

The Beaterio of Sta. Catalina de Sena

INTRODUCTION

The history of the Beaterio and Congregation of Sta. Catalina de Sena comprises three periods: (1) its foundation and consolidation; (2) its expansion throughout the Philippines and overseas; (3) its transformation into a religious congregation in keeping with the present norms of the Church.

1. *FOUNDATION AND CONSOLIDATION OF THE BEATERIO (1696-1858)*

As early as 1633 an attempt was made by the Dominicans in the Philippines to found a convent in Manila for Dominican tertiaries, in fulfillment of a bequest left by Doña Agustina de Morales. The plan was, however, abandoned in deference to the interests of the cloister of Sta. Clara.

In 1686, on the initiative of Fr. Juan de Santa Maria, Prior of Santo Domingo and Director of the Third Order the Provincial Chapter decided to request the Most Reverend Master General for permission to establish a beaterio. This plan was temporarily shelved when Fr. Juan de Santa Maria was assigned to Bataan, and Fr. Juan de Santo Domingo succeeded him in the direction of the Third Order.

Some time later, several tertiaries asked Fr. Santo Domingo to employ in the establishment of a beaterio the money that a certain lady, Doña Clemencia Naveda, had left him for pious purposes. After some initial hesitations, Fr. Santo Domingo enthusiastically seconded the desires of the pious women. Soon a

small community was formed. Under Fr. Santo Domingo's direction, the women initiated a common rule of life in the house of the late tertiary Mother Antonia de Jesus Esguerra. Later on, the Provincial Procurator acquired some buildings close to the priory of Santo Domingo, to house the new community.

The new foundation's solemn inauguration took place in 1696, with the profession of some novices who had received the habit several years earlier. The Fr. Provincial gave them a rule embodying the spirit and mode of life traditional in the Order of St. Dominic, with additional observances based on the Primordial Ordinances of the Province of the Most Holy Rosary. The Beaterio was accepted by the Provincial Chapter of 1698.

The new community soon began to experience serious troubles. The archbishop of Manila, Mons. Camacho, wanted to subject it to his jurisdiction. However, the Province opposed his intentions with many powerful reasons. On the other hand, the sisters themselves frankly told the prelate they would prefer to return to the world rather than renounce the jurisdiction of the Province. The archbishop saw no other alternative but to wash his hands off the whole business and leave the Beaterio as before, under the spiritual power of the Order.

The Beaterio faced another serious threat of extinction in the strong opposition presented by the cloister of Santa Clara. It was saved from such a fate by the sentences given in its favour by the Royal Audiencia, and later by the Royal Council of the Indies.

The Beaterio de Santa Catalina was both a convent for women who wished to consecrate themselves to the Lord, and a school, though unlike those of today. The sisters numbered fifteen, in honour of the mysteries of the Holy Rosary. At the beginning they were bound by solemn vows and led a cloistered life. Both Spanish and Filipino girls were admitted as boarders. After completing the religious and intellectual education in vogue at the time, they emerged to choose a state of life.

Since the funds contributed by the founders were not enough for its maintenance, the Beaterio had its share of economic hardships. But soon charitable persons came to its rescue with alms. Among these, Don Juan de Escaño y Cordoba deserves special

mention. By instrument dated 15 May, 1704, he pledged the sisters ₱2,000, if necessary. But what gave the Beaterio definitive freedom from financial straits, and the economic security which institutions need, on the human level, in order to progress, was the will, executed on 27 August, 1709, by which the same Don Juan de Escaño bequeathed to the sisters the amount of ₱40,000, which in those days was a very great sum indeed.

The wise and fortunate management of this and other donations led to a period of economic prosperity. In 1752, the Beaterio's capital reached the sum of ₱150,000. However, after the British invasion, poor risks and unfortunate inversions wasted the capital to such an extent that the Province of the Most Holy Rosary had to contribute to the maintenance of the sisters with an annual subsidy.

Other trials followed. In 1751, one of the sisters, Cecilia de Ita, for lack of a vocation, abandoned the convent and returned to the world to embrace the state of matrimony. This occasioned a dispute over the validity of the solemn vows emitted by the sisters. The Dominicans took the affirmative against the archbishop who thought otherwise. Although the former defended their position with well-reasoned writings, the latter's opinion finally prevailed in practice.

There are no indications to suggest that the Beaterio suffered any special damage during the British invasion beyond the usual hardships of war and siege.

Some years later, archbishop Basilio Sancho de Santa Justa y Rufina, well-known for his tendencies to visit religious parishes and ministries, pretended to visit it as if it was just another parish. However, by Royal Cedula issued 25 November, 1779, His Catholic Majesty approved the conduct of the Fr. Provincial who had opposed the wishes of the archbishop.

From this time on, the Beaterio no longer felt the need to fight for its survival. Still, evidences of progress are wanting, on account, perhaps, of its precarious economic situation. We know that by Royal Cedula of 17 April, 1762, the king commanded that, in view of the lack of means, the number of professed sisters be reduced to fifteen, as originally determined by the founder, and the number of servants and boarders be decreased.

All these economic and legal difficulties notwithstanding, the Beaterio flourished in the odour of holiness during the first fifty or sixty years of its existence. Its founder, Mother Francisca del Espiritu Santo, bequeathed to her daughters the precious legacy of her most exemplary and mortified life.

2. *THE EXPANSION*

About the middle of the 19th century, women began to be an indispensable factor in the work of propagating the faith in mission lands. The Dominicans, who were in charge of several missions on the Chinese mainland, naturally turned to the sisters of Santa Catalina in Manila for aid in the establishment and administration of orphanages where girls, abandoned by their parents for different reasons, were given bodily and spiritual care.

So it happened that in 1858, two sisters from the Beaterio left for Foochow, in the province of Fukien, to take charge of the orphanage founded by the Dominican fathers. Through succeeding years they accepted other institutions of the same character, and some schools. This expansion overseas was so swift that soon the sisters in Manila were not sufficient to provide for all the needs. The fathers were compelled to consider bringing more sisters over from Spain. After the usual negotiations, they succeeded in persuading a community of Dominican sisters in Huesca to give away four of their members, who arrived in Manila on 12 April, 1865.

Two years later, two sisters arrived from a convent in Saragosa, then others from Pamplona, some more from Barcelona, and so on. But this method of recruiting personnel from Spain carried several disadvantages. The Province, therefore, sought a permanent solution to the problem. At this juncture Divine Providence lent a helping hand. On the very eve of the Beaterio de Sta. Catalina's expansion throughout the Philippines — this was at the beginning of the last decade of the 19th century — the Superiors found the answer to their worries in a young community in Spain.

In 1885, a group of postulants were admitted to the habit in a convent of Dominican sisters in Pamplona. The next year, this same group, together with other professed sisters, left for

Ocaña with the purpose of establishing a convent there (15 February, 1886). Faced with a bleak future, principally on account of a lack of vocations, the sisters decided to move to Madrid. The Province of the Most Holy Rosary offered them a house and a prospective field of apostolate in mission lands. The budding congregation accepted the invitation extended by the Province on 20 April, 1891. Four years later, in 1896, the first missionary sisters arrived in the Philippines, and attached themselves to the Beaterio de Santa Catalina.

By this time, the Domestic expansion of the Beaterio had already begun. Three schools were operating normally: That of the Most Holy Rosary in Lingayen, another of the same name in Vigan, and that of Blessed Imelda in Tuguegarao. During the first years of the 20th century, the Beaterio sisters extended their activities to Pampanga taking charge of the Santa Rita school donated by a pious Pampango lady.

3. *CONVERSION OF THE BEATERIO DE SANTA CATALINA INTO A RELIGIOUS CONGREGATION*

The sisters who came from Spain for duty in the East under the jurisdiction of the Province of the Most Holy Rosary, did not stay long in the Beaterio de Santa Catalina in Manila. After a brief waiting period, they moved on to the schools in the provinces or to mission duties in China, Formosa and Japan. On the other hand, the sisters who took the habit in the Beaterio generally preferred to remain in it, or at least, in the Philippines. It was fairly obvious that there were two elements here, united under the authority of the Fr. Provincial, but each with its own tendencies which, sooner or later, would make a separation necessary.

The initiative was taken by the sisters from Spain, who were on active duty in mission lands and had in later times taken charge of the Santa Catalina Dormitory for girls on Forbes St., destined to be the Mother House of this group (1927). The sisters of the Beaterio would carry on the twice secular tradition in Intramuros, and spread themselves more and more throughout the country.

In 1917, the Most Rev. Theissling, Master General of the Order, made personally the canonical visitation of the Province. Several Dominican sisters, including those working in the missions and those labouring in the Philippines, approached the Master General to indicate their desire that a congregation be formed under a Sister Superior General assisted by the usual officials and a Council. This congregation would exist within the territorial jurisdiction of the Province of the Most Holy Rosary under the jurisdiction of the Fr. Provincial. However, the authorities of the Province, after a serious study of the question, failed to reach an agreement towards fulfilling the wishes of the sisters.

Some time later, inspired by the urge to have an immediate superior who would directly watch over, and promote the observance of the rule and religious life, a number of sisters elevated a petition to Rome with the purpose of preparing the ground for the establishment of the congregation. The idea found favourable reception. The preparations for the execution of this plan took several years of work both in Manila and in Rome. Finally, with all pertinent information from the interested parties in hand, the Sacred Congregation for the Religious issued a decree, dated 14 March, 1933, establishing the *Congregación de Religiosas Misioneras de la Tercera Orden de Santo Domingo* (Congregation of Missionary Sisters of the Third Order of St. Dominic), empowering the archbishop of Manila to proceed to its canonical erection. In another decree, of the same date, the Sacred Congregation also ruled that the *Beaterio de Santa Catalina de Manila* should form an independent community under the jurisdiction of the Ordinary.

