

# **A Visual Documentation of Fil-Hispanic Churches**

## **Part XXIII: The Church of San Pedro Telmo, Aparri, Cagayan**

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### **Between sea and river**

Aparri lies on the northeastern-most point of the mouth of the great Cagayan River. As such it welcomes and bids farewell to all those entering or leaving the river. Its strategic position was early on recognized by the Spaniards, who in 1581 drove away pocket communities of Japanese living in the area and along the nearby coast. (These Japanese, led by Taifusu, were believed to be pirates.)<sup>1</sup> In the last century, Aparri was also the first Philippine stop of the first long-distance flight from Madrid to Manila piloted by Spanish aviators Joaquín Loriga and Eduardo Gallarza on May 11, 1926 (the previous stop was Macao).<sup>2</sup>

From the river's mouth, Juan Pablo Carrión in 1581 led a force of Spaniards, Pampangans, Tagalogs, and Visayans to explore the length of the river. A first settlement was made that same year about 5 ½ km. from the sea, and named Nueva Segovia (today it retains its indigenous name, Lallo). Augustinian missionaries began their evangelizing work, but in 1596 were replaced by the Dominicans. A second community was established in Camalaniugan, which was accepted by the Dominican chapter in 1598. Nearer the mouth of the Cagayan River, Camalaniugan was the first trading center encountered along this waterway. The maritime and riverine trade

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<sup>1</sup> Julian Malumbres, O.P., *Historia de Cagayan* (Manila: Tip. Linotype de Sto. Tomas, 1918), pp. 20-21, 367.

<sup>2</sup> A marker commemorating the event is in the San Antonio district of Aparri.

steadily improved, for in 1604 a license was given to construct public buildings in Aparri.<sup>3</sup> This is the first time that Aparri enters the historic record. The “public buildings” were probably port facilities, warehouses, and lodgings for transients. Aparri by then was one of the mission stations of Camalaniugan, which included Buguey, Tocolana (a district of Lallo), Gattaran, and Nassiping.

The port in Aparri benefited from numerous inner waterways which provided safe docking areas. Today’s municipality of Aparri is sliced in half by the Appagonan River, running horizontally along the northern shoreline until it executes a dramatic V-curve just before it joins the Cagayan River. The Appagonan itself seems to be a remnant of an ancestor of the Cagayan, which according to Fr. Julian Malumbres (who may have been recording an oral tradition) had its mouth in old Buguey. The eastern boundary of this ancient mouth has shrunk to what is now the Misión River. On its eastern bank is the town of Santa Teresita, formerly known by its eponymous river, but even earlier as the site known as Bangag or Uangag, the home of the natives resettled from the Babuyanesis in the 18<sup>th</sup> century. Buguey and Aparri are effectively “cut off” from the rest of Luzon by the Appagonan and its tributaries, each pueblo evolving their own enclaves of cultures.

It is possible that Aparri in earlier times was located in the Minanga district, a wedge of land on the northern shore of the Appagonan just before it flows into the Cagayan River. According to Castillet, the ruins of the first church could still be seen here in the 1960s. Minanga itself is an Ibanag word meaning river mouth.<sup>4</sup> It appears as a toponym throughout the Cagayan Valley. (The Minanga district in Aparri was revived in the late 19<sup>th</sup> century. The elementary school here bears the date 1891.)

Traders and other travelers began to look at Aparri as a source of labor. In 1623, the bishop of Nueva Segovia forbade the recruitment of residents from Aparri who used to carry cargo and passengers across the Caraballo mountains.<sup>5</sup> Two years later, Governor Juan de Silva ordered that the sentinels of Aparri receive payment.<sup>6</sup> These decrees highlight the abuses that had crept into the system.

### **An early chapel**

A chapel existed in Aparri as early as 1625. In this year, a fire threatened the fledgling community. When the Dominicans brought out an image of Our Lady of

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<sup>3</sup> Malumbres 1918, p. 400. Aparri is identified as “big port located in the north” in the Selden map, which was most probably produced by a Chinese trader living in or was familiar with the Philippines in the early 17<sup>th</sup> century. Carmelea Ang See and Teresita Ang See, “The Philippines in the Selden Map and other ancient Chinese maps, records and books,” *The Journal of History* LXI (2015), p. 7.

<sup>4</sup> Ed de Rivera Castillet, *Cagayan Province and Her People* (Manila: Community Publishers, Inc. 1960), p. 46. Tom Hoogervorst, “The role of ‘prakrit’ in maritime Southeast Asia through 101 etymologies,” in Andrea Acri, Roger Blench and Alexandra Landmann, eds., *Spirits and Ships: Cultural Transfers in Early Monsoon Asia*. Singapore: ISEAS Publishing, 2017), p. 401.

<sup>5</sup> Malumbres 1918, p. 398.

<sup>6</sup> Malumbres 1918, p. 400.

the Rosary, the conflagration miraculously died down.<sup>7</sup> (Almost four hundred years later, the parish church of Aparri was made the Archdiocesan Shrine of Our Lady of the Rosary.) In the years that followed, a confraternity to Our Lady of the Rosary was instituted. Its members gifted the image with a gold filigree rosary and crowns. Some of these precious liturgical items, such as a silver *turibulo* (incense burner) and adornments were kept in the mother church at Camalaniugan, as noted in a 1662 inventory.<sup>8</sup>

Finally, in the Dominican chapter celebrated on May 11, 1680, the house of San Telmo de Aparri was accepted. This date, as presented by Father Julian Malumbres to the municipal council in the 1890s, was accepted as the town's official foundation day and *fiesta*.<sup>9</sup> The patron saint of the new *vicaría* or vicarage (not a vicariate, but equivalent to today's parish) was appropriately Blessed Peter Rodriguez (more popularly known as San Pedro Telmo), a 13<sup>th</sup> century Spanish Dominican who was particularly concerned with the welfare of seafarers.<sup>10</sup> The first vicar, equivalent to today's parish priest was Father Agustín García de Ortega. He is credited with having built the first church and convento of stone, which would explain his having served for three two-year terms (1680-1686).<sup>11</sup> The church was finished by the next vicar, Father Juan Iñíguez (1686-1688). The church may have suffered damage during the strong earthquake that struck in the latter year. In 1702, San Pedro Telmo made known his patronage when, through his intercession, a powerful sea retreated before it could overwhelm the church and convento. This was recounted by Father Rojano, who was vicar from 1745 to 1746.<sup>12</sup>

A confraternity to Nuestra Señora de Luces (Our Lady of Lights) was established in the towns of Camalaniugan, Aparri, and Buguey around 1750. It was suppressed for unknown reasons in 1752. The "membership fees" of six *reales* were returned to each member. When asked what to do with the rest of the funds, *cofrades* of Aparri suggested that a new bell be acquired and a broken one be repaired.<sup>13</sup>

<sup>7</sup> Malumbres 1918, p. 401.

<sup>8</sup> APSR, Sección Cagayan, Tomo 11, doc. 8, "Libro e inventario de la plata que ay en servicio de las iglesias de esta provincia de Cagayan," fol. 35. This is a copy made in 1776 of an original prepared in 1662. A digital copy is in AUST, APSR C, Rollo 57, image 0065.

<sup>9</sup> Malumbres 1918, p. 401.

<sup>10</sup> Regalado Trota Jose, "Images of Dominican saints and blessed in the Philippines," *Philippiniana Sacra* (January-April 2016, LI:152), p. 211. Punta San Telmo forms the boundary of the mouth of the Cagayan with Linao on the opposite shore.

