Bagumbayan, the Dominicans established a hospital in Tocolana. The former served Spanish patients, while the latter was opened for the natives. Thus there was always an assistant assigned here to specifically minister to the infirm. As in Lallo, some of the assistants here suffered martyrdom later and were : Luis Flores (in Tocolana 1604-1606

⁴⁸ Guerra, pp. 549-550.

⁴⁹ In this year, the Dominican Province renounced the royal funding of the *enfermería* in Lallo, as its way of supporting the royal coffers. Malumbres, p. 103.

⁵⁰ “Church properties in Cagayan,” c. 1898. AUST: APSR C, Rollo 59, image 86 (APSR, Cagayan, Tomo 15, f. 17).

as an assistant, and 1608-1610 as vicar; burned alive in Nagasaki in 1622, and beatified in 1867), and Francisco Fernández de Capillas (assistant in 1641-1642, beheaded in Fu-an, China in 1648 and, recognized as the proto-martyr of China, canonized in 2000).

Ten years after the foundation of San Vicente de Tocolana, the Dominicans seem to have found themselves lacking in personnel. In the provincial chapter of 1614, the vicar of Camalaniugan was given charge over the ministries not just of Tocolana but also of Aparri, Buguey, Gattaran, and Nassiping (the entire eastern Siguiran, except for Nueva Segovia). Tocolana and the other vicarages resumed their independence in 1616, but similar shortages or difficulties were to surface now and then. In 1650-1651, and also in 1684-1686, the vicar of Tocolana had to take charge of the ministry of Gattaran, the next town to the south. Towards the end of the 17th century, however, the ministry of Tocolana was given over to Camalaniugan (1692-1696) after which it had a last decade of independence (1696-1706). In 1706, the spiritual administration of San Vicente de Tocolana was given to the vicar of Camalaniugan, and from 1708 to 1773 to the vicar of Lallo.⁵¹ The last mention of Tocolana in the *Acta* is in 1769; it does not appear in the Acts of 1773 and thereafter.

There is very scanty material to help us in reconstructing the building history of Tocolana church. We may presume a chapel of light materials was built upon its establishment in 1604. We may also presume that any significant construction in stone may have stopped when Tocolana was subsumed into another parish, first Camalaniugan in 1692, and then Lallo in 1708. The present ruins therefore testify to the building of a stone church within the 17th century. An early church may have collapsed in the 1619 earthquake; it may have been rebuilt in stone after this time. It may have suffered much damage as at Bagumbayan during the flood of 1687. Destruction caused by an earthquake in 1721 may have been only partially or temporarily repaired, considering the “demoted” status of Tocolana since 1692. Whatever disrepair that ailed the edifice was exacerbated by the unusually violent typhoons of 1753 and 1845, and by others not recorded.

Despite its rank equivalent to a chapel and not a fully functioning vicarage, the church at Tocolana continued to hold services at least until 1771. From this year dates an inventory of liturgical silver still kept in Tocolana, only that it was signed by the vicar of Lallo, Carlos Masvidal. Perhaps it was between this year and 1773, the first time it was not mentioned in the *Acta*, that the ministry of Tocolana was closed, and merged with that of Lallo.

What happened to the contents of Tocolana church is unknown. It may be guessed that a bell hanging in the tower of Lallo came from here. It is dated 1793, and is dedicated to “S. Vizente Ferrer,” the patron of Tocolana. Tellingly, it faces south, precisely the direction of Tocolana.

⁵¹ In 1710-1712, the vicar of Lallo was also in charge of Camalaniugan, apart from Tocolana. In 1712-1718, Nassiping and Gattaran were likewise under the spiritual charge of Lallo. (See the pertinent *Acta*).

Some time after its abandonment, the land around the Tocolana ruins was converted into a cemetery. Perhaps, the perimeter of the cemetery reflects the original property belonging to Tocolana church and convento, which it will be recalled incorporated an infirmary. Perhaps, even part of this land may have constituted the original cemetery adjoining the church, as in Lallo, Malaueg, San Pablo, and other churches in the Valley. The “revival” of the present cemetery around a ruin recalls a similar arrangement in San Pablo, Isabela. The cemetery in this case surrounds a chapel (coincidentally dedicated to San Vicente Ferrer) most probably erected in the early 18th century not only as a place of worship but also as a “civilizing influence” to counter subversive movements, as a result of the unrest that broke out in 1718.⁵²

Ruins and stories

Today, nothing of the old cathedral of Nueva Segovia remains. Over its ruins were built the offices and warehouses of the Tabacalera in the late 19th century. But even these have fallen into disrepair, and are practically “walled in” by a poor community.

The church of Santo Domingo still stands, though its interior has been thoroughly remodeled. It possibly suffered during the bombing of northern Luzon by American forces in early 1945.⁵³ The tombs that contained the remains of Dominicans who spent the best years of their lives evangelizing in Cagayan, are now leveled.

The memory of Tocolana as a community of the 17th century or even earlier was virtually wiped out when its historical marker was transferred to the façade of the church at Bagumbayan. Today it takes exceptional effort to locate, and reckon with, the ruins at Tocolana.

But, while slowly walking through the ruins of Tocolana, one develops a hope that some day all the bushes will be cleared, and the stone walls will be stabilized, so that the ruins can continue telling their story.

Vicars, assistants, and ministers in Nueva Segovia (Lallo), Cagayan

Legend for biographical citations:

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- N1 Neira, Eladio, O.P., ed. 2000. *Misioneros Dominicanos en el Extremo Oriente*. Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio OP’s *Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora*

⁵² Regalado Trota Jose, “A Visual Documentation of Fil-Hispanic Churches—Part XIX: The Church of San Pablo Apostol in Cabagan Viejo (Now San Pablo), Isabela,” *Philippiniana Sacra* Vol. LIII No. 160 (September-December 2018), p. 535.

⁵³ Benito Legarda y Fernández, “Angels in Clay: the typical Cagayan church style,” *The Filipinas Journal of Science and Culture* Volume 2 (1981), p. 81.

