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### KASAYSAYAN

#### Editorial Staff:

Renato R. Perdon  
Mely Verano-Almosara  
Hermenegildo G. Abuan

#### Writing and Research Staff:

Eulogio M. Leaño  
Alice Macaraeg-Sison  
Myrna Plagata-Oclarino  
Genaro G. Dahiroc

Photographer: Virgilio Dizon

Layout: Edgar Santiago  
Tronnie Ignacio

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Assistant Executive Director



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Front cover:

Senator Sergio Osmeña and Senate President Manuel L. Quezon at Washington, D.C. in May 1924.

# QUEZON

## AND OUR NATIONAL FREEDOM

PRESIDENT FERDINAND E. MARCOS

In observing the first centennial of Manuel Luis Quezon, we commend to his countrymen the continued veneration of an immortal memory. The man who personified and dominated his age in Philippine history now belongs to all times — to all the ages.

The present, no less than the future, will doubtless see Manuel Luis Quezon differently from his time and honor his memory for different reasons. But all will find in him the quintessential spirit and basic impulses of his age. For apart from Quezon, no other embodied and dramatized as vividly and as memorably as he did the character of his age and the first Philippine political society which he helped to shape, with all its possibilities and limitations, its triumphs and its failures, its options and its dilemmas.

Quezon's period belonged to the larger age of our colonial society in its maturity, an age when our colonial society was struggling to assert itself as a nation, first through the reform movement generated by Rizal and the Propagandists, next through the militant struggle led by Bonifacio and Aguinaldo, and then finally through the political campaign waged under his own leadership and that of Osmeña. It was an age when Philippine nationalism asserted itself against racial and political inequality and then against alien political rule itself.

We, who came after this, belong to the second age of Philippine nationalism, nationalism not as a social and political undertaking merely, but as a cultural and an economic undertaking as well,

as an endeavor to define the national identity and to establish a self-reliant and self-sustaining national economy.

While we recognize the limitations on the first age, we nevertheless feel deeply indebted to its achievements, for it is because of them that we have been able to build more completely and more comprehensively on the foundation of our political independence.

The first debt we owe to Manuel Luis Quezon very clearly arose from the historic role he played in the advancement of our national freedom. Upon the defect of the Philippine Revolution, in which young Quezon fought, we found ourselves subject to American arms, but gradually being allowed to regain our freedom, through our participation in the new colonial government. Quezon's role, it has been well said, was "to plead the rights of a subjugated people to the imperial sovereign and to demand progress towards independence."

It was not necessarily an unambiguous role or an undertaking which promised much success beyond the limits set by dominant American interests. But it was a role which Quezon, master of Philippine politics of his time and precocious student of American politics besides, was able to play, even under American rules, with patriotic panache and skill and with as much success as the game and the house allowed.

Quezon's virtuoso performance, from the passage of the Jones Law which gave the first large measure of autonomy to the Filipinos, to the accumulation by precedent and practice of



President Manuel L. Quezon

## THE COMMON TAO:

"I want the poor man, the man who lives in the barrio, feel that under our Government his rights are as much protected as those of the most powerful or the richest men in the Philippines."

even greater autonomy beyond the letter and intent of that law, is now part of our national lore concerning the Philippine advance to self-government. And Quezon's daring rejection of the first independence act passed by the American Congress in the form of the Hare-Hawes Cutting Act and his ability to secure another independence act, although not as much to his liking, in the form of the Tydings-McDuffie Act, is also now a part of the legend of Quezon, the master politician, who could subdue his political rivals while diminishing the onerous conditions imposed on our political independence, through the elimination of American army bases in the Philippines, and making the American naval stations subject to negotiation.

At the summit of his political career, when finally he stood as President of the Commonwealth still he could say, "the government which we are inaugurating today is only a means to an end, it is an instrumentality placed in our hands to prepare ourselves fully for the responsibilities of complete independence. It is essential that this last step be taken with full consciousness of its significance and the great opportunities that it affords to us . . . widespread public disorder and lawlessness may cause the downfall of constitutional government and lead to American government."

He was a political realist who recognized that the Commonwealth was but the start of a long and arduous journey, that the fulfillment of national independence and the national destiny would be beset by many difficulties. Most of all he was aware of the subtle weaknesses that inhere in a nation whose independence derives from the seeming benevolence of others.

"Freedom has come to us," he declared, "much more as a gift of heaven, than as the fruit of our own hard efforts through a long period of

suffering and privation." And he feared that complacency about national affairs would in the end progressively erode and compromise the Filipino's achievement of true independence.

In this he proved prophetic, for in the following decades, when independence was finally recovered and full self-government established, the new nation drifted toward decay and paralysis. And the new government proved less than equal to the tasks of building the sinew of independence and nationhood.

Quezon did not live long enough to steer the course of our national life in the troubled and anxious days of the world war and the post-war era. And we can only guess at what he might have brought of leadership and vision to the new Republic of 1946, from the legacy of his deeds and his works.

The second debt we owe to Quezon is the commitment he made on behalf of the Philippine government to the ideal of social justice for the poor and the underprivileged in our country.

"In the human landscape," he said, "there are peaks and valleys and deep chasms. Generally, there is need of potent social upheavals, volcanic in proportions, to raise the lower levels to greater heights."

It was a commitment which went against the grain and the objections of the political elite of Quezon's time, who also constituted the social and the economic elite. It was a commitment which did not succeed in translating itself into an adequate and effective program, but it did succeed in instituting a minimum wage, in defining tenant and landlord shares in the produce, in creating a court of industrial relations, and in promoting the right of labor to organize.

The significance of the commitment which Quezon made lies finally in the fact that it was made at all. For this was the first commitment

## EDUCATION AND KNOWLEDGE:

"It is more important to be good men than learned men."

## MLQ'S AMBITION; A GOOD GOVERNMENT:

"I have only one ambition left in this world. That ambition is to give the Filipino people an honest, efficient, and fair government."

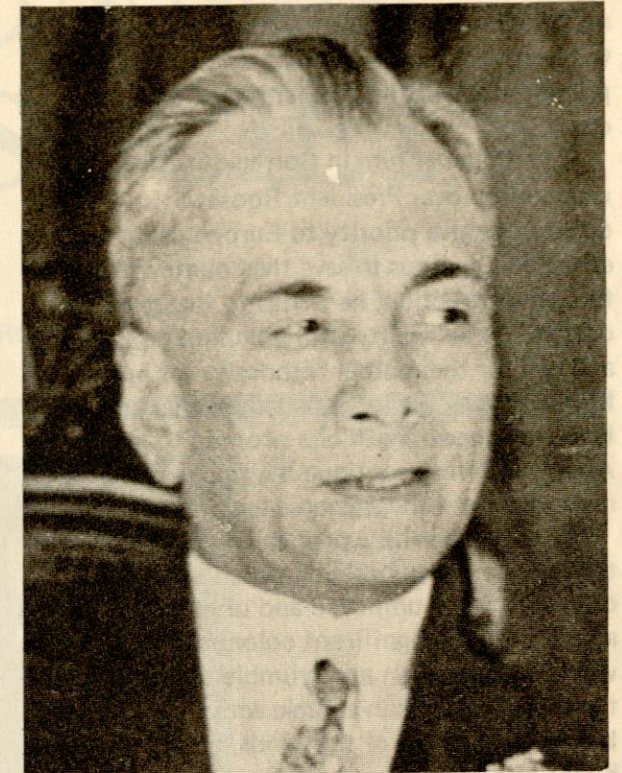
to social justice ever made and it was made so memorably that it became a permanent commitment which ever since Quezon's time, the poor and the underprivileged, as well as all men of social conscience in our country, have always held as the charge of government.

The Commonwealth years were a transitional period in national and international affairs, and they are dominated by two concerns: the economic adjustment on the one hand, which the Philippines faced with the scheduled loss of its protected American market consequent to the recovery of political independence; and the survival of the Philippines as an independent nation in a world of still rampant imperialism, a world increasingly drawn towards the vortex of war.

To these two problems, even the great Quezon proved unequal, in part because the country he led was not yet sovereign and the government he ran did not yet have authority over several critical areas such as defense, finance and foreign affairs; and in part because the nation as well as its leaders had yet to acquire the full consciousness of self-reliance which comes only with the assumption of full self-government.

Before the country finally recovered its independence and sovereignty, the whole world was at war, and the archipelago was swept into its currents. New threats to the independence aspirations of colonized peoples had risen. And when at last independence was secured, the country was devastated, prostrate, and unprepared for it.

President Quezon was spared the sight of the economic difficulties which his politically independent, but economically dependent and underdeveloped country had to face in 1946 and the later years. But he shared with his countrymen during the war years the agony of a



## DEMOCRACY AND SOCIAL JUSTICE:

"Democracy is inconceivable, democracy is a farce, when there is no social justice."

**CHARACTER RE-EXAMINATION IS THE FOUNDATION TO NATION BUILDING:**

**"We are engaged in the epic task of building our nation, to live and flourish, not for the day but for all time."**

nation whose defense and foreign policy were in the hands of another nation. And he had premonitions of the problems that were to come.

We remember him in Corregidor, when in desperation over President Roosevelt's decision to give priority to Europe in the war effort and anxious to save the country from further destruction, he writes to Roosevelt to declare the neutrality of the Philippine Islands and call for the mutual withdrawal of both foreign forces. He is dissuaded by the American leader on the strength of a promise to let American forces continue the fight along if necessary until the Japanese are driven away.

We remember his words calling his people to the task of nation-building which to this day cannot leave us unmoved and unheeding "Just as a building, of magnificent colonnade and arches, would topple down and crumble to pieces when the earth trembles in seismic activity, or when lashed by the fury of the winds, unless it be built upon solid foundations, so our national structure, if it is to endure and be capable of resisting political disorders and grave social upheavals, must yet rest upon the rock bottom of the character, the toil, and the physical powers of our people."

In his long career as our national leader, President Quezon touched the very heart of the nation struggling to be born. We have known in the interval of 30 years since his departure from the scene "the political disorders and grave social upheavals" he feared and had sought to avert. But he will doubtless be happy to find, were he with us today, his people building the structure of a stronger national society, such as he had so dramatically and memorably envisioned.

We have taken to heart the lessons bequeathed by President Quezon - in the character of our society today, in the sense of self-reliance that governs our economy today, in the sovereign and independent course of our foreign relations, in the ceaseless pursuit of self-reliance in defense and national security, and in the covenants our people and our government have forged with each other.

And there is no better tribute to the memory of this illustrious and great Filipino than that today - on the centenary of his birth - we are a nation free, strong and united.

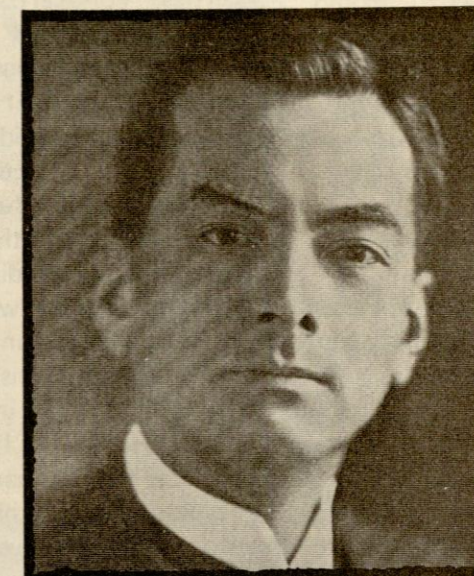
Address of the President and Prime Minister, Honorable Ferdinand E. Marcos at the Centenary Celebration of the Birthday of Manuel L. Quezon, 19 August 1978

**THE FILIPINO SHOULD BE STRONG LIKE THE MOLAVE:**

**"I want our people to grow and be like the molave, strong and resilient, rising on the hillside, unafraid of the raging flood, the lightning or the storm, confident of its own strength."**

# QUEZON'S PARTY-LESS DEMOCRACY: FORERUNNER OF NEW SOCIETY\*

CARLOS P. ROMULO



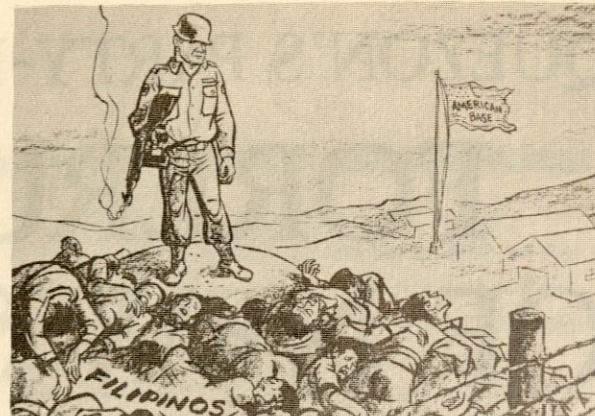
The second national struggle for Philippine independence was in large measure the handiwork of the late President Quezon. During that long struggle, he mobilized the entire political, legal and moral resources of the people, forging the unity which firmly established the identity of the Filipino nation.