<sup>11</sup> Malumbres 1918, p. 401.

<sup>12</sup> Malumbres 1918, p. 402.

<sup>13</sup> Malumbres 1918, p. 366. "Cofradia de Nuestra Señora de Luces," Aparri, July 9, 1752. AUST: APSRA, Rollo 131, images 55 and 60 (APSR, Cagayan, Tomo 14, docs. 11 and 13 respectively). The document pertaining to Camalaniugan is dated June 11, 1752; that of Buguey, Aug. 28, 1752.

On March 4, 1761, the church burned down for the fourth time.<sup>14</sup> How or when the church was repaired is not known. A flood in 1793 is said to have destroyed the church in Minanga.<sup>15</sup> A new one may have been built during the administration of Father Vicente Ricart, who was vicar of Aparri from 1802 to 1832, or 30 years.

### **“Aparri doesn’t exist”**

At about 11 in the evening of October 7, 1845, a typhoon began to lash northern Cagayan. Its fury lasted till about 5 a.m. the next day. The hardest hit towns were Abulug, Pamplona, Bugay, Aparri, Camalaniugan, Lallo, and Gattaran. Padre Velinchon, parish priest of Aparri (he was to become the future rector of the University of Santo Tomás) wrote to the governor at Lallo, Juan Lopez Cordón, that no structure in the town remained intact: neither the church, convento, casa real, schools, nor houses. The dead numbered at first to be ten, later sixteen; but many other people were missing. So many animals had died, and there was no food. “The pueblo of Aparri doesn’t exist... The misery is horrible.” The Dominican sought safety during that night in one of the warehouses, which suffered lesser damage.<sup>16</sup> There was no one who could remember such an infernal day.

It took more than a decade before a new church could be built, mute testimony to what must have been an arduous recovery for the town. Construction of a new church with its convento is credited to Father Agustín Calvo Ferri, who arrived in 1864. He was re-assigned for four more terms—administering the parish until 1890—indicative of the time invested in completing, equipping and adorning the constructions. There are no data on how Padre Calvo achieved all this. We know he was born in Albayda, a town in Valencia on the northeastern part of Spain, and that he arrived in Manila in 1849. He was first assigned to Tuguegarao in 1851, and then to Solana when it was ecclesiastically separated from the latter in 1855. We may infer that he began the construction of Solana’s first church, most probably of bamboo, wood and thatch, or perhaps with walls of rough masonry topped with woodwork.<sup>17</sup> It was this basic building experience that he brought to Aparri in 1864.

### **Recovery**

We can only imagine how Padre Calvo began the church. Whatever he achieved, however, must have been affected by a great typhoon that ravaged Aparri from October 3 to 6 in 1871. The waters rose more than a *vara* (about a fathom)

<sup>14</sup> Malumbres 1918, p. 401.

<sup>15</sup> Castillet, p. 46.

<sup>16</sup> “Papeles sobre el Baguio de Cagayan en 1845,” APSR, 2 Derecha, 3, Cagayan, tomo 1, doc. 7, fol. 356. Also in Malumbres 1918, p. 402.

<sup>17</sup> Its façade of brick was only constructed after 1877. Malumbres 1918, p. 415.

over the principal streets.<sup>18</sup> Possibly, it was after this disaster that the church complex was moved away from its original site nearer the river, to its present site further east. Thus we may conjecture that most of the church and convento were completed in the 1870s. From 1872 to 1875, Father Calvo's work was lightened somewhat with the assignment of an assistant, 26-year-old Father Deogracias Garcia (this was also his first assignment after his arrival in Manila in 1872). A master carpenter, Enrico Simon, may have directed the church's construction; he was commissioned by Pedro Alvarado to build a school for arts and trades in 1875.<sup>19</sup>

The finished church was of brick, like the majority of churches built in the Cagayan Valley in the 18<sup>th</sup> and 19<sup>th</sup> centuries. One peculiarity however was the use of rectangular blocks of adobe, as seen in a wall of the church that disappeared during the latest reconstruction. This material was also used in the church of Santo Domingo in nearby Lallo. In this church, adobe may be observed in the walls of the choirloft, behind the façade. It seems adobe was used as a temporary façade, to be faced later with brick. (But this technology raises several questions that cannot be answered at the present time.)

The Aparri façade, which faced south, followed the same plan as that of the 19<sup>th</sup> century facades of Lallo and Alcala: a wide first level, divided into three bays which reflected the three naves; a second level which consisted only of a central bay, which featured a niche for the patron saint; and a triangular pediment. Similarly, Aparri's second level was "stunted" in proportion to the ground level; and paired columns framed the main openings. Furthermore, the second level was merged with the ground level by means of a spandrel on each side: the curved line bordering that of Aparri was the most fully developed, compared to those of Lallo and Alcala. In the case of Aparri, double finials crowned the double columns on both levels.

The convento of two floors was described by Malumbres as "spacious." As seen in the 1944 map of Aparri, it followed an L-shaped plan. A cemetery occupied the north-east quadrant of the church complex, and was enclosed by a low brick fence. The entire church complex was demarcated by another brick fence.

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<sup>18</sup> Malumbres 1918, pp. 402-403. Lost in the typhoon were 132 *tinajas* (large jars) of wine, 109 houses, 46 *camarines* (storage barns), 1,092 *pompones* (bunches) of *palay*, 2,000 cavans of rice, 850 *tinajas* of oil, 114 *sembrados en las sementeras* (cultivated fields), 4,285 *canastas* of salt, 15 *coales* (not a Spanish word- possibly Ibanag), 61 cows, 92 pigs, 8 horses, 30 carabaos, and 12 large *barangays* (canoes), and 21 smaller ones.

<sup>19</sup> Malumbres 1918, p. 403. It remains to be seen if the 1875 school was the forerunner of the Aparri Central School that appears in the 1943 map, or the one in the Minanga district (it bears the year 1894 but does not appear in the said map). The one in Minanga looks definitely older and in fact may have been a warehouse (it is strategically located by the Appagonan River) before it was converted into a school.

Materials from the old church were taken to re-enforce the wall erected to protect the town from the waters of the river. Enough of the ruins remained standing, however, to host a warehouse: an enterprising Chinese named Ygnacio Alvarado or Siu, rented this space until 1898 for 40 pesos a month.<sup>20</sup>

During the term of Father Calvo, two bells were acquired. The first and largest one, dedicated to the patron San Pedro Telmo, bears the date 1873. A second one, which arrived in the 1880s (the last digit is illegible), was dedicated to the Sagrada Familia; it bears the name Luis Garcia, who may have been its donor.<sup>21</sup>

Father Malumbres in his *Historia de Cagayan* relates a number of events that, though not strictly related to the building of the church in Aparri, by their inclusion in his narrative imply that the parish priest was involved in these aspects of the life of the town. In 1873, there was a virulent small pox epidemic; the corpses must have been buried in the newly-prepared cemetery behind and to the side of the church. On the death of Queen Mercedes in 1878, the town sent ebony wood to be used as a frame for a plaque of condolence to her husband, Alfonso XII, King of Spain.<sup>22</sup> The same Pedro Alvarado who commissioned a school of arts and trades in 1875, prepared a booklet in Ibanag on the cultivation of cacao in 1879. On September 29, 1881, the citizens and town council agreed to annually sponsor a doctor for the locality.<sup>23</sup>