After weathering difficult years, both congregations have prospered and spread far and wide: the former in Europe, Asia and America, and the latter throughout the Philippines, the United States and Australia.

We end with the observation that the Beaterio building, so replete with historical memories, ceased to exist as such on 28 December, 1941. The Beaterio together with the Church and convent of Sto. Domingo perished in the flames due to the fire bombs that hit the church of Sto. Domingo. The Sisters wandered in different places all throughout the war years until finally they settled in the actual Sta. Catalina College in Legarda street.

Then the Generalate house of the Congregation was built in Del Monte Avenue, which at present is Sienna College. The site was acquired by the College of San Juan de Letran.

The venerable Document we present here to our readers refers to the first period, i.e. to the original foundation and vicisitudes of the Beaterio de Santa Catalina in the old City Walled of Manila. The Document in the archives comes under *Monasterio Senense. A.P.S.R. Section Santa Catalina. Tomo 10. Fols. 48-76.*

PABLO FERNANDEZ, O.P.

Monasterio Senense y Fundación Canónico-Legal de Santa Catalina de Sena de Manila

EN QUE SE DEMUESTRA, CON DERECHOS, SU LEGÍTIMA Y SOLEMNE erección en conformidad de las Constituciones Pontificias y Leyes Reales; a cuya luz se hace ver la solemnidad de los votos con que en él las Madres profesan; la clausura que en él se observa, y estado verdaderamente religioso que, como verdaderas Monjas Terceras del Orden de la Penitencia de N.P. Sto. Domingo, profesan, igualmente que en los demás innumerables monasterios de terceras, que la Orden de Predicadores logra, erigidos por todo el mundo Católico.

PARTE PRIMERA, compuesta por el P. Fr. JUAN AMADOR, lector de Sagrados Cánones en la Real y Pontificia Universidad de Manila.

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No. 68. En el Definitorio del Capítulo Provincial del año 1633 se propuso la fundación de un convento de Monjas Dominicas de la Segunda Orden, con la cuantiosa limosna que para este efecto había dejado Dña. Agustina Morales, y otras bienhechoras. Admitióse la fundación por la Provincia con las precauciones necesarias, considerando lo arduo de la empresa. Pidióse la licencia a Ntro. Rmo. P. Mtro. General, quien la concedió. Mas, al tiempo de querer solicitar la licencia de Ntro. Rey, se opuso al convento de Sta. Clara (pero no la Ciudad, como dice cierto Religioso en un memorial impreso), pareciéndole que con esta nueva fundación se la perjudicaba, pues estaba recién fundado y a sus principios,

The Monastery of Siena and the Canonico-Legal Foundation of Saint Catherine of Siena of Manila

In which is proven from both codes its legitimate and solemn erection in conformity with the Papal Constitutions and the Royal Laws, in whose light is seen that the vows which the Sisters profess in it are solemn, that they observe canonical cloister and that, as true Tertiary Sisters of the Order of Penance of Our Father Saint Dominic they embrace a truly religious state, in the same way as in the rest of the innumerable Monasteries which the Order of Preachers succeeds in erecting throughout the Catholic World.

By Father Fray Juan Amador, Lecturer in Canon Law at the Royal and Pontifical University of Manila.

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n. 68 At the Council of the Provincial Chapter of 1633, a proposition was made to found a convent of Dominican Nuns of the Second Order with the rich donation which Doña Agustina Morales and other benefactresses had left for this purpose. The Province approved the idea, but with the necessary caution, aware of its difficulties. License was sought from our Very Reverend Father Master General, who granted it. But when our King's license was solicited, the Monastery of Santa Clara opposed it (but not the City, as a certain Friar says in a printed memorandum), for they thought that this new foundation would be to their prejudice, since they were recently founded and were

que fueron el año 1621. Con este motivo, despachó su Majestad una Cédula, fecha a 16 de febrero de 1635, mandando al Gobernador que no se fundase dicho Convento, con lo que se desistió en un todo de la expresada fundación.

No. 69. Como muchas devotas mujeres habían quedado enfervorizadas, con los deseos de la nueva fundación, y los veían frustrados, solicitaron que se les diese el hábito de terceras, el cual llevaban públicamente, viviendo cada una en su casa particular. Esto no fue a persuasión de nuestros Religiosos (como dice el memorial citado), sí a súplica y petición de las dichas.

El año de 1686 vivían en esta Ciudad cuatro de estas terceras de hábito público, las que deseosas de más recogimiento y abstracción de la que tenían en sus casas, pretendieron recogerse todas cuatro en una para darse mejor a los ejercicios de virtud. Comunicaron su intento con su confesor, que era el P. Prior del convento de Sto. Domingo, Fr. Juan de Sta. María, de quien tuvieron repulsa; mas, después, movido de superiores motivos, lo propuso al Definitorio del Capítulo, que se celebró este año, en que dicho P. Prior fue electo Definidor; y el Definitorio lo aceptó, y pidió la licencia a Ntro. Rmo. P. General, quien la concedió, y luego se recogieron dos de dichas hermanas en una casa cerca del convento de Sto. Domingo.

Ya se ve que, hasta aquí, no hay fundación, ni Convento, ni Beaterio, pues faltan todas las condiciones para tal.

No. 70. Por los años 1696, siendo Provincial el Ven. P. Fr. Juan de Sto. Domingo, viendo el ardiente deseo de muchas señoras de querer tomar el hábito de la Tercera Orden y vivir en comunidad, y a que se fundase un Beaterio, se determinó a fundarlo, pues ya había para ello licencia de Ntro. Rmo. P. General. No se le pasó la licencia del Rey para la nueva fundación; pero, viendo por un lado los deseos de las almas devotas, y por otro lo dilatado del recurso, recurrió en ínterin al señor Cruzat, Gobernador que era entonces, para que en nombre del Rey concediese la licencia; y, aunque no la dio por escrito por bien fundados temores, se la dio de palabra, como lo testificó el dicho Ven. Padre, bien acreditado en esta República por verídico y virtuoso.

Dióse principio desde entonces, y día de Sta. Ana del expresado año hicieron la profession de los tres votos en manos del Ven. P.

only starting, that is, they were started in 1623. His Majesty, therefore, issued a cedula dated 16 February 1635, ordering the Governor General not to allow the foundation of this Convent, and this completely blocked its foundation.

n. 69 Because many pious women who had been inspired by their desires for this new foundation saw their hopes frustrated, they asked to be given the habit of the Tertiaries, which they wore in public while living in their individual houses. This was not the idea of our Fathers (as the memorial cited above says); but they acceded to the request and the desire of the ladies. In 1686, four of these Tertiaries were living in the City, wearing the habit in public. Desirous of greater recollection and detachment from their things at home, four of them planned to live together in order to devote themselves better to the practice of virtue. They explained their intention to their confessor, Fray Juan de Santa Maria, who was Prior of the Convent of Santo Domingo. He disapproved the idea; but later, moved by higher considerations, he presented it to the Definitors of the Chapter which was held that year, and during which this Prior was elected Definitor. The latter accepted the plan, requested license from the Most Reverend Father General, who gave it, and then, two of those Sisters lived together in a house near the convent of Santo Domingo.

It is clear that until this juncture, there is no foundation, no Convent, no *Beaterio*, for the conditions were lacking.

n. 70. Around 1670, when the Venerable Fray Juan de Santo Domingo was the Provincial, because of the ardent desire of many ladies to take the habit of the Third Order and to live in community, and that a *Beaterio* be founded, it was decided to erect one, seeing that the permission of our Most Reverend Father General had already been obtained. The royal license for the new foundation was not granted; but seeing, on the one hand, the desires of the devout souls, and, on the other, the abundance of resources they asked Señor Cruzat, Governor General at the time, to grant a temporary license in the King's name. For well-founded fears, he gave it orally and not in writing, as asserted by the same Fr. Sto. Domingo, a man respected in this Republic as a person of truth and wisdom.

The *Beaterio* began from that date, then, and on the feast of Santa Ana that same year, they pronounced the three vows

Provincial. Bien es verdad que no tenían clausura ni iglesia, ni era lugar sagrado; solo tenían un oratorio privado para hacer sus ejercicios, viniendo para lo demás en Comunidad a la iglesia de Sto. Domingo.

Los votos que entonces hacían eran simples, ya porque en este tiempo no profesaban la Regla de San Agustín, según lo mandan los Papas, y ya porque así consta de varias representaciones hechas por las mismas beatas al Ilmo. Señor Camacho, y por una hecha en 23 de octubre del año 1703 al dicho señor por el Rmo. P. Provincial Fr. Francisco Jiménez absolviendo del voto de obediencia a la hermana Catalina de Sto. Domingo. Las Cláusulas de de esta Carta están en la pág. 278, núm. 319.

Así duró el año de 1706 en que se debe fijar la verdadera y legítima fundación, pues la que acabamos de referir no lo es por falta de los requisitos necesarios. En este intermedio ocurrieron varios debates que ahora referiremos.

No. 71. El año 1697 vino nombrado arzobispo de Manila el Ilmo. Señor D. Diego Camacho, quien luego dio contra los privilegios de los Regulares. El año 1703 se le vino rodada la ocasión para su intento, pues una beata llamada Sor Catalina de Sto. Domingo se presentó a su Ilma., quejándose de los agravios que le hacía la Priora, compeliéndola (como ella decía) a observar más de lo que había profesado. Con este motivo mandó su Ilma. exhibir las Constituciones, y juntamente las licencias para la erección del Beaterio, pretendiendo sujetarlo a su jurisdicción.