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Names in bold	Vicars or parish priests.
Indented names	Assistants or <i>socios</i> .
--	Not found in Neira
*	formerly assigned here as an assistant
b.	born
Bd.	Blessed
H.	Hermano, member of the Third Order
<i>name in Italics</i>	additional name from Neira (the listings in <i>Acta</i> often use only religious names, discounting other family names)
x	nth time assigned in the place
x ^N	Date taken from Neira

Table 1. Pioneer missionaries in Nueva Segovia (Lallo), Cagayan

Years (taken from the corresponding <i>Acta</i> and Neira 1 and 2). Please take note that information in the <i>Acta</i> may differ from other sources.	Name/ Remarks	Lifespan	Biographical source
1581 Juan Pablo Carrion, after defeating a Japanese fleet who had built a fort near the mouth of the Cagayan River, sailed further south and established a settlement which he named Nueva Segovia. According to Aduarte, the place was the coldest he had been to, as it was in Segovia.			
1581	Cristobal Salvatierra , OP, chaplain of the Spanish forces, and first minister in Cagayan. Was replaced by the Augustinians, who stayed until 1592.	c.1548-1595	MC 21. N1:56
1583-1586	Juan Bautista de Montoya , OSA	?-1622	P 25-26
1583-1586	Diego Rojas, OSA	?-c.1602	P 21

1587-1590	Tomás Márquez , OSA	?-1616	P 33
1587	Agustin Ahillón, OSA	?-1637	P 35
1588	Francisco Ramírez, OSA	?-1634	P 23
c.1590-1593	Matias Manrique , OSA	?-shortly after 1593	P 34
1590-1591	Alonso de Montalban, OSA	d. 1604	P 38
1593	Gabriel Pizarro, OSA	?-?	P 37
1594. Gov. Gen. Luis Pérez Dasmariñas requested the Dominicans to take charge of the spiritual administration of Cagayan. First two Dominicans established themselves in Lallo. On June 13 and 14, 1595, the Gov. Gen. and the Cathedral chapter (in the absence of Bishop Salazar), gave the spiritual administration of Cagayan to the Dominicans. That year, four more Dominican priests and two lay brothers were sent to Cagayan; they set up the first Dominican missions in Pata, Abulug, Camalaniugan, apart from Nueva Segovia.			
1594	Diego de Soria , OP	1558-1608	N1:43
1594	Tomas Castellar, OP	?-1607	N1:61

Table 2. Dominican ministers of the vicarage of Santo Domingo in Nueva Segovia (Lallo), Cagayan

Years (taken from the corresponding <i>Acta</i> and Neira 1 and 2). Please take note that information in the <i>Acta</i> may differ from other sources.	Name/ Remarks	Lifespan	Biographical source
1596 15 June. The house of St. Dominic in the city of Nueva Segovia was accepted by the Dominican Provincial Chapter. Also accepted at this time were the houses of Santa Maria Magdalena de Pata, San Jacinto de Camalanyugan, Santo Tomas de Tulag, San Vicente de Buguey, and Santa Catalina de Nassiping (all in Cagayan), as well as the Dominican houses in Samal (Bataan) and Binondo (Manila).			
1596-1598	Antonio de Soria	?-1600, Lallo	N1:67
	Gaspar Zarfate	?-1621	N1:69
1596-1598	Domingo de San Blas, H	?-1601	N1:69
c1598	Iñigo de Santa Maria	c.1560-1603	N1:72-73. Not in Acta
1598	Juan Ormaza de Santo Tomas	1548-1638	N1:45-46
1598-1600	Luis Gandullo	1540-1612	N1:58-59
1598-1600	Pedro <i>Granado</i> Medina de Santa María, H	c.1573-1624	N1:492
1600-1602	Luis Gandullo*	1540-1612	N1:58-59
1600-1602	Juan Marin	?-?	N1:79
1600-1602	Simon de San Juan	?-?	N1:73

1600-1602	Alfonso Navarrete Benito (Beato) – recalled to Manila in 1602; martyred in Japan; protomartyr of the Province; beatified 1867	1571-1617	N1:71-72
1602-1604	Gaspar Zarfate*	?-1621	N1:69
1602-1604	Luis Gandullo	1540-1612	N1:58-59
c1602-1693	Andres Fernández de San Juan Bautista, H	c.1565-1603	N1:492: not in Acta
1602-1604	Luis Flores (Beato); martyred in Japan; bd 1867.	c.1563-1622	N1:75-76
1604	Luis Mas	?-1604, Lallo	N1:88
1604-1606	Luis Gandullo, 2x	1540-1612	N1:58-59
1604-1606	Diego Sánchez	?-c.1614	N1:88
1604-1606	Balthasar <i>Lopez</i> de los Reyes, H	1561-1618	N1:493
1604-1606	Lorenzo Elduayen	1570-1640	N1:91
1606	“Provideat R.P. Provincialis”		
c.1607	Juan Fernández de Santo Tomás, H	?-1607	N1:97
1608-1612	Jerónimo Morer, 2 terms	?-1638	N1:91
1608-1610	Angel Ferrer <i>Orsucci</i> (Beato)	1575-1622	N1:84
1608-1619	Francisco Rodríguez, H; in the <i>casa-enfermería</i>	?-1634	N1:103
1610-1612	Domingo <i>García</i> de la Magdalena, H	1570-1617	N1:492
1612-1613	Francisco Minayo	?-1613, Lallo	N1:76
1614-1616	Lorenzo de Porras	?-c.1617	N1:100
1614-1616	Lucas de la Cruz	c.1582-1622, Lallo	N1:495
1616-1617	Melchor Manzano	?-1630	N1:99
1616	Graciano Oroz	?-1616, Lallo	N1:100
1616-1621	Francisco de Acevedo, H	?-?	N1:121
1616-1617	Domingo de San Pedro <i>Martir</i> , H	c.1580-1630	N1:493
1617-1619	Mateo de la Villa	c.1580-c.1670	N1:101
1616-1618	Luis Flores (Beato), 2x	c.1563-1622	N1:75-76: was assigned to Iguig
1617-1619	Francisco <i>Vaez</i> de Santo Domingo	c.1590-1633	N1:115-116
1617-1619	Francisco Carrero	?-?	N1:116
1619-1621	Ambrosio Martínez de la Madre de Dios	c.1570-1626	N1:67-68