It should surprise no one that he should leave enduring political and social legacies which even today bear a lasting imprint on the national body politic. Like President Marcos, he was a creative statesman of the highest order. The American colonial regime was America's experiment in exporting its own brand of democracy. President Quezon turned it into a Philippine experiment in a

ceaseless effort to discover novel forms which suited the temper and reflected the values of the people whom he guided into maturity.

Realizing that if the "good fight" was to be won he needed a strong cohesive nation behind him, he developed a government that was in all but name an authoritarian regime in order to give strong central direction to the efforts of Filipinos to win political and economic independence.

As Senate President, he opposed nominal independence which in his view would give his people only the "freedom to starve" and vigorously urged the revision of trade relations between the Philippines and the United States. He opposed the retention of American military bases in the Philip-



piners on the ground that it would make Philippine independence a farce. While willing to consider the continuation of naval stations, he insisted that the Philippine government should have an equal voice in their operations.

Of independence without essence, he would have none. One of his best aphorisms runs as follows: "I prefer a government run like hell by Filipinos to a government run like heaven by Americans." In actual fact what he did say was the following: "The best government is a government run by Filipinos."

It is a mark of President Quezon's prescience that these issues, to this day, constitute important elements in our efforts to strengthen the basis of the friendly relationships between the Philippines and the United States.

As President of the Philippine Commonwealth, with the struggle for emancipation already half-won, he turned his attention to domestic affairs. Believing that the Philippines must ultimately rely on itself for the protection of its territorial integrity, he established the national defense force as his first act as President.

President Quezon was an eminently pragmatic statesman and never feared to innovate when convinced that it would redound to the benefit of the nation. He abolished the bicameral legislature and established a unicameral body, a kind of forerunner of the *Batasang Pambansa*. He foresaw that the need for national unity would be even more urgent after independence and began developing a political philosophy conducive to this end. He proposed in effect the abolition of political parties and urged a "party-less democracy" in which all segments of the population would be represented in order to

give everyone equal voice in the shaping of the new nation.

"The first fetish that we must discard," he declared, "is the discredited theory that democracy cannot exist without political parties." Political parties were "not essential to, but on the contrary (were) evils in, a democracy."

"The second slogan that must be thrown overhead," he went to say, "is the theory that in a democracy individual liberty must not be restricted . . . The exercise of liberty is good for the people only when it is accompanied by self-restraint. It is the abuse of liberty which is today causing the disappearance of liberty in many parts of the world."

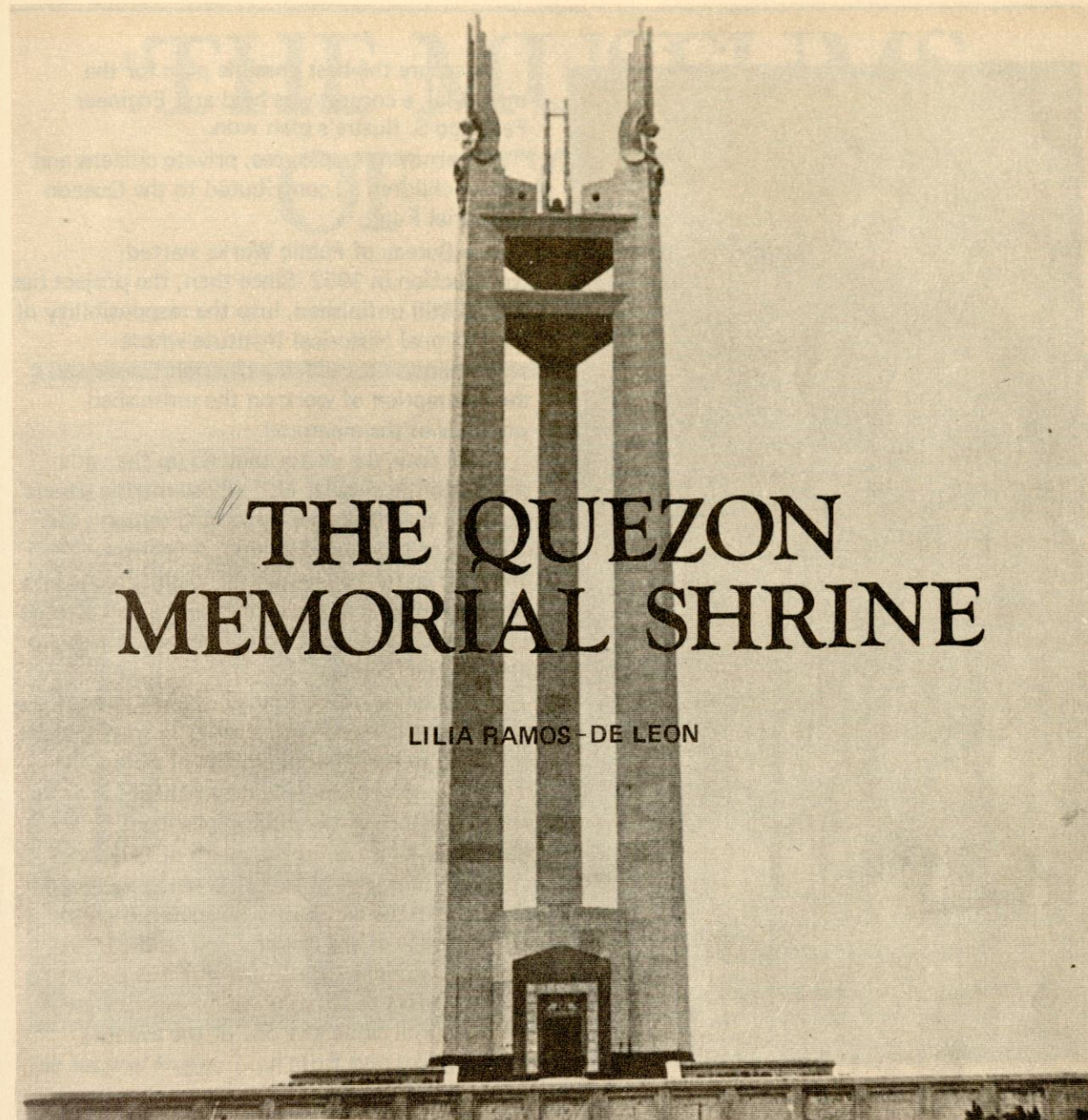
President Quezon's efforts to create new political institutions were complemented by a deepening interest in social and economic affairs. He was the first to recognize that political stability had its true basis in economic development and that a retarded domestic economy would give rise to grave social discontents which would inevitably threaten national stability. In consequence social justice became the watchword of his administration.

It is easy to draw parallels between President Quezon and President Marcos, and in many respects comparisons are inevitable. If true, then we may conclude that the New Society is the inheritor of a tradition and President Quezon, dead of a mortal ailment before his work was completed had left a lasting legacy to the nation to which he devoted his best energies and, in the end, gave up life itself.

\*Excerpts from the remarks made by Foreign Affairs Secretary Carlos P. Romulo at the commemoration of President Manuel L. Quezon birth centenary held at Quezon City Hall, February 28, 1978.

# THE QUEZON MEMORIAL SHRINE

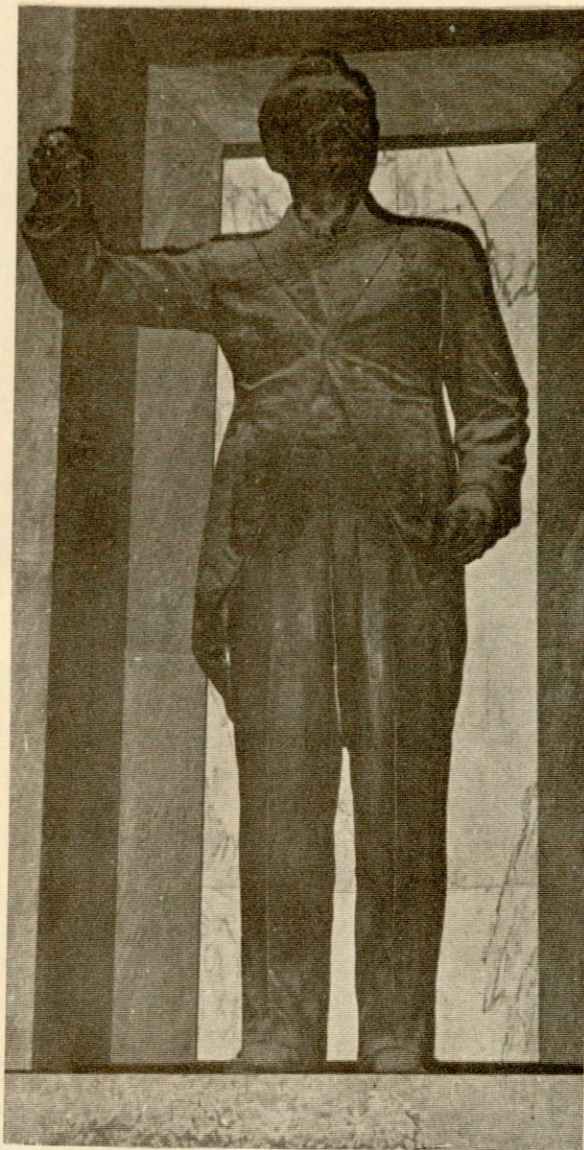
LILIA RAMOS-DE LEON



Manuel L. Quezon, President of the Philippine Commonwealth, in exile in America during the Pacific War, cried copiously when told of the sufferings of the Filipinos at the hands of the Japanese. He said: "I only wish I could go back to the Philippines - - even if I died the day after my arrival."

The closer death loomed, the fiercer grew his determination to return to his native land. But the disease which had long been consuming his body was unrelenting, and he died in Saranac, New York, on August 1, 1944 only less than three months before Gen. Douglas MacArthur landed in Leyte.

His body was temporarily interred at Arlington Cemetery in Washington D.C. with all the honors the American nation could bestow on a loyal ally. Two years later, his mortal remains were brought to the Philippines and buried at Manila North Cemetery. But even a year before this sad homecoming, President Osmeña had created the Quezon Memorial Committee which conducted a nationwide campaign for the purpose of putting up a memorial which would also be the final resting place of the Filipino leader who fought ceaselessly for his country's independence from the battle fields of Luzon to the Legislative halls of America.



*Life-sized statue of Quezon at the shrine*

To secure the best possible plan for the memorial, a contest was held and Engineer Federico S. Ilustre's plan won.

Government employees, private citizens and school children all contributed to the Quezon Memorial Fund.

The Bureau of Public Works started construction in 1952. Since then, the project has passed, still unfinished, into the responsibility of the National Historical Institute whose Monuments and Heraldry Division has caused the resumption of work on the unfinished portions of the memorial.

As of now, the visitor may go up the wide steps into the circular Hall whose marble panels gleam in the effulgence streaming through the skylight of the domed ceiling. A bronze life-sized statue of Quezon stands in a niche and a round opening in the center of the hall affords a dramatic view of the onyx-like sarcophagus in the chamber below.