A esto se opuso el P. Provincial y la Priora, alegando las exenciones y privilegios de los Regulares. Mandó su Ilma, que no se dijese Misa en el oratorio del Beaterio sin la licencia del Ordinario; pero como era oratorio de Regulares, y por tanto exento, no se obedeció. Por este motivo puso excomunión a la Priora y entre dicho a las demás Beatas, la cual se notificó en la Sala del Beaterio, sin estar alguna presente, y después se gravó en la puerta. Por evitar el escándalo se quedaron las beatas algunos días sin Misa.

No. 72. Viendo nuestros religiosos estos atropellamientos, y que todos los recursos eran peligrosos, pues el más fácil, cual era recurrir a la Real Audiencia, estaba cerrado, por causa que,

before the Venerable Father Provincial. It is quite true that they had neither cloister nor church, nor was there any sacred place. They had only a private oratory for their exercises, and they came as a community to the Church of Santo Domingo for the rest. The vows they pronounced at that time were simple, either because at this time they were not observing the Rule of Saint Augustine, as the Popes order; or because that is what appears from the various affirmations made by the Tertiaries themselves before the Most Illustrious Señor Camacho, and in a statement made by the Reverend Father Provincial Fray Francisco Jimenez to the same, when dispensing Sister Catalina de Santo Domingo from the vow of obedience. The articles of this Letter are on page 278, number 319.

This was the situation until 1706, the year that ought to be considered as its true legitimate foundation. What we have mentioned was not the foundation of the Convento for lack of the necessary conditions. In this interim period, various debates took place, as we shall now discuss.

n. 71 The Most Illustrious Don Diego Camacho, named as Archbishop of Manila, arrived in 1697. He soon fought against the privileges of the religious orders, and the occasion presented itself in 1703. Sister Catalina de Santo Domingo approached his illustrious Lordship, complaining about injuries the Prioress was inflicting on her, compelling her (as she was saying) to fulfill more than what she had vowed. For this reason, his Lordship demanded to examine the Constitutions, together with the permits for the erection of the convent, intending to subject it to his jurisdiction. The Provincial and the Prioress disregarded the Archbishop, claiming exemption and the privileges of the religious. His Lordship forbade masses in the oratory of the convent without the Ordinary's license; but because it was an Oratory for religious, and so exempt, no one paid attention. For this reason, the prelate declared the Prioress excommunicated and the other Sisters under interdict. The sentence was promulgated in the hall of the convent although no one was present, and it was then fixed to the gate. To avoid scandal, the *Beatas* spent some days without mass.

n. 72 Seeing these abuses, for which all appeals were dangerous, since the easiest, that is, recourse to the Audiencia, was closed because the Beaterio had been founded without the King's license

habiéndose fundado el Beaterio sin la licencia del Rey, ni la del señor Gobernador constaba por escrito, recurrir a este tribunal era encontrar nuevo tropiezo, tomaron un medio bastantemente arriesgado, aunque entonces pareció el más conveniente, y fue el valerse del señor Gobernador que favorecía a las beatas, y, desnudándolas de sus hábitos, no sin muchas lágrimas, se llevaron en la carroza de su Señoría al Real Colegio de Sta. Potenciana, donde las estaba esperando el dicho señor Gobernador, y las recibió con el mayor agasajo, y demostraciones de respeto.

Ya tenemos extinguido el Beaterio, caso que esta primera fundación hubiese sido legítima, lo que no defendemos, como dejamos dicho. Como estaban ya en traje secular, no fue muy dificultoso el conseguir de su Ilma. la absolución de las censuras y entredicho que humildemente pidieron, y su Ilma. el 17 de noviembre de dicho año 1703 las absolvió.

No. 73. Mucho sintió su Ilma. esta novedad, y que por su causa se hubiese deshecho una Comunidad que vivía en esta República con tanto ejemplo; y así procuró buscar medios de composición, y el principal fue el que guardasen clausura, pues así lo mandaba San Pío V en su Constitución *Circa Pastoralis*. Aunque los religiosos estaban resentidos, no omitieron el poner todas las diligencias para el establecimiento de esta Comunidad; y así, advirtiéndole que la licencia del Rey era necesaria, pues la del señor Gobernador D. Fausto Cruzat no constaba por escrito, recurrieron a su Majestad por medio de su Procurador Fr. Jaime Mimbela, quien suplicó a Ntro. Rey que en esta Ciudad se había principiado a fundar una casa de Recogimiento con título de Beaterio, bajo la invocación de Sta. Catalina de Sena, a costa de la Provincia del Sto. Rosario, para que quince mujeres españolas, como maestras, educasen las indias doncellas; y así suplicaba a su Majestad se sirviese mandar no se embarazase la obra, y, en caso necesario, declarar no hallarse dicha obra comprendida en la prohibición de la ley Real, mediante que la dicha Casa no había de gozar de la prerrogativa de lugar sagrado, o religioso, tener campana, ni guardar clausura.

No. 74. En fuerza de esta representación vino Cédula de 15 de septiembre de 1703, dirigida al maestro de Campo D. Domingo de Zabalburu, Gobernador de estas Islas, en que se le mandaba

and that of the Governor had not been recorded, appealing to this tribunal was to meet with a new stumbling block; our Fathers decided on a rather risky alternative, although at the moment it seemed the most convenient. They had recourse to the Governor who was partial to the Beatas, and, putting aside their habits — not without many tears — they were taken in the carriage of his Lordship to the Royal College of Santa Potenciana, where his Lordship was awaiting them, who received them with the greatest consideration and signs of respect.

Now we have suppressed the Beaterio — in case this original foundation had been legal, which we do not defend, as we have already said. Since they were already in secular clothes, it was not too difficult to obtain from his Illustrious Lordship the Archbishop absolution from the censures and the lifting of the interdict, which they humbly requested. The latter absolved them on 17 November of that same year, 1703.

n. 73 His Illustrious Lordship was much affected by this novelty, that, because of him a Community which was living in this Republic and giving such a good example, had been disbanded, and he, therefore, sought to bring it together again. The principal means was the observance of cloister, according to the will of Pius V in his Constitution "*Circa Pastoralis*." Although all the Friars were resentful, they did not desist from any effort to establish this Community. And knowing that the King's license was necessary, since that issued by Governor Don Fausto Cruzat did not appear in the records, they appealed to His Majesty through their Procurator Fray Jaime Mimbela, who appealed to the King. He declared that in this City they had begun to found a House of Retirement, known as the Beaterio, under the patronage of Saint Catherine of Siena, founded by the Province of the Holy Rosary, in order that fifteen Spanish ladies, as teachers, could educate native girls. He, therefore, besought His Majesty to deign to issue an order not to disturb the work and, if necessary, to declare that this work was not included in the prohibition by royal law by which this house could not have the privilege of a holy or religious place, have a bell or observe cloister.

n. 74. Subsequent to this appeal, a cedula dated 15 September 1703, arrived, addressed to the Master of the Camp, Don Domingo de Zabalburu, Governor General of these Islands, ordering him

informar lo que en razón de dicha fábrica se le ofreciese, y las conveniencias, o inconvenientes, que de ella podrían resultar. El primer paso que se dio fue asignar la renta para dicho Beaterio, y así D. Juan de Escaño y Córdova, vecino de esta Ciudad, hizo obligación, de que otorgó escritura en forma en 15 de mayo de 1704, a favor de la Provincia del Sto. Rosario, de dar y asignar en cada un año dos mil pesos, y de imponerlos en renta en la misma forma que por el obispo de la Nueva Cáceres, D. Tomás de Endaya, y D. Antonio Bazarte, se habían destinado y puesto a censo otros mil pesos, que en todos serían tres mil, para la fundación de dicho Beaterio; y para que en él hubiese quince religiosas españolas que, como maestras, gobernasen y enseñasen a las demás, para que de este modo no tuviesen necesidad de pedir limosna, ni perjudicar a las demás Comunidades; cuya obligación hizo para que en su vista, y de ser obra tan santa y conveniente al bien público, pudiese lograrse el Real permiso para su fábrica y erección.

No. 75. Antes que la expresada Cédula llegase a estas Islas, siguió el Señor Arzobispo en buscar medios para la vuelta de las beatas a su Casa, y así insistía en que, sujetándose a la clausura no había inconveniente. Aunque los religiosos lo resistían, convinieron en fin en ello, como ellas conviniesen. Hízoseles presente la resolución de su Ilma. y convinieron en ello, y en su virtud Dña. Francisca de Fuentes, y otras nueve compañeras, formaron un escrito fecho en Sta. Potenciana a 15 de febrero de 1706, que dice así: "Que por cuanto fue servido V.S. Ilma. de declarar que se debía disolver el Recogimiento de nuestro Beaterio por defecto de la clausura necesaria que ordenan algunos Breves Apostólicos, y nos hallamos llanas y resignadas a abrazar dicha clausura y vivir en dicho Beaterio, debajo de ella: A V.S. Ilma. pedimos y suplicamos que, cumpliendo con dicha clausura dentro de dicho Beaterio se sirva declarar no haber impedimento que nos embarace el uso de los privilegios Regulares que nos competen, guardando dicha condición. Que V.S. Ilma, fue servido declarar que debíamos usar de las exenciones Regulares que los Breves Apostólicos nos confieren, viviendo con clausura y debajo de la Tercera Orden de Sto. Domingo, recogidas y en comunidad en la casa que llaman Beaterio en esta Ciudad; y porque, supuesta dicha declaración, deseamos, para vivir con mayor recato y observancia de los preceptos divinos de nuestras Reglas particulares,

to submit a report on this construction, its advantages and disadvantages. The first step taken was to assign an income for this Beaterio. Don Juan de Escaño y Cordova, a resident of this City, bound himself, duly authenticating the act in writing on 15 May 1704, to set aside, in favor of the Province of the Holy Rosary, each year 2,000 pesos and invest them in the same way that the Bishop of Nueva Cáceres, Don Tomas de Endaya and Don Antonio Bazarte had set aside and invested another thousand pesos — all of which would be 3,000 pesos — for the foundation of this Beaterio, so that it could support 15 Spanish religious who, as teachers, might educate and teach others, that, thus they might not need to beg alms or be a cause of harm for the other communities. He undertook this obligation in order that, as he saw it, this work, so holy and conducive to the public good, might receive the royal permit for its construction and erection.