1619-1621	Lucas Garcia, given charge of the administration of the Cathedral.	1575-1651, Lallo	N1:120
1619-1621	Domingo Gonzalez <i>del Rosario</i> , H	c.1585-1633	N1:495
1619	Juan de San Lorenzo, H	?-1621	N1:127
1621-1623	Diego Carlos , simultaneously given charge of the curacy of the Spaniards in the Cathedral.	c.1574-1626	N1:78
1621-1623	Antonio Cañizares	c.1588-1630	N1:123
1621-1623	Pedro Gutierrez, H	?-1632	N1:128
1623-1625	Antonio Cañizares*	c.1588-1630	N1:123
1623-1627	Francisco de Acevedo, H	?-?	N1:121
1623-1625	Onofre Palau, H	c.1590-1625	N1:497-498
1625-1627	Pedro Moriel/ Muriel	?-1641	N1:119 (1625-1629)
1627-1629	Diego de Toro	c.1590-1638	N1:116-117
1627-1629	Francisco <i>Vaez</i> de Santo Domingo, 2x	c.1590-1633	N1:115-116
1627-1631	Francisco Rodriguez, H, 4x, casa-enfermería	?-1634	N1:103
1627	Raymundo del Rosario, H	?-?	--
1627-before 1638	Francisco Lopez, H	c.1595-1638	N1:497: not in Acta
1629-1631	Alonso Sanchez de la Visitacion	c.1590-1640	N1:118
1629-1631	Alonso de Santo Domingo	c.1595-1647	N1:495
1631-1633	Carlos Clemente Gant	1588-1660	N1:108
1631	Francisco Gutierrez	?-?	N1:147
1631	Domingo Gonzalez del Rosario, H	c.1585-1633	N1:495: was in Manila 1623-1633
1633	Ildefonso Sanchez		N1:118: was in Nassiping 1633-1637
1633-1637	Francisco Morales, H	1596-1676	N1:156. Became apriest, returned in 1639.
1633-1637	Domingo Acosta <i>de Santa Maria</i> , H	c.1600-1646	N1:502
1635-1637	Carlos Clemente Gant , 2x	1588-1660	N1:108
1637	Andres de Haro	1594-1670	N1:126-127: was in Piat 1637-1641
1639-1641	Lucas <i>Ruiz</i> de Montanero	1593-1663	N1:127

1639-1641	Francisco de Morales, 3x	1596-1676	N1:156. see note above.
1641-1650	Lucas García , 2x (for 4 more terms)	1575-1651, Lallo	N1:120
1641-1643	Miguel de Gaona	?-1654	N1:127-128
1641-1648	Francisco de San Agustín, H	?-1651, Lallo	N1:142
1645-1648	Alonso de la Madre de Dios, sub-deacon	c.1620-1649	N1:505
1648-1676	Francisco de Morales, 4x, for 14 more terms	1596-1676	N1:156. see note above.
1650-1652	Luis Oñate del Rosario	1607-1678	N1:154
1650-1652	Cristobal Poblete	1624-1655	N1:180
1650-1652	Francisco Castellanos	1627-1656	N1:180
1650-1654	Gabriel <i>Rodríguez</i> Ladera, not yet ordained.	1624-1674	N1:511; MC 361
1652-1654	Lucas Ruíz de Montanero , 2x	1593-1663	N1:127
1654-1656	Antonio Gómez Espejo	1604-1678, Lallo	N1:499
1656-1659	Antonio de Montesa (2 terms)	1607-1669	N1:161
1656	Domingo Maitichi del Espíritu Santo	c.1622 (b. in Manila of Japanese parents)-1656, Lallo	N1:510
1659-1661	Bernardo López	1619-1676, Lallo	N1:168
1659-1661	Bernardo Álvarez, deacon	1634-1691, Lallo	N1:195
1661-1663	Diego de San Román ; Provincial, d. in Nassiping, buried in Lallo.	1627-1677	N1:189
1663-1665	Antonio Martínez	1631-1669	N1:192
1665; then recalled to UST	Bartolomé de Quiroga	1633-1667	N1:194
1667-1669	Salvador de Santo Tomás	1626-1696	N1:193-194
1669-1671	Antonio Calderón	1627-1685	N1:188-189
1671-1677	Martin Trigueros (3 terms)	1628-1686, Lallo	N1:193
1677-1678	Pedro Sánchez	1624-1694	N1:207
1677-1680	Mateo González (2 terms)	1644-1688	N1:215-216
1678-1680	Tomas de Leon Araujo	1632-1681	N1:191
1680-1682	Leonardo Márquez	1631-?	N1:194
1680-1684	Juan Iñiguez (2 terms)	1658-1720	N1:229-230
1682-1684	Martin Trigueros , 4x	1628-1686, Lallo	N1:193
1682-1685	Tomas Bultiel/ Butiel (2 terms)	1628-1685	N1:193
1684-1686	Mateo González*	1632-1681	N1:215-216

1684-1685	Julian de la Santa Cruz	1654-1685, Lallo	N1:246
1686-1688	Francisco Matoces (2 terms)	1647-1690, Lallo	N1:228
1686-1688	Diego de Casanova	1660-1694, Lallo	N1:243
1686-1688	Gaspar Carrasco	1662-1690	N1:243
1686-1699	Lucas de Muro, H (6 terms)	1657-1699, Lallo	N1:248
1688-1689	Jose Rubio <i>de Espinosa</i>	1648-1689; resident of Manila but citizen of Mexico	N1:516
1688-1690	Miguel Matos	1655-1719	N1:246-247
1688-1690	Jose Beltroli	1660-?	N1:242-243
1690-1692	Agustin García de Ortega	1640-1706	N1:204-205
	Pedro Ximénez	1642-1690	N1:207-208; was assigned here but died in Itugud.
1690-1692	Santiago Félix	1660-1693, Lallo	N1:247
1692-1696	Jose de San Jacinto (2 terms)	1643-1699, Lallo	N1:209
1692-1694	Francisco de la Vega	1662-1710	N1:244
1694-1696	Francisco Marquez	1657-1706	N1:238
1696-1700	Francisco de Olmedo (2 terms)	1644-1706, Lallo	N1:208
1698-1699	Jose de San Jacinto, 3x	1643-1699, Lallo	N1:209; was vicar, 1692-1696
1700-1706	Juan Iñíguez* (3 terms)	1658-1720	N1:229-230
1700-1702	Francisco de la Vega, 2x	1662-1710	N1:244
1702-1704	Tomas Tocho	1668-1705	N1:262
1702	Baltazar Andueza	1673-1702, Lallo	N1:263
1702	Jose Rezabal	1673-1702, Lallo	N1:263
	Juan Pinta	1672-1707	N1:262- in Diffun, 1700-1704
1702	Andres González	1673-1702, Lallo	N1:263
	These last four, under the leadership of Fr. Tocho, were to be assigned to the Chifun or Diffun mission. However, Andueza, Gonzalez, and Rezabal died prematurely of malaria, in Lallo.		
1702-1710	Martin Ruíz de San Jose, H (4 terms)	1675-1711	N1:270
1706-1714	Diego Constantino (4 terms)	1672-1715	N1:255
1706	Francisco de Olmedo, 3x	1644-1706, Lallo	N1:208: was vicar, 1696-1700
1712-1716	Marcos Arroyuelo (2 terms)	?-1716, Lallo	N1:257
1714-1716	Francisco Núñez Bravo	1653-1718, Lallo	N1:233