The exterior of the triangle-shaped base of the pantheon is paneled with a series of marble slabs depicting in bas-relief highlights of Philippine history; when completed, they will give a capsule history of the Philippines from Magellanic times up to the death of Quezon.

The pylons, one at every corner of the base, pierces into the air exactly 66 meters high to recall the age of the leader when he died. An elevator will be installed in one of the pylons to enable visitors to zoom up to an eagle's view of the memorial circle and one of the avenues radiating like rays from it.

# THE MUSEUMS OF TODAY

RENATO R. PERDON



*The National Museum*

The days of the traditional museums which are mainly concerned with collecting and keeping old objects are over.

Contemporary museums take an additional function — that of an educator. Museum institutions the world over are now preoccupied with the study, exhibition and interpretation of their collections to accentuate their meaning and significance for the present generations.

Awareness relative to the heritage of old trades, crafts and skills is given ample importance and developed.

Modern museum functions approximate a science and a technique, all contributing to the preservation and development of Man's cultural heritage. As emphasis is given to close ties

between cultural objects and research, museums have ceased to function as mere repositories of old things. Research is given impetus to keep museum institutions abreast of modern ideas and development in their fields.

To pursue this work, collections are made available and useful. There is now this ultimate duty to transmit to the present and future generations the indispensable vast and growing data and information acquired from the past. This follows the belief that contemporary goals and aims for national development could only be achieved through intelligent examination of the past through this medium. The day of static collection inside showcases is therefore gone and now the demands are more than the usual "shop

window display techniques."

In most developing countries such as in Africa, Asia and Latin America, museums become some kind of practical means to rapid development of public cultural and historical awareness and at the same time serve as reliable sources of information.

The museums of today help in solving the perennial problem of illiteracy besetting underdeveloped countries. In some areas, museums stimulate pride and unity among people of varied ethnic cultural background. And in some cases, museums extend support to the country's national development programme.

Museum attendance is far greater now than ever before. In all kinds of museum, the public is always there constantly requesting and craving for information. Indeed, museums are trying hard to keep abreast with contemporary ideas and development.

The contribution of museums to national progress is reflected in the integration of their purposes into community development plans. This is so for museums have the materials needed to awaken historical and cultural consciousness of the public.

As a result of this revolution, problems facing museums today become vast and varied. The complexity of skill and competence requirement for museum people has increased to suit the

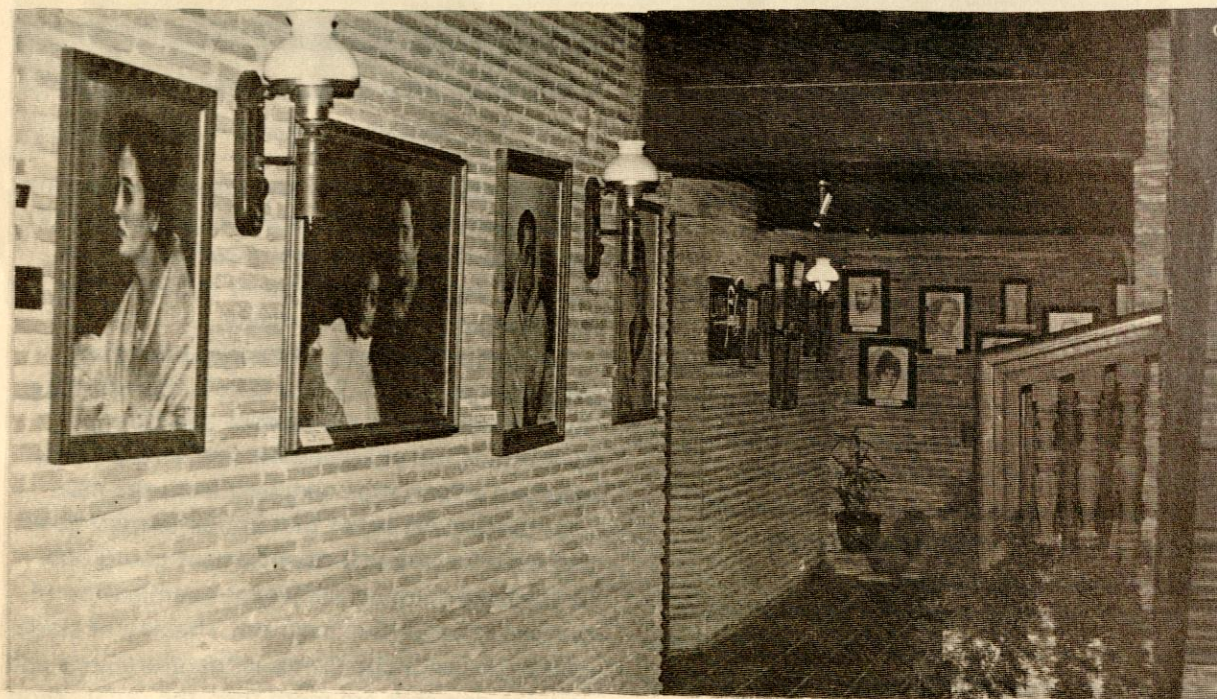
current needs of museums. The services expected from them to serve the community is far greater than what has been projected.

Sophistication and professionalism in the preparation of exhibits, the services given to the public, scientific maintenance of museum collections and control of the diverse museum problems have posed a challenge to museum workers today. The whole museum concept has changed remarkably due to the tendency of humanizing them in order to reach the community.

But to respond properly to the demands of the community for study and research, information, pleasure and enjoyment, museum workers will have to be prepared both in skill and in underlying ideas and philosophy concerning museum administration and organization.

Noted English museologist H. Raymond Singleton once said that when museums start to look outward beyond their confines, their purposes become that of a public service. And it is only through this condition that museum work becomes a true profession.

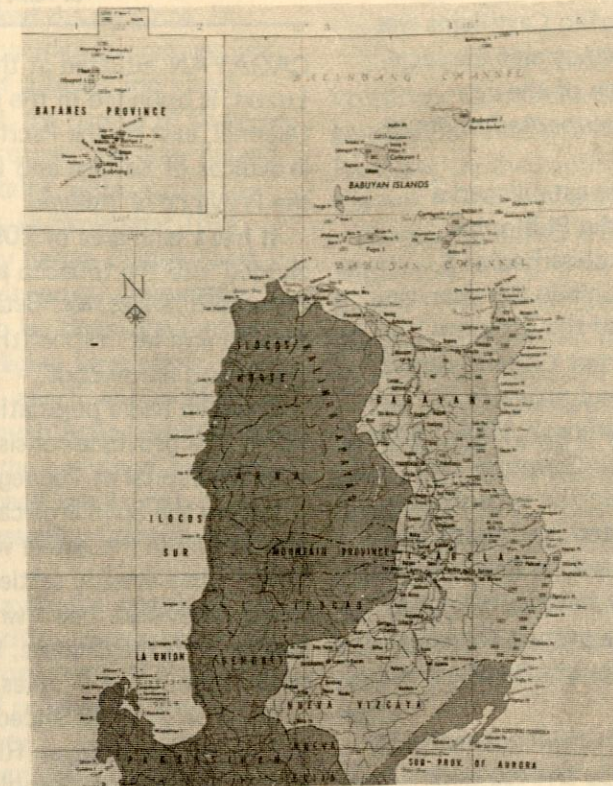
The author recently arrived from a year study in museum administration from the University of Sydney, Australia. He is the curator of monuments and heraldry of the National Historical Institute.



The ground floor of the Luna House in Badoc, Ilocos Norte that houses photographic reproduction of the original painting of Juan Luna, famous painter and patriot.

# HISTORY OF THE PHILIPPINE PROVINCES

NHI RESEARCH AND PUBLICATIONS DIVISION



## BATANES

THE ISLANDS in the Batanes group, like stepping stones off the northern coasts of Luzon, consist of the inhabited islands of Batan, Itbayat, Ibahos, Duquey, Siayan, Mabudis, Diogo, Sabtang, North and Y' Ami, and seven or more small volcanic islets.

Batanes, with a rugged coastline, has a land area of 209.3 square kilometers.

The island, with the seat of the provincial government in the Municipality of Santo Domingo de Basco, is the smallest among the 67 provinces of the country. It is separated from Formosa by the Bashi Channel and from the Babuyan Islands by the Balintang Channel. The Balintang Islands, in the center of the Balintang

Channel, form the connecting link between the Babuyanes and Batanes.

The original inhabitants of Batanes were from the Malay stock, the *Itavans* - short, squat people. Their small houses of wood, bamboo and cogon were located in small villages on the slopes and top of rocky hills. Each cluster of houses was under a *Mangpus*. In 1970, the island had a population of 11,398.

The Dominicans started the evangelization of the natives in the Batanes Islands. In 1680, Father Mateo Gonzales was appointed Vicar of Babuyanes until 1686, when he was assigned to Cagayan.

The difficulty of transportation between the different islands caused major drawbacks in the missionary activity. However, on June 16, 1783, King Charles III ordered Governor General Don

Jose Basco Y Vargas to give the people of Batanes every chance to receive the Catholic faith, without counting the cost of the undertaking.

On September 16, 1898, the Filipino revolutionists arrived in Batanes and killed its governor, Julian Fortea. Teofilo Castillejos was installed as chief of the province and the local heads were appointed in each of the municipalities in lieu of the *gobernadorcillo* or *capitan*.

When the American forces established a military government, after the Philippine-American War, Batanes was classified as a municipality of Cagayan. Luciano Barsana was given the title of president of the province.

During the term of Governor General James Smith, Batanes was made a subprovince of Cagayan with a deputy governor in 1908. Under the administration of Deputy Governor Otto Von Scheerer, the projects on the urbanization of municipalities were initiated, and roads and port facilities were constructed. In Batan Island, all the towns were linked by telephone and, in Itbayat, a line connected the port to the town. A wireless communication tower was also built near Basco.

With the establishment of a civil government, the first elections were held to choose their respective town presidents. Batanes became an independent province in 1909.

During the Pacific War from 1941 to 1945, the Japanese forces landed in Batan Island at dawn of December 8, 1941. The invading forces consisting of two transports, one destroyer, four torpedo boats, and several other large vessels left Takao and Hozan, Formosa, on the evening of December 7. The enemy seized an airfield in Basco with the plan of transforming it into a base for air attacks in Northern Luzon. The Japanese Imperial Army also gained complete control of the airfields in Laoag, Vigan and Aparri in Northern Luzon. Four years later, when the American Liberation Forces arrived, the Japanese forces surrendered in Batanes on September 8, 1945.

Today, although Basco was left in ruins after the war, it has well-paved streets chiseled out of high cliffs, and modern and massive government buildings.

Batanes is no longer synonymous with people in native raincoats made from strips of banana

stalks. They have learned to live out of the hardships on an island province far from the centers of population, production, commerce and trade. AMS

## CAGAYAN

CAGAYAN, situated at the northern tip of Luzon, is bounded in the north by the Babuyan Channel, east by the Pacific Ocean, south by the Provinces of Kalinga and Isabela, and west by the Province of Apayao.

It has a land area of 909,594 hectares which is divided into the tobacco and delta regions. Two mountain ranges, Mt. Cetaceo (the highest, 1,833 meters) and Mt. Tapha (the lowest, 439 meters) yield good hardwoods.

Cagayan had a population of 532,000 in 1970. The province consists of 29 municipalities, with the capital at Tuguegarao.

Before the Spaniards came, the Ibanags, (derived from the native word *bannag*, meaning "river") had already settled along the river banks. They had their own culture and were trading with the Chinese, Malays, Japanese, and other neighboring peoples.

In 1572, Juan de Salcedo explored Cagayan Valley, via the Cagayan River, and visited Aparri, Abulug and Pamplona. *Tagay* trees (tall hardwood) then abounded along the river banks; hence, they called the region "Catagayan" which was later shortened to "Cagayan."

The Japanese pirates led by Tayfusa or Taizufa settled along the coast of the province and terrorized the natives in 1581. On orders of Governor Gonzalo Ronquillo de Peñalosa, they were driven away by Captain Pablo Carreon, Dominican Cristobal de Salvatierra and Augustinian Francisco Rodriguez. Capt. Carreon founded the City of Nueva Segovia (now Lal-lo) and built a port. Another expedition, among others, led by Luis Perez Dasmariñas, explored Tuy.

