

Account of the Events and Progress of the Mission of the Holy Cross of Paniqui and Ituy, in Between Pangasinan, Cagayan and Pampanga

Bernardo Ustáriz, O.P.

Translated by William Henry Scott

Translator's Introduction

Before the Province of Nueva Vizcaya was created in 1839, the Spaniards called the Magat River valley Paniqui and Ituy. By Paniqui they meant the Gaddang-speaking area from Bayombong to Gamu at the junction of the Magat and Cagayan Rivers, and by Ituy the Isinay-speaking area upstream, so-called from the name of the first village the Spaniards entered from Pampanga in 1591, Tuy. Sporadic missionary attempts resulting in illness, death or rejection were made from that date on by Franciscans, Augustinians and Dominicans, but especially the latter. Since the Dominicans had been assigned the spiritual welfare of Cagayan and Pangasinan, they tried unsuccessfully for more than a century to connect these two mission fields through the Magat valley. Finally, in the 1730's, with government help in the form of armed

guards who also served as laborers, they established a series of missions which have survived to the present.

The story of the heroic labors that went into the establishment of these missions is told in two contemporary printed pamphlets, the *Relacion de los Sucessos de la Mission de Santa Cruz en Ituy, en Provincia de Paniqui: media entre las de Pangasinan, y Cagayan, en las Philippinas* (Mexico 1739), and *Relacion de los Sucessos y Progressos de la mision de Santa Cruz de Paniqui: y de Ituy, medias entre las de Pangasinan, Cagayan y Pampanga* (Manila 1745). These were published under the names of the incumbent Dominican Provincials, Fathers Manuel del Río and Bernardo Ustáriz, respectively, though Dominican Archivist Francisco Antolín said in the 1780's that they were both written by Fray Pedro Luis Sierra, an actual participant in the events they describe. The earlier of these was reprinted by Wenceslao E. Retana in the second volume of his *Archivo del bibliófilo filipino* (Madrid 1869), and both have been summarized in English in Blair and Robertson, *The Philippine Islands 1493-1898*, vol. 48, pp. 123-138. It is the second of these which is here presented in text and translation, making use of a rare copy preserved in the Library of Congress, Washington, D.C. (No. BV3380.U8), for which the editor and translator express their gratitude.

The 1745 *Account* deals with two different subjects — first, the evangelical experiences of the Dominican friars among the Gaddangs of Paniqui following the opening of a Pangasinan-Cagayan trail in 1739, and, second, the journal of a punitive expedition against the Igorots (i.e., "highlanders") of Panuypuy northwest of what is now Aritao. At the time the *Account* was written, the Gaddangs were an aggressive, independent people governed by slave-holding warrior chieftains who retained many characteristics of an older Filipino culture which had disappeared from areas under Spanish occupation. They blackened their teeth, for example, and pegged them with gold, and made clay pots by the technique anthropologists call "paddle and anvil," as references in the *Account* make clear. They traded with Spanish vassals downstream in Cagayan, raised cattle originally introduced by the short-lived missions in the past, and argued among their *principalia* (leaders) about the advantages and disadvantages of a poten-

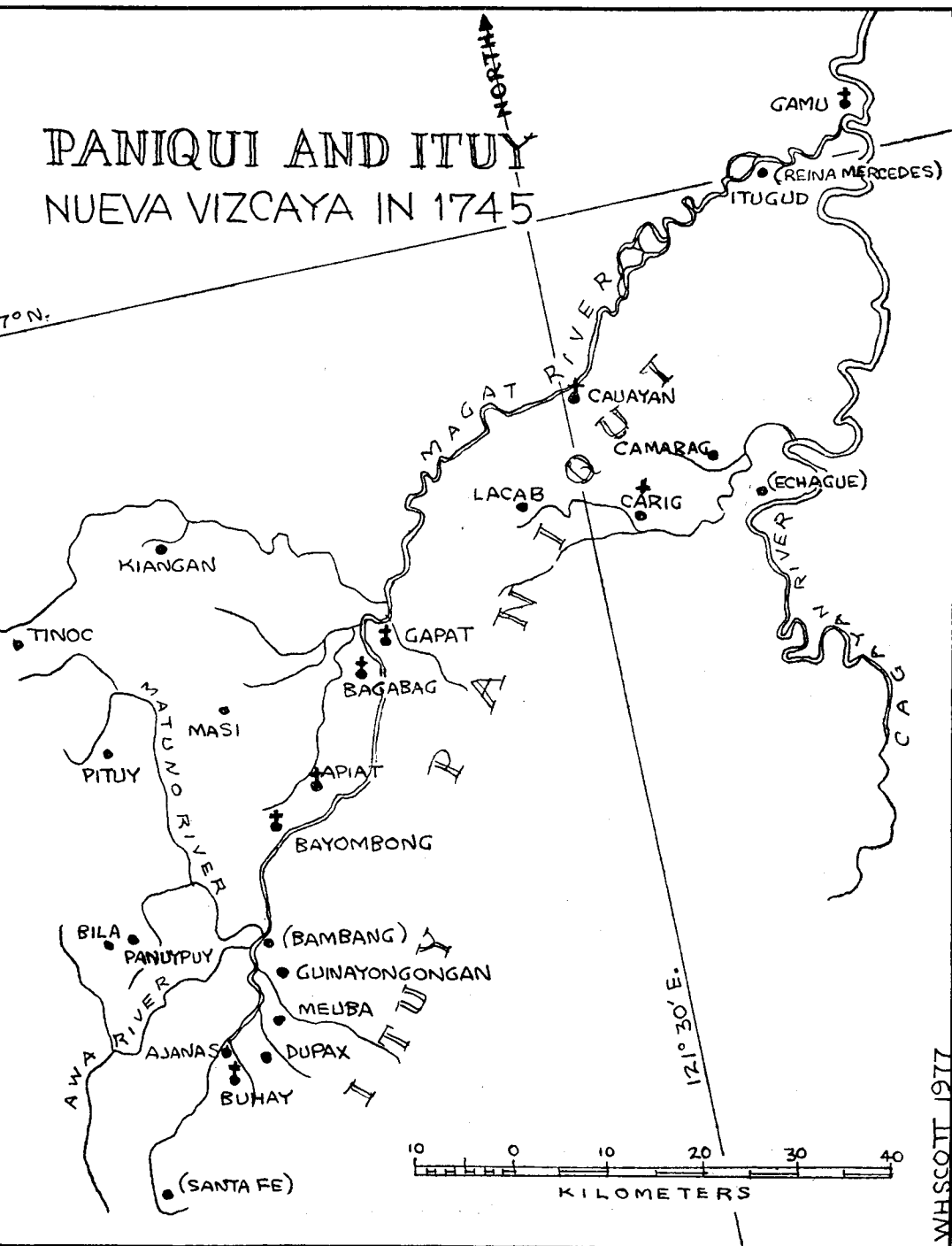
tial commerce across the newly opened trail to the south. During the Spanish period they had expanded their control upstream into former Isinay territory: 17th-century correspondence indicates that the lower limit of Isinay settlements was ten or twenty kilometers below Bayombong.

In the mountains to the west lived the Ilongots, an independent head-taking people who had responded to earlier attempts at Spanish penetration by destroying a Dominican mission in 1702 near Tuy in the neighborhood of the present Santa Fe just north of Dalton Pass. The center of Isinay culture was then Buhay, a town of some 500 houses on Mount Santa Clara between the modern Dupax and Aritao. (Soon after the *Account* was written, the Mission of Buhay was relocated in a site on the Magat River called Ajanas, which became the modern municipality of Aritao.) The east bank of the Magat early in the 18th century was controlled by the Panuypuy Igorots, and by 1745 a fort had been established at Ajanas to protect relocated Isinay from their attacks. The *Account* preserves a vivid description of the expedition of that year against Panuypuy and the devastation of the allied villages of Masi, Taveng, Bangao and Balangan which erased them from modern maps and left the upper Matunu River valley almost uninhabited.

What is most valuable about the *Account*, however, is not such historical data but rather its display of Dominican mission theory, strategy and tactics. The terms "strategy" and "tactics" are appropriate to the author's frame of mind for he considers the missionary friars actual soldiers, armed with the cross, engaged in raids and forays in an invasion of enemy territory — the age-old domains of the tyrannical Prince of Darkness, the Father of Lies, the Devil himself. Their marching orders are simple — free his wretched vassals from the pagan culture which holds them in bondage now and eternal damnation later. Rainstorms, rugged trails, and physical hardships are the Enemy's first line of defense, and where this fails, he makes use of local shamans and savage warriors as his agents. But all of these defenses, diabolical in the literal sense of the word, are penetrated by a steely personal

courage on the part of the friar protagonists which would well become a volunteer sapper or frogman on some 20th-century beach-head. However anachronistic this analysis of the existential political situation in the 18th-century Magat River valley may appear to the modern reader, the *Account* presents a vivid and not unmoving picture of the unflinching courage and dedication of a taskforce of Christian invaders in the field who considered themselves to be nothing less than agents of liberation.

PANIQUEI AND ITUY NUEVA VIZCAYA IN 1745



Relacion de los Sucesos y Progresos de la Mision de Santa Cruz de Paniqui y de Ituy, Medias entre las de Pangasinan, Cagayan y Pampanga. Año de 1745.

Aunque la Provincia del Santísimo Rosario del Orden de Predicadores pudiera cantar gloriosos triunfos en las repetidas victorias que ha conseguido de la idolatría, así en los reinos de China y Tunking, y antiguamente en el de Japón, como en las provincias que tiene a su cargo en las Islas Filipinas, parece no estaban satisfechos sus deseos hasta concluir la total penetración del centro de la de Luzón que es la principal de todas. Aunque ha tenido copiosa miés en que ocupar a sus religiosos, ha vivido no obstante como inquieta por no haber en tanto tiempo anunciado el Evangelio con alguna subsistencia en la provincia de Paniqui que, oculta entre las de Cagayán, Pangasinán y Pampanga, ha permanecido hasta ahora muy de asiento en las tinieblas de la idolatría.

Logró, por fin, lo que más ha de un siglo que desea; pues consiguió penetrarla el año de 1739; y, aunque esto solo le costó tan caro como las apresuradas muertes de cuatro misioneros (lo que pudiera desanimar aun a la Provincia más abundante de religiosos), háse, no obstante, esforzado a la conservación de tan costosa empresa, manteniendo en ella cuatro operarios (fuera de

The Events and Progress of the Mission of the Holy Cross of Paniqui and Ituy, in Between Pangasinan, Cagayan and Pampanga, 1745.