### The last Spanish decade

Father Calvo, the builder of the church in Aparri, retired from his post in 1890, and died in his beloved parish the next year. He was replaced in 1890 by Father Jose Brugués, who was by this time a veteran missionary in Cagayan. In Bagabag, he repaired the decrepit convento and completed the tribunal; in Solano he laid the foundations for a new church; in Tuguegarao, he sheathed the ceiling of the church with metal sheets; and in Tumauni, he repaired the convento and roofed it with

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<sup>20</sup> This Chinese entrepreneur fixed up the ruins to accommodate his warehouse, which was built of wood with walls of bamboo. His payment of 40 pesos monthly was recorded in the parish book of accounts. Julian Malumbres, "Propiedades de las iglesias que los Dominicos administraron en el valle de Cagayan hasta el año de 1898," 1911; APSR, 2 derecha, 2, Cagayan, 2, Leg. 11, tomo 15, doc. 4 (formerly 5), fols. 6, 29; (Microfilm copy in AUST: APSR A, Rollo 132, image 64). Ygnacio Alvarado or Siu may have been a Chinese Christian convert who may have adopted the surname of his god-father upon baptism. Pedro Alvarado was a leading citizen of the late 19th century: in 1875, he commissioned a school for arts and trades (possibly the one in Macanaya district), and from 1895 to 1897 he was the *capitán municipal*. His son Domingo Alvarado became *presidente municipal* in 1909.

<sup>21</sup> Its weight is inscribed: *12 @ 10 lbs.*, or 310 pounds.

<sup>22</sup> This is the same Reina Mercedes whose name was given to a new town in Isabela only a few months before her death. She had married King Alfonso in 1878, and died of a miscarriage at the young age of 18.

<sup>23</sup> For all these events, see Malumbres 1918, pp. 403-404.

galvanized iron sheets. In Aparri, he is said to have effected much improvement on the church, although there are no details on this. To the two bells acquired in the previous years were added three more: another one dedicated to San Pedro Telmo, in 1893;<sup>24</sup> and two the next year, one dedicated to San Pablo Apostol<sup>25</sup> and the other donated by the Chinese of Aparri (with Ygnacio Alvarado or Siu presumably as one of the donors).<sup>26</sup> Father Brugués developed an illness and had to return to Manila in 1893.

Father Brugués was replaced in 1893 by Father Julian Malumbres, who would stay for two terms until 1898. Like his predecessor, he was a veteran Cagayan missionary, having worked extensively in Nueva Vizcaya. In his *Historia de Cagayan*, Malumbres writes that he built the polyfaceted bell-tower. Its construction of wood sheathed with iron belies its appearance as a massive hulk. In 1894, Father Malumbres established a new cemetery away from the church. It measured a hundred meters on each of its four sides, and was located in the barrio of Santo Tomas. It is unknown if this is still the site of the present cemetery in the Maura district.<sup>27</sup>

Father Malumbres must have made such a good impression on the townspeople of Aparri that in 1895 they named the street behind the church in his honor: only two years after his arrival in 1893! (His facility with languages must have helped.) During this time the streets surrounding the church complex also received their names, which were inscribed on signposts along the corners. The street in front of the church was named Alfonso, in honor of the ruling Spanish monarch. To its left was a street that ran past the school and led to the headquarters of the port's captain, Francisco Pon, and was appropriately named Pon Street. Perpendicular to this was Malumbres Street, just behind the church compound. Turning right was Pasión Street. Malumbres did not mention the origin of the name; but bordering the cemetery, the street would certainly have witnessed a lot of passionate farewells. The Via Crucis procession during Holy Week followed the roads that outlined the church complex: Pon, Malumbres, Pasión, and then Alfonso, as the retinue passed by the bell tower.<sup>28</sup> (Undoubtedly the entitlement feeling at that time was, since a

<sup>24</sup> Its weight is inscribed: 35 @ 1 Lib., or 876 pounds. It was cast in the foundry of Hilario Sunico on calle Jaboneros 50, in Binondo, Manila.

<sup>25</sup> Its weight is inscribed: 10 @ 22 lbs., or 272 pounds.

<sup>26</sup> Its weight is inscribed: 35 @ 5 lbs., or 880 pounds. It was also cast in the Sunico foundry.

<sup>27</sup> The Maura district was formerly known as Capauan. It was re-organized and renamed during the term of Pedro Alvarado as *capitan municipal* (1895-1897). Upon the petition of Don Alejandro Pablo, the municipal council approved in a session on February 21, 1895 that the streets in this new district receive the names of Alfonso XIII, Angel Avilés, José Ignacio Chacón, Enrique Altamirano, General Blanco, Rafael Martínez Tejada, Señor Battung, Sr. Macanaya, Sr. Rivera, Sr. Alvarado, and Sr. Donesa. Malumbres 1911, fol. 6; Malumbres 1918, p. 277.

<sup>28</sup> The decision to name the streets was made in a municipal council session on July 25, 1895. It was also decided that the street that was a continuation of General Echagüe Street and passed north of

street could be named after a reigning monarch, then why not after a person currently living in the vicinity of that street?) These streets are known now as Jose Abad Santos, Ballesteros, E. Jacinto, and Roxas, respectively.

### **The end of an era and transition to a new one**

In the middle of August, 1898, Aparri became host to a number of distinguished refugees. The bishop of Nueva Segovia, José Hevia Campomanes, had fled Vigan to escape the Filipino revolutionaries. He was accompanied by three Dominicans, seventy Augustinians, and eight Dominican sisters. They reached Aparri a day after the ship that would have taken them to Hongkong had left. On the morning of August 25, 1898, however, a ship appeared on the horizon, bearing a Spanish flag. The Spaniards' exultation was shattered when the flag was hauled down and replaced by the revolutionary flag. (It was the same ship that had left earlier; but there was a mutiny and the Filipino crew returned to Aparri.) Bishop Campomanes and his retinue, including Father Malumbres, were imprisoned in the convento by the Filipino revolutionaries under Captain Daniel Tirona. Church funds were confiscated by Tirona, who allowed his men to take away whatever they fancied. Eventually the prisoners were moved further south to Alcala, and then to other towns. Father Brugués was transferred to Aparri in November of 1898 where, upon the recommendation of influential friends, he received better treatment. Upon learning of his knowledge in chemistry, the head of the revolutionaries commissioned him to manufacture gunpowder.<sup>29</sup> After a captivity of 16 months, the religious prisoners were released when Tirona himself surrendered to the Americans in Aparri on December 11, 1899.<sup>30</sup>

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the Plaza de España be named after the new governor of the province, Don Antonio Martos Pérez. At the end of the Spanish period, there was a plot of land that belonged to the church, between the plaza and the bell tower, that measured about 30 square meters. Malumbres 1911, fol. 6; also Malumbres 1918, pp. 403-404.

<sup>29</sup> Father Brugués was captured in Abulug. Because the revolutionaries felt that the money Father Brugués turned over to them was not enough, the friar received innumerable beatings. He was able to escape but was returned by the fearful Ilocanos; this time he was paraded naked in town, and then chained to a rat-infested cell. Father Brugués was allowed to return to Abulug in September 1899, and at the end of that year he sailed from Aparri to Manila. Neira 2, pp. 163-164.