By 1583, Cagayan, comprising the territories east of the Cordillera central mountains and north of the Caraballo del Sur, was already recognized as a political division, with Nueva Segovia as its capital.

In 1594, Augustinians Diego de Soria and Tomas Castellar undertook the missionary work in the region. The Dominicans, however took over the vast mission field on June 13, 1595.

Two months later, on August 14, Pope Clement VIII created the Diocese of Nueva Segovia with the City of Nueva Segovia as its seat and Father Miguel de Benavides as the first bishop. The seat of Diocese was later transferred to Vigan in 1755.

A series of revolts rocked the province. In 1589, Santiago de Vera pacified the natives who opposed the collection of tributes and killed many Spaniards. In 1596, the people of Cagayan led by Magalat and his brother, and later helped by the Tuguegarao chieftains, were crushed by Captain Pedro de Chaves. In November 1621, the Gaddang tribes led by Felipe Cutabay and Gabriel Dayag were convinced by Dominican Pedro de Santo Tomas to lay down their arms. Again, in 1625 (led by Miguel Lanab and Alababan), then in 1627, and finally in March 1639, the people of Cagayan again revolted but were subdued. In 1718, the natives of Malaoeg and Tuao under Magtangaga and Tomas Sinanguingan were suppressed by Captain Juan Pablo de Orduña.

Led by Dabo and Marayac, the people of Ilagan, inspired by the British invasion of 1762 and the revolutionary propaganda of Silang and Palaris, also revolted and proclaimed their independence on February 2, 1763. This uprising spread to Cabagan and Tuguegarao where Manuel de Arza finally quelled them.

Nueva Vizcaya was created into a separate politico-military province in 1839. Later, Isabela was also separated from Cagayan in 1856. By order of General Weyler, Kalinga became "*Partido de Itaves*" with the seat of government in Cagayan in 1889. Apayao, north of the "*Partido*," was organized into a *comandancia* the next year.

During the Philippine revolution, Colonel Daniel Tirona aboard the *Filipinas*, proceeded to Aparri where on August 25, 1898, Lieutenant Mariano Perez de Guzman of the Spanish marine and infantry forces and Lieutenant Salvador Piera of the civil guards surrendered to him. Successively, the other towns were occupied by the revolutionary forces. Tuguegarao was surrendered on the 30th and occupied by Mayor Jose M. Leyba the next day.

When the Americans came during the Philippine-American War, Captain Joseph B. Batchelor entered Tuguegarao on December 12, 1899. Later, Colonel Hood was appointed

military governor of Cagayan until August 22, 1901, when Commissioner William Taft visited Tuguegarao and established a civil government in the province. LPP

## IFUGAO

THE PROVINCE OF IFUGAO, on the central Cordillera Mountains of northern Luzon, is bounded on the north by the Mountain Province, on the south by Nueva Vizcaya, on the east by Isabela, and on the west by Benguet.

Ifugao has a land area of 2,517 square kilometers. In 1970 it had a population of 92,487. The Ifugao dialect is spoken by about 88.0% of the population, the Ilocano language by about 9.1% and the other dialects by 2.9%.

The inhabitants are engaged in agriculture, hunting, and forestry. Woodcarving, the famous native woodcraft particularly in Hapao, is an important home industry.

Topographically, Ifugao has rugged terrain and peaks, except on the western portion called the Valley of the Magat River which is one of the most fertile places in the Philippines, and a part of the best tobacco-producing region in the north.

Rice, its chief agricultural product, is grown on the terraces. The other crops are potato, taro, cotton, and vegetables (pea, bean, and onion).

During the first half of the 19th century, the Spanish explorer, Guillermo Galvey, led about 45 expeditions to the mountain region. He visited Trinidad, Lutab, Kalayan (Benguet), Kiangan and Mayoyao (Ifugao), Kayan (Lepanto), and Suyoc (Amburayan).

At the end of the Spanish rule, the region of the old Mountain Province was divided into several politico-military *comandancia*, one of which was the *comandancia* of Kiangan, now Ifugao.

At the outbreak of the Philippine Revolution in 1896, the mountain country was practically unaffected by the war. However, during the Filipino-American War, the Filipino soldiers who retreated to central and northern Luzon penetrated the district of the Mountain Province. General Emilio Aguinaldo retreated to Benguet, Bontoc, Ifugao and Kalinga on his way to Palanan, Isabela.

Originally, the Subprovince of Ifugao was a part of the Province of Nueva Vizcaya when the latter was created in 1839. On August 18, 1908, by virtue of Act No. 1876 of the Philippine Commission, the Mountain Province was created as a separate province and divided into subprovinces each headed by a lieutenant-governor. Ifugao was later separated from Nueva Vizcaya and made a subprovince of Mountain Province.

During the American occupation, Colonel William John C. Early became the Deputy Military Governor of Ifugao in 1927. Col. William E. Dosser was the last designated American Deputy Military Governor of the subprovince.

General Tomoyuki Yamashita, known as the "Tiger of Malaya," who commanded the 14th Area of Japanese Imperial Army in the Philippines, established the "Yamashita Pocket" with headquarters in Kiangan, Ifugao and the Bontoc area.

In Kiangan, Yamashita finally surrendered to the joint Filipino-American Forces in 1945, signifying the final liberation of the Philippines from the Japanese forces.

Ifugao Subprovince was created into a regular province on June 18, 1966, by virtue of Republic Act No. 4695. Under this law the old Mountain Province was divided into four regular provinces — Benguet, Ifugao, Kalinga-Apayao and the Mountain Province. The municipalities of the province are Banawe, Hungduan, Kiangan, Lamut, Mayaoyao (Mayoyao), Potia, and Lagawe, which is the provincial capital.

The Banawe rice terraces of Ifugao, considered as one of the eight wonders of the world, is the main tourist attraction of the provinces. These terraces, like gigantic stairways, are thousands of feet up to the mountain sides, and 12,000 miles (or half-way around the world) if placed end to end. They are irrigated by an elaborate system of canals and giant ditches extending miles in length. Unlike the pyramids of Egypt, the terraces were built by free men to support free life.—GGD

## ISABELA

ISABELA, considered as the second biggest province in Luzon, is bounded by the provinces

of Cagayan on the north, Nueva Vizcaya and Quezon on the south, the Pacific Ocean on the west and the Mountain Province on the west.

The province has a land area of 10,644.56 square kilometers. It had 48,302 inhabitants in 1887, and 638,123 in 1970.

With the construction of an irrigation system and the introduction of scientific farming methods, Isabela is now another rice granary of the Philippines and a premiere quality tobacco-growing province. It is also a veritable basin of oil and ore deposits, and a source of lumber and other forest products.

Isabela originally consisted of the area known as Irraya (from Cabagan to Ilagan), Diffun (from Gamu to Cauayan), and Panique (from Cauayan to Nueva Vizcaya). Fr. Francisco de Sto. Tomas, a Dominican, started evangelizing Irraya. He was succeeded by Fr. Pedro Jimenez.

The Dominicans founded Maquila (later called Cabagan Viejo), Nalavangan and Pilitan (1598), Talama (1604), Bataoag (now Gamu) (1612), Abuatan (now Bangac, barrio of Ilagan), and Bolo (now Ilagan) (1619), Cauayan (1739), Carig and Lappau (1743), and Camarag (now Echague) (1752), Oscariz (1882), Reina Mercedes (1885) and Cordon (1896). In 1678, Governor General Juan de Vargas Hurtado sent some troops to the area for the protection of the missionaries from the pagan Gaddanes.

The province was created on March 1, 1856 and named after Queen Isabela of Spain.

Although the vast region of Isabela was already christianized, the Gaddanes and Mayoyaos in the mountains continued to resist foreign rule. In the middle of the 19th century, Don Mariano Oscariz led a punitive campaign against these tribes who were later converted to the Christian faith by Fr. Juan Prieto.

Like Pangasinan and Ilocos, Isabela had also several uprisings. In 1762, the Silang Rebellion affected Isabela. A year later, on February 2, 1763, the people, led by a certain Dabo and Juan Marayac, revolted. In 1785, another revolt was staged by Labutao and Baladon due to grievances in tributes and the enforcement of the tobacco monopoly.

During the second phase of the revolution in 1898, the province was controlled by the revolutionists under Colonel Daniel Tirona, as commander of the Northwestern Luzon Force.

Colonel Simeon Villa took Isabela without resistance from the Spanish forces in the area. Villa established his headquarters at Carig, Isabela.

On March 23, 1901, the American forces under Colonel Frederick Funston captured General Emilio Aguinaldo in Palanan, a small town of Isabela.

The most important guerrilla force in Isabela during the Japanese occupation was led by Lt. Col. Guillermo Nakar. He organized the 14th Infantry and the intelligence network in the provinces of Isabela, Nueva Vizcaya and Pangasinan.

Isabela, since the Spanish and American regimes, has been famous all over the world for its Philippine cigars. However, the province has lately planted the Virginia leaf tobacco due to the demand from Manila's cigar and cigarette factories.

The places of attraction in the province are the Naguilian Bridge (the longest in the North), the Magat River Irrigation Dam (the biggest single unit system in the country), the old artistic church of Tumauni, the historic church ruins at San Pablo, and the Siffu Irrigation System. EML

## KALINGA-APAYAO

THE PROVINCE OF KALINGA-APAYAO lies between the Ilocos Provinces and the Cagayan Valley, at the northernmost part of the old Mountain Province. It is bounded on the north by Ilocos Norte and Cagayan, on the east by Cagayan and Isabela, on the south by the Mountain Province, and on the west by Abra and Ilocos Norte.

The province has a land area of 7,047.6 square kilometers and a population of 136,249 in 1970.

Kalinga is surrounded by mountains whose peaks range from 1,514 to 2,576 meters high. Geographically, it is divided into three regions: (1) the more or less mountainous western portion of the Chico River drainage basin, (2) the valley of the Chico River and its branches, and (3) the level plains between the Chico River and Cagayan Province.

Apayao descends eastward to the valley of the Cagayan River. Its most important rivers are

Abulug, Talibago, Matalak and Sinundungan. The products are corn, camote, coconut and rice. It has also rich virgin forests from where beeswax and rattan are gathered.

The Dominican missions were established at Tabang and Piat, along the Chico River, in 1604, and another at Tuga, about sixteen miles south of Tuao, in 1688.

The Spaniards constructed the military posts at Balbalasang, near the Saltan River, and at Balitokon area, near the Pacil River. They withdrew from the hinterlands of Northern Luzon at the outbreak of the Philippine Revolution in 1896. The missionaries also abandoned their mission sites in the region because of unfavorable climate which caused diseases.

At the outbreak of the Filipino-American War in 1899, the American forces pursued General Emilio Aguinaldo and his army from the capital of the Philippine Republic in Malolos (Bulacan), to Tarlak (Tarlac) and Bayambang (Pangasinan). Aguinaldo thus pushed to the north towards the provinces of La Union and Ilocos Sur, up to the settlement of the Kalingas, in Lubuagan, where the President celebrated his 31st birthday on March 22, 1900. After staying in Lubuagan for almost two months, Aguinaldo left for the Cagayan Valley and Isabela by the middle of May of the same year.

Under Act No. 1876, passed by the Philippine Legislature on August 18, 1908, the Mountain Province was made into a separate province headed by a lieutenant-governor.

Republic Act No. 4695, approved on March 11, 1966, combined the subprovinces of Kalinga and Apayao to form the Province of Kalinga-Apayao. The municipalities of the new province are Balbalan, Lubuagan, Pinukpuk, Tanudan, Tinglayan, Quirino, Liwan, Luna, Flora, Kabugao, Pudtol, Conner, Bayag and Tabuk, the capital town.