Although the Province of the Most Holy Rosary of the Order of Preachers might well sing the glorious triumphs of its repeated victories over idolatry, both in the kingdom of China, Tonking and (formerly) Japan, and in the provinces of which it has charge in the Philippine Islands, it seemed that its desires could not be satisfied with less than the penetration of the center of the Island of Luzon, which is the largest of them all. Although the harvest in which its religious were occupied had been bountiful, it still seemed to be restless for not having proclaimed the Gospel successfully during all that time in the Province of Paniqui, which, hidden away in between Cagayan, Pangasinan and Pampanga, has remained largely lost in the shades of idolatry until the present.

Now at last it has accomplished what it had desired for more than a century, for it managed to reach that province in the year of 1739, and although this alone cost it so dear a price as the sudden deaths of four missionaries (something which might discourage a Province even more abundant in religious), it has exerted itself to continue this costly enterprise, maintaining four laborers there (besides those which it has in Ituy) which, occupied in cultivating the province, have finally seen the results of their

los que tiene en Ituy) que, ocupados en su cultivo, han conseguido ver el logro de sus apostólicas tareas en el fruto que han cogido en solo el tiempo de seis años.

Mucho ha alentado también el ánimo de los religiosos el católico empeño con que el Muy Ilustre Señor Don Gaspar de la Torre, Brigadier de los Reales Ejércitos, Gentil-hombre de la Real Cámara y de su Consejo, Gobernador y Capitán General de estas Islas Filipinas, y Presidente de la Real Audiencia y Cancillería que en ella reside, ha acudido en nombre del Rey nuestro Señor (que Dios guarde) a la conservación de tanta empresa, cifrando todo su gozo en la conversión de tantas almas, a cuyo fin no ha escaseado los Reales tesoros, antes (aunque la miseria y calamidad de los tiempos incitaba a recoger la mano) ha franqueado todo lo que se ha juzgado conducente al logro de tan piadoso fin.

Animados, pues, los misioneros con la Real protección, que tan franca ha ostentado su Católica liberalidad, y con las frecuentes religiosas instancias con que sus Provinciales los han estimulado, han proseguido en la empresa. Mucho desanimaba a los Religiosos la diabólica resistencia que hallaban que, junta con la falta de habitación cómoda y soledad de retirados montes, ocasionaba notables desconsuelos en sus ánimos. No cabe en la cortedad de esta *Relación* la multitud de miserias y trabajos que en tan ásperos y desconocidos lugares padecían, porque, no pudiendo aun fijar asiento en parte alguna, por no permitir fijeza el cuidado de sosegar totalmente los ánimos de los naturales, y allanar otras dificultades, se veían precisados a sufrir cualquier inclemencia de tiempo, pasando en los caminos los rigores de aguaceros, soles y rocíos, de que enfermaron repetidas veces.

Muchas también se hallaron sin el preciso sustento; porque, viniendo este de la Provincia de Cagayán, y fiado únicamente a la innata flojedad de los indios, solían llegar con él después de algunos días que se habían valido los religiosos para su sustento de frutas de árboles silvestres.

En los caminos (además de las inclemencias comunes) padecían grandes trabajos en la falta de posadas, pues era preciso dormir al sereno si el tiempo no les daba lugar a llegar a su término.

apostolic labors in the fruits which have been garnered in the short space of six years.

The spirit of the religious has been much encouraged by the Catholic determination with which the Most Illustrious Señor Don Gaspar de la Torre, Brigadier of the Royal Army, Lord of the Royal Chamber and of its Council, Governor and Captain General of these Philippine Islands, and President of the Royal Audiencia and Chancery resident therein, has attended to the execution of the enterprise in the name of the King our Lord (whom God guard), taking the conversion of those souls as his cherished goal, to which end he has not spared the Royal Treasury, but, rather, has supported all that has been judged conducive to the success of that so pious aim, even though the misfortunes and calamities of the times might have suggested less generosity.

Thus the missionaries, inspired by the Royal protection which has so generously shown its Catholic liberality and frequently spurred on by Provincials, have proceeded with the enterprise. They were much discouraged by the diabolical resistance that they encountered, which put together with the want of comfortable dwellings and the loneliness of the remote mountains, caused great disconsolation in their hearts. There is no room in so short an account as this for the innumerable miseries and travails which they suffered in such harsh and unexplored places, for, not being able to settle in any fixed residence because of their concern for totally winning over the minds of the natives and overcoming other difficulties, they always had to suffer all kinds of inclement weather, passing through the rigors of rainstorms, sunshine and showers on the trails, from which they many times got sick. Many times, too, they found themselves without the necessary provisions, because these came from the Province of Cagayan entirely dependant on the innate sloth of the Filipinos, who generally arrived with them after a number of days during which the religious had to make use of the fruit of wild trees for their food. On the trails, in addition to the normal inclemencies, they suffered great trials for want of lodgings, and thus had to expose themselves to the night air if the weather didn't permit them to reach their destinations.

En una ocasión, habiendo salido del pueblo de Appiat un misionero para el sitio de Cauayan le anocheció enfrente de un pueblo nombrado Lacab. Esperaba poder alojarse en él, pasando menos mal la noche debajo de algún techo. Dio gritos, llamando a sus habitantes, mas solo halló la respuesta en una confusa gritería de mujeres que, irritadas, clamaban no entrase el Religioso en el pueblo. Estaban a la sazón haciendo una plegaria para alcanzar de los ídolos agua que fecundase sus campos; y haciendo juicio que el diablo no las hablaría por temer al religioso, no consintieron que este se alojase en alguna de sus casas, viéndose así precisado a dormir aquella noche en el suelo, y expuesto a cualquier inclemencia que ocurriese.

Estos y otros muchos son los trabajos que pudieran desanimar a los misioneros en la prosecución de su oficio; mas no por ellos dejaron lo comenzado, porque los esforzó y consoló el Señor con el feliz principio de aquella Cristiandad, pues pudiera avivar a cualquier descaecido ánimo ver que fue de los escogidos para la gloria el primogénito de sus evangélicas diligencias.

Fue el caso que del pueblo de Dibulad habían bajado al sitio de Cauayan dos familias con ánimo de bautizarse luego que fijasen allí su morada los misioneros que andaban todavía ocupados en la pacificación de otros pueblos; mas, antes que estos pudiesen aquietarse, parió una de las personas que habían bajado. Enfermó luego el recién nacido; a que se siguió no solo el natural sentimiento de sus padres, sino también el errado juicio que sanaría infaliblemente haciendo las acostumbradas ceremonias, con que piensan aplacar a sus airados anitos o ídolos. Estaba entonces en Cauayan el dispensero de la misión, el cual, habiendo conocido la determinación de aquellos, pudo a fuerza de persuasiones reducirlos no solo a que no retrocediesen sino también a que permitiesen bautizar al niño; bautizólo él mismo, y al día siguiente murió, logrando así esta Misión que su primer bautizado fuese de los escogidos para el Cielo.

Mucho consoló y animó a los misioneros este caso, pues con su dulzura olvidaban los sinsabores de los trabajosos afanes que

On one occasion, a missionary who had left the town of Appiat for the village of Cauayan¹, was caught at night near a town called Lacab. He hoped to be able to find lodging in it to spend the night less uncomfortably under some roof. He gave some shouts to call its inhabitants, but the only reply he got was the loud cries of women who angrily clamored for him not to enter the town. They were making prayers at the time to obtain water for their fields from their idols, and thinking that the devil would not listen to them, they told the religious that they would not consent for him to put up in any of their houses. This being the case, he had to sleep that night on the ground, exposed to whatever inclemencies there were.

These and many others were tribulations that might well have disheartened the missionaries in the pursuit of their calling, but they did not leave off what they had begun on that account because the Lord strengthened and consoled them with a happy beginning of that Christendom — for to see that the first-born of their evangelical efforts was one of those chosen for Glory could encourage anyone who had lost heart. It happened that two families had come down to the village of Cauayan from the town of Dibulad intending to be baptized as soon as the missionaries, who were still busy traveling around in the pacification of other towns, had established their residence there. But before this could happen, one of the persons who had come down gave birth. The new-born child then became ill, rousing not only the natural emotions of parents but also the mistaken idea that the child would be sure to recover if they performed the usual ceremonies with which they placate their angry *anitos*, or idols. The Procurator of the mission happened to be in Cauayan at the time, and, realizing their determination, was able to convince them by the powers of his persuasion not only to resist back-sliding but to permit the child to be baptized. He baptized it himself, and the next day it died, this Mission thus enjoying the distinction that its first baptized should be among those chosen for Heaven.

The incident greatly consoled and inspired the missionaries, for with its comfort they forgot the unpleasantness of the worri-

¹ The old Cauayan was located on the right bank of the Magat river in the vicinity of the present municipality of Ramon, Isabela. It was transferred to its present site in 1777 to spare it from the attacks of the Ifugaos.

hasta entonces habían padecido, dando por bien empleadas todas sus tribulaciones por sola aquella alma que se logró para el Cielo. Determinóse luego fijar morada en dicho sitio; y, empezándose los bautismos solemnes el día 8 de Septiembre de dicho año 1739, se bautizaron los párvulos que había entre las familias que hasta entonces habían bajado; y, con santa emulación, sus padres y demás adultos se aplicaron al Catecismo, sentidos de la antelación con que los niños se les anteponían en la cristiandad.

No por haber fijado allí su morada los religiosos, vivían tan de asiento que olvidasen repetir sus evangélicas visitas a los pueblos de infieles, ni por el gusto y gozo que hallaban en los bautismos de los ya rendidos, daban de mano a la fatigosas tareas de recorrer los más retirados bosques, porque, no contentos con los que sin especial trabajo se les venían, procuraban ir repetidas veces a mover a los que obstinados en su dureza sentían dejar sus antiguas costumbres.

Padecióse en esto notable trabajo, porque, a las fatigas del camino y a la inconveniencia de las chozas en que posaban los misioneros, se añadía el mal semblante con que unos los miraban, las desvergüenzas con que otros les respondían, y el dolor que en sus corazones causaban las aniterías y ceremonias diabólicas, con que procuraban alcanzar de sus ídolos que los religiosos se fuesen presto.