<sup>30</sup> Gaining his freedom in January, 1900, Father Malumbres returned to Manila and studied English. He was named archivist of the Dominican province in 1903; armed with the formidable sources of the archives, he embarked on writing the classic histories of Cagayan, Isabela, Nueva Vizcaya and the Mountain Province, and of Our Lady of Piat. Neira 2, 199. On the Dominican prisoners in Aparri, see Pablo Fernandez, O.P. *Dominicos donde nace el sol*. (Barcelona, 1958) pp. 410, 416; and Fidel Villarroel, O.P., *The Dominicans and the Philippine Revolution (1896-1903)*. (Manila: UST Publishing House, 1999), pp. 329-331.



Upon reaching Aparri, Father Brugués may have heard of a curious incident that occurred earlier in Holy Week that same year (1899), at a time when the American troops were threatening an invasion of Cagayan. The leader of the Filipino forces concocted a plan to stimulate the community's fervor to defend itself. He arranged to have an image of the Virgin Mary "discovered" in a trench that the soldiers were digging, which made the people believe that the Blessed Virgin was on their side. Next, he connived with the unnamed parish priest, who was by then a Filipino replacement of Father Malumbres, to have the image of the Santo Cristo (the crucified Christ) move its head during the Good Friday sermon. According to the script, the priest would, in the height of his sermon, turn to the image on the wall and ask it some questions. Was it right, and even holy, to wage war against Spain? The image would nod its head. Should the Filipinos surrender to the Americans? The image would shake its head. Was it right to fight the Americans, who professed themselves as allies only to turn into the enemy? And so on.

A Chinese carpenter, hired to do the job, had hardly set his knee on the naked chest of the image and put his saw on the neck when he rushed out of the room all yellow with fright. When questioned, he answered that the image had talked to him, and that nothing would bring him back to the job. Two other Chinese tried their tools on the neck of the image, but with the same negative results. The last one fled screaming something about a heavenly voice telling him to be careful in what he was doing. Thus was the Santo Cristo returned to its altar with nary a scar.<sup>31</sup> This is probably the Santo Cristo in the chapel between the present church and the convento.

Early in the 20<sup>th</sup> century another Dominican took administration of Aparri, the last of his Order. Father Pedro Linacero, who was assigned here from 1912 to 1920, was a veteran of the Cagayan missions in the previous century. He returned to Spain after the Revolution, but was re-assigned to the Philippines in 1912.

Not much is known about the vicissitudes of the church and its dependencies during the American period. The old convento was turned over on May 13, 1924 to the Sisters of St. Paul of Chartres who established St. Paul School on the premises.<sup>32</sup> A photograph of a *casa parroquial* of light materials dated 1928 shows that a new convento had been built behind the church, possibly on one side of the old cemetery. About this time too a concrete building for the Aparri Catholic Center was erected

<sup>31</sup> J. V. Pérez Martínez, "El Santo Cristo de Aparri," in *El Santísimo Rosario* (Vergara, 1904), pp. 308-310. Photocopy in APSR, 2 derecha, 3, Cagayan, tomo 2, doc. 33. The article was dedicated to the former Dominican bishop of Nueva Segovia, Jose Hevia Campomanes, who may have seen the Santo Cristo while imprisoned in Aparri.

<sup>32</sup> Sr. Flordeliza C. Deza, SPC, and Francisca C. Quitoriano, *Bread for the World. 100 Years of Life and Mission 1904-2004 Sisters of St. Paul of Chartres Philippine Province* (Manila: Sisters of St. Paul of Chartres Centennial Team, 2004), p. 82. A photo on p. 63 of the same book shows the ruins of "Sacred Heart of Mary Institution, Aparri" in 1945.

in the south-eastern space across the bell tower. The bell tower erected by Father Malumbres was replaced by a quadrangular one of concrete, a donation of Don Antonio Pablo and his sons. It was finished on January 31, 1929, and blessed by Constant Jurgens, bishop of Tuguegarao, on June 13 of that year.

### **Yet another recovery**

Aparri was devastated as a result of Allied bombing at the end of the Second World War. The church underwent several renovations. A new one was built under the supervision of Father Roque Fidel, and then improved by Father Teodulfo Domingo (probably before 1957, when he was appointed bishop of Tuguegarao). An adoration chapel was constructed in 1990 by Monsignor Narciso Allag on the site of the former Sacred Heart Chapel.<sup>33</sup> The church was extensively renovated in 2009, according to plans of Architect Emmanuel Bernardo. Special support was given by the Andres Tamayo Jr. Foundation, through the assistance of Engineers Danilo and Cynthia Tamayo and family. The church was declared an Archdiocesan Shrine of Our Lady of the Rosary by Archbishop Diosdado Talamayan on May 16, 2010. Our Lady of the Rosary was named secondary patron of the parish, with a feast observed on the 7<sup>th</sup> of October. Father Adalbert Barut was the first rector of the shrine. Finally, the solemn dedication of the church took place on May 10, 2011, with Archbishop Talamayan officiating.<sup>34</sup>

Today, evidence of the Spanish period constructions is difficult to perceive. About three brick buttresses are all that is left of the old church; these are hidden under dense overgrowth behind the new church. Sections of the brick fence of the former cemetery may still be seen bordering the southern and western sides of the present convento, while one may stumble over portions of the brick fence surrounding the church complex on the present streets of E. Jacinto and Ballesteros. Whatever was left of the brick ruins of the old convent is now neatly cemented over in the new St. Paul's School. However, the thickness of the walls gives them away.

Other artifacts are not easily accessible, or are kept hidden for safety. The six bells still hang in the tower. The head and hands of the image of the patron saint, San Pedro Telmo, are only brought out during the saint's feast day. A silver tabernacle replete with rococo elements and a Dominican cross are rare testimonies from the late 18<sup>th</sup> century; it is now kept in the Archdiocesan Museum in the nearby Lyceum of Aparri.

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<sup>33</sup> A sixth bell was added in the highest level of the bell tower in 1988, also during the term of Msgr. Allag. It was a donation of the October Block Rosary.

<sup>34</sup> Most of the information in this paragraph were taken from plaques on the bell tower and the façade of the new church.

Only the Santo Cristo is left to face the congregation, perhaps ready at any moment to caution the viewer to take care of what he or she was about to do.

**Table of Dominican ministers of the vicarage of San Pedro Telmo de Aparri, Cagayan<sup>35</sup>**

Legend for biographical citations and other annotations:

Names in **bold** Vicars or parish priests

Indented names Assistants or *socios*

<i>name in italics</i>	additional name from Neira (the listings in <i>Acta</i> often use only religious names, discounting other family names)
*	formerly assigned here as an assistant
A	<i>Acta</i> , followed by the pertinent year
b.	born
Bd.	Blessed
D.	Don
H.	Hermano, member of the Third or Lay Order
MC	Malumbres, Julian, O.P. 1918. <i>Historia de Cagayan</i> . Manila: Tip. Linotype de Sto. Tomás.
N1	Neira, Eladio, O.P., ed. 2000. <i>Misioneros Dominicos en el Extremo Oriente</i> . Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio O.P.'s <i>Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores</i> (Manila, 1895)]. Manila: [Provincia de Nuestra Señora del Rosario].
N2	_____. 2000b. <i>Misioneros Dominicos en el Extremo Oriente</i> . Volume 2, 1836-1940 [Continuation of Ocio's <i>Compendio</i> , updated by Gregorio Arnaiz O.P. up to 1940.]. Manila: [Provincia de Nuestra Señora del Rosario].
nA	not in the <i>Acta</i>
nN	not found in Neira
x	nth time assigned in the place
x <sup>N</sup>	date taken from Neira

Please take note that information in the *Acta* may differ from other sources. These differences are noted in the rightmost column, with the corresponding source. An educated guess was resorted to in the cases when there were contradictions between the *Acta* and Neira.