The province with wide, fertile virgin lands is a favorable mission site of the Protestants and the Catholics. The Congregation of the Immaculate Heart of Mary (Catholic), the American Episcopal Mission (Protestant), and the United Brethren (Protestant) initiated the Christian missionary work in these highlands where a majority of the population belongs to the cultural minority group. The non-Christian

tribes of Kalinga-Apayao have therefore been gradually acculturated and assimilated into the Filipino Christian way of life. AMS

## NUEVA VIZCAYA

THE PROVINCE OF NUEVA VIZCAYA is bounded by the provinces of Isabela on the north, Nueva Ecija on the south, Quezon on the east, and Pangasinan and La Union on the west.

The province has a land area of 82,718 square kilometers and a population of 221,965 as of 1970.

As early as 1596, the Spanish missionaries had already penetrated the region. The first mission was at the Ituy Valley which was founded by the Dominicans in 1632. In 1717, the Augustinians continued the evangelization of the area. Bayombong, its capital, was founded in 1737.

Several expeditions were repeatedly sent to Nueva Vizcaya because the natives refused to accept Spanish sovereignty. In some of these expeditions the services of Filipino chieftains were utilized. The most famous was that commanded by Don Mariano Oscariz in 1847 which carried him through the whole province. In 1856, Nueva Vizcaya ceded a big portion of its territory to Isabela, including Camarag, its former capital.

Nueva Vizcaya was affected by the Philippine Revolution in 1898 when Cagayan and Isabela fell into the hands of the revolutionary forces. The Spanish forces in the province surrendered to Colonel Jose Leyba on September 15, 1898. When General Emilio Aguinaldo asked for voluntary contributions to support the war, the Igorots of this province refused and fled to the mountains. Consequently, on August 29, 1899, the revolutionary governor of Nueva Vizcaya immediately requested for more rifles because the Igorots were preparing to attack the towns.

On November 1899, the American forces under Colonel J. Franklin Bell overtook and captured the forces of General Luciano San Miguel and General Jose Alejandrino in the mountains of northern Luzon. The next month, on November 2nd, General Fernando Canon surrendered the Province of Nueva Vizcaya to Lt. J.N. Munro, of the Fourth Cavalry. Although the regular Filipino army had been dissolved,

Aguinaldo ordered his commanders to conduct guerrilla operations. On August 20, 1900, he appointed Captain Joaquin Velasquez as leader of the guerrillas in Nueva Vizcaya.

A civil government was established in this province on January 28, 1902, and on April 7 of the same year, a law was passed providing for the establishment of the local civil governments.

During World War II, along the 49-kilometer Santa Fe road in Nueva Vizcaya, now named Dalton Pass, a big battle between the Japanese Imperial Forces and the 25th Division of the Philippine Army was fought. About 7,403 Japanese soldiers and 2,365 Filipino troops were either killed or wounded.

During the liberation in 1942, Major Russel Volkmann divided northern Luzon into seven districts, designated units to garrison each district, and assigned a commander to each major unit. The 5th District composed of Nueva Vizcaya and Isabela was garrisoned by the 14th Infantry under Major Romulo Manriquez, who took over the command after the capture of Lt. Col. Guillermo Nakar. Captain Amado S. Bautista, commander of the 11th Engineer Combat Battalion, directed personally the organization and preparation of the ground defenses of the various units of the 11th Division in Nueva Vizcaya, Isabela, La Union and Pangasinan in January 1942.

In 1952, through the efforts of Congressman Leon Cabarroguis, the towns of Saguday, Diffun and Aglipay, together with Maddela, were added to the territorial limits of Nueva Vizcaya.

Under Republic Act No. 4734, the subprovince of Quirino was created in the Province of Nueva Vizcaya. Later, the subprovince was separated and made an independent and regular province by virtue of Republic Act No. 6394, approved on September 10, 1971. EML

## QUIRINO

THE PROVINCE OF QUIRINO is bounded on the north by the Province of Isabela, on the east and south by the Subprovince of Aurora (Quezon), and on the west by the Province of Nueva Vizcaya.

A small province consisting of only five municipalities, namely, Cabarroguis (its capital), Aglipay, Diffun, Maddela, and Saguday, Quirino has a land area of 3,057.2 square kilometers. The estimated population as of 1970 was 49,767. Its major industry is agriculture.

Until its creation as a province in 1971, Quirino was formerly a portion of Nueva Vizcaya.

In 1591, Luis Perez Dasmariñas explored the region. Subsequently, several Christian settlements were founded by the Dominicans in the area which later became the Cagayan Valley. On May 24, 1839, as provided by the *Real Orden* of April 10, 1841, Governor General Luis Lardizabal divided the Cagayan Valley into the provinces of Cagayan and Nueva Vizcaya.

Two years after the outbreak of the Philippine Revolution in 1896, Colonel Daniel Tirona established a revolutionary government in northern Luzon in August 1898. The same year, on September 15, the Filipino revolutionary headquarters received the notice of surrender of the Spanish forces in Nueva Vizcaya through Major Delfin Esquizel, commander of the revolutionary forces in the area.

The revolutionary government, however, was short-lived. On November 1899, Cagayan Valley surrendered to the American forces led by Captain Joseph B. Batchelder.

The Province of Nueva Vizcaya was organized by the Americans on January 28, 1902. Its local civil government was established on April 7 of

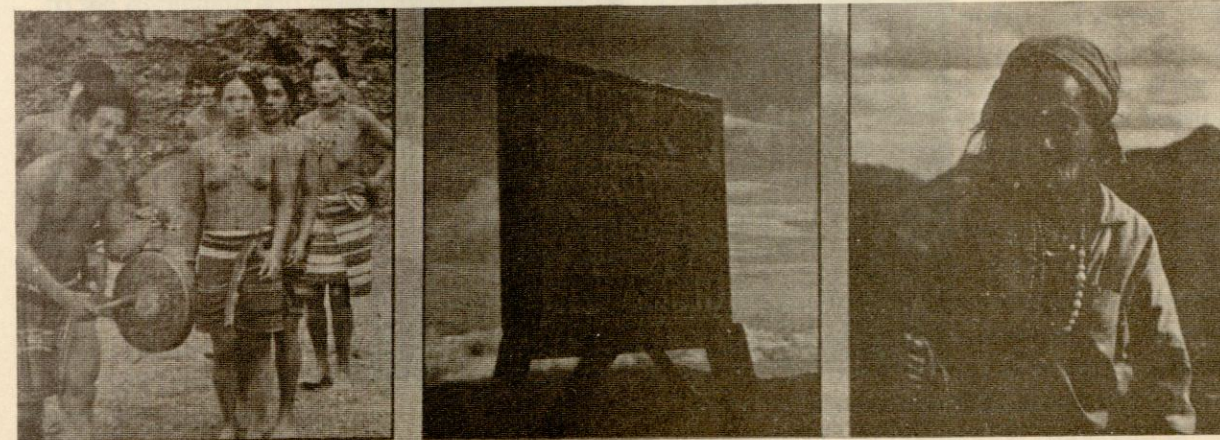
the same year.

Following the outbreak of World War II in December 1941, guerilla forces were organized under the command of Major Russell Volkmann of the USFIP-NL. Nueva Vizcaya was garrisoned by the 14th Infantry under Major Romulo Manriquez.

The present municipalities of Quirino — Diffun, Saguday, Aglipay and Maddela — were originally the northeastern portion of Nueva Vizcaya, on the other side of the Sierra Madre mountains. Due to their great distances from the provincial capital, Congressman Leonardo B. Perez introduced a bill in 1966. It proposed the creation of the Subprovince of Quirino, in honor of the late President of the Republic, Elpidio Quirino. The bill which became Republic Act No. 4734 was approved on June 18, 1966. Later, on June 21, 1969, R.A. No. 5554 provided for the segregation of Quirino Subprovince from Nueva Vizcaya. It further provided for the creation of the Municipality of Cabarroguis from some barrios and sitios of the municipalities of Diffun and Aglipay.

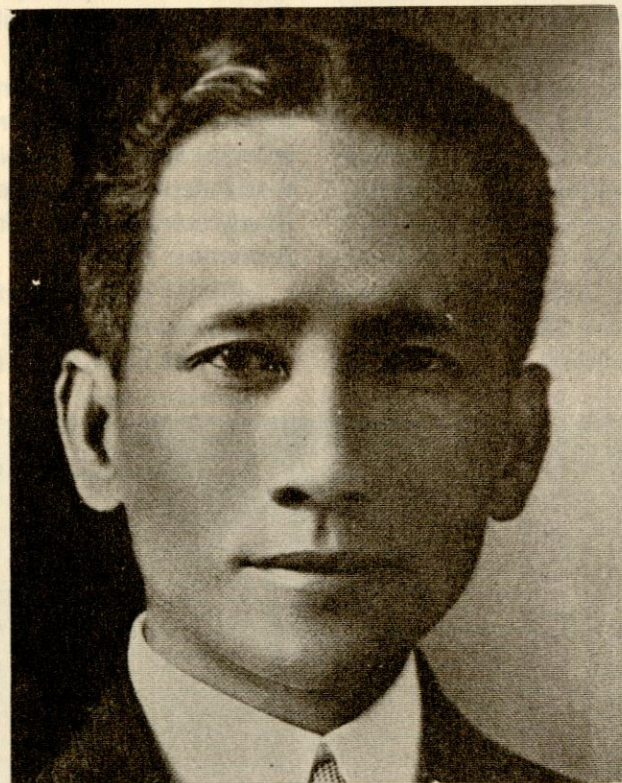
However, Congressman Floro Crisologo and Melanio Singson sponsored a bill that would separate Quirino from Nueva Vizcaya and give it an independent political status. R.A. No. 6394 finally created the Province of Quirino on September 10, 1971.

Among the tourist attractions of the province are the natural caves in Diffun and Saguday, and the Ponggo River valley in Maddela. MPO.



# SERGIO OSMEÑA: ARCHITECT OF FILIPINO NATIONALITY AND INDEPENDENCE\*

GERONIMA PECSON



Sergio Osmeña

\* Excerpts from the paper read by Mrs. Geronima Pecson on the occasion of the birth centenary of Pres. Sergio Osmeña on Sept. 8, 1978 at the National Library Auditorium.

Sergio Osmeña whom Carlos P. Romulo refers to as "our foremost statesman and a great patriot" was born September 9, 1878, into a milieu of socio-political ferment. At that time Filipinos were agitating for liberation from three centuries of harsh Spanish colonial yoke. Osmeña lived through this period of grim battle for national dignity and freedom followed by another span or over four decades of peaceful negotiation for freedom from a benign master, the United States. He lived through this entire memorable speech of almost eight decades of unrelenting national drive for our aspiration for nationhood not as an onlooker, but as an active, creative participant, a self-effacing leader endowed with a powerful sense of humanity and an unerring ability for strategy. Our young, and for that matter all Filipinos and the world should know him well. The talkative, publicity seeking world leaders of to-day can learn much from our Osmeña's quiet, considerate, "submit, you conquer, obey and you command," but steady and humane diplomacy. That way much can be spared for development and international understanding and cooperation can earlier be achieved.

Young Sergio Osmeña turned to journalism and civic work. At the outbreak of the Filipino-American conflict, he was a free lance news writer. As such and as emissary of General Juan Climaco, head of the Revolutionary Junta of Cebu, he left for Manila in 1899 and sought President Aguinaldo in Malolos, but found out that he was in full retreat. In Tarlac he was able to see Aguinaldo and delivered the message of loyalty of the revolutionary leaders of Cebu to the Republic and to the cause of freedom. He also reported on the state of affairs in the province, and their need for arms. He met Apolinario Mabini "Brains of the Revolution" in Rosales, Pangasinan with whom he exchanged information and ideas concerning the current situation. In Baguio, he met Pedro A. Paterno, Prime Minister of the Aguinaldo government, who entrusted to him certain important secret communications for delivery to General Malvar and Galicano Apacible.

Together with Rafael Palma and Jaime de Veyra he founded in May, 1900 a newspaper, *El Nuevo Dia* as an instrument for restoring and maintaining the morale and spirit of the Filipinos in the face of adverse fate of the Republic. He had by then come to the

conclusion that peace and freedom could only be won by skillful peaceful means. Editorials of the paper advocating national unity for freedom were soon noticed by the military authority so that the three partners had time and again been called upon to explain and at times the paper was suspended. Osmeña in the end worked on the basis that his paper was not for war, but for winning freedom like that of Americans without bloodshed.