Los que con algún agrado los admitían, avinagraban el gozo con algunas ofertas con que procuraban aplacar al diablo, de quien se recelaban algún daño, como muerte o enfermedad grave, por la subida de los misioneros a sus casas. En estas correrías, o visitas, resistían protervos algunos a las evangélicas propuestas; otros mostraban alguna inclinación que, por especiales temores a otros de quienes en algún modo dependían, no acababan de explicar; mas no dejaba de traslucírseles en el buen semblante con que miraban a los religiosos; otros se determinaban totalmente a bautizarse, parte de los cuales bajaban en compañía de los misioneros, quando se volvían, y parte seguían después de algunos días.

some labors they had been suffering, and considered all their tribulations well spent for that one soul alone that was gathered in to Heaven. They decided to make their residence at that very place and so, beginning the solemn baptisms on the 8th day of September of that same year of 1739, they baptized all the babies there were among the families that had come down up to that time, and their parents and other adults applied themselves to the catechism with pious emulation, envious of the precedence by which the children had entered into Christianity ahead of them.

Just because they had fixed their quarters there, however, the religious did not pursue so sedentary a life that they forgot to repeat their evangelical forays on the towns of pagans nor did they, just because of the pleasure and joy they took in the baptisms of those already surrendered, fail to apply themselves to the fatiguing work of reconnoitering the most remote forests, for, not being satisfied simply with those who came to them with no special efforts on their part, they continued to go time and again to try to move those who were more firm in their obstinance and reluctance to give up their ancient customs. They suffered special trials in this, for in addition to the fatigues of the road and the discomfort of the huts in which they had to put up, there was the animosity with which some regarded them, the impudence with which others responded to them, and the sorrow which the anito-rites and diabolical ceremonies caused in their hearts which were made to ask their idols for the missionaries' quick departure.

Those who did receive them with some affability, spoiled their pleasure by making certain offerings to appease the Devil, from whom they feared some such dangers as death or serious illness because the missionaries had gone up into their houses. During these forays, or visitations, the more perverse resisted the evangelical proposals; others showed some interest which they didn't openly express because of their fear of others on whom they were in some way dependent but which was betrayed by the friendly attitude they showed the religious; others actually made up their minds to be baptized, part of whom came down together with the missionaries when they returned, the others following after some days.

Sentía el demonio, como envidioso, los frutos y efectos de estas correrías, pues veía arrojarse de su antigua morada, donde por tantos siglos ha dominado. A su sentimiento se siguieron las diligencias, con que procuró ya impedir las repetidas subidas de los religiosos a los pueblos de infieles, y a detener a los que determinados se resolvían bajar a bautizarse. Para lo primero conmovió los ánimos de algunos gentiles que, irritados, amenzaban con la muerte al misionero que pisase sus pueblos; otros gritaban que no hallarían satisfaccion a su ira sino cortaban la mano a algún religioso para palmetear con ella el barro que alfajarean; mas no hacían caso los misioneros de sus amenazas, antes ponían todo su conato en rendir a los que así amenazaban. Iban a sus mismas casas, y, al verse los tales valentones tan inopinadamente con el misionero tan adentro de sus puertas, sentían suave y fuertemente mudada su fiereza y valentía en cobardía y benevolencia; de tal modo que ya tomaban por empeño defender al religioso de cualquier demasía que algunos mal intencionados procurasen. No sabían a qué atribuir su repentina mudanza, viendo tan inclinados a amistad los que solo interesaban hostilidades, y así decían que tenían los religiosos alguna hierba, que causase tales mutaciones.

Son muchos los casos en que vio el demonio frustradas las fuerzas que en dichas conmociones ponía: solo se referirán tres por no extender demasiado esta *Relación*. Cerca del nuevo pueblo de Bagabag había uno de infieles llamado Unaun. Sentían estos tener tan cerca al misionero, y, temiendo fuese este a proponerles la ley evangélica, armaron con toda prevención sus casas, para que, en caso de suceder lo que temían, se hallasen prontos a impedir el paso con las armas. No faltó quien avisó al religioso de la armada prevención; y, por lo mismo, se determinó a ir a visitarles. Llegado al pueblo, halló a la gente de él con la dicha prevención; mas, aunque muchos de ellos habían ya echado mano a las flechas y lanzas, se quedaron mirándolo, sin acordarse que tenían las armas en la mano. Lo cual visto por el misionero, fue pidiendo a

The Devil grew envious and grieved over the fruits and effects of these forays inasmuch as he saw himself being displaced from the ancient abode which he had dominated for so many centuries. In his sorrow, he put forth those efforts with which he attempted both to impede the religious' repeated trips up to the pagan towns, and to detain those who were resolutely determined to go down to be baptized. To accomplish the first, he inflamed the passions of some pagans who then angrily threatened any missionary with death who should set foot in their towns; others swore that their wrath would never be assuaged until they had cut the hand of some religious to use for paddling the clay they made into pots, but the missionaries paid no attention to their threats. On the contrary, they put their whole effort into converting those who threatened them thus, and went to their very houses, and when those boastful ones found themselves suddenly face-to-face with the missionary within their own doors, they suddenly felt themselves calmed and their fierceness and bravado actually changed to timidity and benevolence, so much so that they even pledged themselves to defend the religious against whatever affronts any evil-wishers should attempt. Nobody who saw those who had formerly only desired hostilities now so inclined to friendliness knew what to attribute their sudden change to, so they said that the religious must have some herb which could cause such transformations.

There were many occasions when the Devil saw his efforts to start the aforesaid disturbances frustrated: only three will be mentioned here so as not to extend this account too long. Near the new town of Bagabag there was one of pagans called Unaun. These people didn't want a missionary so near them, and for fear that he might come to propound the Gospel Law to them, they were careful to maintain warlike preparations so that if what they feared should happen, they would be able to act promptly and stop his passage by armed force. But somebody notified the religious of the armed preparations, so for this very reason he decided to go and visit them. Arriving at the town, he found its people all prepared as said, but although many of them had already taken up their arrows and spears, they just stood staring at him as if they had forgotten they had their weapons in their hands. When the missionary saw this, he began to ask each one of them for

cada uno sus armas; las que entregaron sin resistencia alguna, y, habiéndolos hecho sentar, empleó toda la tarde en manifestarles la sinrazón de sus bravatas, y, convencidos, prometieron no solo su amistad, sino también bajar a bautizarse.

De los antiguos moradores de Bayombong se habían retirado a un espeso bosque llamado Vacal algunos, que pertinaces no quisieron seguir a los que no en dicho pueblo bautizaron los RR.PP. Agustinos. Campeaba entre ellos con ínfulas de valiente un principal llamado Cuntapay. Este, pues, no había día que no prorrumbiese en multiplicadas amenazas contra los ministros evangélicos; y, especialmente, dijo que infaliblemente mezclaría las entrañas del religioso de Bayombong con las hierbas de sus potajes si se acercaba a Vacal. Podía realmente temerse ejecutase lo que charlaba, porque sus mismos parientes le temían por su desnudo; mas nada acobardó al P. Vicario de Bayombong; antes con todo aliento fue a dicho sitio, donde, haciendo cargo al valentón de sus amenazas, le pedía el motivo de ellas. Mas él, inopinadamente, se vio mudado, y, agasajando al religioso, le prometió ir a bautizarse al pueblo de Daruyag. Cumplió lo prometido; y hoy está catecúmeno en el tal pueblo, siendo amantísimo de los misioneros.

En otra ocasión avivó el demonio la conmoción dicha con más esfuerzo que en las referidas. Estaban tres misioneros con los escoltas que les acompañaban en cierto sitio; y, siendo ya las tres de la tarde, vieron venir más de trescientos infieles en tres trozos o cuadrillas. Venían todos armados con tal prevención que el que menos traía triplicadas sus lanzas, además de las flechas, que eran muchas. Llegaron todos a los religiosos que, aunque les dio que sospechar tan adunada multitud, mas nunca llegaron a persuadirse tuvieran intención de pelear. Con este ánimo salieron de sus pueblos (como ellos mismos lo confiesan ahora), y, si lo hubieran ejecutado, hubieran muerto a los misioneros, pues no pudieran correr para huir con la agilidad que ellos acostumbran por sierras y bosques. Entretuvieron la tarde en diversas conversaciones con que fingían excusas a la resistencia que mostraban al Cristianismo.

his weapons, and they handed them over to him without any resistance whatever. He made them feel sorry, and spent the afternoon explaining to them the foolishness of their bravado, and they were convinced and pledged not only their friendship but also to come down to be baptized.

Some of the old residents of Bayombong, had withdrawn to the thick forest called Vacal and pertinaciously had refused to follow those whom the Reverend Fathers of Saint Augustine had baptized in the said town. A chieftain named Guntapay roamed among them with special airs of bravery. This fellow, then, let no day pass without pouring forth repeated threats against the evangelical missionaries, and in particular he swore he would mix the entrails of the religious of Bayombong with the vegetables of his stew if he came near Vacal. He might really have attempted to carry out this threat, too, because his very own relatives were afraid of him for his ferocity, but none of this intimidated the Father Vicar of Bayombong. Rather, he went to the place as quickly as he could, and there confronted the bully with his threats, and asked the reason for them. But it suddenly appeared that he was transformed, for he received the religious affably and promised him to come and be baptized in the town of Daruyag. He kept his word, and today is a catechumen in that town, being most cordial with the missionaries.

Another time, the Demon increased those incitements with greater force than on the occasions already referred to. Three missionaries were in a certain town with the escorts who accompanied them, and at about three in the afternoon, they saw more than 500 pagans coming toward them in three groups or companies. They were all so well armed that even those who carried least had three spears in addition to their arrows, which were many. They all drew near the religious, and although these had reason to be suspicious of so huge a gathering, nothing happened to indicate that they intended to fight. They had actually set out from their towns with this idea (as they themselves now admit), and would have killed the missionaries had they carried it out since they could not have run away as fast as those who are used to mountains and forests. They dallied away the afternoon discussing different topics in which they made excuses for the resistance

Así aseguraban el descuido de los religiosos y la facilidad de su hecho; mas ocurrió el Señor al amparo con un raro medio. Agüeraron estos infieles en el arco-iris, y, especialmente, cuando van a guerras; teniéndolo por feliz anuncio si sale a su banda, o por señal de su ruina, si se forma al lado de sus contrarios, porque lo rojo del arco indica (dicen) la sangre que han de derramar aquellos a cuya parte se forma este meteoro. Formóse, pues, el arco-iris a la parte de los cristianos, porque, estando estos a la parte opuesta al sol, no podía naturalmente formarse en otra, y, visto por los infieles, desmayaron totalmente sus ánimos; pues tenían por infalibles sus muertes en caso que acometiesen. Movidos de este miedo, se depidieron muy disimulados; con lo cual quedaron los religiosos y escoltas libres de su peligro. ¡Bendito sea el Señor, que tan desordenado agüero permitió para tan diferente fin, haciendo que las diabólicas doctrinas sirviesen de impedimento a las maliciosas intenciones del mismo autor de semejantes agüeros!

