

Indies have authority to wage war against disturbers of the peace and quiet of the states of which they are in charge, without necessity of resorting to his Majesty for permission.

The second condition of righteous war is that the cause for which it is waged shall be a just one, as St. Thomas says: "Those upon whom war is waged deserve it for the offences that they have committed, and the grievances that they have inflicted upon the one who makes war on them."

...
The first ground of a righteous war may exist when one is hindered from doing what he may by right do. This is matter of natural and divine law...

The second ground, as I said, of a righteous war is the self-defence of the prince or of his subjects. This ground also is matter of both natural and divine right...

The third cause and ground is rebellion and disobedience of subjects...

The fourth cause and ground for a righteous war is when there is default of keeping faith or carrying out agreements; for in such case the party who has been wronged may lawfully make war on him who, by not keeping faith, has done him injury.

...
The third condition which, as we have said, must be fulfilled to make a war righteous is a right intention on the part of him who wages it; because, failing this, even when the other two conditions concur—to wit, authority and just cause—a faulty intention may render and does render the war unjust. This condition is also laid down by St. Augustine (op. cit.)...

...
Such, with all respect for the better judgment of others, is our opinion regarding the matter proposed to us by your Lordship, with command to declare our views. This we do, recommending always moderation and Christian charity, which should ever be practiced, and especially in dealing with this people who, as we have said, do not realize the gravity of their offence; and on whom, therefore, the penalties of the law ought not to be inflicted in all its rigor.

And, to signify that this is our judgment, we confirm it with our names.

Given at San Augustin de Manila on the 19th day of January 1592.

Fray Juan de Valderrama, Provincial

Fray Alonzo de Castro, Definitor

Fray Lorenzo de León, Definitor

Fray Juan de Tamayo, Prior

Fray Antonio Serrano, Prior

Fray Diego Gutierrez

Fray Diego Muñoz

Fray Diego Alvarez

Fray Alonso de Montalban, Superior

Fray Matthias Manrique

Fray Alonso de Paz

Opinion of the Jesuits

Jesus

In regard to our right to make war upon the Zambales, the following is our opinion. Granting as true the reports of robberies and murders committed by them, past and present, on both Spaniards and the pacified Indians (who are our allies, and Christians), then it must be ascertained how these crimes have been committed—whether by all their land in common, or one portion of their province, so that by common consent those of one or many villages or the whole province conspire, and the bravest and strongest go forth to rob and kill; whether its head or chief is of one or of many villages or of the entire province, by whose order certain men go out to commit these depredations; or whether it is not really by common consent; or by the authority of the chiefs, but by crowds of ruffians from one or several villages who commit the said injuries.

If these people have a leader, and any go out from the villages or from the province to commit assaults, then this is sufficient cause for war. The same is true, even if they do not go at his order, but if the chiefs allow them to go, and do not punish them; since they have authority and power therefor. If there are no chiefs, then it must be ascertained whether they go out by common consent, to commit assaults, even if all do not go, but only a few. For, if they go by common consent, then war may be made on them all. But war may not be made if they went out as a single band of plunderers, even when they have friends and relatives in the villages, who protect them and supply them with food. It cannot be determined that the latter are accomplices; neither can they be punished, nor be dissuaded from doing it, nor even prohibited from giving them food, etc., because of their being, as is usually the case, women and children, while the former are barbarous and cruel men. In such a case, then, it could only be allowable to seek to apprehend the guilty, as well as one might, and to punish them in conformity with their crimes. But nothing may be done to the others.

But should it be by common consent, according to the first supposition, without any leader, or if they have chiefs who possess authority superior to the others, so that they may punish them as they deserve, but who do not punish these guilty ones or have them punished by their order, then, in these cases, war is allowable against the villages that shall have taken part in the depredation, or against the whole province, or the guilty part; but it must be with the moderation with which our Catholic king has ordered, in such a Christian-like manner, war to be made, with the least bloodshed and injury possible. Those captured shall not be killed, except those who shall have committed individual crimes, who consequently merit death; and the others shall not be reduced to perpetual bondage, but for a limited period only.

However, because of the great danger from this tribe, in order to be sure of peace and to render secure our allies who dwell near the Zambales, whom we are bound to protect, all the children and women and the others may be taken from their land and divided in various parts in small bands, even when their crimes were perpetrated by but a few ruffians. By this method we receive much benefit and security, and they no harm,