If the minister died in Aparri, this is indicated in the Lifespan column.

<sup>35</sup> An earlier version of this tabulation appeared in Regalado Trota Jose, "The Dominicans in the Parish of San Pedro Telmo in Aparri, Cagayan, 1680-1898," *The Journal of History* LXIV (2018), pp. 56-63.

Years (taken from the corresponding Acta and Neira 1 and 2)	Name	Lifespan	Bio-bibliographical source/ Remarks
1604. License given to construct public buildings in Aparri.			MC:400
On May 4, 1614, the Dominican intermediate chapter agreed to send an 8 member-team led by Francisco de Cabrera to attend to Camalaniugan, with mission stations at Aparri, Buguey, Tocolana, Gattaran and Nassiping. According to Neira, however, the team was entrusted the mission in 1612.			A:1614
1614-1616	Francisco de Cabrera	c.1580-1624)	N1:101-102 (1612-1616), although he began in 1614 in the <i>Acta</i>
1616-1617	Francisco Hurtado	?-?	N1:102
--	Gaspar Hurtado	--	nN
1614-1616	Pedro Martín 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 Gascón	?-?	N1:113
1614-1617	Juan García Lacalle	c.1582-1625	N1:493
1623. Because Aparri had contributed many laborers to carry cargo and passengers across the Caraballo mountains, the bishop of Nueva Segovia decreed that no more residents would be recruited.			MC:398
1625. Governor Juan de Silva orders the sentinels of Aparri to be paid.			MC:400
1625. Aduarte records a miracle, wherein an image of Our Lady of the Rosary put out a fire that was consuming the locality. The Dominicans brought out the image from their residence.			MC:401
In 1662, the vicar of Camalaniugan noted that some liturgical and adornments of silver for the chapel in Aparri such as a <i>turibulo</i> (incense burner) and crowns for the images of Our Lady were in the custody of the former (in Aparri itself, a rosary of gold filigree was kept by the confraternity). <sup>36</sup>			

<sup>36</sup> APSR, Sección Cagayan, Tomo 11, doc. 8, “Libro e inventario de la plata que ay en servicio de las iglesias de esta provincia de Cagayan,” fol. 35. This is a copy made in 1776 of an original prepared in 1662. A digital copy is in AUST, APSR C, Rollo 57, image 0065.

On <b>May 11, 1680</b> , the Dominican chapter accepted San Telmo de Aparri as a house.			A:1680
1680-1686	<b>Agustín García de Ortega</b> , 3 terms	1640-1706	N1: 204-205
1682	The vicar of Camalaniugan Fr Antonio Calderon was elected Provincial; therefore the inhabitants of Camalaniugan had to receive viaticum from the vicar of Aparri.		A:1682
	The first church and convent of stone were begun in 1680 by Fr. Agustin Garcia.		MC:401
1686-1688	<b>Juan Iñiguez</b>	1658-1720	N1:229-230
	Was instructed to finish the church that was already begun.		
	Another terrible earthquake in 1688, that put many churches and conventos in danger. By this time, as noted by the Dominican chronicler Juan Peguero in 1690, “all the churches in Cagayan were of stone and brick, well-built, beautiful, and large.” <sup>37</sup>		
1688-1690	<b>Agustín García de Ortega</b> , 4x	1640-1706	A:1688
1690-1692	<b>Domingo Mutta</b>	1653-1714	N1:233-234. Italian, from Savoy. Wrote sermons in Ibanag.
1692-1694	<b>Miguel de la Villa</b>	1661-1725	N1:237. Wrote sermons and other materials in Ibanag.
1694-1698	<b>Gabriel Serrano</b> , 2 terms	1662-1722	N1:245.
	Built tower-campanario of Tuao (1690-1692), façade of Buguey (1686-1690, 1704-1708), and roof of Cabagan. Expert in Ibanag.		
1698-1700	<b>Agustín García de Ortega</b> , 5x	1640-1706	A:1698
1700-1702	<b>Domingo Mutta</b> , 2x	1653-1714	A:1700
1702-1704	<b>Diego Piñero</b>	1664-1712	N1:239.

<sup>37</sup> Malumbres 1918, pp. 19, 37, and 51.

1702	According to Fr. Rojano (vicar, 1745-1746), the sea withdrew from overwhelming the church and convento, through the intercession of San Pedro Telmo.		MC:402
1704-1706	<b>Miguel de la Villa, 2x</b>	1661-1725	N1:237
	Also entrusted with Camalaniugan.		
1706-1708	<b>Juan Iñiguez, 2x</b>	1658-1720	A-1706, N1:229-230
1708-1710	<b>Fernando de la Mota</b>	(?-1713)	N1:257-258
	Also entrusted with Camalaniugan.		
1710-1712	<b>Miguel de la Villa, 3x</b>	1661-1725	A:1710
	Also entrusted with Buguey.		
1712-1714	<b>Andrés Díez</b>	1656-1718, in Aparri	N1:247-248
	Also entrusted with Buguey and Camalaniugan.		
1714-1716	<b>Gil Jiménez</b>	?-1758	N1:276
	Also entrusted with Buguey and Camalaniugan.		
1714-1716	Pedro Bono	?-1721	N1:275
1714-1716	Bernabe de la Magdalena	?-1747	N1:281
1714-1716	Juan Bel	1692-1723	N1:282
1716-1718	<b>Miguel de la Villa, 4x</b>		N1:237
	Also entrusted with Buguey.		
1716-1718	Francisco Martínez Colmenero	c.1690-1721	N1:521
1716-1718	Lucas Sedeño de la Redención	1694-?	N1:284. b. in Queretaro, Mexico.
1718-1720	<b>José Sales</b>	?-1726	N1:280
1720-1722	<b>Andrés Lozano</b>	1674-1723	N1: 258
1720-1722	Juan de Reina	1689-1734	N1:290
1722-1723	<b>Antonio Ortega</b>	1690-1735	N1:293
1723-1727	<b>Francisco Jiménez, 2 terms</b>	1689-1751	N1:290-291
1727-1729	<b>Andrés Cuadrado</b>	1694-1742	N1:283

1729-1733	Francisco Borja, 2 terms	1690-1748	N1:279
	Also entrusted with Buguey and Buangac; was vicar of Buguey with Buangac earlier, 1722-1723. In Cagayan, he taught his parishioners to weave, the use of the plow; introduced the cultivation of the silk worm.		
1729	José Cano	1706-1738	N1:304
1731-1733	Antonio Nuñez	1704-1749	N1:312
	Assistant, with direct charge of Buangag. His next assignment was Buguey with Buangag, 1733-1735.		
1733-1737	Francisco Jimenez, 3 <sup>rd</sup> and 4 <sup>th</sup> terms	1689-1751	A:1733
1737-1741	Jose Prego, 2 terms	1694-1752	N1:295-296
1741-1743	Francisco Borja, 3x	1690-1748	A:1741
	Assisted in the election for <i>governadorcillo</i> , 1741; but a controversy arose where the incumbent, D. Pedro Calderon and his brother D. Domingo, were imprisoned. Their opponents, D. Angel de Rivera and D. Baltazar de Austria, had called for a boycott of the elections. <sup>38</sup>		
1743-1745	Francisco Jiménez, 5x	1689-1751	A:1743
1745-1746	Francisco Rojano	1690-1746, in Aparri	N1:290
	In 1737, European-style looms, plows and other tools were introduced by Father Francisco Rojano. <sup>39</sup>		
1747-1751	Francisco Jiménez, 6 <sup>th</sup> and 7 <sup>th</sup> terms	1689-1751	A:1747

<sup>38</sup> In the interest of local history, we include other persons mentioned in the document: D. Manuel de Santa Maria Miranda, brother-in-law of D. Angel de Rivera; D. Clemente Umayam. All of them were *principales* and *naturales* of Aparri. The document was prepared by D. Juan Calderon de Vizcarra, general defender of poor prisoners, in 1741; it is not clear if Juan Calderon was related to the brothers he was defending. Elections were ordered to be held in Aparri, as decreed in Manila on May 29, 1742. There are no documents on the fate of the brothers Calderon or the outcome of the elections. AUST: APSR A, Rollo 131, images 32 to 44 (APSR, Cagayan, Tomo 14, doc. 6). A copy of this investigation was filed with the Dominican archives because a number of Dominicans in Cagayan were cited as witnesses. It seems Don Pedro Calderon was also a *cantor* in the church of Aparri, therefore a respected member of the community and of the Dominicans.