Ya que veía el demonio frustrarse sus intentos en orden a impedir el paso a los misioneros, formaba segundo tiro, procurando detener a los que ya estaban resueltos a bautizarse; para estos usó dos medios, que fueron; el uno persuusiones suyas; y el otro, amenazas, con que a los ya determinados amedrentaban sus paisanos o parientes. Del primero usaba en las funciones con que cotidianamente obsequian los infieles a sus ídolos; y, hallándose presentes a estas algunos de los ya resueltos a bajarse a la Cristiandad, empezaba a llorar amargamente el anito o diablo; añadía a las lágrimas las voces, con que por medio de las aniteras o sacerdotisas procuraba retraer a los ya resueltos; ¡Oh, pobre de mi, decía, que así me dejáis! Tantos años me he divertido con vosotros; no han sido otras mis delicias sino vuestra salud y vida que tanto tiempo he conservado; y, ahora, por fin, me dejáis, solo por seguir y creer a estos de los dientes blancos y ropaje largo (así daba a entender a los religiosos). No puedo ya divertirme con vosotros; iréme, pues, a la altura de más de siete encumbrados montes y desde allí os estaré viendo para llorar siempre vuestra ida.

Añadía a esto innumerables ademanes de sentimientos, con que, movida la pusilanimidad de los que intentaban hacerse catecú-

they were showing to Christianity, and thus threw the religious off guard and made their intended deed more easy. But the Lord came to the rescue with a wonderful device. The pagans take omens from the rainbow, especially when they go to war, considering it good luck if it appears on their side but a sign of their own defeat if it shows up on their adversaries' side, because (they say) the red of the rainbow indicates the blood which those must shed on whose side this phenomenon appears. So, when the rainbow appeared on the Christians' side — because, since they were on the side away from the sun, it naturally could not appear on the other side — and was seen by the pagans, it completely unnerved them inasmuch as they now felt their deaths would be certain if they attacked. Moved by this fear, they slipped away quietly, and thus the religious and their escorts escaped their peril. Blessed be the Lord who permitted such an unnatural belief to serve so different a purpose, causing the devilish superstition actually to prevent the malicious intent of the very author of those omens themselves!

As soon as the Demon saw his plans for stopping the missionaries' progress frustrated, he made a second attack, trying to detain those who were already determined to be baptized. For this he used two means — one, his own persuasions, and the other, threats with which their fellow tribesmen or relatives intimidated those already decided. He made use of the first in the ceremonies with which these pagans daily worshipped their idols. When some of those who had decided to go down to Christendom happened to be present, the anito or Devil began to cry bitterly, adding words to his tears through the *aniteras* or priestesses with which he tried to dissuade them. "Ah, woe is me," he said, "that you should thus desert me! How many years have I taken my pleasure with you! My desires have been nothing other than your health and life which I have preserved for so long a time! And now in the end, you desert me just to follow and believe those with white teeth and long robes" — so he referred to the religious. "I can no longer enjoy myself with you; I will therefore take to the heights of the more than seven lofty mountains and from there I will be watching you, always mourning your departure." To this he added innumerable moving sentiments so that those who intended to become catechumens changed their minds, their

menos, determinaban quedarse de nuevo entre las engañosas caricias de aquel común enemigo. ¡Considérese si esta retrocesión sería ocasión de poco desconsuelo a los misioneros, pues así perdían en medio cuarto de hora las evangélicas tareas de muchos días.

Otros, que resueltos ya una vez a bautizarse, no hacían caso de las persuasiones diabólicas, hallaban otro obstáculo a la ejecución de sus intentos, que eran las continuas amenazas de algunos de que dependían. Mas, no faltó quien triunfase de la astucia diabólica en tal medio. En el pueblo de Appiat habia cierto principal que, por respetos a su padre y a sus hermanos, no se resolvía a explicar el deseo que tenía de bautizarse con toda su familia; porque su padre le amenazaba con la muerte, y sus hermanos le atemorizaban, proponiéndole multitud de trabajos y daños que se fingían en el Cristianismo, y, especialmente el falso juicio con que se persuadían era el cristiano perpetuo esclavo de los españoles. Aquellas amenazas y estas propuestas no le dejaban determinar perfectamente, hasta que en la Cuaresma de 1743 abandonó cuantos respetos le tenían, y se presentó al misionero con su familia.

Llegado el Sábado Santo, que era el día de su bautismo, hizo el demonio todo su esfuerzo para impedirlo; porque el padre de dicho principal, viendo que con lágrimas no podía hacer retroceder a su hijo, le afirmó se daría la muerte si no desistía de su intento; mas, no causando en dicho catecúmeno mutación alguna semejantes exageraciones, postrado a los pies de su padre, le habló así: "Padre, no ignoras la veneración con que siempre he obedecido tus determinaciones; el amor con que te he servido, es patente; hasta ahora no he puesto en ejecucion mis intentos, esperando te resolvieses para que, bautizados a un mismo tiempo, en nada nos separásemos; mas, en vista de la dureza de tu corazón, no puedo esperar más: y así, queda en paz, porque el religioso me espera en la iglesia". Dicho esto, se fue, y, recogiendo el altar y demás instrumentos en que, y con que daba culto a los ídolos, lo entregó todo al misionero, quien, reduciéndolo a cenizas, pasó a bautizar a los que así supieron hacer quedar frustráneo el segundo medio que usó el demonio para impedir el fruto de la predicación evangélica.

timidity aroused by the deceitful caresses of the common Enemy. Imagine how these reverses would cause no small disconsolation to the missionaries who thus lost in less than half an hour the evangelical labors of many days!

Others, who had made up their minds to be baptized and so paid no attention to the diabolical discussions, found another obstacle in their way, and that was the continuous threats of some of those on whom they were dependent. But there was one who triumphed over the diabolical cunning in the following way. In the town of Appiat there was a certain chieftain who had refrained from expressing his desire to receive baptism with his whole family out of concern for his father and his brothers, for the father threatened him with death and his brothers tried to frighten him by pointing out a multitude of difficulties and dangers which they attached to Christianity, especially the erroneous view they held that the Christian was the perpetual slave of the Spaniards. The former threats and the latter opinions did not cause him to give up his firm determination, however, so in Lent of 1743 he abandoned such feelings as had detained him and presented himself to the missionary with his family. When Holy Saturday came — the day of his baptism — the Devil girded up his whole strength to stop him; thus that chieftain's father, seeing that he had not been able to dissuade his son with tears, assured him he would kill him if he did not give up his plan. But these excesses did not cause any change in that catechumen, who prostrated himself at his father's feet and spoke to him thus: "Father, thou canst not but know the respect with which I have always obeyed thy decisions; the love with which I have served thee is obvious; till now I have not carried out my desires, hoping that thou wouldst decide to be baptized thyself at the same time so that we might never be separated in anything, but in view of the hardness of thy heart, I can no longer hope for it. So, farewell, for the religious is waiting for me at the church." Having said this, he went and gathered up the altar and the implements with he had worshipped the idols and handed them over to the missionary, who burned them to ashes and then proceeded to baptize those who had thus victoriously frustrated the second tactic which the Devil used to prevent the fruits of Gospel preaching.

No han valido, pues, sus diabólicas astucias; antes, con gran sentimiento suyo, ha visto el adelantamiento del Cristianismo, a que tan esforzadamente se ha opuesto, pues en el tiempo de seis años se han logrado erigir seis iglesias en los pueblos de Cauayan, Appiat, Bagabag, Lappau, Daruyag y Carig. Añádese a este la de Bayombong, porque, aunque ya había allí algunos cristianos, cuando se recibió de los RR.PP. Agustinos; pero había aun muchos infieles, de los cuales vivían algunos juntos con dichos cristianos, y otros se habían huído a un bosque llamado Vacal, de donde se han ido sacando poco a poco a fuerza de visitas con que frecuentemente los han recorrido los misioneros, y con sus bautismos se ha aumentado el número de cristianos que allí había cuando empezó a administrar en Bayombong la Orden de Santo Domingo; de modo que en dichas siete iglesias se halla el número de novecientas y setenta almas bautizadas en dicho tiempo, fuera de diez apóstatas, que después de muchos años han vuelto a la cristiandad.

Más crecido pudiera ser el número de cristianos si no usaran los misioneros de especial cautela en el administrar bautismos, y si se condescendiera con el gusto de muchos; pero como no es razón arrojarse a bautizar a cualquiera sin examen y prueba de espíritu, se procede con mucho tiento, deteniendo o entreteniendo a los que piden el bautismo hasta llegar a una moral certeza (cuanto es posible) de que no retrocederán. Son muchísimos los que vienen a pedir el bautismo por fines muy disparatados de el que debía moverlos; porque unos buscan asilo de las molestias con que los poderosos los vejan; otros bajan por evadirse de algunos acreedores que los siguen; otros pretenden solo la seguridad de su refugio por muertes que han cometido; y no son pocos los que, capitaneando alguna caterva, traen su fin principal en la gloria de Cabezas de pueblo. Si, sin más examen que su petición, se pasase a administrarles el bautismo, fuera *multiplicare gentem, et non multiplicare laetitia*m. Por esto, no es tanto el conato de los misioneros a abarcar mucho, cuanto a apretar bien; no anhelan tanto a la extensión cuanto a la intensión.