n. 75 Before that cedula reached the Islands, the Archbishop looked for means to bring the Beatas back to their House. In order that there might not be any difficulty, he insisted that they be subject to cloister. Although the Fathers were opposed to it, they finally agreed, just as the Beatas themselves. His Illustrious Lordship's resolution was presented to them, and they accepted it, and in virtue thereof, Doña Francisca de Fuentes and her 9 companions drew up a statement, dated at Santa Potenciana, 15 February 1706, which declared: "Inasmuch as His Illustrious Lordship has deigned to declare the obligatory dissolution of the Retreat of our Beaterio for lack of the necessary Cloister which some Apostolic Briefs ordain to be observed, and we are ready and resigned to embrace the said Cloister and live in the Beaterio under it; We beseech and beg Your Illustrious Lordship to declare that, observing the said Cloister in the same Beaterio, there is no impediment that forbids us from the use of the privileges of the religious, which appertain to us in the fulfillment of the said condition; That your Most Illustrious Lordship has deigned to declare that we ought to make use of the exemptions of religious which the Apostolic Briefs and Bulls grant us while we live in cloister and under the Third Order of Saint Dominic, in seclusion and in community in the House which people in this City call Beaterio; And because, in virtue of the same declaration, in order to live in greater recollection and observance of the divine precepts of our particular Rules, we desire to betake ourselves immediately to the

recogernos en la dicha casa. . . . A. V. S. Ilma. rendidamente pedimos, puestas a sus pies, se sirva de concedernos dicha licencia, de que necesitamos, para empezar este nuevo modo de vida en la clausura de dicha casa.

En fuerza de esta presentación, luego su Ilma. proveyó auto, en que las declaraba exentas de su jurisdicción; y con este, y la licencia verbal del señor Gobernador, volvieron al Beaterio en la carroza de su Señoría, en que habían salido, y se les volvió a vestir los hábitos.

No. 76. En fuerza de una presentación que el P. Fr. Diego Liaño, Procurador General de la Provincia del Sto. Rosario hizo al señor Gobernador en 18 de marzo de 1706, pidiendo que se informase a su Majestad por dicho Superior Gobierno, en cumplimiento de la Real Cédula de 15 de septiembre de 1703, el señor Gobernador por auto del expresado día 18 tuvo por presentada, y mandó que para mejor informar a su Majestad, se despachase ruego y encargo al Ven. Deán y Cabildo y Provinciales de todas las Religiones, como también que la ciudad de Manila expusiese lo que se le ofrecía en razón de dicha Real Cédula.

Todas las Religiones (exceptuando la de San Francisco y convento de Sta. Clara) dijeron unánimes que la obra sería muy del servicio de Dios, y sin perjuicio alguno de sus Comunidades. El Ven. Deán y Cabildo ratificaron el informe que, en 18 de junio de 1704, tenían hecho al Rey sobre el asunto, de que remitieron copia testimoniada al señor Gobernador, y lo mismo ejecutó la Ciudad; conviniendo ambos cabildos en que, viviendo la nueva Comunidad en religiosa clausura, con rentas estables y competentes para su conservación, y observando las demás reglas que prescriben las leyes canónicas y Reales, calificaban su erección por beneficio universal de las Islas, teniendo por cierto que de ella resultaría grande edificación espiritual a sus moradores. En vista de lo expresado, el dicho señor Gobernador informó a su Majestad que la erección del Beaterio no podía traer inconveniente alguno, sino mucho beneficio al público.

No. 77. Recurrió el dicho P. Procurador al Ilmo. Señor Arzobispo, y refiriendo la obligación otorgada por D. Juan de Escaño, que ya tocamos, y los informes de ambos cabildos, con presentación de dichos instrumentos, pidió se le recibiese información de oficio de los testigos más calificados de esta Ciudad, a fin de justificar

said House; . . . Before your feet, we humbly beseech your Most Illustrious Lordship to deign to grant us this said license which we need in order to begin this new way of life in cloister in the said House."

Consequent to this petition, His most Illustrious Lordship signed the act in which he declared they were exempt from his jurisdiction. With this and the verbal permission of the Governor, they returned to the Beaterio in His Lordship's carriage, in which they had set out, and they wore their habits again.

n. 76 In virtue of a petition presented to the Governor on 18 March 1706 by Father Fray Diego Liaño, Procurator General of the Province of the Holy Rosary, requesting that His Majesty be informed through the Superior Government in fulfillment of the royal cedula of 15 September 1703, the Governor ordered in an expedient issued that same day, 18 March that in order to better inform his Majesty, the order, *ruégo y encargo*, be forwarded to the Venerable Dean and Chapter, the Provincials of all the Orders, besides requesting that the City of Manila should submit its opinion on the above-mentioned royal cedula. All the Orders (except that of the Monastery of Santa Clara and the Franciscans) unanimously declared that the work would be very much to God's service, without prejudice to their communities. The Venerable Dean and Chapter ratified the information that, on 18 June 1704, they had made the proper representations to the King, of which they sent authenticated copies to the Governor; the City did the same. Both Cabildos agreed that, if the new community observed canonical cloister, enjoyed a fixed income as the royal and ecclesiastical laws prescribe, their foundation would be of universal benefit to the Islands, for they were sure that it would be to the great edification of the inhabitants. In view of the above, the Governor reported to His Majesty that the erection of Beaterio would occasion no inconvenience, but rather great good to the public.

n. 77 The Procurator went to His Most Illustrious Lordship the Archbishop and, alluding the promise made by Don Juan de Escaño, which we have already mentioned, and the reports of both Cabildos, copies of which he submitted, he asked that formal testimony be taken from the best qualified witnesses of this City, in order to

que el dicho Beaterio sería muy del servicio de Dios, y de Nuestro Rey y de la causa pública, y que todo se hiciese con citación de los Provinciales de todas las Religiones existentes en esta Ciudad.

En efecto, se les citó, para ver si por su parte se ponía alguna excepción, conforme a lo determinado por los Sagrados Cánones y Constituciones Apostólicas de Clemente VIII y Gregorio XV. Todos los Prelados (excepto el de San Francisco) dijeron unánimes no serles de perjuicio la dicha fundación, sino muy del agrado de Dios, Y, habiendo constado lo mismo por doce testigos contestes, los más dignidades, canónigos y prebendados de esa Santa Iglesia, y los otros vecinos de Manila, de la primera calidad y empleos: el Señor Arzobispo, en vista de todo, por auto de 26 marzo del dicho año 1706, declaró no haber impedimento alguno legítimo que obstase, ni pudiese obstar a la fundación y erección de dicho Beaterio, según los Sagrados Cánones y Bulas Apostólicas; antes era utilísimo al bien público espiritual de estos naturales, y muy digno de la Real protección; y así, por lo que a su Ilma. tocaba, daba la licencia para su fundación y erección. Y juntamente informó al Rey Nuestro Señor en favor de dicha fundación.

No. 78. En conformidad de esto, recurrió la Provincia al señor Gobernador, y, refiriendo el citado decreto del Arzobispo, y que con su licencia verbal se habían restituído las religiosas a su casa, donde vivían con el hábito, pidió que confirmase y aprobase su licencia. Y el dicho señor, por decreto de 22 de mayo del mismo año 1706, mandó que no se innovase nada, ni en lo material ni formal de dicho Beaterio hasta la resolución de su Majestad; que fue darla para que viviesen como religiosas en la clausura puesta por el señor Arzobispo pues esto es lo formal; por cuanto, desde que su Ilma. declaró que observando clausura debían gozar de sus privilegios, se hicieron tornos, se formaron rejas y demás adminículos de clausura, y, viniendo su Ilma. a registrarla, según lo manda el Santo Concilio de Trento, lo dio todo por bueno, y aprobó; y, en virtud de esto, concedió su licencia en 2 de marzo del dicho año 1706, para que entrasen en la clausura, y que ínterin no tu-

prove that this Beaterio would be very much to the service of God and our King, and of the common weal, and that everything should be done with statements from all the Provincials of all the Orders in this City. They were all summoned, as a matter of fact, to find out if, on their part, there was some dissent, in accordance with the prescription of the sacred canons and the Apostolic Constitutions of Clement VIII and Gregory XV. All the prelates (except that of Saint Francis) declared unanimously that this foundation would be of no prejudice to them, but rather quite pleasing to God. This was attested to by twelve supporting witnesses, most of whom were dignitaries, canons, and prebendaries of this Holy Church, and the others, the first class residents of Manila, and officials. The Lord Archbishop then, considering all of this, declared by an act dated 26 March of that year 1706 that there was no impediment whatever that obstructed or could obstruct the foundation and erection of this Beaterio, in accordance with the sacred canons and Apostolic Bulls; rather, that it was greatly conducive to the common spiritual good of these people, and most worthy of the royal protection. And as far as His Most Illustrious Lordship was concerned, he was granting the license for its foundation and erection. Together with this, he informed our Lord, the King, favorably about this same foundation.

n. 78 The Province accordingly appealed to the Lord Governor. Citing the above-mentioned decree of the Archbishop and that, with his verbal permission, the Sisters had been returned to the House where they had been living with the habit, it requested the Governor's confirmation and approval of the license. The Governor ordered, in a decree of 22 May of that same year 1706, that nothing new be introduced either in the material or spiritual aspect of this Beaterio until His Majesty's decision is received, which would grant them license to live as religious in cloister as imposed by the Lord Archbishop, since this is the essential element, and seeing that, as he had declared that they would enjoy this privilege if they observed cloister, *tornos* were constructed, grilles and other accessories were set up in the cloister. And when His Most Illustrious Lordship came to inspect them, as the Council of Trent declares, he found everything in order and approved it all. As a result, on 2 March 1706, he granted the license to enter cloister and in the meantime that they did not have a public

viesen iglesia pública, fuesen enterradas en la de Santo Domingo con sola la intervención de los religiosos. Esto es la formal y material de la Comunidad y Casa; y esto es lo que el señor Gobernador confirmó por el decreto citado.