<sup>39</sup> Fr. Rojano was vicar of Iguig and Amulung (1737-1739), Lallo and Tocolana (1739-1745), and of Aparri (where he died in 1746). Neira, I, p. 290.

1751-1753	<b>José Tomás Marín</b> (signed as Joseph Thomas Marin)	1710-1769	N1:320-321
	<p>In 1752, a confraternity to Nuestra Señora de Luces (Our Lady of Lights), established in the towns of Camalaniugan, Aparri, and Buguey around 1750, was suppressed for unknown reasons. The “membership fees” of six <i>reales</i> were returned to each member.</p> <p>When asked what to do with the rest of the funds, <i>cofrades</i> of Aparri suggested that a new bell be acquired and a broken one be repaired.<sup>40</sup></p>		
1753-1754	<b>José Martínez</b>	1706-1754, in Lallo	N1:316
1755-1759	<b>Manuel Vélez</b> , 2 terms	1720-1773	A:1755, A:1757, N1:339-340. Term in Aparri in slight discrepancy with Jose Rico, see below.
1757-1761	Francisco Ferrer, 2 terms	1721-1779	N1:361
	Lay brother. An excellent carpenter, was sent to Cagayan to prefabricate house materials that would be brought to Calayan Island.		
1757-1759	<b>José Rico</b>	1710-1759, in Aparri, 1759.	A:1759, N1:322. Term in Aparri in slight discrepancy with Manuel Vélez, see above.
1761 March 4. The church burned down for the fourth time.			MC:401
1763-1765	<b>Pedro Enríquez</b>	1725-1773	N1:349
1765-1769	<b>Domingo Rodríguez Crespo</b>	1719-1776	N1:336-337
1769-1771	No data		
1771-1780	<b>Vicente Gómez del Rosario</b> , 2 terms	1731-?	N1:360

<sup>40</sup> Ibid., p. 366. “Cofradia de Nuestra Señora de Luces,” Aparri, July 9, 1752. AUST: APSR A, Rollo 131, images 55 and 60 (APSR, Cagayan, Tomo 14, docs. 11 and 13 respectively). The document pertaining to Camalaniugan is dated June 11, 1752; that of Buguey, Aug. 28, 1752.



1771	Pirates raided Aparri. Fr. Joaquin Sancho and a resident, Joaquin Melgarejo, were captured and taken to the pirates' lair on an island off the coast. The two managed to escape. The raiders were said to be Moros from the south (but some could speak Iloko). <sup>41</sup>		MC:402, N1:384
1781-1789	<b>Francisco Hidalgo</b> , 2 terms	1744-?	N1:390
	In 1785, was also entrusted with Buguey and its missions Banguag and Dao.		
1789	<b>Joaquin Sancho</b>	1743-1828	N1:384-385
	Was also entrusted with Buguey and its missions Banguag and Dao. Neira says he was in Aparri 1788-1789.		
1789-1802	<b>Domingo Fortó</b> , 3 terms	1740-1803	N1:389
	In Aparri for 13 years. Was the builder of the church and tower of Tumauni (1777-1789). Resigned his post. <sup>42</sup>		
1802-1832	<b>Vicente Ricart</b> , 7 terms	1768-1833	N1:413
	Was in Aparri for more than 30 consecutive years. Also entrusted with Buguey and its missions Banguag and Dao in 1802, 1810, and 1825.		
1806-1810	Joaquin Ibáñez	1777-1828	N1:432
	Wrote <i>Historia religiosa</i> , 4 vols., and <i>Explicación de la Doctrina Christiana</i> , both in Ibanag.		
1831-1832	Antonio García	1807-?	N1:471
1832-1833	<b>Vicente Tomás</b>	1794-1833	N1:455
	Was also entrusted with Buguey.		

<sup>41</sup> Malumbres 1918, p. 367. A detailed account was penned by the parish priest of Camalaniugan at that time, Fr. Juan Bautista de la Cruz. He was parish priest for four terms (1757-1759, then without interruption 1765-1775).

<sup>42</sup> "Renuncia del P. Domingo Fortó a la parroquia de Aparri, 1802." AUST: APSR C, Rollo 58, image 1 (APSR, Cagayan, Tomo 12, doc. 1, fol. 383). Governor General Rafael Maria Aguilar requests a *terna* (list with three nominations), 12 Feb. 1802.

1841-1851	<b>Julian Velinchón, 3</b> terms	1810-1871, Aparri	N1:475-476
	Was also vicario provincial of Cagayan 1845-1851. In 1845, was also entrusted with Buguey. Was an expert on the history and language of the Ibanag. Became provincial, 1855-1859. Died in Aparri.		
1845 Oct 7. A typhoon wreaked havoc on Aparri. The church, convento, town hall and almost all the houses were destroyed.			MC: 402
1851-1855	<b>Mauricio Ballesteros</b>	1807-1855	N2:43
	In 1855, was entrusted with Buguey. Was a gifted musician.		
1855-1863	<b>Francisco Font</b>	1813-1865	N2:34
In 1859, was entrusted with Buguey.			
1864-1890	<b>Agustín Calvo Ferri,</b> 5 terms	1825-1891, in Aparri.	N2:68; MC:402
	Built the three-nave church, enclosed with walls of brick, and a spacious convento. The ruins of the old church were used to build a wall to protect the town. Was also entrusted with Buguey in 1867, 1874, and 1878.		
1871 Oct 3-6. Typhoon ravaged Aparri. Much damage; the waters rose more than a <i>vara</i> over the principal streets.			MC:402-403
1872-1875	Deogracias Garcia	1846-1924	N2:158
1873. Small pox epidemic.			MC:403
1873. Bell dedicated to San Pedro Telmo acquired; largest, hung in the center of the tower; OP cross at back.			
1875. Pedro Alvarado commissioned a school for arts and trades, under the direction of the master carpenter Enrico Simon. The school later closed due to lack of students.			MC:403
1878. Ebony wood from Aparri to be used as a frame for a plaque of condolence on the death of Queen Mercedes, was sent to her husband, Alfonso XII, King of Spain.			MC:403
1879. Pedro Alvarado prepared a booklet in Ibanag on the cultivation of cacao.			MC:403, 404
1881 Sept 29. The citizens and town council agreed to annually sponsor a doctor for the locality.			Mc:403
188?, Bell dedicated to Sagrada Familia acquired; with name of Luis Garcia (possibly its donor).			