Fundados en este dictamen, examinan el espíritu de los que vienen, y, si los mueve fin torcido, procuran rectificarlo. Pruébanlos por algún tiempo, en el cual se trabaja en desbastarles las costumbres que casi cubren su racionalidad, porque, viviendo sin

So, his diabolical tricks had availed nothing. On the contrary, to his sorrow, he had seen the advancement of that Christianity he had so forcefully opposed, for in the space of six years, six churches were successfully opened in the towns of Cauayan, Appiat, Bagabag, Lappao, Daruyag, and Carig. To these should be added the one in Bayombong, for even though there had already been some Christians there when it was received from the Reverend Fathers of St. Augustine, there were still many pagans, some of whom lived together with the Christians, while others had fled to a forest called Vacal from which they were being gathered little by little by means of the visits which the missionaries frequently paid them, so that, together with the baptized already there when the Order of St. Dominic began to administer Bayombong, there were 970 baptized souls in those seven churches by that time, besides ten apostates who had returned to Christendom after many years.

But the number of Christians could be increased even more if the missionaries were not so cautious about administering baptism and if they agreed to the wishes of many; but as it isn't wise simply to baptize anybody at all without examining and testing his conscience, they proceed with much care, delaying or putting off those who ask for baptism until they achieve a moral conviction from which they will not later depart. There are many who come to ask for baptism for very different purposes than those which should motivate them — some seek asylum from the molestations with which the powerful afflict them; others come down to escape creditors who pursue them; others seek only the security of refuge from murders they have committed; and there are not a few with large followings behind them whose main aim is the glory of being head of a town. If the administration of baptism should be extended to these without any more examination than their own petition, it might be said, "*Multiplicare gentem et non multiplicare laetitiam.*" ["Thou has multiplied the nation and hast not increased the joy" — *Isaias 9:3* (Douay translation).] Therefore the missionaries' efforts are not so much for a large count as a good start; they desire quality rather than quantity.

With this principle in mind, they examine the conscience of those who present themselves, and if they are motivated by some devious aim, they try to correct it. They test them for some time, which is spent in trying to root out the customs which almost

Dios, ley, ni rey, ¿cómo podrán repentinamente pasar de su casi brutal rudeza a la enseñanza cristiana, si antes no se procuran pulir cuanto es posible? ¿Cómo podrán apreciar por sumo favor el bautismo, al ver que con toda facilidad se administra a quien por terrenos fines lo pretende? Estos son motivos por qué, contentos los ministros con pocos bien instruidos, no quieren usar ensanches que, sirviendo de multiplicar individuos, solo ocasionan una desordenada confusión. Pero, aunque se procede con tanto tiento y reparo, se halla no obstante en dichos siete pueblos el número de ochocientos y cincuenta y ocho catecúmenos, en cuya instrucción se ocupan actualmente los misioneros; y aun fueran muchos más si hubiera ministros que atendiesen a otras partes de la Misión, mientras los que hay se ocupan en la instrucción de tantas almas.

Mas, aunque las dichas cualidades de los infieles obligan a que los misioneros no se ensanchen, no por ello se desconfía de la total conversion de toda la provincia; antes se espera una feliz cosecha, porque aun los mismos infieles opuestos al bautismo parece han mudado en algo sus costumbres, pues confiesan que ya viven con quietud desde que los misioneros han penetrado sus tierras. Ya no se ve ni oye (dicen) la frecuencia de homicidios que antes se practicaba; ya nos corremos de no cubrir con honestidad nuestros cuerpos; “yo no sé (decía cierto infiel) qué eficacia es la de los Padres, pues hasta a los que más los aborrecemos, penetra su enseñanza.” Hállanse, finalmente, menos enemigos de nuestra santa fe; y vienen con frecuencia a ver a los misioneros, con cuyo trato se van haciendo dóciles y apacibles.

No por el continuo trabajo y tarea en el cuidado de las almas han dejado de atender los misioneros al adelantamiento temporal de los pueblos y su gente; mas no pudiera su pobreza adelantar mucho en esta materia si el dicho Señor Gobernador y Capitán General de estas Islas no hubiera continuado su cátolica y magnífica liberalidad, prolongado hasta ahora en nombre del Rey Nuestro Señor (que Dios guarde) la concesión de los indios escoltas extraordinarios, que aun no han podido acabar las obras en todos

obscure their rationality, for, living without God, law, or king, how can they suddenly pass from their semi-brutish simplicity to the Christian doctrine if they are not first developed as much as possible? How can they appreciate baptism as a supreme gift if they see it so casually administered to anybody who aspires to it for worldly gains? These are the reasons the missionaries content themselves with a few who are well-instructed and do not care to use tactics which would serve to increase numbers but only cause a disorderly confusion in the end. But although they proceed with such tact and caution, a total of 858 catechumens are nonetheless to be found in the said seven towns, in whose instruction the missionaries are presently engaged, and there would be even more if there were additional missionaries to attend to other parts of the mission while those there are occupied in teaching all those souls.

But although the said nature of the pagans obliges the missionaries not to overextend themselves, the final conversion of the whole province has not been doubted on this account; rather, a happy harvest has been expected because it appears that even the very pagans opposed to baptism have changed their customs somewhat, for they themselves admit that they live more peacefully since the missionaries have penetrated their territory. The frequent murders which occurred before (they say) are no more to be seen or heard of, and "We no longer fail to cover our bodies modestly." A certain pagan said, "What powers the fathers have is not known, for their teaching reaches even those we used to hate." They are finding themselves finally less enemies of our Holy Faith, and come to see the missionaries frequently, under whose influence they are becoming docile and peaceable.

The missionaries have not failed to attend to the temporal progress of the towns of their people just because of their continuous work and labor in the care of their souls, but their poverty would never have supported the said progress in this matter had not the Governor and Captain General of these Islands continued his Catholic and magnanimous liberality, and in the name of the King our Lord (whom God guard) extended to the present time the assignment of the special Filipino guards who have not yet managed to complete the work in all the towns. Permanent houses

los pueblos. En Cauayan y Lappau se han hecho de firme casas e iglesias de tablas; en Bagabag y Daruyag se han fabricado casas de lo mismo; y, aunque hay camarines decentes para decir misa, pero, en acabando casa e iglesia de lo dicho en Appiat o Gapat, pasarán a hacer en ellos iglesias de firme y casa en Carig, donde ya se ha acabado una grande iglesia de tabla. En el pueblo de Bayombong ha sido también preciso hacer de nuevo casa e iglesia de tabla, por ser poco más que chozas lo que para uno y otro había allí.

Mucho más pudiera haberse adelantando en esta materia, si a esto únicamente estuvieran aplicados los dichos escoltas extraordinarios; pero, además de esto, han empleado no poco tiempo en la abertura y composición de los caminos. Hanlos allanando cuanto cabe en sus fuerzas y capacidad de la tierra; los han ensanchado a fuerza de picos y azadones, con lo cual ha quedado un camino que aun en el tiempo más riguroso de las aguas no es muy trabajoso. Esto ha preocupado mucho a los trabajadores; con que no han podido emplearse del todo en las obras precisas de casas e iglesias de firme en cada pueblo.

Con este trabajo en los caminos no sólo se ha logrado la cómoda comunicación de las provincias de Pangasinán, Cagayán y Pampanga, sino también el descubrimiento de algunos sitios, que, por seguras y emboscadas guaridas, ocultaban los infieles así a los religiosos como a sus co-indios cristianos. Porque como, para buscar toda conveniencia en los caminos, se han visitado los más ásperos montes y registrado las más intrincadas breñas, ha resultado una clara y evidente noticia de los escondrijos donde podían escaparse los infieles, así de la predicación evangélica, como del castigo, en caso de ser preciso el buscarlos por alguna demasía que cometiesen. Así lo pregonan los mismos infieles. ¿Qué podemos ya hacer (dicen) cuando todas nuestras guaridas son patentes a los Padres? ¿Dónde huiremos que ellos también no penetren? No hay sitio que ignoren ni escondrijo que no hayan penetrado. Todo, por fin, parará en que de una vez nos humillemos y entreguemos al bautismo. Así claman aun los que más pertinaces sienten dejar sus costumbres. ¡Bendito sea el Señor que todo lo ordena al bien de las almas!

and churches have been built of boards in Cauayan and Lappau; houses have been constructed of the same materials in Bagabag and Daruyag; and, although there are decent chapels for saying mass and, after having completed the house and church in Appiat or Gapat, of the same materials, they will proceed to make permanent churches in them and a house in Carig, where a large church of boards has already been completed. It has also been necessary to make a real house and church boards in the town of Bayombong since what they have there for both are little more than huts.

There could be much more progress in this matter if the special guards were assigned only to this work, but in addition, no little time has been spent in the opening and construction of roads. They have leveled them as much as was in their power, considering their means and the nature of the terrain, and extended them by means of picks and hoes to produce a road which is not impassable even in the worst of the rainy season. This has so much occupied the laborers that they could not be employed for all the needed work for permanent houses and churches in every town.

This work on the roads has not only produced convenient communications between the provinces of Pangasinan, Cagayan, and Pampanga, but also the discovery of some places where the pagans hide in safe and remote lairs from both the religious and their Christian co-Filipinos, because the exploration of the steepest mountains and the examination of the most obscure wilderness for locating the best route for the roads has resulted in a detailed and open knowledge of the pagans, both for evangelical preaching and for punishment in case it is necessary to find them for some outrage they may commit. So the pagans themselves acclaim. "What can we do now," they say, "when all our hideouts are known to the fathers? Where will we flee that they have not also reached? There is no refuge of which they are ignorant nor hiding place they haven't discovered. It will all end in our being humbled at one blow and surrendering to baptism." So even those clamor who are most stubbornly reluctant to give up their customs. Blessed be the Lord who orders everything for the good of souls!

Además del trabajo personal de dichas escoltas, y los gastos con que el Rey nuestro Señor (que Dios guarde) los mantiene, son también muchas las expensas de la Provincia del Santísimo Rosario; porque como en el descubrimiento, abertura y composición de dichos caminos principalmente se intenta la conversión de los naturales, es preciso moverlos no tanto a temor cuanto a amor; porque, presupuesto este, se oye con menos repugnancia la doctrina. Para conseguir esto, son precisas dádivas y regalos con que captarles la voluntad, y no es poca la cantidad que en esto solo se ha expendido en seis años. Es preciso también mantener a algunos muchos meses, porque, viniendo de pueblos distantes donde dejan sus sementeras y demás sembrados, no tienen tan a la mano quien los socorra si el misionero no los mantiene hasta que logre la primera cosecha en la sementera que hace; y, si esta se le pierde, es necesario proseguir en su socorro hasta que logre con su trabajo mantenimiento. Para el cultivo de sus tierras, han proveído de arados los misioneros a cuantos han querido arar; y son muchos los que han querido. Finalmente, por no ser bastantes a las obras que hay, los escoltas que están concedidos, ha sido preciso pagar más trabajadores con plata de la Provincia, para que con más presteza se acabasen algunas obras, y hubiese quien pudiese atender a todas las tareas.