1712-1714	Gabriel Serrano	1662-1722, Lallo	N1:245; Acta place him at 1714
1716-1718	Andrés Díez	1656-1718	N1:247
1718-1720	Andrés Lozano	1674-1723	N1:258
1718-1720	Jose Reguel <i>de San Vicente</i>	1693-1735	N1:283
1718-1720	Manuel Baroja	?-1724	N1:281
1718-1720	Carlos López	1688-1748	N1:292-293
1720-1722	Pedro de Peña	1676-1727	N1:286
1722-1723	Diego de la Torre	1686-1738	N1:279
1723-1729	Francisco Borja (3 terms)	1690-1748	N1:279-280
1729-1731	Andres Cuadrado	1694-1742, Lallo	N1:283
1729-1730	José Soriano	1703-1730, Lallo	N1:301
1731-1733	Juan Sebastián	1690-1746	N1:289
1731-1733	Pedro Martínez	1704-1737	N1:313
1733-1735	Bernabe de la Magdalena	?-1747	N1:281
1735-1737	Juan Ramírez	1700-1738	N1:301
1735-1737	Gil Jiménez	?-1758, Lallo	N1:276
1737-1739	Gil Jiménez*		
1737-1739	Jose Estrada- given charge of Tocolana	1703-1754	N1:304
1739-1745	Francisco Rojano (3 terms)	1690-1746	N1:290
1739-1743	Manuel Parreño, conversum; H (2 terms)	1707-1758	N1:328
1740	Juan Maria de Villanueva, H	c.1700-1740, Lallo	N1:521
1741-1743	Jacinto Roca	?-1747	N1:324
1741-1743	Fernando <i>Abreu Núñez</i> del Rosario, conversum, H (2 terms)	1698-1743?, Lallo	N1:521
1743-1745	Jose Martínez	1706-1754, Lallo	N1:316
1745-1751	Gil Jiménez , 3x (3 terms)	?-1758	N1:276
1749-1751	Gregorio de la Fuente	1708-1768	N1:328
1751-1753	Alonso Amado	1685-1769, Lallo	N1:293
1751-1753	Domingo Rodríguez Crespo	1719-1776	N1:336-337
1753-1755	Jose Martín Alpeñez	1709-1773	N1:323
1753-1755	Pedro Enríquez	1725-1773	N1:349
1753-1758	Manuel Parreño, conversum; H, 3x (3 terms)	1707-1758, Lallo	N1:328
1755	Jose Rico	1710-1759	N1:322- 1753-1755

1755-1757	Luis Martínez Urive	1705-1769	N1:316
1757-1759	Jose [Francisco in Acta] Borja	1726-1769, Lallo	N1:349, MC 397-398
1758	Gil Jiménez, 4x	?-1758, Lallo	N1:276
1759-1763	Vicente García	1722-1765	N1:337-338
1759-1763	Jose Miranda	1735-1765, Lallo	N1:523
1759-1780	Jose Redondo, conversum, H (5 terms)	1722-1780, Lallo	N1:360
1761-1763	Francisco Ferrer, H	1721-1779	N1:361
1763-1765	Manuel Vélez	1720-1773	N1:339-340
1763-1765	Sebastian Sánchez	1735-1769	N1:368
1765-1777	Carlos Masvidal (3 terms)	1721-1791	N1:334
1765-1769	Julian del Camino	1741-?	N1:370
1767-1769	Alonso Amado, 2x	1685-1769, Lallo	N1:293
1769-1777	Ignacio Abria (2 terms)	1719-1784	N1:333
1772-1777	Francisco Arroyo	1741-1803	N1:389
1777-1781	Ignacio Abria*	1719-1784	N1:333
1777-1781	Francisco Hidalgo	1744-?	N1:390
1781-1790 (3 terms)	Antonio Feijas/ Feyxas	1743-1805	N1:385
1789	Juan <i>Fernando</i> Garcia, conversum, H	1757-1789, Lallo	N1:529
1790-1798	Joaquín Sancho (2 terms)	1743-1828	N1:384-385
1790-1794	Jose Gaona	1766-1798	N1:404
1794-1798	Jose Peñalver	1769-1798	N1:409
1794-1798	Jose Sendino, H, enfermero	1738-1799, Lallo	N1:528
1798-1802	Jose Burillo	1754-1815	N1:395
1798?	Nicolas Palacios	1773-1850	N1:420: arr. 1797, assigned 1802-1806
1802-1806	Francisco Muñoz	1766-1821	N1:404-405
1802-1806	Fernando Rodríguez <i>de Arce</i> , conversum, H; enfermería	1759-1811	N1:529
By 1805, only one priest for Siguiran, Lallo, Bagumbayan, and Tocolana. M:342.			
1806-1810	Francisco Fernández	1763-1814	N1:397-398
1806?	Luis García, presidente		N1:433- not recorded; arr. 1805, 1st assignment Gamut, 1810