As the 1906 election of governors approached, second-termer Governor Climaco set his heart on Sergio Osmeña as his success. It took months to persuade the youngman. One of the arguments that won his assent was the need of his preparation for the forthcoming National Assembly. He considered the value of membership in the Assembly in furthering the case of independence. He accepted the proposal on condition that he would not be obliged to campaign for votes. Governor Climaco agreed. After all, the voters were the municipal councilors of the province. Of the total 404 votes cast on February 5, 1906, 378 were for Osmeña. He took over the governorship on March 6, 1906. His first official letter was to Governor General Henry C. Ide. He wanted to establish good relations with the central government. He wrote, "I would be happy if I would continue to receive from the Governor General the same cooperation and support that I had received from the Department of Finance and Justice as a minor official with less responsibilities." His message was appreciated. The Governor General replied assuring him (Osmeña) his cooperation in the performance of his duties and added, "I have the fullest confidence in your ability and in your intention to perform the duties of Governor of your province with skill and with due fidelity to your people and to the Government established in these Islands."

The outstanding success of Governor Osmeña in Cebu became the talk of the town, so to speak, so the people looked upon him with confidence as their leader. It was to be expected, therefore, that the provincial governors in convention in Manila in September, 1906, elected him Chairman of the Convention composed of twenty-nine Governors including Manuel L. Quezon of Tayabas.

Osmeña resigned from Governorship of Cebu to run for the general election set for July, 1907 as candidate from his district, the second district

of Cebu under the Nacionalista Party with the campaign slogan, *Immediate Independence of the Philippines*. With his solid record of service as a public official and civic leader, he won the election palms down. He became a truly national leader on the strength of his established reputation as a patriot and statesman.

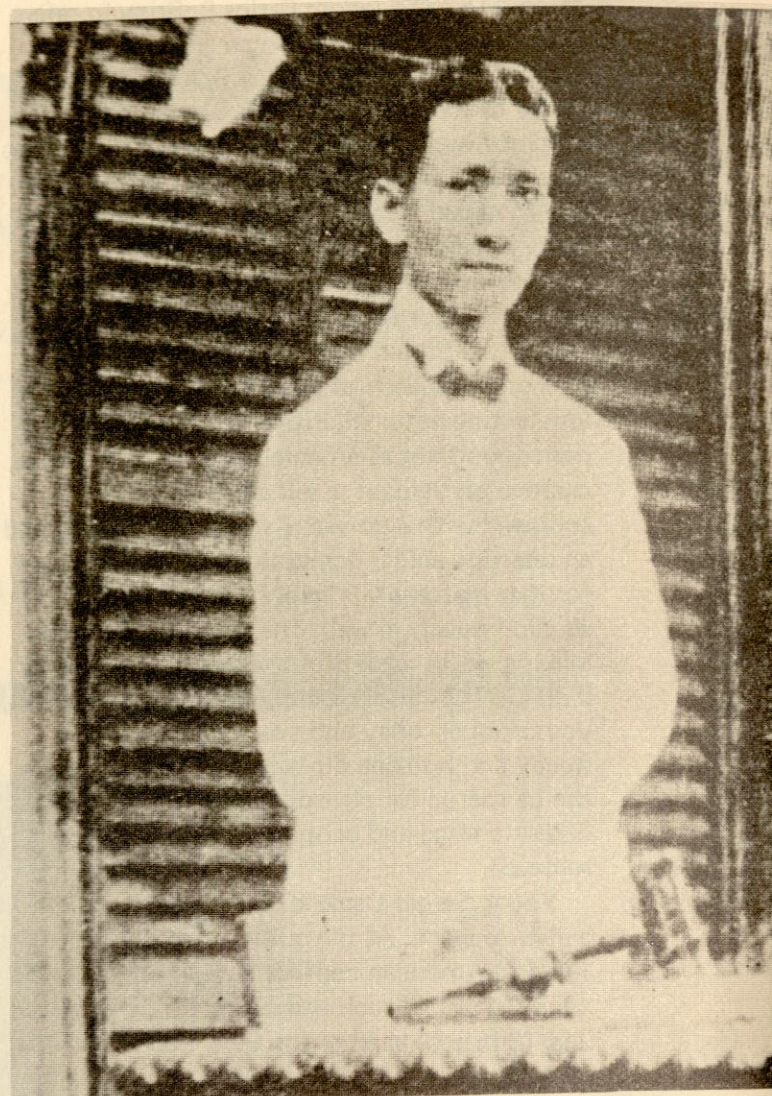
As the Nacionalista Party members-elect were in the majority, they had the responsibility of organizing the Assembly. They were determined that the responsibilities of leadership of the Assembly should be entrusted in a man of sterling qualities of ability and character and tested record of service like Sergio Osmeña, so on the opening session of the Philippine Assembly held on the afternoon of October 16, 1907, at the Ayuntamiento with the youngest member, twenty-six years old Nicolas Jalandoni of Iloilo presiding, on motion of Manuel L. Quezon, Sergio Osmeña only twenty-nine years old was unanimously elected speaker by acclamation.

He walked up to the rostrum and amidst applause he was sworn in as Speaker by the oldest member of the Assembly, fifty-five years old Leon Ma. Guerrero of Bulacan.

As a matter of course the Speaker of the Assembly was the authorized National leader and spokesman. He was recognized through a declaration of Secretary of War Taft as next in rank to the Governor General as the highest official of the Philippine Government, out-ranking the American Vice-Governor and the Commanding Officer of the Armed Forces. Thus recognized and with the mandate of the Filipino people, the Assembly through the Speaker served as the voice of the nation in shaping government policies especially on the "ultimate destiny of the race."

The first significant step made by the Assembly in the campaign for independence was made at the close of its first session on June 19, 1908. It was in the form of a formal resolution approved by the Assembly adopting as its own a declaration made by Speaker Osmeña in a speech before the House.

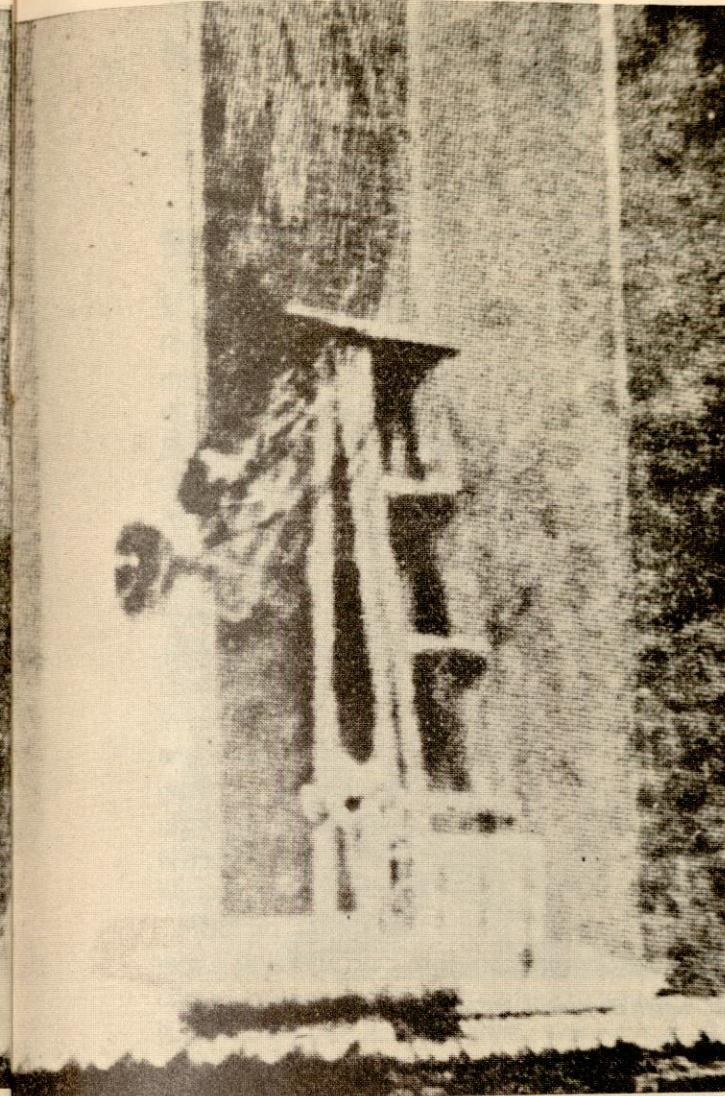
*"Allow me, Gentlemen of the House, following the dictates of my conscience, as a delegate, as a representative of the country, under my responsibility as Speaker of the House, to declare solemnly as I do now before God and before the world, that we believe*



*that our people aspire for their independence, that our people consider themselves capable of leading an orderly life, efficient for themselves and for others, in the concert of free and civilized nations, and that we believe that, if the people of the United States were to decide at this moment the Philippine cause in favor of the Filipinos, the latter could, in assuming the consequent responsibility, comply with their duties to themselves and to others, without detriment to liberty, to justice, and to right."*

The act of the Assembly made the Speaker's declaration for independence the declaration of the people.

In 1931, there was in America some agitation for granting independence to the Philippines. Then Senate Pro Tempore Sergio Osmeña was called upon to serve as member of an independence mission together with Manuel



Roxas, Speaker of the House of Representatives. He gladly accepted. The OSROX mission succeeded in getting the Hare-Hawes-Cutting Act which was overwhelmingly approved by Congress in January, 1933.

It provided a ten-year period for preparation for independence under a Commonwealth-government. It had some objectionable features, but the mission felt that they could be corrected in the future.

The independence law met strong opposition at home. Senate President Quezon led the assault, which led once again to another noisy public battle of words. It was rejected by the Philippine Legislature on October 17, 1933. Osmeña and Roxas were ousted from their positions as Senate President Pro Tempore and Speaker of the House respectively.

Senate President Quezon soon afterwards left for the United States as the head of a new

independence mission. He succeeded in securing the enactment of the Tydings McDuffie Act, a new independence law. It was exactly the same as the rejected Hare-Hawes-Cutting Law with minor changes. Like the Hare-Hawes-Cutting Act, it had its imperfections which President Roosevelt assured would be corrected in the future.

Sergio Osmeña once more showed his skillful diplomacy. He supported the new Independence Act, and the Philippine Legislature unanimously accepted it on May 1, 1934.

On November 15, 1935, the Commonwealth of the Philippines was inaugurated with Manuel L. Quezon as President and Sergio Osmeña as Vice-President. The Filipinos were united once more and in their happiness had thanks-giving masses for celebrating the reunion. The event in the words of President Quezon "brought the Philippines to the threshold of independent nationhood."

Unfortunately, the second World War broke out and the enemy invaded the country. The nation suffered beyond words from the cruelty of the Japanese occupation forces. The Filipinos joined the United States in the fight to preserve the ideals of freedom, but in the course of the war the Commonwealth government had to be evacuated first, to Corregidor and later to Washington, D.C.

There, at one time as the end of the term of the President (November 15, 1943) was coming near, a violent debate exploded between the two top Filipino leaders. On that date, the Vice President was to succeed the incumbent President, whom military strategists wanted to keep in office as symbol of the guerrilla warfare in the Philippines. Some partisans thought Quezon did not want Osmeña to succeed him then. The disagreement reached the ears of many officials in Washington. Osmeña in his magnanimity and affection for his lifelong friend said to him, "Why did you not tell me so?" (not wanting him, Osmeña, as successor) Osmeña then went about officialdom to petition for the desired amendment. But the President died in August, 1944. Osmeña succeeded to the Presidency and arrived in Leyte with General MacArthur in October, 1944.