En los pueblos de Buhay, Dupax y demás del partido de Ituy, no son decibles los trabajos con que afligidos los religiosos se han visto muchas veces casi desconsolados; porque los indios de allí, aunque son cristianos, no son tan dóciles como los de Paniqui, donde aun muchos infieles hacen aprecio de la enseñanza. Por esto se padecen muchas fatigas y pesadumbres en la propagación de la fe, y aun en enseñanza de los cristianos que todavía no se han desnudado del antiguo hombre con sus actos. Háse hecho no obstante mucho fruto, ya bautizando muchos infieles de las naciones igolot, ilongot y otros circumvecinos, ya reduciendo algunos apóstatas que se ocultaban en los montes.

Mas, si solo lo dicho fuera el impedimento para la propagación de la fe en dicha Misión, pudiera quizás vencerse con la paciencia y caridad de los religiosos; pero ha habido hasta ahora un obstáculo que parece puso el demonio en él todo su esfuerzo y batería,

In addition to the personal labor of those guards, and the cost with which the King our Lord (whom God guard) maintains them, the expenditures of the Province of the Most Holy Rosary are great also because although the exploration, opening and construction of the said roads were intended mainly for the conversion of the natives, it is necessary to move them not so much by fear as by love, since in this way the doctrine is heard with less reluctance, and to accomplish this, little gifts are needed and presents to obtain their good will. The amount which has been spent in six months for this alone is not small, for very many come from distant towns where they leave their fields and other crops and so have no one to lend them a hand if the missionary does not support them until the first harvest is gathered from the fields they make, and if this should be lost, it is necessary to continue this aid until they do produce their own food by their own labor. For the cultivation of these lands, the missionaries have provided plows for any who wished to plow, and those who wished to have, have been many. And finally, because the guards who have been assigned are not enough for the work that there is, it has been necessary to pay more laborers with silver from the Province so some jobs could be completed more quickly and so there would be people to attend to everything.

The travails cannot be expressed with which the long-suffering religious have many times become almost disconsolate in the towns of Buhay, Dupax, and others of the region of Ituy, because the Filipinos there, although Christians, are not so docile as those of Paniqui, where even many pagans have respect for the Faith. For this reason they suffer much weariness and grief in the propagation of the Faith, and even in the instruction of the Christians, who have still not cast off the Old Man in their deeds. Nonetheless, much fruit has been gathered both in baptizing many pagans of the Igorot and Ilongot tribes and others around nearby, and in reducing some apostates who were hiding out in the mountains.

But if these were the only impediments to the propagation of the Faith in the said Mission, they could perhaps be overcome by the patience and love of the religious. However, there has been one obstacle up to the present into which the Devil seems

no solo para impedir la dilatación del Evangelio, sino también para destruir lo que hasta ahora han edificado todos los ministros evangélicos: y, aunque a este obstáculo pudiese extenderse la paciencia, tolerando las pesadumbres que ocasionaba, no alcanzaban sus fuerzas a arrancarlo de cuajo, como se colegirá de lo siguiente:

Muy cerca de esta misión de Ituy, o Isinay, había una nación llamada Panoypuy, cuyos naturales han sido siempre muy temidos de las naciones circunvecinas, porque se han aventajado a todas en valor y fuerza. Estos, pues, han sido el instrumento de que se ha valido el demonio para impedir el adelantamiento del Cristianismo en dicha Misión; porque, sentido del fruto que con sus correrías hacían los misioneros, conmovía a dichos panoypuyes, para que, amedrentando a los que deseaban bautizarse, no se atreviesen estos a poner en ejecución tan santo deseo. Tanto habían tiranizado, y con tantas crueldades habían vejado a los demás pueblos circunvecinos, que, sometidos estos totalmente a los tiranos, no sabían resolverse sin consentimiento de ellos, porque experimentaban presto la inhumanidad de aquellos bárbaros, que colocan toda su felicidad en cortar cabezas; y así toleraban la falta de libertad en sus determinaciones por la conservación de la vida.

No podían los religiosos hacer más que tolerar las fatigas de aquellos ásperos caminos, por ir a anunciar el Evangelio a los mismos pueblos, o rancherías, de los infieles. Solo podían persuadirles la verdad de nuestra santa fe y justicia de la evangélica ley; pero no podían extenderse sus fuerzas a evitar los homicidios y demás tiranías con que los panoypuyes se adelantaban a estorbar el paso a los que se reducían. “Padre (decían los así afligidos), no hay de nuestra parte resistencia alguna a lo que propones; pero considera que el bautizarnos es ir a morir, pues sin duda alguna vendrán contra nosotros los panoypuyes, como cada día se experimenta. Y, si en los pueblos de Bujay, Meubba, Dupax y demás de cristianos hubiera alguna defensa contra su tirana crueldad, no hiciéramos caso de sus amenazas, ni temiéramos su osadía; pero ya ves que con su insolente arrojo entran a ejecutar sus tiranías

to be putting his whole force and resources, not only to stop the expansion of the Gospel but also to destroy everything the evangelical ministers have already accomplished, and although this obstacle might serve to increase their patience to tolerate the burdens which it occasioned, their strength was not enough to get rid of it, as will be seen from the following.

Close to this Mission of Ituy or Isinay, there was a tribe called Panuypuy, whose natives have always been much feared by all the tribes around because they were superior to all in valor and strength. These, then, were the instrument of which the Devil has availed himself to stop the advance of Christianity in this mission, for, grieved over the fruits which the missionaries were collecting with their forays, he stirred up these Panuypuys so that they intimidated those who wanted to be baptized, who therefore did not dare to carry out that holy desire. So many had they tyrannized and so many cruelties had they inflicted on the other towns around that these, being totally subject to their tyrannies, had no way to make a decision without their consent lest they immediately suffer the inhumanities of these barbarians, whose whole pleasure was the cutting off of heads, and thus they endured the lack of freedom to make their own decisions in order to save their lives.

The religious could do no more than endure the fatigues of those steep trails, and, by going to proclaim the Gospel in those particular towns, or villages, of the pagans, were only able to persuade them of the truth of our Holy Faith and the justice of the Gospel Law, but not to muster enough strength to prevent the murders and other tyrannies with which the Panuypuys continued to obstruct the movements of those converted. "Father," said those who were thus afflicted, "we have no objection whatever to what thou proposest, but consider that for us to be baptized is to die, for without any doubt the Panuypuys will move against us, as happens every day. And if there were some defense forces against their cruel tyranny in Buhay, Meubba, Dupax and the other Christian towns, we would pay no attention to their threats, nor would we fear their boldness; but thou hast thyself seen that they go right into the Christian towns with their fearless arrogance to carry out their tyrannies. Subdue that town,

en los pueblos ya cristianos. Ríndase, Padre, ese pueblo, y no hay dificultad para el cumplimiento de nuestro intento; o, si no quiere rendirse, búsquese un medio con qué arruinar a tan poderoso enemigo, y nos verás a todos hechos cristianos". ¿Qué podría el misionero responder a esto, cuando no se hallaba con fuerzas para poder por sí ocurrir a tanto daño? Así se ha ido hasta ahora deteniendo la conversión de muchos, causando a los misioneros el desconsuelo que se deja entender.

No solo se valió el demonio de dichos panoypuyes para impedir el progreso del Cristianismo, sino también ha usado de ellos para acabar a los pobres isinayes ya cristianos. No son numerables las molestias con que han perseguido a estos cuitados, que, siendo de suyo sumamente pusilánimes, se aumenta su cobardía con la falta de defensa que siempre ha habido en sus pueblos. No ha habido año que violentamente no los hayan robado dos o tres veces con el título fingido de multas, por culpas que inventaban; porque, si el pobre isinay iba en seguimiento de su ganado que, descarriado se alejaba hacia los panoypuyes, era motivo para hacer cuantas hostilidades podían, hasta que los cristianos les contribuían con diversos géneros; y, además de esto, mataban cuanto ganado encontraban, y aun en los caminos formaban varias trampas en que se ha consumido gran número de vacas y carabaos o búfalos, con que los pobres cristianos iban quedando exhaustos de lo que tanto necesitan para la labor de sus tierras.

Otras veces han pedido personas para solo matarlas a su usanza y ofrecerlas en sacrificio a sus falsos dioses; de modo que hasta ahora no han podido aquellos recién convertidos vivir en paz y libertad cristiana; porque, siendo de su natural muy tímidos, les han tenido dichos panoypuyes totalmente sucumbidos y sujetos a condescender con las iniquas contribuciones que frecuentemente les piden. No ha sido suficiente a cohibir tanta maldad la suavidad de varios medios que han usado los misioneros, porque su soberbia y avilantez no les permite contenerse en sus desafueros, ni hacer caso de las dádivas y súplicas con que los religiosos han solicitado que se contengan. De aquí se ha originado una continua inquietud en los isinayes que, viéndose tan vejados, y al mismo tiempo indefensos, han intentado muchas veces desamparar sus tierras bus-

Father, and there will be no difficulty in carrying out our intention; or, if it will not surrender, seek thou a way to destroy so powerful an enemy and thou wilt see us all become Christians." What could the missionary respond to this when he did not himself have forces strong enough to overcome such danger? Thus it has gone on until now, preventing the conversion of many and causing the missionaries such disconsolation as can be imagined.

The Devil not only took advantage of these Panuypuys to prevent the spread of Christianity, but also made use of them to destroy the poor Isinays who were already Christians. The afflictions are without number with which they have persecuted these poor wretches, who are extremely timid in the first place and whose timidity is augmented by the fact that they never have any defense forces in their towns. There has been no year when they have not robbed them violently two or three times under the pretense of fines for crimes they would invent; thus, if some poor Isinay went in pursuit of his cattle which had strayed off in the direction of the Panuypuys, it would be excuse enough to make such hostilities as they could until the Christians would compensate them in various ways, and besides this, they would kill such cattle as they encountered, and even make various traps in the fields in which a great number of cows and carabaos, or buffalos, have been taken so that the poor Christians are being deprived of what they need for working their fields.