1806?	Miguel Molina, H	1771-1813	N1:421: arr. 1797; enfermería, 1802-1806; 1806-1813, UST.
1810?	Francisco Fernández		N1:398: 1810-1814, in Tuao
1814-1818	Tomas Roselló	1765-1852	N1:425
1814-1819	Rafael Adriances Fabié , presidente (re-appointed for a 2 nd term but passed away)	1789-1819	N1:530
1818-1825	Tomas Avizanda	1776-1827, Lallo	N1:436-437
1825-1829	Luis García	1778-1833	N1:433
1829-1830	Salvador Avilés	1801-1830, Lallo	N1:448
1832-1833	Vicente Bautista Martínez	1806-1856	N1:456. not in Acta
1832-1833	Antonio García [Tuao y Lallo]	1807-?	N1:471: not in Acta
1833-1838	Domingo Pérez	1802-1838	N1:450
1833-1841	Julián Velinchón	1810-1871	N1:475-476
1837	no listing		
1839	Blas Jiménez		Jose 2008 II:129
1841-1844	Pedro Carballeiro	1811-?	N1:478
1845-1849	Miguel Fernández	1811-1880, Lallo	N1:475
1849-1851	Policarpo Bermejo	1810-1857	N1:482; renounced the vicaría upon re-appointment in 1851.
1851-1855	Francisco Font	1813-1865	N2:34
1857-1863	Pedro Trasobares Medarde	1818-1895	N2:56
1863-1871	Pedro Ricart Ginjuame (2 terms)	1836-1915	N2:107
1871-1873	Miguel Fernández , 2x		
1871-1872	Francisco Güell Perolin	1844-1884	N2:153
1872-1874	Juan Bautista Flores Ruiz de Medina	1830-1882	N2:80 [uncertain if vicario or socio]
1874-1876	Manuel González Núñez	1825-1876, Lallo	N2:49
1874-1876	Ezequiel Pinilla <i>Herce</i>	1850-1887	N2:163
1877	Venancio Huerta Fernández (interim)	1849-1885	N1:148: not in Acta
1877-1878	Romualdo Aguado Lebrado	1839-1903	N2:108- not in Acta

1878-1883	Francisco Güell Perolin* , 2x (2 terms)	1844-1884	N2:153
1883-1897	Leon Lopez Collado , 3 terms	1857-1897	N2:191. Listed as parish priest in 1883, in <i>Ilocos Review</i> 1986, p. 155.
1887-1889	Daniel Gonzalez Huerta	1863-1909	N2:234. ¹ not in Acta
1893-1895	Domingo del Campo Urzauqui	1859-1899	N2:200-201; not in Acta
Nov. 1897- Sept. 1898	Pedro Linacero Hernando	1861-1928	N2:216. captured by revolutionaries, 1898; returned to Manila Jan. 1, 1900.
	With the coming of the revolutionaries under Col. Daniel Tirona, he was replaced by a diocesan priest, Don Atanasio Albano, from the Ilocos. Salgado 151.		

Table 3. Dominican ministers of the vicarage of San Vicente Ferrer in Tocolana, Lallo, Cagayan

1604 May 9. The house of San Vicente of Daludu and Tocolana was accepted by the Dominican Provincial Chapter. Was located by an estero on the left (as one sailed down the Cagayan from Aparri), or along a road newly rebuilt in 1746. M:304.			
1604	[Daludu et Tocolana]		
1604-1606	Ambrosio Martínez de la Madre de Dios	c.1570-1626	N1:67-68
1604-1606	Luis Flores (Beato)	c.1563-1622	N1:75-76
1604-1605	Claudio Charlada	?-1605	N1:88
1606	[S vicentii de Daludu]		
1606-1608	Lorenzo Elduayen	1570-1640	N1:91
1606-1608	Luis Gandullo	1540-1612	N1:58
	Pedro de Ledesma	?-1625	N1:71: was assigned to Pangasinan
	Juan Fernández <i>de Santo Tomas</i> , H	?-1607	N1:97; died shortly after arriving in Lallo
1608	[S Vicentii de Tocolana and thereafter]		
1608-1610	Luis Flores (Beato)*	c.1563-1622	N1:75-76
1608-1610	Bernabe de San Vicente	?-?	N1:97

1608-1610 (with Tabang)	Pedro <i>Granado Medina</i> de Santa Maria, H	c.1573-1624	N1:492
1608-1612	Lorenzo de Porras	?-c.1617	N1:100
1610-1612	Martín de la Anunciación	c.1580-c.1624	N1:101
	Domingo González		--
1608-1619	Francisco Rodríguez, H	?-1634	N1:103
1612-1614	Juan de Naya	?-1620	N1:96-97
1612-1614	Ambrosio Martínez de la Madre de Dios, 2x	c.1570-1626	N1:67-68
1614-1616 (under Camalaniugan)	Francisco de Cabrera	c.1580-1624	N1:101-102
1616	Francisco Hurtado	?-?	N1:106
	Gaspar Hurtado		--
1614-1616	Pedro Martin de la Plaza	?-?	N1:111
1614-1616	Carlos Clemente Gant	1588-1660	N1:108
1614-1616	Diego Collado	c.1585-1641	N1:109-110
1614-1616	Pedro Gascon	?-?	N1:113
1614-1621	Juan Garcia Lacalle, H (3 terms)	c.1582-1625	N1:493
1616-1619	Carlos Clemente Gant	1588-1660	N1:108
1616-1618	Gaspar Zarfate	?-1621	N1:69
1619-1621	Jacinto Lopez de San Jeronimo	c.1578-1637	N1:102
1619-1621	Miguel de Gaona	?-1654	N1:127-128
1621-1623	Ambrosio Martinez de la Madre de Dios, 3x	c.1570-1626	N1:67-68
1621-1623	Francisco de Acevedo, H	?-?	N1:121
1623-1625	Diego Carlos	c.1574-1626	N1:78
1623-1625	Francisco de Cabrera	c.1580-1624	N1:101
1625-1627	José Gómez	c.1594-1640	N1:126
1625	Miguel <i>Martin</i> de San Jacinto	1570-1625	N1:66
1627-1629	Marcos de Saavedra	?-1631	N1:120; returned to Manila 1629 for health reasons.
1627-1629	Francisco de San Agustín, H	?-1651, Lallo	N1:142
1629-1633	Raymundo de la Cruz, H (2 terms)	?-1655	N1:129
1631-1635	Andres de Haro (2 terms)	1594-1670	N1:126-127
1633-1637	Francisco Luque [<i>Sanchez de Rodriguez</i> in N1], H (2 terms)	c.1600-1640	N1:501
1635?	Alonso Sánchez de la Visitación	c.1590-1640	N1:118: was in Nassiping, 1633-1637