No. 79. En 12 de abril del mismo año de 1706, acudió la Provincia a la Real Audiencia, y, presentando la Real Cédula de 1703, los informes de la Ciudad y Cabildo del año 1704, y la obligación hecha por D. Juan Escaño, y representando que la casa destinada para Beaterio estaba ya perfecta y concluída, y que, de ponerse en ejecución la voluntad del testador, no se seguía, ni podía seguirse, inconveniente ni perjuicio alguno a la República ni al Convento de Sta. Clara; pidió, que en vista de los instrumentos citados, informase su alteza favorablemente a su Majestad, según y como resultaba de ellos, para que, en consecuencia, se sirviese su Majestad conceder la licencia que se pedía. Y, habiéndose mandado dar vista al fiscal, este en su escrito de 18 de dicho mes, dijo no reconocía inconveniente en la erección del expresado Beaterio, mediante tener renta suficiente con qué mantenerse sin mendigar ni perjudicar al convento de Santa Clara, por cuyo motivo pidió que la Real Audiencia informase en la forma, que por parte de la Provincia se solicitaba. Y por auto de 24 de abril mandó la Real Audiencia que, para hacerlo con más conocimiento, se recibiese información, cometiéndola al Señor Oidor D. José de Torralba, el cual examinó doce testigos calificados, que contestaron ser cierto lo que la Provincia representaba. Y, en vista de esta información y demás autos, la Real Audiencia, por uno que proveyó en 27 de mayo del citado año, mandó se compulsasen, para informar a su Majestad, según y como se mandaba en la citada Real Cédula.

No. 80. Aunque con las referidas diligencias quedaba bastante-mente justificada la utilidad de esta fundación, para mayor comprobación acudió nuevamente la Provincia al Ilmo. Señor Arzobispo, y pidió que, desestimando la contradicción del Rmo. P. Provincial de San Francisco y convento de Santa Clara, por la insubsistencia de los motivos en que la fundaban, confirmase en caso necesario su auto de 26 de marzo, en que había declarado no haber impedimento alguno que obstase a la mencionada erección, sobre lo

church, they could be buried in that of Santo Domingo, with the assistance of the Friars. This is the spiritual and material element of this Community, the House, and it is this that the Lord Governor confirmed in the decree just cited.

n. 79. On 12 April of that same year, 1706, the Province appealed to the Royal Audiencia and presented the royal cedula of 1703, the reports of the City and of the Cabildo of 1704, and the promise made by Don Juan de Escaño, with the assurance that the House assigned to the Beaterio was already finished and furnished, and that there was not or could not be any harm or prejudice to the Republic or to the Monastery of Santa Clara if the will of the testator were carried out. The Province petitioned that, in view of the above documents, His Highness inform His Majesty favorably, according to and as it follows from those acts, so that, in consequence, His Majesty might deign to grant the license being solicited. Having been ordered to review the petition, the Fiscal declared in writing on the 18th of the same month, that he did not see any inconvenience in the erection of the said Beaterio, with the support of a sufficient income with which to maintain it, not subtracting from or prejudicing the Convent of Santa Clara, for which reason the Royal Audiencia had asked information under the formality that the Province was petitioning. And by an act of 24 April, the Royal Audiencia, in order to proceed with greater knowledge ordered that information be sought, and assigned the *Oidor* Don Joseph de Torralba to the task. He interviewed twelve qualified witnesses, who affirmed that what the Province presented was true. In view of this testimony and of the other Acts, the Royal Audiencia ordered, by an Act issued on 27 May of this same year, that the documents be collated for the information of His Majesty, according to and as it was ordered in the said royal cedula.

n. 80. The advantages of this foundation were already well proven by the above proceedings; but, in order to obtain an even stronger recommendation, the Province approached His Most Illustrious Lordship the Archbishop and asked that, setting aside the opposition of the Father Provincial of San Francisco and of the Convent of Santa Clara because their reasons were without sufficient foundation, he should confirm, in case there might be need of it, his act of 26 March, in which he had declared that there was no impediment blocking the aforesaid erection, and about

cual se recibió la causa a prueba, y se examinaron veinte y cuatro testigos eclesiásticos y seculares, los más calificados de Manila, los cuales uniformemente contestaron ser cierto cuanto por parte de la Provincia se exponía en orden a no poderse perjudicar con la erección del Beaterio al dicho convento de Santa Clara y Religión de San Francisco, y ser convenientísimo al bien público y espiritual de estos naturales, calificándose de incierta la minoración de limosnas que pretextaban, y la falta de mujeres españolas para religiosas de dicho convento, y para la propagación; pues en cuanto a lo primero constaba de caudales suficientes para la manutención del Beaterio, sin necesidad de limosna alguna; y en cuanto a lo segundo, resultaba de las certificaciones de los curas de esta Ciudad (que también presentó la Provincia) ser muy grande el número de mujeres españolas que hay en ella y sus extramuros; conque cesaban los pretextos de la contradicción.

No. 81. En este estado quedamos el expresado año de 1706, estando las beatas sujetas ya a la clausura. Mientras se daba parte a su Majestad, se suscitó un grave escrúpulo, y fue que como el señor arzobispo Camacho había obligado a las beatas a observar la clausura mandada en la Bula Piana, se empezó a dudar por los religiosos y beatas, si la profesión que hacían era a lo menos tácitamente solemne, porque de otro modo no se les podía obligar a la clausura, como lo había practicado su Ilma., pues San Pío V lo que manda es que las que han hecho profesión solemne, y no guardan clausura, sean obligadas a observarla; pero las que no han hecho tal profesión, ordena el Santo Pontífice que los obispos, juntamente con sus Prelados Regulares las exhorten a hacer profesión solemne, y, después de hecha, las obliguen a la clausura. Como su Ilma. las obligó a ella, parece que las tenía por solemnemente profesas, lo cual no era así, ni su Ilma. lo podía ignorar, pues el año de 1703, se absolvió por el P. Provincial del voto de obediencia a Sor. Catalina de Santo Domingo, como ya notamos.

Pero como estaban ya bajo la clausura, y esta no caiga sino sobre votos solemnes, se dudaba, con suficiente fundamento, si lo eran. Añadíase a esto que, desde que se sujetaron a la clausura, profesaban con la mayor publicidad, y sujetándose a la clausura.

which the case was under review, and 24 ecclesiastical and lay witnesses had been examined, the most qualified in Manila, who testified unanimously that all that was alleged by the Province, in order not to prejudice, with the erection of the Beaterio, that same Convent of Santa Clara and the Order of Saint Francis, was true; that it was for the common good of the public and the spiritual welfare of these natives, noting as uncertain the decrease in alms which they were alleging, and the lack of Spanish ladies to become members of that said convent and for procreation. For, with respect to the first, evidently there was enough revenue to support the Beaterio without need of any alms; and, with respect to the second, it followed from the certified statements of the Pastors in this City (which also the Province presented) that there is a big number of ladies of Spanish blood in the City and outside its walls. And with this, the allegations of the opposition were stopped.

n. 81 This was the situation in that same year of 1706, with the Beatas already subject to cloister. A scruple arose, while the affair was pending before His Majesty, namely, that since the Lord Archbishop Camacho had obliged the Beatas to observe cloister decreed by the Bull of Pope Pius, the Fathers and the Beatas themselves began to doubt whether the religious vows they were professing were at least tacitly solemn, because otherwise they could not be obliged to observe cloister, as the Archbishop had done. For what Saint Pius V decrees is that those who have made the solemn religious profession but do not keep cloister should be obliged to it. But the Supreme Pontiff ordered that the Bishops, together with the respective Superiors, urge those who have made such a profession to take solemn vows and then, oblige them to observe cloister.

Since His Most Illustrious Lordship obliged them to keep cloister, it seems that he considered them as solemnly professed. But this was not correct, nor could His Lordship have been unaware of it. For in 1703, he dispensed Sister Catalina de Santo Domingo from the vow of obedience, through Father Provincial, as we have already noted. But since they were subject to cloister, which is obligatory only on those with solemn vows, there was sufficient reason to doubt whether the Beatas were solemnly professed or not. Add to this that, since they accepted cloister, they took their

De estos fundamentos se originó que muchas beatas molestaran a los confesores, para que las desengañasen.

En fuerza de esto, el P. Provincial Fr. José Vila, les propuso a las beatas los privilegios de la Orden para que las terceras puedan hacer profesión solemne; también les propuso los motivos que le acompañaban para exhortarles a hacerla; y así les dijo que las ponía en libertad para si quisiesen profesar lo ejecutasen libremente. Todas, sin ningún reparo, convinieron en ello, excepto dos, que se salieron; y después de pasado dicho tiempo de deliberación, libres y espontáneas hicieron profesión solemne en manos de dicho P. Provincial, y hasta ahora la hacen del mismo modo, que la hicieron entonces.