Other times they have demanded people simply to kill them according to their custom and offer them up in sacrifice to their false goddesses, so that until now those recent converts have not been able to live in Christian peace and liberty, for since they are by nature very timid, these Panuypuys have held them in total submission and acquiescent to the iniquitous contributions they frequently demand of them. The gentleness of the different means the missionaries have used has not been equal to controlling such evil since their arrogance and bravado prevents them from restraining themselves in their atrocities, or of responding to the gifts and supplications with which the religious have tried to rouse their self-control. This has been the reason for a continuous restlessness in the Isinays who, being both afflicted and defenseless, have many times decided to abandon their lands and seek peace

cando paz en los más retirados rincones. Mas ya la han logrado en estos últimos días, sin tener necesidad de alejarse de sus pueblos y tierras, por el modo siguiente:

Solicitóse la Real protección y defensa; y, porque la distancia de Manila no daba lugar a la prontitud del socorro como la necesidad requería, se recurrió a la provincia de Pangasinán cercana a dicha Misión, donde se hallaba visitando el señor licenciado Don José Ignacio Arzázum y Rebolledo, Oidor Decano y Alcalde del Crimen de la Real Audiencia. Representáronse a dicho Señor las referidas iniquidades y agravios, las que, oídas, sentió con católico pecho, compadeciéndose de tanta necesidad, y sin dilación alguna ordenó que de dicha provincia de Pangasinán fuese una tropa contra los panoypuyes.

No pudo la tal tropa dar cumplimiento a tanta empresa; en vista de lo cual, proveyó dicho Señor Oidor que de la provincia de Cagayán se acudiese con toda presteza a tanta necesidad. Dio cumplimiento a este orden el Alcalde Mayor de dicha provincia, enviando una tropa de 282 personas, que, aumentada con 50 escoltas de la misión de Santa Cruz de Paniqui, y algunos nuevos cristianos de ella, consiguió reprimir el orgullo de los panoypuyes, tan temidos. Los sucesos de dicha expedición son los siguientes, según dio noticia de ellos el R.P. Fr. Antonio del Campo, Vicario Provincial de las dos dichas Misiones.

Día 4 de junio se determinó saliese dicha tropa del pueblo de Bayombong para el sitio de Ajanás, donde se había de arrancar, para de allí dar el asalto al principal pueblo de los panoypuyes. Caminó todo el día por sitios descaminados por evitar llegase a noticia de los enemigos lo que nunca sospecharon por su soberbia. Pero, aunque se procuró caminar por matorrales, encontraron no obstante un camino, que del pueblo de Ibila, de la nación enemiga, tiraba a los sementeras de los pueblos de Dupax y Meubba. Viéronse en él pisadas recientes, y, sospechando fuesen de enemigos, se quedaron emboscados entre los altos yerbazales de aquel sitio algunos valientes y soldados. Mas, antes de media hora divisaron gente que venía del monte; y, saliendo al encuentro los primeros que estaban emboscados, cogieron a tres infieles enemigos, que son

in the most remote places. But peace has actually been obtained recently without having to move out of their towns and lands, by the following means.

The Royal protection and defense was solicited, and because the distance from Manila prevented such prompt help as the need required, appeal was made to the Province of Pangasinan near the said Mission, where the Licentiate, Don Joseph Ignacio Arzadún y Revollo, *Oidor* and Criminal Prosecutor of the Royal Audiencia, happened to be visiting. When the disturbances and grievances mentioned were referred to this official, he was so moved by Catholic compassion at what he heard, and sympathy for such straights, that without a moment's delay he ordered troops from the Province of Pangasinan to march against the Panuypuys. These troops proved unable to carry out the task, so the said *Oidor* made arrangements for the Province of Cagayan to come to the rescue of the emergency with all speed. The Governor of that province carried out this order, sending a force of 282 troops who, augmented by 50 guards from the Mission of Santa Cruz of Paniqui and some new Christians there, succeeded in reprimanding the arrogance of those Panuypuys who were so feared. The events of the expedition are the following, according to a report made by the Reverend Father Fray Antonio del Campo, Vicar Provincial of the two missions.

It was decided that the said troops should leave the town of Bayombong on the first of June for the place called Ajanas, where they were to be supplied with their rations and then start for the attack on the main town of the Panuypuys from there. They traveled all day through out-of-the-way places so as not to attract the enemy's attention, who in their pride would never suspect anything. But, though they traveled through the underbrush, they still came across a trail from the town of Ibila of the enemy tribe which led to the fields of the towns of Dupax and Meubba. Fresh footprints were to be seen in it so, suspecting that they had been made by the enemy, they left some auxiliaries and soldiers hidden in the tall grass in that place. But, before a quarter hour had passed, they saw some people in the distance coming from the mountain, and the first of those who were hiding in ambush went out to intercept them and captured three pagan enemies, who were

los únicos que vieron; mas no repararon en uno que se había ocultado entre el yerbazal o carrizal; con que solo atendieron a maniatar a los tres sin otro reparo; lo que visto por el que se había ocultado, valiéndose de tal descuido, tiró la lanza con tanta fuerza a un soldado, que lo dejó muerto. Acometiéronle luego los valientes y lo degollaron con sus tres compañeros.

Día 5 por la tarde se arranchó la tropa en el sitio de Ajanas; mas no pudo hacerlo con tanto secreto que no llegase a noticia del principal valentón y como reyezuelo de todos los panoypuyes, llamad Sapac. Este era el tirano que tanto ha afligido a los cristianos isinayes; este el que a las demás naciones impedía se bajasen a bautizar; y este, finalmente, a quien todos obedecían por sus desafueros y crueldades. Hallábase en el pueblo de Dupax cuando llegó la tropa a Ajanas; y, recorriendo los pueblos que pudo, de su nación, los conmovió y animó a presentar batalla a los cagayanes. De estos se quedaron como 80 personas en el Real con el cabo Don José de Soria, para impedir el paso a los enemigos que podían venir por detrás a cercar la tropa; y la demás gente salió el día 8 después de Misa para Panoypuy debajo del comando de Don Lorenzo Dipagang, sargento mayor de la misión de Santa Cruz, a quien dicho D. José de Soria, como cabo superior, nombró por su segundo cabo como a experimentado en semejantes entradas.

Caminó la tropa todo el dicho día sin ver enemigo alguno, pero el día siguiente, que era 9, descubrieron innumerables infieles que venían al encuentro; no se puede determinar cuantos fuesen, pero se conocía que era mucho más numerosa su multitud que la de los cristianos, que ya pasaban de 400 con los isinayes que se habían agregado; porque se habían adunado con los panoypuyes los de los pueblos de Ybila, Masi, Yaua, Ypitay, e Ytino.

Digna de temerse era realmente tanta multitud; porque, prevenida de muchos montones de grandes piedras, y de lanzas de cañas y pino muy agudas, presumía por mucha soberbia la victoria; pero lo que más podía desanimar a los cristianos era la ventaja que en el sitio les llevaban los infieles; pues, estando estos en un alto, a que no había más subida que una cuesta, en donde

the only ones they saw. But they failed to notice one who had hidden among the grass or reeds, so they only paid attention to binding the three without noticing the other. When the one who was hiding saw this, he took advantage of that carelessness and threw a spear at a soldier with such force he was killed outright. The auxiliaries then caught him and beheaded him together with his three companions.

On the 5th in the afternoon, the troops ate in the place called Ajanas, but they had not been able to proceed with such secrecy that they escaped the notice of the principal bully, who was like a little king among the Panuypuys, called Sapac. This was the tyrant who so afflicted the Christian Isinays, the one who prevented the other tribes from coming down to be baptized, and the one, finally, whom all obeyed for his violence and cruelty. He happened to be in the town of Dupax when the troops arrived in Ajanas, and excitedly returned alone to the mountains on the night of the 7th and went around to all the towns of his tribe he could, and stirred them up and moved them to give battle to the Cagayanes. About 80 of the latter were left in the fort with Corporal Don Joseph de Soria to prevent the movements of any enemies who might be able to overtake the troops from behind, and the other troops started out after mass on the 8th for Panuypuy under the command of Don Lorenzo Dipagang, Sergeant Major of the Mission of Santa Cruz, whom the aforesaid Don Joseph de Soria, as commander-in-chief, named second in charge since he was experienced in such expeditions.

The troops traveled that whole day without taking any of the enemy, but on the following day, the 9th, they encountered lots of pagans who had come to intercept them. They did not realize that their number was much greater than the Christians', who exceeded 400 themselves with the Isinays they had picked up, for those of the towns of Ibila, Masi, Yawa, Ipituy and Itimo had joined the Panuypuys. Such a multitude was really worth fearing, since they were prepared with many piles of big stones and spears of very hard bamboo and pine, and so most arrogantly felt sure of victory; but what worried the Christians even more was the advantage the pagans enjoyed in their location, for, inasmuch as this was a height to which there was no way up except a slope

estaban aquellos, era preciso para la pelea que los cristianos se metiesen debajo de las armas enemigas con manifiesto peligro. Mas no por eso desmayó nuestra gente, antes animosos deseaban el combate. Hablaron antes, convidando repetidas veces por medio de intérpretes con paz a los infieles según mandaba en su comisión dicho Señor Oidor; a que respondieron insolentemente, que no la querían ni necesitaban; y así, que se acercasen cuanto antes a pelear.

Al oír tanta desvergüenza el dicho sargento mayor, mandó se rezase el Santísimo Rosario; y, acabada esta devoción, ordenó su gente en tres trozos para ocurrir a la infieles que venían a cercarlos. Mandó disparar algunos fusiles sin bala; con que, engañados los enemigos, se persuadieron no eran de temer los fusiles. Con este engaño se acercaron; parecía lluvia la multitud de piedras que arrojaban, ni fueron menos las lanzas que tiraron en dos horas que duró el combate; pero quiso el Señor que, aunque los cristianos estaban en tan estrecho y peligroso sitio, no recibieron más daño que el de quebrarse algunas corazas o rodelas, con el violento golpe de las piedras; siendo especial misericordia de Dios que no hubiese algún muerto, o herido, con tantas lanzas y piedras que de tan superior sitio les tiraron. Los nuestros sólo jugaron la fusilería con tal destreza que, según después han confesado los infieles, mataron 276 personas, y quedaron mortalmente heridas 130; con cuyo destrozo, atemorizados los enemigos, se pusieron en fuga; y, aunque la fuerza del sol y falta de agua tenía muy afligidos a los cristianos, se esforzaron no obstante a seguirlos; aunque no hicieron cuanto querían, por habérseles acabado la pólvora. Entre los muertos fue de los primeros el tirano Sapac y otros valentones; castigando así Dios las innumerables iniquidades que hasta entonces había cometido, persiguiendo y vejando a los pobres cristianos isinayes.