1635-1637	Domingo de la Encarnación, H	c.1605-c.1646	N1:502
1637?	Lucas García	1575-1651	N1:120: 1639-1641
1637-1639	Francisco Morales, H	1596-1676	N1:156. Became priest, returned in 1639.
1637-1639	Domingo Acosta de Santa Maria, H	c.1600-1646	N1:502
1639-1641	Lucas García	1575-1651, Lallo	N1:120
1641	Pedro Moriel/ Muriel	?-1641	N1:119
1639-1641	Francisco de San Agustín, H, 2x	?-1651	N1:142
1641-1643	Carlos Clemente Gant, 2x	1588-1660	N1:108- 1641-1643 in Tocolana
1641-1643	Francisco de Morales, 2x	1596-1676	N1:156. See note above.
1641-1642	Francisco Fernandez de Capillas [San].	1607-1648; martyred in China; cd. 2000.	N1:152-153; M 358, 377.
1643	Lucas Ruiz de Montanero	1593-1663	N1:127: 1641-1643 in Tocolana
1643	Manuel de la Cruz, H	?-?	--
1645-1650	Jeronimo de Zamora, 2x	c.1589-1655, Lallo	N1:116
1645-1647	Francisco de Morales, 3x	1596-1676	N1:156
1647	[not listed in Acta]		
1648-1651	Francisco de San Agustín, H, 3x (2 terms)	?-1651, Lallo	N1:142
1650-1651	Lucas García, 2x	1575-1651, Lallo	N1:120
1650-1652	Tomas de Santa Ana	1618-1656	N1:180
1652-1654	Luis Oñate del Rosario	1607-1678	N1:154
1654-1656	Antonio de Montesa	1607-1669	N1:161
1654-1656	Juan Sánchez	?-1674	N1:125
1656-1659	Carlos Clemente Gant, 3x (2 terms)	1588-1660	N1:108
1656-1657	Juan de Fuentidueñas <i>de la Encarnación</i>	1627-1662	N1:565
1657	Felipe Muñoz	?-?	N1:172: 1656-1658, was in Malaueg
1659-1663	Lucas Ruiz de Montanero, 2x (2 terms)	1593-1663	N1:127
1659-1661	Lorenzo Crespo del Rosario	1633-1662	N1:194
1659-1661	Juan Zambrano, deacon	1635-1685	N1:514

1663-1665	Bernardo López	1619-1676, Lallo	N1:168
1663-1665	Francisco de Molina	?-1672, Lallo	N1:168
1665-1666	Juan Pavón	c.1619-1666	N1:168
1667-1668	Antonio Martínez	1631-1669	N1:192
1669-1671	Martin Trigueros	1628-1686	N1:193
1669-1671	Bernardo Noriega	1614-1693, Lallo	N1:203
1671-1677	Luis Oñate del Rosario (3 terms)	1607-1678	N1:154
1677-1678	Antonio Calderón	1627-1685	N1:188-189
1678-1680	Matías Ramón	1645-1684	N1:216
1680-1682	Martin Trigueros, 2x	1628-1686, Lallo	N1:193
1682-1684	Pedro Sánchez	1624-1694	N1:207
1684-1686	Francisco Matoces	1647-1690, Lallo	N1:228
1686-1688	Pedro Sánchez, 2x	1624-1694	N1:207
1688-1690	Jacobo del Mus (in Acta); Jaime del Munt, in Neira	1654-1690, Lallo	N1:243
1690-1692	Pedro Sanchez, 3x	1624-1694	N1:207
1694-1696 [under Camalanyugan]	Diego Piñero (1664-1712), cui committimus curam domus nostrae S Vincentii Ferrerii de Tocolana. N1:239		
1696-1698	Francisco González	1672-1698, Lallo	N1:257
1698-1700	Fernando de la Mota	?-1713	N1:257
1700-1702	Marcos Arroyuelo	?-1716, Lallo	N1:257
1702-1706	Agustín García de Ortega (2 terms)	1640-1706	N1:204-205
1706 [under Camalaniugan]			
1708-1769 [under Lallo]			
1773 not listed in Acta and hereafter.			

PS

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Filipinas Heritage Library, Makati City

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Erratum: The present director of the Museo Nacional de Antropología in Madrid is Fernando Sáez Lara. The previous one, Pilar Romero de Tejada, is now retired.

Pedro Murillo Velarde, *Carta Hydrographica, ...*, 1734



Map showing Tocolana, Bagumbayan, and Lallo or Nueva Segovia.



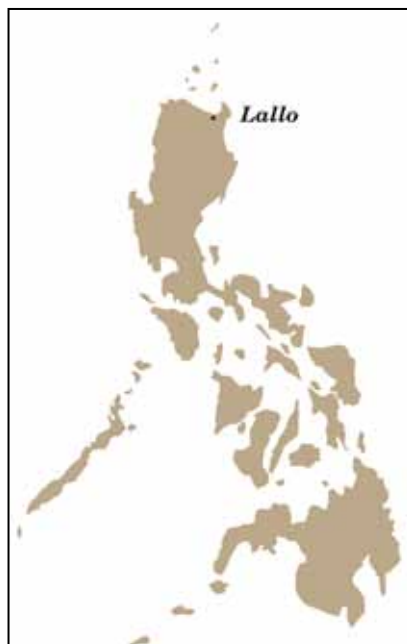
Jose Algué, *Atlas de Filipinas*, 1900

Map showing Lallo, in a section of the province known as Siguiran.

U.S. Army Map Service, 1953



Modern map of Lallo along the Cagayan River.



Map of the Philippines showing Lallo, Cagayan.

Ruins of the Tabacalera

The brick building on the northern edge of Lallo town dates from the 19th century. It is now in the middle of an informal settlement. According to oral tradition, this was the site of Nueva Segovia.



Arched entrance to a building.

RTJ 2018



Stairway to the second floor, now demolished.