No. 82. En 27 de agosto de 1702 hizo testamento el ya mencionado D. Juan de Escaño, instituyendo heredera universal a la Provincia del Santo Rosario, mandando que distribuyese todo su caudal en la fundación de dicho Beaterio, y con la precisa calidad que este permaneciese sujeto a la Orden de Santo Domingo, y a su Provincial en estas Islas; y, que de lo contrario, por el mismo hecho de pasar a otra jurisdicción, desde luego quedase excluido el Beaterio y obligada dicha Provincia y su Provincial a distribuir su hacienda en otros fines que expresó, prohibiendo asimismo que el dicho Beaterio pudiese ser visitado por ningún Juez Eclesiástico, con cláusulas amplísimas. Todo lo hasta aquí referido es sacado de los instrumentos auténticos, que paran en el Archivo de Provincia en el libro citado.

No. 83. Con tales informes y diligencias practicadas, se tenían grandes y bien fundadas esperanzas de que viniese el Real permiso. Pero sucedió todo al contrario; pues, aunque llegaron al Consejo el informe hecho por el señor Gobernador y los de los dos Cabildos, en consecuencia de la citada Real Cédula de 1703, pero no llegaron las demás diligencias practicadas, ni las informaciones, rentas, autos referidos; ni tampoco el testamento de D. Juan de Escaño, como de la Real Cédula; pero, por el contrario llegó la Representación hecha por la abadesa y comunidad de Santa Clara, en que expresaban los graves inconvenientes, que se seguirían de dicha fundación.

En vista de esta representación se dio sentencia en el Supremo Consejo el día 16 de enero de 1714, y se confirmó en revista el 28 de junio del mismo año, para la extinción del Beaterio. Esta

vows more openly and subjected themselves to cloister. These arguments started many Beatas molesting their confessors to clarify the matter to them. Because of this, the Father Provincial, Fray Joseph Vila, offered them the privileges of the Order so that the Tertiaries might make the solemn profession. He also explained his reasons to them to encourage them to the solemn vows, and he, therefore, told them that he was allowing them to leave, so that those who wished might take the solemn vows freely. All of them, without hesitation, took the option, except two, who left; but after thinking it over within the allotted time, they freely and spontaneously made the solemn profession in the presence of the same Father Provincial. To this date, they take vows in the same way as before.

n. 82 On 27 August 1702, Don Juan de Escaño, whom we have already mentioned, made his testament, naming the Province of the Holy Rosary his full heir, and disposing that it assign his entire wealth to the foundation of this Beaterio, with the precise specification that it remain subject to the Order of Santo Domingo and to its Provincial in these Islands. On the contrary, by the mere fact of its passing to another jurisdiction, the Beaterio would be excluded from his will, obliging the Province and its Provincial to distribute his property to other purposes which he stated. Likewise, in lengthy terms, he forbade that this Beaterio should be visited by any ecclesiastical judge. All that has been mentioned so far is based on authentic documents kept in the Archive of this Province, in the book cited.

n. 83 With these reports and the procedures that had been followed, they had great hopes and well founded reasons to expect that the royal permit would come. But just the opposite happened. For the Governor's report reached the Council, and those of the two Cabildos in fulfillment of the royal cedula of 1703; but the other documents failed to arrive, nor the testimonies, the reports on its resources, the acts mentioned. The testament of Don Juan de Escaño was not received, as stated in the royal cedula. On the other hand, the representation made by the Abbess and the Community of Santa Clara was received, in which they expressed the serious harm that would follow from this foundation. The Supreme Council accordingly decided, in view of this representation, on 16 January 1714, a sentence which was upheld on review of the case on 28 June of the same year, ordering the

sentencia se insertó en una Real Cédula fecha en El Pardo en 24 de agosto del expresado año, en la cual mandaba su Majestad, "que si D. Juan de Escaño hubiese mandado fundar y dotar la dicha Casa y Recogimiento, se mantenga y subsista con la calidad precisa de que no se entienda como sitio ni lugar sagrado, ni pueda tener campana, ni guardar clausura; porque mi Real animo es, . . . que solo puedan recibirse indias puras, las cuales se consideren y mantengan como seculares, en el ínterin que no pasen a tomar otro estado, sin que puedan andar mendigando, y perjudicar con este motivo al convento y religiosas de Santa Clara, con la minoración de sus limosnas, estando dicha casa con precisión sujeta siempre al Patrón y al Ordinario, sin intervención de religiosos, nombrando mi Vice-Patrón las mujeres que se consideraren necesarias, siendo españolas, o mestizas, para la educación y enseñanza de las indias, con la calidad de que jamás excedan el número de seis y ocho. . . sin que los religiosos dominicos puedan intervenir en el régimen, gobierno ni administración de dicho recogimiento ni el uso de sus rentas. . . permitiendóseles solamente a estos Religiosos el que pueden asistir al confesionario y demás actos de su Instituto, como sea sin jurisdicción sobre dicha Casa.

Pero en caso de que la voluntad de dicho Don Juan de Escaño sea incompatible con las limitaciones expresadas. . . Por la presente os mando (*habla con el Gobernador*), déis las providencias convenientes a que se cierre y extinga enteramente la referida Casa, sin interpretación ni arbitrio, disponiendo que las mujeres que se hallaren en ella, se repartan; las que hubiesen hecho votos en las otras Comunidades de esa Ciudad con intervención del M.R. Arzobispo de esas Islas, y que las indias que se quisieren recoger, lo hagan en las tres casas de Santa Potenciana, la Misericordia, y la de los Padres Jesuítas.

Esta Cédula se presentó ante el Señor Gobernador en 17 de agosto de 1714. Mucho fue el sentimiento que causó esta resolución tan poco esperada; pero se consiguió el que la Real Audiencia suspendiese su ejecución, ínterin se representaba y suplicaba a su Majestad.

No. 84. No tardó mucho el consuelo, pues el año de 1715, que fue el siguiente a la expresada sentencia, a súplica de Fr. Bernardino Bembrive, Procurador General de la Provincia del Santo

suppression of the Beaterio. This sentence was included in a royal cedula dated at El Pardo, 24 August of that same year, in which His Majesty ordered "that if Don Juan de Escaño had ordered the foundation and the dotation of this House and Retreat, it be maintained and supported with the requisite formality in order not to mistake it for a sacred spot or place, nor may it have a bell or may cloister be observed; for my royal intention is... that only true natives be received, who are considered and supported as lay women as long as they do not pass on to another state, and who may not go around begging, and prejudice, for this reason, the Convent and Order of Santa Clara, with a diminution of their alms, since this same House is by necessity always subject to the Patron and the Ordinary, without the mediation of the Orders; it being my Vice-Patron who determines the women, Spaniards and Spanish mestizas, necessary to educate and teach native girls, and they shall never number more than six or eight... the Dominican friars may not interfere in regulation, government, or administration of this retreat, nor in the management of their income; this only being allowed to these friars, that they can help in their confessions and other acts of their Institute, as long as they do not imply jurisdiction over this House.

But in case the will of the same Don Juan de Escaño be incompatible with the aforementioned limitations... By this present I command you (speaking to the Governor) to issue the corresponding provisions that this House referred to be closed and totally suppressed, not allowing for any interpretation or judgment, that the ladies who live there be assigned elsewhere; those who have pronounced their vows, to the other Communities of this City, through the Archbishop's mediation; and the natives who wish, may stay in seclusion in the three houses of Santa Potenciana, the Misericordia, and that of the Jesuit Fathers."

This cedula was presented to the Governor on 17 August 1717. Such an unexpected decision caused quite a consternation; but they were able to obtain from the Royal Audiencia its suspension, while an appeal in representation of the case was made before His Majesty.

n. 84 Consolation came immediately. In 1715, the year immediately following the above decision, His Majesty, at the instance of Fr. Bernardino Bembrive, Procurator General of the Province

Rosario, dio su Majestad sentencia en contra por su Real auto, fecho en Buen Retiro a 29 de octubre de 1715.

Este Real decreto se insertó en una Real Cédula, fecha en Madrid a 17 de febrero de 1716, que dice así: "Sin embargo de la antecedente (*cuyo tenor se insertó en esta*), y en consecuencia de mi Real decreto de 29 de octubre de 1715, he resuelto se mantenga y subsista el *referido Beaterio* (no obstante las contradicciones hechas por el convento de Santa Clara de esa Ciudad), debajo de las Reglas de su primera intentada fundación, y de mi Real Patronato y protección, con la circunstancia de que las cuentas se hayan de tomar por un oidor de mi Audiencia Real de esa Ciudad, acompañado del Provincial del Orden de Santo Domingo, o de quien su poder hubiese, sin que en ningún caso pueda quedar obligada mi Real Hacienda al sustento y manutención de las beatas, o indias.

Y . . . os mando, que reconozcáis el testamento de Don Juan de cuarenta mil pesos a este Beaterio, con las calidades que hubiese de estar sujeto a la Religión de Santo Domingo; y que, no siendo de mi Real agrado la existencia del Beaterio, de entregarse dicha cantidad a la Provincia del Sto. Rosario, déis las providencias necesarias, para que se mantenga y subsista el expresado Recogimiento, no obstante lo resuelto por el despacho citado, con la circunstancia de que ahora ni en tiempo alguno haya de gozar de prerrogativa de lugar sagrado, tener campana, ni guardar clausura por voto, sino por vía de buen gobierno, ínterin que permanecieren en dicha Casa, así las beatas que hubiere para la enseñanza de las indias, como estas durante no pasar a otro estado, pues fue este el método que se propuso para su intentada fundación, y, teniendo presente que por la última mencionada Cédula de 24 de agosto de 1715, mandé que el número de beatas (caso de existir el recogimiento) no excediese el número de seis, o ocho, según la necesidad lo pidiese.