Vuelta la tropa al sitio de Ajanas, se volvió a proveer de pólvora y balas, y, saliendo el día 14 en la noche, llegó al sitio donde había sido la refriega. Allí encontraron dos infieles que, cargando un cerdo, lo ofrecían a los cristianos para que no subiesen al pueblo de Panoypuy. Procuró la tropa atraerlos pacíficamente, para que, llamando a los demás, se ajustasen paces; mas ellos, puestos en

which they already occupied, to begin the fight the Christians had to place themselves under the enemy fire with obvious danger. But our men were not dismayed by this but, on the contrary, were all the more eager for the fight. They spoke to the pagans first through interpreters, offering them peace many times as that *Oidor* had ordered in his commission, but to this they only replied that they neither desired nor needed it, and that, come what may, they would fight first.

Upon hearing such shamelessness, the Sergeant Major ordered the Holy Rosary prayed, and when this devotion was finished, formed his troops in three groups to meet the pagans who were beginning to approach. He ordered some blank shots fired without balls, which deceived the enemy into believing that the guns were nothing to fear, so because of this trick, they came closer. The great number of stones they threw during the two hours the battle lasted seemed like rain, nor were the spears any less; but the Lord desired that although the Christians were in such a tight and perilous spot, they should receive no more harm than some breastplates or shields being broken from the violent blows of the stones, for it was certainly a special mercy of God that no deaths or wounds occurred despite the many spears and stones they threw down on them from so high a place. Our men then directed their fire with such skill that 276 of them were killed and 130 mortally wounded, as the pagans admitted afterwards. With this disaster, the enemy took to flight, terrified, and although the heat of the sun and lack of water very much afflicted our men, they went to chase them, though they did not get as many as they wanted because their powder was used up. Among the dead, the tyrant himself was one of the first to fall, and other bullies, God thus castigating the innumerable depredations they had caused in the past, persecuting and afflicting the poor Isinay Christians.

Back in Ajanas, the troops again provisioned with powder and cows, and on the night of the 14th reached the spot where the battle had taken place. There they encountered two pagans carrying a pig, which they offered to the Christians if they would not go up to the town of Panuypuy. The troops tried to take them peacefully so they would call the others and peace be arranged, but they ran away, completely rejecting any friendliness.

fuga, mostraban total aversión a la amistad. Entró la tropa en dicho pueblo que constaba de 67 casas, todas de tablas de pino. Componíase de cinco órdenes, que uno tras de otro formaba una vistosa calle. En lo más alto estaba separado un camarín grande, destinado únicamente para la habitación de los solteros que, según el estilo de esa nación, ni pueden cubrir lo más vergonzoso de sus cuerpos, ni dormir donde habitan los casados. Servía también dicho camarín de atalaya, perteneciendo a los solteros el cuidado de las centinelas. Cercaba al pueblo una como muralla de piedra de un estado de alto, y tres cuartas de ancho, que era la única confianza de esta nación, por parecerles imposible hubiese valor que la asaltase; y así ejecutaban sin temor tantas maldades, juzgando inexpugnable su pueblo, el cual quemó totalmente la tropa, poniendo al mismo tiempo fuego a las sementeras y derribando la muralla en que tanto confiaban. Así acabó el orgullo de tanta soberbia y tiranía.

De allí pasó la tropa a los pueblos de Masi, Taveng, Bangao, Balangan, Patar e Ybila, que redujeron también a cenizas con su cementerio, como habían hecho con el Panoypuy. No se encontró en estos pueblos persona alguna, sino en Taveng, donde estaban tres, de los cuales huyeron dos luego que divisaron la tropa, y el uno de ellos quedó preso quien (aunque con gran sentimiento) refirió la multitud de los muertos y heridos, con que quedaron destrozados, pero no quiso manifestar el sitio donde se habían retirado los demás. Este fue el medio con que quedó reprimida y castigada la avilantez y tiranía de tan soberbia nación; de que ha resultado en la mision de Ituy, o Isinay, la gozosa paz de que tanto tiempo han vivido privados y deseosos.

Háse visto verificado lo que clamaban los infieles cuando los misioneros los visitaban; pues, luego que vieron muerto al tirano Sapac y humillada la soberbia panoypuy, como no encontraban obstáculo, han bajado a la Cristiandad con toda libertad, dándose por beneficiados en los efectos de la tropa. En el pueblo de Buhay están ya bautizados cerca de 200 de solo la nación igolot; y son más de 700 almas las de nuevo agregadas a esta Misión; porque, habiendo cundido la fama del valor de los cristianos cagayanes

The troops entered the said town, which consisted of 67 houses, all of pine boards. It was composed of five tiers, one behind the other, forming an attractive street. In the uppermost, a large building was separated from the others, intended only for the dwelling place of bachelors who, in accordance with the custom of that tribe, could neither cover the most shameful part of their bodies nor sleep where the married couples lived. Those quarters also served as a lookout post, the duty of sentinels falling on the bachelors. Around the town there was a sort of wall of stones, five and a half feet high and four feet wide, which was the source of this tribes' whole confidence, for it seemed impossible to them that anybody would have courage to attack it, and thus they carried out all those evil deeds without fear, considering that town impregnable which the troops totally burned, setting fire to the fields at the same time, and throwing down the very wall in which they had so confided. So ended the pride of such audacity and tyranny.

From there, the troops passed on to the towns of Masi, Taveng, Bangao, Balangan, Patar, Ibilis, which they reduced to ashes together with their fields as they had Panuypuy. They didn't find anybody in these towns except in Taveng, where there were three, two of whom fled as soon as they saw the troops, the other being taken prisoner and recounting (though with great sadness) the great number of deaths and wounded with which they had been decimated, but he didn't want to tell where the others had retreated. This was the means by which the boldness and tyranny of so arrogant a tribe was reprimanded and punished, and that happy peace secured for the Mission of Ituy, or Isinay, of which they had for so long a time been deprived and had so long desired.

What the pagans had clamored for when the missionaries visited them has come to pass, for as soon as they saw the tyrant Sapac dead and the proud Panuypuys humbled, they found no more obstacle and so have come down to Christendom with the benefit of the full liberty produced by the troops. In the town of Buhay, there are already about 200 baptized from the Igorot tribe alone; and those newly gathered to this mission number more than 700 souls, for the fame of the Cagayanes' bravery in this

en esta empresa, ha penetrado hasta lo más interior de los montes, extrayendo aun a los más retirados de la nación ilongot que compiten con los panoypuyes en valor y fiereza. Sintió también la misión de Paniquí estos benignos efectos, porque, a la fama de tanto hecho, vinieron a empadronarse para el Catecismo más de 600 personas de las naciones yogad y gaddang, además de 40 almas que del pueblo de Ybaná, de la nación igolot, se vinieron al pueblo de Bayombong. No se estancó en estas dos misiones esta felicidad, sino que, atravesando montes, pasó hasta Puncan; adonde, movidas en el rumor de esta tropa, han bajado muchas familias de la nación gumangi, en cuya instrucción se hallan ocupados los RR.PP. Agustinos.

Estos son los efectos que en orden a la propagación de nuestra santa fe ha producido la victoria que de los crueles panoypuyes se ha conseguido por la Real protección; cuya felicidad atribuyen los que se hallaron presentes al patrocinio de MARIA SANTISIMA por su Rosario; pues, al mismo tiempo del combate, estaba parte de dicha tropa ocupada en tan santa devoción, y, aun antes de la refriega, no hubo día ni noche que no la praticasen. Lo cierto es que es especial favor de Dios que, habiendo padecido los infieles tanta mortandad y destrozo, no hubiese siquiera un herido entre los cristianos, a quienes aventajaban los enemigos así en sitio como en multitud. ¡Bendito sea el Señor, que así ha amparado las almas cristianas, y ha movido los corazones de tantos infieles que, detestando sus gentílicos errores, se confiesan favorecidos con el conocimiento que han logrado de las evangélicas verdades; lo que solo desconsuela es la falta de operarios que repartan el pan de la doctrina a tanta multitud como la pide! El Señor se digne de proveer a tanta necesidad, como se ha dignado de dar tan copiosa miés. Amen.

FR. BERNARDO USTARIZ,
Prior Provincial de Santo Domingo
en Filipinas

undertaking has spread until it reached the most interior of the mountains, even the remotest of the Ilongot tribe, who compare with the Panuypuys in valor and ferocity. The Mission of Paniqui also felt these benign effects, for when the fame of the deed reached them, more than 600 of the Yogad² and Gaddang tribes came to enlist for catechism, besides 40 souls who have come to the town of Bayombong from the town of Ibana of the Igorot tribe. This joy wasn't limited to these two missions, either, for it crossed mountains to reach Puncan, to which many families who heard about the troops have come down from the Gumangi² tribe, in whose instruction the Reverend Fathers of St. Augustine are now occupied.

These are the results which the victory over the cruel Panuypuys obtained by the Royal protection has produced for the propagation of our Holy Faith, which joyful event has been attributed to the patronage of the Most Holy Mary through her Rosary by those who happened to be present, since part of those troops were occupied in that holy devotion at the very moment the battle was being fought, and even after the fight, there was no day or night when they did not practice it. At least, it is certain that it was a special favor of God that although the pagans suffered such death and destruction, not one wound was received by the Christians who the enemy had at a disadvantage both in location and in numbers. Praised be the Lord who has thus rescued the Christian souls and moved the hearts of so many pagans to despise their gentile errors and confess themselves blessed with the knowledge they have gained from the Gospel truths! What only is discouraging now is the lack of workers to distribute the Bread of the Doctrine to such a multitude as is asking for it. May the Lord vouchsafe to provide for that need as he was vouchsafed to give so copious a harvest!

² The Yogads were a small ethnic group living in the area of Echague.

³ Also called Yumanguies by the Dominican missionaries, and today Bumanguies, occupied a corner in the mountains that lie Southwest of Aritao