1890-1893	<b>Jose Ma. Brugués Descamps</b>	1850-1900	N2:163-164
1893. Bell dedicated to San Pedro Telmo acquired; brought either on last year of Brugués or when Malumbres came.			
1893-1898	<b>Julian Malumbres Muñoz, 2 terms</b>	1858-1932	N2:199
1894. Bell dedicated to San Pablo Apostol acquired. 1894. Bell donated by the Chinese of Aparri.			
1895-1897. Under the administration of capitan municipal Pedro Alvarado, a new barrio in Capauan, Aparri, was inaugurated, and named Maura. On Feb. 21, 1895, the streets of Maura district were named after famous Spanish politicians and personalities. The town hall was also improved.			MC:403-404
1898 August. Fr. Malumbres was captured by the Filipino revolutionaries in August 1898, and was imprisoned for 16 months. Returned to Manila Jan. 1, 1900. Was archivist of the Dominican province 1903-1914. 1914-1932, was in Colegio de San Jacinto de Tuguegarao until his death there Sept 21, 1932. Wrote several articles and books on Cagayan valley, its peoples and languages.			N2:199
1912-1920	<b>Pedro Linacero Hernando</b>	1861-1928	N2:216
	Only known Dominican to have administered Aparri after 1898.		

PS

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

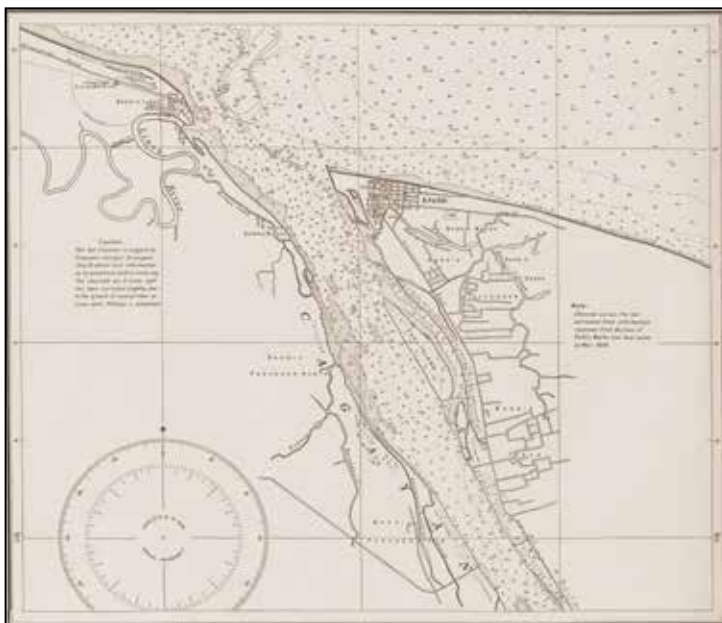


Map of the Philippines showing Aparri, Cagayan.



Map showing Aparri in Murillo Velarde's 1734 *Carta Hydrographica*.

U.S. Army Map Service



Map of Aparri and the lower Cagayan River, 1944.

Castillet, *Cagayan Province and Her People*, 1960, p. 42



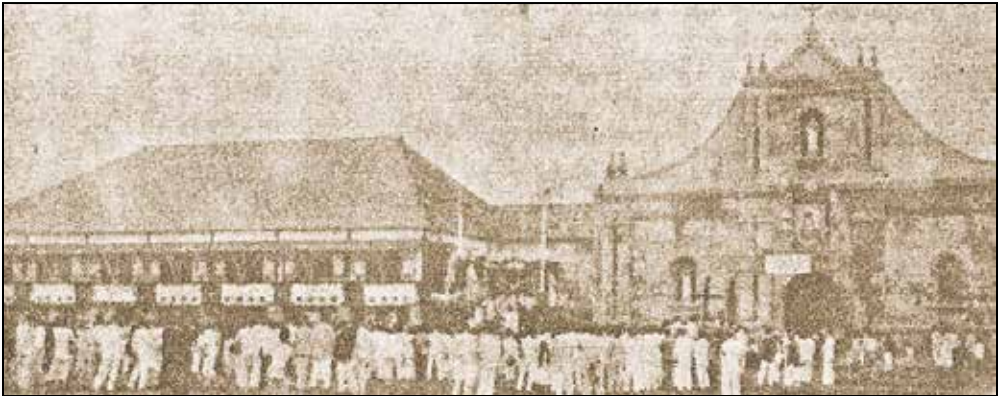
Aerial view of Aparri, with the Cagayan River emptying into the Babuyan Channel. Upper left: Linao district. Left of Center: Minanga district. To its right and center, Aparri proper. Rising from the bottom and exiting to the middle left is the Appagonan River.

Ruins of an early church in the Minanga district. According to Castillet, this is the church that was destroyed by the flood of 1793. Possibly, after another flood in 1845, the church and the community moved further north to their present locations.



Castillet, *Cagayan Province*, 1960, p. 46

Castillet, *Cagayan Province*, 1960, p. 46



The church and convento as they were built in the second half of the 19th century.

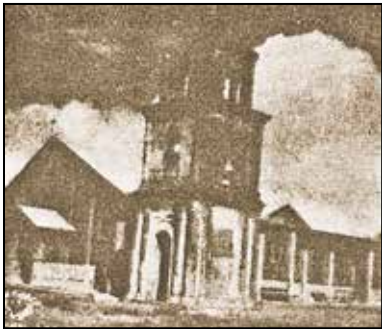
The church and convento, with the bell tower built by Father Julian Malumbres in the 1890s.



Al Valenciano Collection, San Fernando, La Union



Castillet, Cagayan Province,  
1960, p. 44



The church as it was rebuilt after its destruction in 1945. The bell tower was re-erected in 1929.



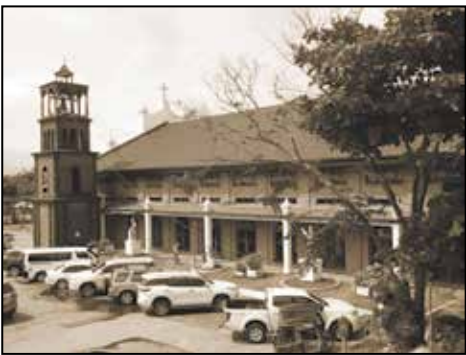
*The Philippine Star*, August 19,  
2007, p. I-3

The church as it appeared just before its renovation in 2009.

RTJ 2019



Façade and side of the church after the 2009 renovation, according to the plans of Architect Emmanuel Bernardo.



RTJ 2019

Left side of the new church, seen from the new convento.

RTJ 2003



Wall of cut adobe stone that formed part of the right transept of the church.



RTJ 2018



Buttress of brick, behind what used to be the apse of the old church.



RTJ 2019

Another buttress of brick, behind the former apse of the church.

RTJ 2003



Low brick fence that formerly separated the old cemetery from the rest of the church yard.

RTJ 2019



The new convento rises on an elevated plot of land that used to be the old cemetery. The old brick fence now separates the convento from the pathway leading to the Blessed Sacrament chapel.



RTJ 2019

Southern end of the brick fence leading to E. Jacinto Street.

Taken in Feb. 17, 1928. AUST, Album No. 1, p. 53



A new convento of light materials was constructed over the old cemetery when the old convento was converted into the St. Paul School in 1924.

RTJ 2019



A baluster in the rubble behind the new convento resembles those used in the convento built in the 1920s.