Os mando que, por lo que mira a este punto, se observe la voluntad del testador, recibíendose las quince que dispone en su testamento, y por si sucediese que las rentas no basten a sustentar este número. . . es mi Real ánimo que en este caso arregléis vos con el Provincial de dicha Orden de Santo Domingo, el número que pueda haber, y mantenerse. . . el Rdo. Arzobispo de esas Islas no ha de intervenir en dicha Casa o Recogimiento (como por

of the Holy Rosary, issued the contrary decision in a royal act dated at Buen Retiro, 29 October 1715. This royal decree is included in a royal cedula dated at Madrid, 17 February 1716, and it reads: "Notwithstanding the antecedent (whose text is included in this) and consequent to my Royal Decree of 29 October 1715, I have resolved that the *said Beaterio* (notwithstanding the opposition raised by the Convent of Santa Clara in this City) be maintained and continue in existence according to the Rules of its first attempted foundation, and under my Royal Patronage and protection, with the condition that its accounts shall be taken by an *Oidor* of my Royal Audiencia of that City, in the presence of the Provincial of the Order of Santo Domingo or of whom who shall exercise his power, in no way charging my Royal Audiencia for the support and maintenance of the *Beatas* or native ladies. And... I command you to acknowledge Don Juan's bequest of 40,000 pesos to this Beaterio, on condition that it be subject to the Order of Santo Domingo, and since it is now my royal pleasure that the Beaterio continue, the said amount should be presented to the Provincial of the Holy Rosary, you shall issue the necessary expedients for its support and that this same retreat should exist, despite the decision in the aforementioned expedient, on condition that neither now nor at any other time, it may enjoy the right of a sacred place, have a bell, or observe cloister in virtue of the vow, but by means of good government in the meantime that they live in that said House, both the *Beatas* who might be there to teach the native girls, as well as the latter until they embrace their state in life, for this was the plan which was presented on its attempted foundation, and keeping in mind that by the last Cedula mentioned of 24 August 1715 I commanded that the number of *Beatas* (in case there be a house of retirement) does not exceed the total of six or eight, according as need shall demand. I command you, in what concerns this point, that the testator's will be observed, accepting the 15 which he arranges for in his testament, and if it happen that the income does not suffice to support this number... it is my Royal intention in this case, that you agree with the Provincial of the same Order of Santo Domingo on the number that can be accepted and supported... The Reverend Archbishop of those Islands must not intervene in that said House, or Retreat (as by an expedient I advise him this day), except

despacho de este día se lo prevengo), mas que en lo que por el Concilio y Sagrados Cánones se le permite, y en los casos y cosas que deba incluirse, por ser conforme a la Regalía de mi Real Patronato, y a mis leyes y órdenes.

Esta Cédula se presentó por nuestra Provincia al señor Gobernador de estas Islas el día 1 de septiembre de 1717, y se obedeció. Pero la parte del convento de Santa Clara se opuso a que se ejecutarse lo en ella mandado, alegando para esto que su Majestad ordenaba que existiese el expresado Beaterio siempre que fuese cierto que Don Juan de Escaño lo había dotado en su testamento en cuarenta mil pesos, lo cual no era así; y así por esta y otras causas pedía que no se ejecutase dicha Cédula y se estuviese a la anterior en que se mandaba extinguir.

No. 85. En fuerza de lo expresado, se siguió pleito entre las dos Provincias; y por último, por auto proveído por el señor Gobernador en 7 de agosto de 1722, se reconoció el mencionado testamento con citación del señor Fiscal de Su Majestad; y Bernardo del Carpio, escribano receptor, dio fe y testimonio cómo se hallaban existentes en la Caja, y en especie de plata, treinta y dos mil doscientos y cincuenta pesos, a mas de otros once mil setecientos y cincuenta pesos empleados en la Nueva España, y otros veinte y cuatro mil quinientos sesenta y ocho pesos, siete tomines y nueve granos, en casas, tierras y otros bienes raíces fructíferos, que todo importaba sesenta y ocho mil quinientos sesenta y ocho pesos, siete tomines y nueve granos.

Y por testimonio dado en virtud del mismo auto, y con la misma citación del señor Fiscal, por Antonio José de Monroy, escribano de la Mesa de la Santa Misericordia, constó hallarse aplicados por el difunto obispo de nueva Cáceres, D. Fr. Andrés González, a dicho Beaterio, mil y doscientos pesos de renta; y por D. Tomás de Endaya otros cien pesos fuera de otros ciento aplicados por D. Antonio Bazarte, y todos dados a la correspondencia del cinco por ciento, que unidos al caudal efectivo de D. Juan de Escaño, componían la cantidad de noventa y seis mil quinientos sesenta y ocho pesos, siete tomines y nueve granos, cantidad no solo suficiente, si también superabundante, para la la manutención del Beaterio.

No. 86. Dióse vista al señor Fiscal, quien pidió la ejecución de lo resuelto por su Majestad en la Cédula antecedente, por causa

what by the Council, the sacred canons is allowed him, and in the cases and affairs which should be included as being in conformity with the royal rights of my Royal Patronage, and with my Laws and Orders."

Presented by our Province to the Governor of these Islands on 1 September 1717, it was carried out. But the party of the Convent of Santa Clara refused to implement it, the reason being that His Majesty was ordering the suppression of the Beaterio referred to if it was clear that Don Juan de Escaño had in his will endowed it with 40,000 pesos, which was not true. For this and other causes, Santa Clara was petitioning that the cedula should not be carried out, and that the previous one which ordered the suppression of the Beaterio should be carried out.

n. 85 A lawsuit between the two Provinces followed because of the above, and finally, through an act issued by the Governor on 7 August 1722, the above-mentioned testament was recognized on citation by His Majesty's Fiscal, Bernardo del Carpio, *Escribano Receptor*, certified under testimony that there were deposited in safe keeping 32,250 pesos in cash, besides 11,750 pesos in investments in Nueva España, plus 24,568 pesos, 7 tomines, 9 granos in houses, lands, profitable investments, all of which were earning 68,568 pesos 7 tomines 9 granos. And in a testimony given by Antonio Joseph de Monroy, *Escribano* of the *Mesa de la Misericordia*, likewise obtained on that same citation by the Fiscal, it was shown that 1,200 pesos income had been willed to the same Beaterio by the deceased Bishop of Nueva Cáceres, D. Fray Andrés Gonzalez; 100 pesos more by D. Thomas de Endaya, and besides, another 100 by D. Antonio Bazarte, all invested at 5% interest rate, added to the actual sum from D. Juan de Escaño, they made up a total of 96,568 pesos 7 tomines 9 granos, an amount not only sufficient, but more than enough for the maintenance of the Beaterio.

n. 86 The case was reviewed before the Fiscal who demanded the execution of His Majesty's resolution in the antecedent cedula,

de verificarse superabundantemente la condición de su Majestad, y por otros motivos que expuso; y habiéndose dado traslado de la vista Fiscal al P. Procurador General de la Provincia de N.P.S. Francisco, este en su escrito de 6 de noviembre de 1722, adhiriendo al expresado pedimento fiscal, pidió que en todo y por todo se observase la Real voluntad expresada en la última Cédula de 17 de febrero de 1716, en cuya vista el señor Gobernador, marqués de Torre Campo, con acuerdo de su asesor D. Luis Campaña, por auto de 17 de noviembre del expresado año, mando se cumpliese y ejecutase en todo y por todo el Real mandato contenido en la citada Real Cedula, a favor del Beaterio de Santa Catalina de Sena de Manila, con las calidades y circunstancias contenidas en ella, sin embargo de la oposición hecha por el convento de Santa Clara, a quien impuso perpetuo silencio, mandando que, fecho, se diese cuenta con autos a su Majestad.

No. 87. Ya, a Dios gracias, tenemos el Beaterio erigido y legítimamente fundado con la Real licencia. Llegaron los Autos mencionados a la Corte, y el P. Procurador de la Provincia del Santo Rosario suplicó a su Majestad se sirviese aprobar y confirmar todo lo ejecutado por el dicho Gobernador en favor del Beaterio; en cuya consecuencia se expidió otra Real Cédula, su fecha en Sevilla a 16 de febrero del año 1731, en que su Majestad lo confirma por estas palabras: "He venido en condescender a la petición de este Procurador, aprobando y confirmando todo lo ejecutado por el referido marqués de Torre Campo en favor de la fundación de este Beaterio de Santa Catalina de Sena, con las calidades y condiciones, que en el citado despacho están expresadas, y manteniéndose dicha fundación bajo de mi Real Patronato".