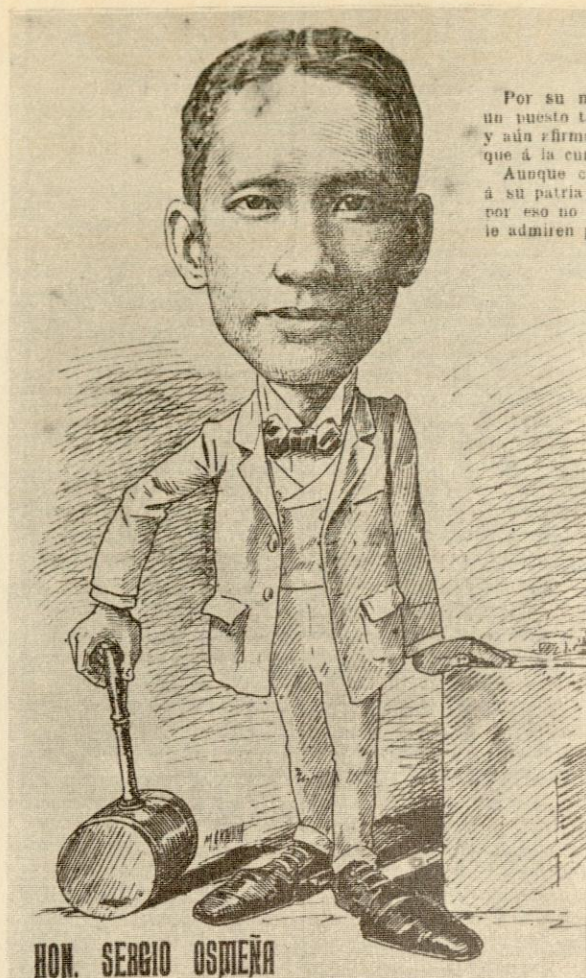
On July 4, 1946, Manuel Roxas was inducted first President of the Republic of the Philippines, having defeated Commonwealth President Osmeña in the election held according

to terms of the Independence Law. In the formal ceremonies, Osmeña accompanied the new President to the grandstand. He stood tall, smiling and waved his hands to the people as he left the grandstand. Many shed tears. When the flag of the United States was pulled down, the heavens wept; when the Filipino flag was hoisted in its place, the sun came out of the clouds and smiled. Independence at last thanks to Osmeña!

Former President Carlos P. Garcia said of him, "It was Sergio Osmeña, as President of the new Nacionalista Party and Speaker of the Philippine Assembly, who developed a new and sane Philippine nationalism, a nationalism that took into full consideration the past experience and the contemporary conditions of the country as well as the political principles of the new sovereign power. It was a nationalism of peace, yet firm and uncompromising in its insistence on and demand for dignity, equality and independence. Under the spirit of this new nationalism and with Sergio Osmeña as the national leader, we won the Jones Law together with its concessions of broad self-government oriented to a definite promise of national independence. Under the leadership of Manuel L. Quezon but continuing in the direction of the Osmeña nationalism, we obtained the Independence Act, under which we finally established the Republic of the Philippines."

"Sergio Osmeña was our first modern and successful nationalist, our first national leader and spokesman, the father of our widening self-government that inevitably led to national sovereignty and independence. He was our country's answer to the challenge of a new national opportunity. And he fully rose to the occasion; he is the architect of Filipino freedom."

Supreme Court Justice George A. Malcolm wrote of him, "From 1904 to 1946, Osmeña held office without interruption. In every position, although harassed by trouble, he displayed those qualities that were to make him the country's leading statesman--possibly the only statesman that the Philippines has produced. I was an on-the-scene observer for the major part of the years that Osmeña was in official life. It is from personal experience and authentic sources, therefore, that proffer evidence of Sergio Osmeña's statesmanship."



Hon. Sergio Osmeña in his early days in the Philippine Congress

Por su m  
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y ada firma  
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Aunque et  
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por eso no l  
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# SERGIO OSMEÑA

TEODORO M. KALAW \*

When, in 1898, the Government of the Philippine Republic was about to fall, and the dispersion of its principal leaders had begun as the result of the victories of the American army, Sergio Osmeña and Julian Gerona (at one time a very prominent political writer, now unjustly forgotten), went into the mountain fastnesses of the North in search of Aguinaldo. Osmeña undertook this trip away from his own province that he might personally consult Aguinaldo about the state of the Revolution. Somehow, Osmeña and Gerona had a falling out on the way in regard to the organization of the government and army of the Philippine Republic. They debated acrimoniously (Gerona was as able a disputant as Osmeña), and they almost came to blows. As they could not agree, Gerona said to his companion:

"Sergio, we are still young. The country might yet need us. Let us not quarrel. If you come into power, I shall kowtow to you, but if it be I, then you acknowledge I was right."

Osmeña acquiesced.

Gerona, who told me this anecdote a few days after the opening of the First Philippine Assembly in 1907 (of which he was elected Secretary, and Osmeña Speaker), continued thus:

"Osmeña has won. Now he is not only my chief but also the leader of the Filipinos."

## THE MAN OF THE HOUR

About the same time, Don Aguedo Velarde, a mind sane and even-keeled, formerly a prominent member of the Cabinet of Aguinaldo,

and then a member of the First Philippine Assembly from Bulacan, expressed himself, in the presence of a number of friends who were discussing the recent election of the Speaker, thus:

"We were all for Paterno, that is, those of us who have had a background of national politics in our country. Paterno had made a name for himself in Malolos and even under the Spanish regime. He was the logical candidate. Osmeña, on the other hand, was a novice; we did not know much about him. But when Osmeña arrived from Cebu for the inaugural session, we changed our minds after having had for the first time a talk with him. Osmeña had the air of the man of the hour."

The inauguration of the First Philippine Assembly was truly intriguing for both Filipinos and Americans. There was no other topic of conversation in the whole country. In those days there was a Filipino who thought of himself as the highest authority here in political science and parliamentary procedure. The press, from time to time, published many articles of his, for the instruction of the future representatives. In the Ayuntamiento itself, the seat of the Central Government, he was held to be an authority. Carpenter would often call him and advise with him. In his law office on Calle Jolo, now Juan Luna, he had a big library, about which he would often say to his friends:

"I have this library, so that our Assemblymen may study here. My experience in the Malolos Congress has taught me that in the Philippines the law-makers do not study. I would have them study."

If you must know, I refer to Professor Felipe G. Calderon, author of the Malolos Constitution.

Osmeña arrived from Cebu, and I have no way of telling who invited whom, but the fact of the matter is that Calderon and Osmeña had several extended conferences, at the end of which the former told us who were his pupils:

"Osmeña is smart, and is well prepared. He

\* Lawyer, Journalist, Scholar, Historian, Statesman, Editor, *El Renacimiento*, 1907-1909; Member, Philippine Assembly, 1910-1913; Secretary, Philippine Assembly, 1913-1916; Director, National Library, 1916-1917 and 1929-1939; Secretary of the Interior, 1920-1922; Executive Secretary and Chief Adviser, Commission on Independence, 1923-1925; First President, *Academia Hispano Americano de Cadiz*, 1925.

"Unless our poor lands are put to productive use through forest growth, they will remain idle and be a burden rather than an asset to the State."

— Osmeña

will make a worthy Speaker."

For Calderon, who was not given to saying a good word for anyone, to say this was truly unexpected.

#### OSMEÑA PREPARED FOR LEADERSHIP

A rumor was bruited about among those of us who were following the course of public affairs, that Osmeña was well read, that he had studied the various parliamentary systems of the world, and that he had a code of procedure, and an orientation and policy to propose. Thus began his national leadership, which constantly gained in power from his political and parliamentary experience.

#### HIS EARLIER RECORD IN CEBU

I said "national leadership", and so it is. For, although Osmeña was already known before 1907, his prestige was local, limited to Cebu and perhaps to the wider circle of intellectuals who read the press. (Let it be recalled that Osmeña was the editor of the nationalist daily, *The New Day*, which was printed in Cebu and on the staff of which Rafael Palma and Jaime C. de Veyra worked as reporters. This newspaper ably defended the ideal of the Revolution in spite of the rigorous military censorship from 1900 to 1902). I should say, however, that to my mind Osmeña's record in Cebu was as interesting as his national work in the Legislature. Even without taking into account his work as a newspaperman, a newspaperman excelling in those virtues of the mind required for writing editorials and political articles, he was a real pioneer in administrative activities, whether executive, judicial, or legislative. As government attorney, he was the feared prosecutor of true bandits, who were common in those days, and there is even the story of a yacht on which sailed its owners, a party of rich Americans, who, upon leaving Cebu, forcibly took with them a number of women. The yacht left the port without notice to anybody and the women on board. Osmeña came to know of this daring rape when the ship was already miles away. Public opinion in Cebu was in a tumult; but all hope had been given up. It was a question involving rich persons, Americans to boot, and the yacht was,

it seemed, technically outside the jurisdiction of the courts. Osmeña, without losing hope, boarded the first launch he came across and, taking along with him the sheriff and four policemen he met on the way, personally directed the chase of the yacht in order to arrest its owners. Commotion on board. The case before the courts was sensational. The owners of the yacht enlisted the best lawyers in the city. But, morally defeated, they submitted to the government by paying a heavy fine for the infraction.

If Osmeña was resolute in his dealings with the bandits in the mountains and in the city, in the task of general pacification, he was very humane in the prosecution of these outlaws who, altho caught armed, had not committed any definite crimes such as homicide, arson, or robbery. And if Osmeña as prosecuting attorney never had recourse to the mere technicalities of the law to send true or supposed bandits to prison, as provincial governor he used, not violence, but persuasion, to make those in arms surrender. After having been given absolute control of the forces of the government to fight the bandits, he did not, as the first step, start an offensive against them, but instead held popular meetings in order to create a public sentiment favorable to the restoration of peace and order. This policy was a complete success. Without the least show of violence, the principal chieftains surrendered. When prosecution was unavoidable, and it became necessary to send a few of them to prison, Osmeña worked for the extension of executive clemency, and thus the general and complete pacification of the province was achieved.

In the reconstruction of the commercial district of Cebu, which was destroyed by fire during the Revolution, and in the solution of conflicts that arose between the provincial government, the city government and a number of private citizens, the executive ability of Osmeña was once more put to the test. A new city plan was drawn up, with straight streets from twenty to twenty-four meters wide, in place of the old, winding six-or-seven meter streets which following no definite arrangement,

"Our children should be encouraged to visit our historical places to imbue them with the spirit of heroism, loyalty and devotion to the ideals to which our heroes and martyrs dedicated their lives."

— Osmeña

the new project having for its base the port area. The plan was revolutionary in those days, and the means to execute it even more so, for the private properties were made public streets with the consent of the owners, without the necessity of expropriation. Thus the improvement was affected in its entirety without cost to the government. The American architects, who helped in the preparation and execution of the plan, praised it in the press in the United States. In truth all this could be done thanks to the constructive genius of its author, but it also required patience, a great deal of patience, which only an Osmeña can have, helped of course by the good will of the residents of the business district. In this district there were foreigners, Americans, and Filipinos. If but one of them had opposed the idea, he would have caused its failure entirely. Nothing of the kind came to pass.

#### HIS ATTITUDE ON INDEPENDENCE

During his incumbency as governor, the question of Philippine independence was revived in Manila. Up to then it was difficult, if not dangerous, to touch publicly upon this question. Taft had prohibited it expressly in a conference with politicians in Manila. Nevertheless, Osmeña, from his post of executive of the government of Cebu, acted at once, and exchanged correspondence with the radicals in Manila. When (in the room on the famous first floor of the home of Don Pablo Ocampo on Calle Palma) the Nacionalista Memorials of the year 1905, which were presented to Taft and his party, were being prepared, Osmeña made several trips to Manila in order to take an influential part in their writing. He is said to have been the coiner of the phrase "Immediate Independence" which caused a great deal of talk because of its radicalism, and when the Taft party went to Cebu, another memorial on Independence, prepared by Osmeña, was presented by the Cebuanos.