RTJ 2019



Other balusters that may have belonged to the 1920s convento are kept in a warehouse in the premises.

RTJ 2019



Portions of the brick fence surrounding the church complex may still be seen along E. Jacinto Street.

RTJ 2019



A section of St. Paul School adjoining the church.

RTJ 2019



The thick walls within St. Paul School are the remains of the 19th century convento.

RTJ 2019



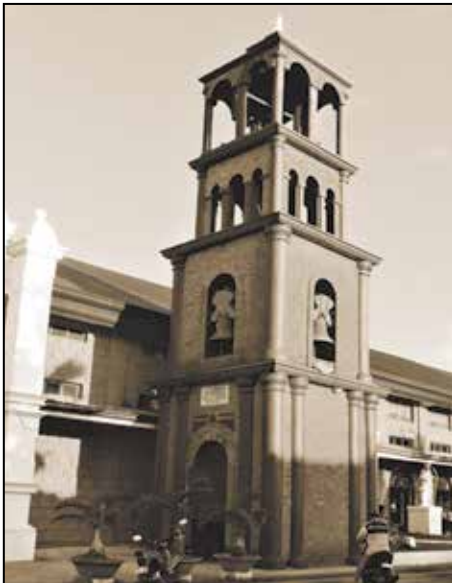
Parochial building dating from the first half of the 20th century.

Rear of the parochial building, seen from Roxas Street.

RTJ 2019



RTJ 2019



This bell tower of concrete replaced the one of wood and metal sheets erected by Father Malumbres between 1893 and 1898.

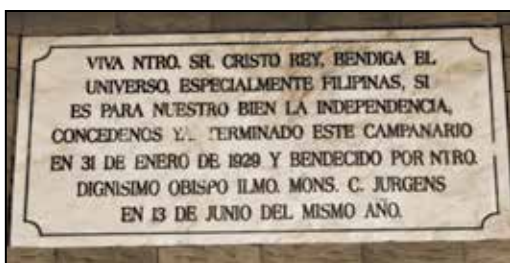
RTJ 2019



Marker acknowledging that the bell tower was a donation of Don Antonio Pablo and sons.

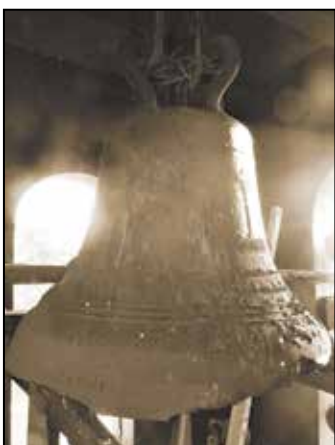


RTJ 2019



According to this marker, the bell tower was finished on January 31, 1929 and blessed by Bishop Constant Jurgens on the 13th of June that same year.

RTJ 2019



The largest bell in the tower is dated 1873 and dedicated to San Pedro Telmo.



RTJ 2019

Cross and ornamental base on the 1873 bell.

RTJ 2019



Bell, dated 188[illegible], dedicated to the Sagrada Familia and bearing the name of Luis Garcia, perhaps its donor. It weighs 310 pounds.

RTJ 2019



A second bell dedicated to San Pedro Telmo, dated 1893. It was cast in the Hilario Sunico foundry in San Nicolas, Manila. It weighs 876 pounds.

Tabernacle of beaten silver. Its rocalla elements date it to the late 18th or even early 19th century. A Dominican cross was inscribed on the curved panel over the door.



Archdiocesan Museum, Lyceum of Aparri. RTJ 2006

Archdiocesan Museum, Lyceum of Aparri. RTJ 2018



Door of the tabernacle, bearing the Agnus Dei.



Archdiocesan Museum, Lyceum of Aparri. RTJ 2018

Side panel of the silver tabernacle, featuring a chandelier with six sconces.

RTJ 2019



Ivory head of the image of the patron saint, San Pedro Telmo.

RTJ 2019



Side view of the ivory head.

Cheek Fadriquela 2018



Full view of the patron's image with the ivory head.

Castillet, *Cagayan Province*, 1960, p. 44

One of the sailboats that used to participate in the fluvial procession in honor of San Pedro Telmo.

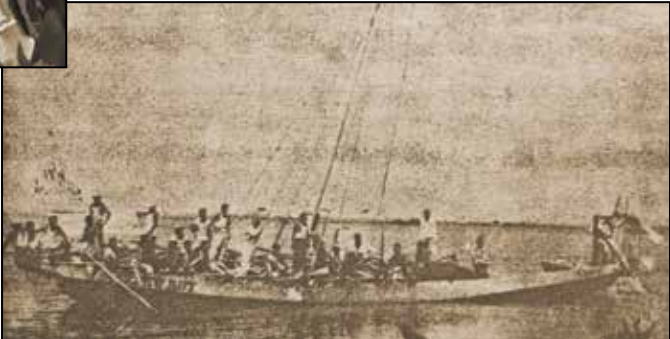




Image of the patron kept in the church.



RTJ 2018

RTJ 2018



Close-up of the miniature ship held by the second image of San Pedro Telmo.

Procession of San Pedro Telmo in the early morning of his fiesta on May 11, 2018.



RTJ 2018

RTJ 2019



Santo Cristo outside the Blessed Sacrament Chapel. Perhaps this is the image that “talked” in 1899 to the Chinese carpenters who were about to cut its neck to make it movable.

Archdiocesan Museum, Lyceum of Aparri.  
RTJ 2018



Wooden head of an unidentified saint. Collected from Toran, the southernmost barrio of Aparri before the boundary with Camalaniugan. (The first barrio of Camalaniugan from this point is Catotoran, a “place with [people] from Toran.”)

RTJ 2003



Image of Our Lady of the Miraculous Medal, with ivory head and hands.

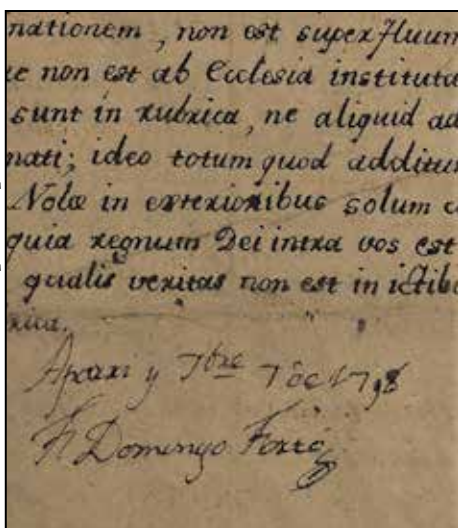
RTJ 2003



Ivory head of Our Lady of the Miraculous Medal.



Aparri, Sept. 7, 1798. AUST



Signature of Father Domingo Fortó, parish priest from 1789 to 1802.



Fr. Julian Malumbres, *Vocabulario en Castellano, Ingles e Ifugao del Quiangan*, Manila, 1911. Folletos 141. S.

Portrait of Father Julian Malumbres, O.P., parish priest from 1893 to 1898.

RTJ 2003



Tabernacle. First half 20th century.

RTJ 2019



Chalice. Late 19th century-early 20th century.

RTJ 2019



Elementary school, Minanga, along the Appagonan River.

RTJ 2018



Inscribed over the gateway to the Minanga school: "A.o 1891" and the quizzical initials "M.O."

Back of gateway.



RTJ 2018



RTJ 2018

Southern end of the school.



RTJ 2018

Detail of the rubblework construction of a wall. The late 19th century church at Claveria was also built with this type of stonework.