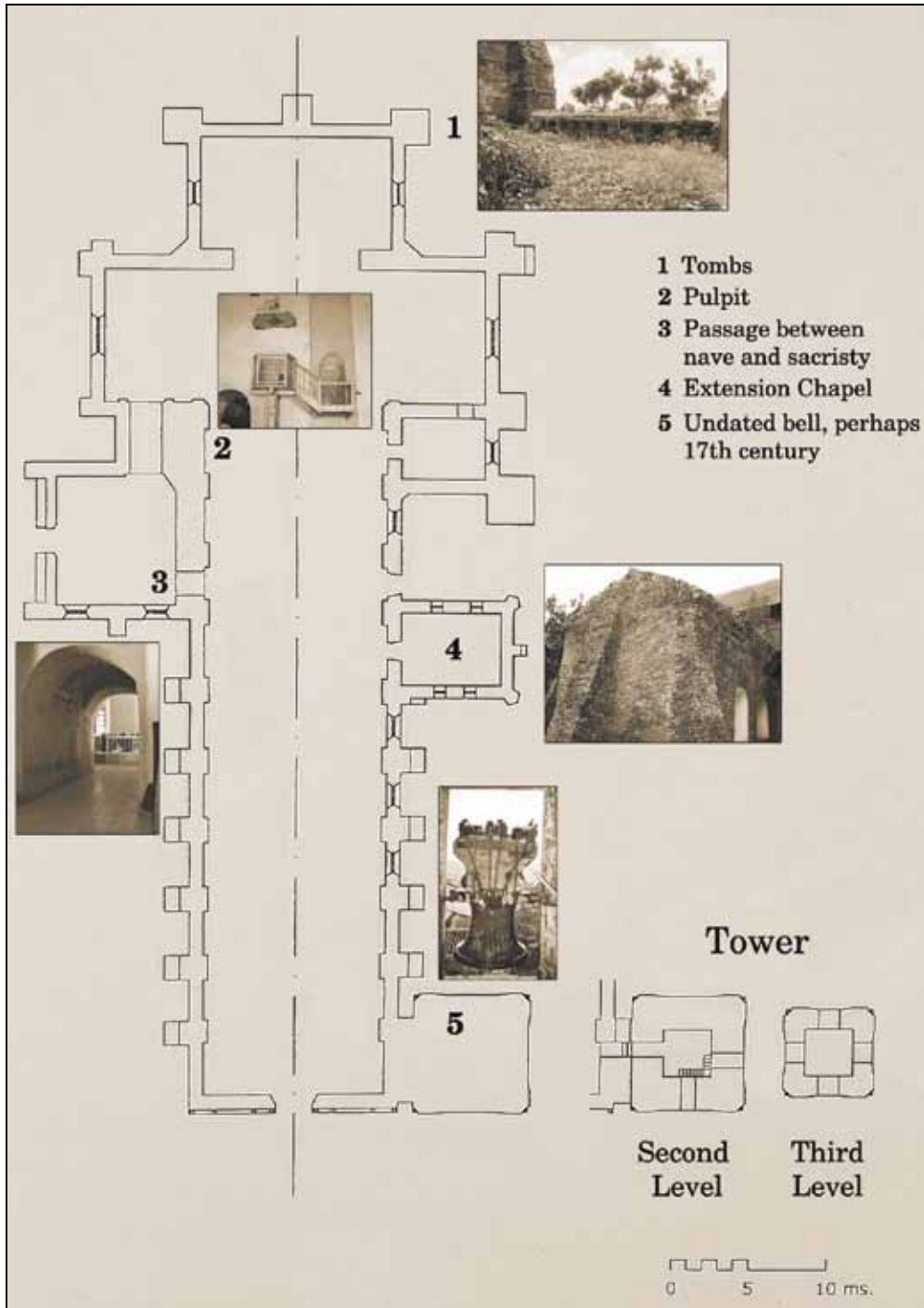
RTJ 2018



Brick inscribed with the initial "M."

RTJ 2018

Plan of Santo Domingo church, Lallo, by Javier Galvan Guijo, 2004



Courtesy of Javier Galván Guijo

Church of Santo Domingo in Bagumbayan, now the Centro of Lallo

The church and tower along the Cagayan River, seen from Tocolana.



RTJ 2018

RTJ 2002



Atrial cross in front of the church.



RTJ 1991

Since this cross was photographed in 1991, it has since been encased in a glass and metal frame. The eroding slope is currently being stabilized.

The newly renovated and whitewashed church was photographed by Otto Fischer in 1888.



Otto Fischer Album, 1888. Courtesy of the Hispanic Society of America, New York City

In the 1990s, the columns on the façade were reconstructed.



RTJ 2002

Otto Fischer Album, 1888. Courtesy of the Hispanic Society of America, New York City



Church and tower, as photographed by Otto Fischer in 1888.

RTJ 2002



Church and tower seen from the southwest.

RTJ 1996



Church and tower seen from the northwest.

RTJ 2000



The tower retains its archaic quadrangular form.

RTJ 2000



A cut-stone wall connects the tower and the back of the façade.

RTJ 1991



Tower and south side of the church.

South side of the church from the tower till the chapel extension, seen from the east.



RTJ 1991



RTJ 1991

South side from the tower till the transept.

The same view, with landscaping added in the 1990s.



RTJ 2000

RTJ 2002



The chapel extension has retained its tile roofing.

RTJ 2002



The chapel extension was possibly a funeral chamber like in Malaueg, San Pablo, and Tuguegarao.



RTJ 1991

Doorway in the south side between the chapel extension and the transept.



RTJ 1991

Window between the transept and the apse. The opening was originally larger. The masonry roof of the row of tombs can be partially seen on the lower right.

RTJ 1991



Adjacent to the south end of the apse was a wall with two levels of niches for burials.

RTJ 2002



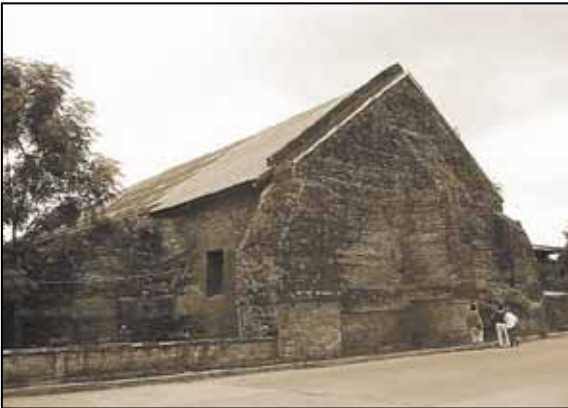
The tombs, which though empty may have previously contained remains of the Dominicans who died in the infirmary of Lallo, have been levelled in recent times.

The apse viewed from the northeast.



RTJ 1991

RTJ 2002



The apse viewed from the southeast. The main Cagayan Valley Road separates the church from the town plaza.