No. 88. Como en las Cédulas anteriores prohíbe su Majestad que dicho Beaterio goce prerrogativa alguna de lugar sagrado, ni tener iglesia pública ni campana, suplicó el mencionado Procurador por la concesión de esta gracia. Y así despachó su Majestad otra Real Cédula, fecha en Sevilla a 10 de septiembre de 1732, en que concede iglesia pública, por estas palabras: "He resuelto conceder (como por la presente concedo) la licencia que solicita el referido Procurador, de que el expresado Beaterio de Santa Catalina de

by reason of the fact that the condition imposed by His Majesty was verified superabundantly, and of other reasons which he explained. Having sent a copy of the Fiscal's opinion to the Procurator General of the Province of Our Father San Francisco, the latter in a written statement dated 6 November 1722 agreeing with the above-mentioned Fiscal's claim, asked that the royal will expressed in the last cedula of 17 February 1716 be followed fully and by all means possible. In view of this, the Governor, the Marquis of Torre Campo, in accord with his assessor, Don Luís Campaña, ordered, in an act of 17 November of the same year, that the royal order expressed in the said royal cedula in favor of the Beaterio of Santa Catalina de Siena of Manila, with the conditions and circumstances mentioned in it, be carried out in its entirety and by all means possible, despite the opposition presented by the Convent of Santa Clara, on which perpetual silence was imposed, ordering, besides, that once carried out, an account be presented, together with the Acts, to His Majesty.

n. 87. Finally, thanks to God, we have the Beaterio, constructed and legitimately founded with the royal license. The Acts mentioned above arrived at the Court and the Procurator of the Province of the Holy Rosary besought His Majesty to deign to approve and confirm all that had been executed by the said Governor in favor of the Beaterio. Subsequently, another royal cedula, dated at Sevilla, 16 February 1731, was issued, in which His Majesty confirms it in these words: "I have agreed to accede to the petition of this Procurator, approving and confirming all that has been executed by the said Marquis of Torre Campo in favor of the foundation of this Beaterio of Santa Catalina of Siena, with the qualifications and conditions which in the aforementioned expedient are expressed, and maintaining this same foundation under my Royal Patronage."

n. 88. Since in the preceding cedula, His Majesty forbids that this Beaterio should have any of the privileges of a sacred place, or have a public church, or bell, the above-mentioned Procurator solicited that this favor be granted. And so, His Majesty issued another royal cedula dated at Sevilla, 10 September 1732, allowing it to have a public church, in these words: "I have resolved to grant (as by the present I grant) the license which the aforementioned Procurator solicits, that the said Beaterio of Santa Ca-

Sena de la ciudad de Manila, tenga iglesia pública con campana; pero con la calidad de que, antes de usar de esta gracia, hayan de renunciar el Provincial y Definitorio en actos Capitulares, en la forma que previenen las Constituciones y Estatutos de su Orden, qualquier derecho que tenga su Provincia a pretender que dicho Beaterio pase a convento, como opuesto al fin principal que tuvo en su erección el fundador Don Juan de Escaño, de que se mantuviesen y educasen las indias que se expresen, y asimismo con la condición de que por el mismo caso que intenten o procuren esta pretensión, ceden y renuncian a favor del citado Beaterio todos los derechos que les están concedidos... por lo cual derogo y anulo, por lo que mira a este punto, cualesquier leyes y órdenes que hubiese en contrario; y lo mandado en los expresados despachos de 17 de febrero de 1716, y 16 del mismo de 1731, dejándolos en su fuerza y vigor en cuanto a lo demás que contienen.

No. 89. Presentóse esta Cédula al señor Gobernador Don Fernando Valdés Tamón el día 13 de agosto de 1733, quien dio el obedienciamiento, y mandó dar vista al señor Fiscal, el cual pidió que la Provincia hiciese la renuncia, que en la Real Cédula se expresa, y que sin esta condición no podía tomar posesion de la gracia. Hizose dicha renuncia por el Venerable Consejo de Provincia en 1 de octubre de 1733, presidiéndolo N.R.P. Provincial Fr. Diego Saénz, y asistiendo doce Padres, y siendo secretario el V. Mártir Fr. Francisco Gil de Federich.

No. 90. Por decreto de 8 del citado mes y año volvió al señor Fiscal, quien no dio la expresada renuncia por bastante, por causa de no estar hecha segun su Majestad mandaba, que era en Definitorio en actos Capitulares; pues, aunque el V. Consejo (decía el señor Fiscal) tenga las facultades de Definitorio, le faltaba la cualidad que se hubiese ejecutado en acto Capitular. Diose traslado a la Provincia de la expresada vista, y nuestro Procurador Fr. Francisco Serrano dio plena satisfacción por un escrito, probando que la renuncia estaba hecha por partes legítimas, y en actos Capitulares, según las Constituciones y Estatutos de la Orden, según mandaba su Majestad.

Dióse vista al Señor Fiscal, quien la renunció, y por auto del Superior Gobierno de 24 de noviembre, pasó la asesoria al

talina of Siena of the City of Manila have a public church with a bell; but with the proviso that before they make use of this privilege, the Provincial and the Provincial Council have to renounce in Capitular Acts in the form that the Constitutions and Statutes of the Order determine, whatever right that the Order has to claim that this same Beaterio be made into a Convent, something opposed to the principal end which the founder had in mind in erecting it, namely, the support and education of native girls who so desire; with this condition likewise, that by the same fact that they seek or solicit this protection, the Fathers are giving up and renounce in favor of this Beaterio all the rights which are granted to them . . . by which I abrogate and annul, in what concerns this point, whatever laws and orders to the contrary are in existence in the aforesaid expedients of 17 February 1716, and 16 February 1731, while confirming them in force and in full vigor of the law what concerns the other provisions that they contain."

n. 89. This cedula was presented to the Governor, Don Fernando Valdes Tamon on 13 August 1733, who ordered its implementation, and commanded the Fiscal to review it. The latter asked the Province to make the renouncement which is mentioned in the royal cedula, and without which the Beaterio could not enjoy the privilege. This renouncement was formalized on 1 October 1733 by the Venerable Council of the Province, headed by Our Very Reverend Father Provincial Fray Diego Saenz, assisted by twelve Fathers, with the Venerable Martyr Fray Francisco Gil de Federic acting as Secretary.

n. 90. By a decree of 8 October 1733, it was returned to the Fiscal, who did not consider that the renouncement was enough because it had not been made as His Majesty commanded, namely, that it be in Council and in Capitular Acts. For even if the Venerable Council (as the Fiscal was saying) enjoys the faculties of a governing body, it lacked the formality of having been executed in Capitular action. A copy of this decision was given to the Province, and our Procurator, Fray Francisco Serrano presented a complete written explanation, proving that the renouncement had been executed by legitimate parties and in Capitular Acts, according to the Constitutions and Statutes of the Order, as His Majesty commanded. The Fiscal signed the statement and by and act of the Superior Government dated 24 November, for-

Doctor D. José Correa Villarroel, quien dio la expresada renuncia por bastante; y el señor Gobernador, por auto de 27 de noviembre de 1733, se conformó con el parecer del asesor, declarando estar evacuadas todas las diligencias que su Majestad prevenía en su citada Real Cédula, y así por parte del Real Patronato se le concedía al Beaterio la licencia para usar de la gracia que su Majestad le concedía.

No. 91. Ocurrió con dicha Cédula el P. Procurador al Venerable Deán y Cabildo, en *sede vacante*, el que por su decreto de 17 de diciembre del expresado año concedió, por lo que hacía a su parte, la licencia para que el Beaterio tomase posesión de la gracia que su Majestad le concedía.

No. 92. Evacuadas estas precisas diligencias, solo faltaba tener iglesia; y, estando ya esta hecha y proporcionada para dicho Beaterio, cual era la que tenía el Real Colegio de San Juan de Letrán, este la vendió al Beaterio por la cantidad de cinco mil pesos; y no solo lo material, si también todos sus adornos, campanillas, cálices, etc., como consta todo por escritura pública celebrada en 30 de diciembre 1733, ante Francisco Maldonado, escribano público, siendo presidente de dicho Colegio el M.R.P. Fr. Juan de Arrechdera.

No. 93. El día 10 de enero de 1734, que fue domingo, se señaló para tomar posesión el Beaterio de su nueva iglesia, para lo cual se sacó de la portería de dicho Beaterio una imagen de Santa Catalina de Sena, y acompañada de religiosos, clérigos, colegiales de ambos colegios de Santo Tomás y San Juan de Letrán, y vecinos condecorados de esta Ciudad, con luces en las manos, y con solemne repique de campanas, se llevó a la dicha iglesia, y colocándola en el altar mayor, se cantó una misa muy solemne; a todo la cual se halló presente el general Don Miguel de Allagnegui escribano mayor del Superior Gobierno, quien dio fe y testimonio de todo lo referido.

Ya tenemos al Beaterio fundado; confirmada su fundación por su Majestad; admitido bajo su Real Patronato, últimamente con iglesia pública, gozando de todas las prerrogativas de lugar sagrado.

warded it to the office of Doctor Don Joseph Correa Villarroel, who declared that the said renouncement was enough. And by an Act dated 27 November 1733, the Governor agreed with the Assessor's opinion, declaring that all the legal procedures had been followed as His Majesty provided for in the aforementioned royal cedula. And so, on behalf of the Royal Patronage, license was granted to the Beaterio to make use of the privilege which His Majesty was granting it.

n. 91. Father Procurator brought that cedula to the Venerable Dean and Chapter, *sede vacante*, and, by a decree of 17 December of that year, the latter granted, as far as it concerned them, license to the Beaterio to enjoy the privilege which His Majesty was granting it.

n. 92. With all these legal procedures fulfilled, all they lacked was only the Church. Because there was already in existence a Church which suited the Beaterio, the one, namely, owned by the Royal College of San Juan de Letran, the College sold it to the Beaterio for the sum of 5,000 pesos. Not only was the material edifice sold, but also all its adornments, chalices, etc., as is proven by the public deed signed on 30 December 1733, in the presence of Francisco Maldonado, Public Scribe. The President of the College was the Very Reverend Fray Juan de Archedera.

n. 93. 10 January 1734, a Sunday, was the day scheduled for the Beaterio to take possession of its new church. For this purpose, a statute of Saint Catherine of Siena was removed from the parlor of the Beaterio. Accompanied by the Friars, Clergymen, students of both the Colleges of Santo Tomas and San Juan de Letran, and the be-medalled residents of this City, all carrying lighted candles in their hands, to the solemn pealing of the bells, it was carried to the above church, placed at the main altar, after which a solemn mass was celebrated. Present at all these activities was General Don Miguel de Allagnegui, *Escribano Mayor* of the Superior Government, who accredited and testified to all of the above. We now have the Beaterio founded; confirmed, as founded, by His Majesty; received under His Royal Patronage, and lastly, with a public church, enjoying all the prerogatives of sacred place.