North wall of the church towards the façade. It still retains the original *paletada* lime plastering. In the lower section is the doorway, now sealed, which connected the church with the convento.



RTJ 2018

Section of brickwork at the apse.



Some of the bricks bear illegible inscriptions, perhaps of the masons or of the brick suppliers.



Interior of the nave, as renovated in the 1990s.



RTJ 1996

RTJ 2002



Presbitery.

The contemporary tabernacle is in the shape of a clam, recalling the shells found in prehistoric habitation sites around the town.



RTJ 2000

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Carved corbel that used to support the roof timbers. Such historic features are not seen in the recent renovations.

Castillet. *The Province of Cagayan and Her People.*



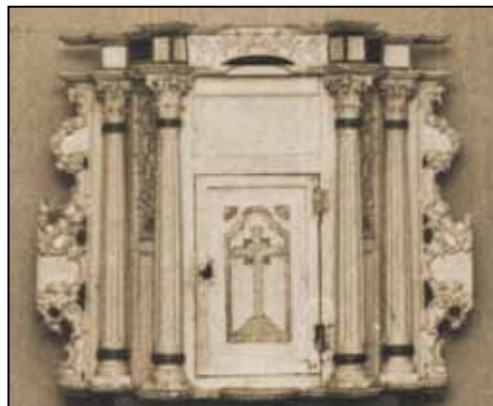
The baroque main altar, seen in a pre-World War II photograph.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



A wooden tabernacle and the flanges from a retablo, the only vestiges of the church's baroque furnishings, are kept in the chapel extension.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



The tabernacle is probably from the early or mid-18th century.

Silver tabernacle now in the Cagayan Ecclesiastical Museum in the Lyceum of Aparri.



Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



The rocalla elements on the tabernacle date it to the late 18th century.

Silver frontal with the image of Saint Dominic, from the early 19th century.



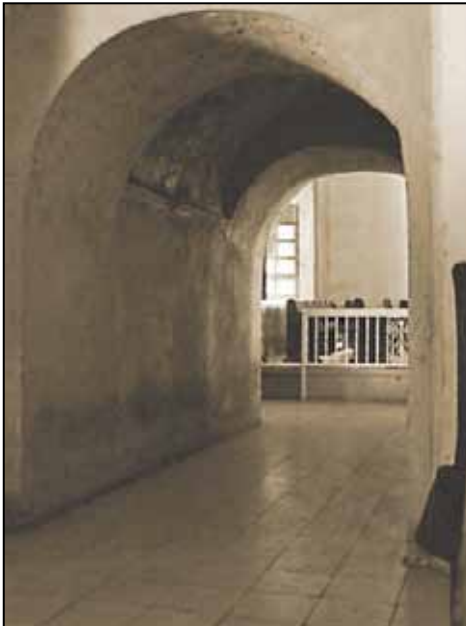
RTJ 2018

RTJ 2002



Pulpit on a newel post, unusually entered from behind and not from a stairway on the side. The woodwork has traces of baroque elements; the wrought iron grills may have replaced carved wooden panels.

RTJ 2002



Passage linking the north side of the church with a room that may have functioned as a sacristy. The thickness of the wall is remarkable.

RTJ 2018



Section of the wrought iron grills on a gate in the room adjoining the north side of the church.

Doorway to the chapel extension.



RTJ 2002

RTJ 2002



Holy water font, uniquely made of cast iron.

Large candle stand of a bronze-like metal, with rocalla elements.



Luis Faustino 1980. Courtesy of Filipinas Heritage Library

RTJ 2018



Chalice elaborately worked with rocalla designs; late 18th century.



Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Neo-Gothic monstrance; late 19th century.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Processional cross.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Cirial (processional candle pole).

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Ysot incisions on the shaft of the cirial.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Incense boat; 19th century.



Incensario or thurible, in neo-Gothic style; late 19th century.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Candlestand, 19th century.



Acetre, holy water pail; 19th century.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Isopo, holy water sprinkler; 19th century.

Christ on the cross. 18th century?



RTJ 2000

Christ on the cross. 18th-19th century.



RTJ 2000



RTJ 2018

Saint Joseph; 17th or early 18th century.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Undated bell overlooking the chapel extension; its proportions similar to the 1596 bell in Camalaniugan may date it to the late 16th or early 17th century.



Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Bell overlooking the south flank of the church, inscribed SANTO DOMINGO DE LALLO AÑO DE 1694 on its lip.

Luis Faustino 1980. Courtesy of Filipinas Heritage Library



Bell overlooking the Cagayan River, inscribed S. JOSEPH/ EN 9 DE DICIEMBRE DE 1790 AÑOS on its waist.



Luis Faustino 1980. Courtesy of Filipinas Heritage Library

Bell overlooking the churchyard, inscribed S. VIZENTE FERRER AÑO DE 1793 on its waist.

RTJ 1991



Ruins of the façade of the convento.

RTJ 2018



Small door on the façade of the convento, from the outside.

RTJ 2018



The small door, from the inside.

A round column flanking the inner side of the small door.



RTJ 2018

RTJ 2018



A room in the ground level of the convento, showing different states and construction techniques of the brick wall.

Another section of the same room, showing different overlays of bricks.



RTJ 2018

Ruins of the church of San Vicente Ferrer in Tocolana, Lallo

RTJ 2018



View of the church looking from the non-existent façade to the apse in the rear. The base of an atrial cross is seen in the foreground.

RTJ 2018



View of the nave looking from the apse towards the empty façade, with a view of the Cagayan River beyond.

RTJ 2018



One of the masonry pillars in the apse now supports a cross, but its lower portion is in danger of collapse.



RTJ 2018

Inner side of the northern wall of the church.



RTJ 2018

Another section of the same room, showing different overlays of bricks.

RTJ 2018



Inner side of the southern wall.

RTJ 2018



Detail of the wall, showing the alternating brick and stone courses.

RTJ 2018



South-western corner of the collapsed façade, with the tall remnants of a possible bell tower to the right.

View of the outer side of the northern wall (in the background), and the ruins of the convento (foreground), with a courtyard in between.



RTJ 2018

The walls of the convento are almost completely of irregularly cut stone.



RTJ 2018

Large sections of the convento walls still retain the original *paletada* lime plaster.



RTJ 2018

Otto Fischer Album, 1888. Courtesy of the
Hispanic Society of America, New York City