Up to that time, the argument in favor of Philippine independence was limited to the exposition of principles. It was wholly predicated upon liberty "as the natural right of all peoples", and upon the degree of culture of the Filipinos as the product

of their own civilization and that derived from the three hundred years of contact with Spain. To Osmeña belongs the honor of having been the first to deviate from this academic line of reasoning in order to place it upon a more practical basis. At a banquet in honor of Commissioner Shuster in 1906, Osmeña delivered a great speech in which he discussed "the case of the Filipino people", showing that their liberty would be the logical result of the development of the American policy in the Islands, as enunciated by those responsible for the occupation. The Filipinos had already been successful in their administration of the municipalities, the provinces, many bureaus and offices of the Central Government, and in judicial as well as in executive and legislative positions; there was only one more step needed to bring to this gradual process to completion: granting the people the full power of government which they deserve to exercise. This was the answerable argument which all the Nacionalistas of those years welcomed and made their own. It remains the foundation of the demands of today. To present for the first time the issue of independence, not as a thesis wholly and separately that of the Filipinos, but as the logical result and final flowering of the American occupation of the Philippines, is doubtless an indication of an exceptional insight.

This speech of Osmeña ultimately served to convince the Americans, especially those in the Government, that there was no way of preventing the organization of a Nacionalista Party to which would gravitate not merely the radicals and the discontented of the type of Dominador Gomez, Isabelo de los Reyes, and Pascual H. Poblete, but those who were collaborating with the Government, who were as much to be feared, if not more so, as those who were shouting opposition outside; and that the dreams of Taft — that the day would come when the Filipinos themselves would be opposed to separation — could never be realized. This speech also was instrumental in bringing to the Filipinos the conviction — to those who as yet had not admitted it — that one could be in the government without deserting — rather, working

"I have absolute faith in the capacity of our youth.  
I know that they are morally and physically sound."

— Osmeña

for, and defending with tenacity — the cause of liberty for which so many had fought on the battlefield.

The inauguration of the Assembly was approaching. The political parties were beginning to be active. Unable to ignore the force of circumstances, Governor-General Smith had no other choice but to take along with him to be presented in the towns of the provinces, not only the representatives of the Federal Party, converted into the National Progresista Party, but also representatives of the Party of Independence, the opposition. Osmeña and Sumulong, among others, made the most of this situation in order to popularize the doctrines of their respective political groups. The first national elections were held. What later transpired, is a matter of common knowledge.

#### HIS WORK AS LEADER

It has been said of Osmeña that during his twenty-five years of record in the public service, he has efficiently advanced popular education, the construction of public roads and other means of communication, activities for social welfare, the policy of control of public utilities, the development of commerce, industry, and agriculture, etc.

All this is true. But any public man, possessed of ordinary common sense and with equal opportunities, would have done the same, for he would have had to do something. What, in my opinion, individualizes the work of Osmeña, against the wearying routine of ordinary governmental activities, is the fact that he has guided the efforts and the thoughts of the nation towards these fundamental objectives:

1. **National unity:** — Anti-sectionalism; unity of sentiment; common aspiration; singleness of aim in legislation; honoring of national heroes; the national flag; the ideal of peace the same as that of the Revolution; permanence of the historical tradition.

"The voice of an independent Philippine Republic, humble though it will be, would be raised in the concert of nations in support of the propagation and maintenance of those high principles of international law."

— Osmeña

#### 2. Responsible national leadership:

— Coordination of the governmental activities of the Filipinos under a responsible leadership; the struggle of the former Assembly against the Philippine Commission to make the Resident Commissioners the official spokesmen in the United States of the Filipino people and not of the American Government in the Philippines; formation and structure of the Cabinet; the Council of State; the budget.

3. **Nationalization of, and giving official status to, the campaign for Independence:** — Missions to the United States; representation in the Inter-Parliamentary Union and in different world conferences; independence resolutions by the Legislature, by the Provincial Boards, and by the Municipal Councils; the Commission of Independence.

4. **Dignification of the workingmen and labor:** — The exaltation of Andres Bonifacio as the hero of the masses, in spite of the freezing indifference of former years; the institution of Labor Day; the organization of the Bureau of Labor; laws favorable to the working classes.

5. **Filipinization of the Government:** — Legislative measures tending to promote municipal autonomy, Filipino control of the provincial boards, and the appointment of Filipinos to positions of greater responsibility in the different bureaus; Filipinization of the Judiciary; complete Filipinization of the Executive Departments to which appointment is made by the Governor-General; the Retirement Act which made it possible for this policy of Filipinization to be carried out without any violence and with justice to retiring American functionaries, some of whom had been retained in the service in the category of technical experts.

Philippine Magazine, January 1930 vol. xxvi no. 8  
pp. 494-496; 526; 528; 530. Phil. Education Co., Inc.

# THE SAN FRANCISCO DEL MONTE CHURCH: The Oldest Stone Church in Quezon City

EULOGIO M. LEAÑO

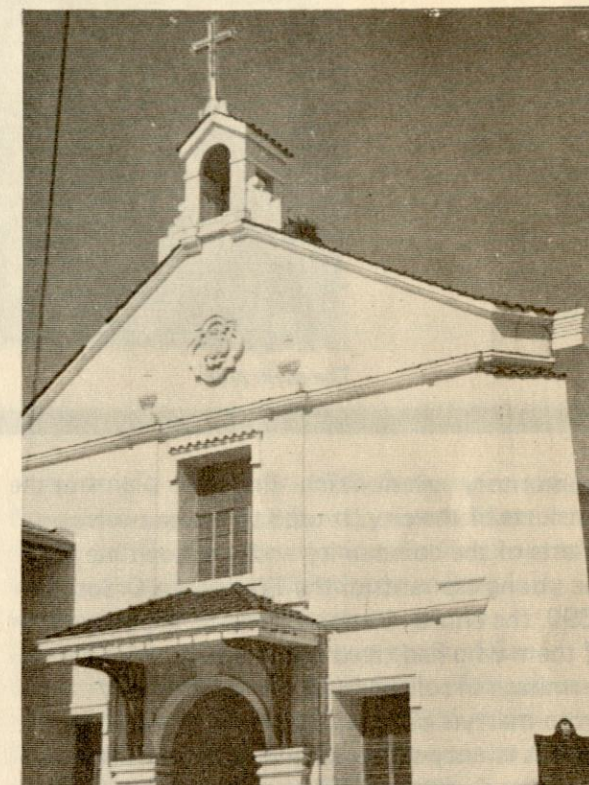
The San Francisco del Monte Parish Church, now known as San Pedro Bautista Church, was the first stone church in the Philippines built by the Franciscan Fathers outside of Intramuros, Manila during the latter part of the 16th century. San Pedro Bautista, its patron Saint, was the first parish priest.

On February 17, 1590, Governor and Captain General, Santiago de Vera, in the name of His Majesty, the King, granted a small *encomienda* situated about a mile distance from Manila to the Franciscan Order for the latter to build on a convent and a church where it could hold retreat and observe their religious duties and functions.

Certainly, the site chosen by Fr. Pedro Bautista was most appropriate for prayers and the exercise of virtues necessary in their ministrations of souls. It was a desolate wilderness in the suburbs of Manila, yet it offered a very conducive place for the aged and infirm. With its lush vegetation and luxuriantly branching and leafing trees and ferns, it was likewise a delightful resthouse for the Franciscan monks. Adding natural splendor to the gift were a variety of the *aves* and a river that meandered north to west and down to the south along the horse-shoe rock formation.

A small convent and hermitage made of bamboo and nipa quickly sprang on the hallowed ground through the supervision of the holy prelate, Fr. Pedro Bautista and named under the patronage of Our Lady of Monteceli. The patronage, however, did not live long in the heart and mind of the people that inhabited nearby who instead had the convent and hermitage named San Francisco del Monte by a common acquiescence.

In the year 1593, the church and convent were remodelled and made of wood and later in



Facade of the present church

1599 the whole edifice rebuilt with bricks and stone stood magnificently. Its benefactors were *Capitan* D. Pedro Salazar and D. Domingo Ortiz de Chagoya. Then edifice, however, did not withstand the onslaught of the diabolic and furious Chinese uprising in 1639 which almost totally brought the massive church crushing to the ground. In 1640 rebuilding the church meant a huge amount. This was donated by D. Tomas de Endaya; thus, within three years, 1696-1699, a new church and convent stood to withstand all elements and wars and remained intact up to the present day.

The whole structure, although simple in style, was built over an enormous rock in a



The main altar

promontory overlooking the vast plains in the outskirts of the city. It used to house twelve priests of the community and was novitiate for the young aspirants of the Franciscan Order. In 1699, the church was dedicated in the memory of them who had tread and dwelt in this hermitage in solitude and retreat, the holy proto-martyrs of Japan — San Pedro Bautista and his twenty-six companions. The structure was later devoted only for spiritual retreat and contemplation during a season of the year as the climate had been on the remaining days humid and insalubrious.

Many devout Christians fondly recall the pristine beauty of this sanctuary where there used to be a very pulchritudinous and imposing image of *Nuestra Señora de las Angustias* (Our Lady of Sorrows) enthroned in a small concrete chapel which served as the last station for one devoutly making the Way of the Cross. The first station starts from the church's patio, winding its way towards the north, equidistant to that of Mount Calvary from Pontius Pilate's pretorium in Jerusalem. It was situated on a rolling hill, a hundred step distance from each station. A fountain ushered the foot of the hill called

the Virgin's Spring, which although a bit murky was nevertheless a very potable and healthful drink. Through the passing of time, the said chapel, spring and stations of the cross had gradually given way to the elements.

That which called the attention of every visitor was a cave as if curiously existing just beneath the main altar, where all martyr-saints of the Franciscan Order mortified and voluntarily flogged themselves with iron whips to strengthen their soul and body to face martyrdom for the sake of our crucified Lord. It was in this cave where our holy martyrs prepared themselves by fasting, did spiritual exercises and self-abnegation to be fully equipped with the virtues they need in their apostolic missions in Japan, China, Cambodia, Siam, Terrenate, and many others in Asia.

#### SAN PEDRO BAUTISTA THE CHURCH PATRON SAINT

##### Biographical Sketch

On June 29, 1542, in the small village of San Esteban in Mombeltran within the bishopric of Avila was born a son, who would later become



One of the side altars

the Rev. Fr. Pedro Bautista, to the spouses Pedro Blasquez and Maria Blasquez Villacastin, descendant of the Count of Añover, succeeding King of Castilia, Don Alonso, the wise and king to the noble family of the Imperial City of Toledo. It was a day of fulfillment for the mother who, as if endowed with prophetic vision, noticed the sign of the cross impressed on the infant's forehead.

The child grew up to manhood in his studies of Latin, rhetorics, music and cosmography in Mombeltran and philosophy and theology in Avila. On June 24, 1566, after being ordained a deacon, he joined the Franciscan Order in the convent of Avila. Destined indeed for a noble vocation, the succeeding year witnessed him pronounced his perpetual vows in the cathedral of Toledo. For three years, he was teacher of philosophy in the Order and later Father Custodian of the Merida Convent. His calling was, however, not to stop right there, as later he vacated his former post to heed for a more sacrificial order as missionary in the renowned Del Perdon Mission with a dispatch to evangelize the Philippines.

Arriving in Mexico in 1580, he founded the Franciscan convents of San Cosme and San Mateo del Churubusco. His foundation projects for a convent in Santa Barbara de la Puebla de los Angeles had to be disrupted with his appointment as Visitant Commissary of San Gregorio Province to proceed to the Philippines where he arrived on September, 1583. With fervent zeal, he devoted himself at once to the preaching of the word of God and the conversion of souls in his first mission in the ancient Namayan town, formerly a barrio of Santa Ana de Sapa. He taught the native Tagalog *indios* church music and plain chant. Along with these chores, he was twice appointed father guardian of the Franciscan convent in Manila.

On September 23, 1586, he was appointed Custodian and Superior Prelate of the Apostolic Province of San Gregorio Magno in the Philippines which he held up to 1591. During his able administration, the parishes of Quiapo in Manila, Cagsawa in Albay and many others were created including the *San Francisco del Monte Parish*, which boasted of having been the first stone church in the Philippines built outside of

*Intramuros, Manila.* He personally attended to the needs of the towns parishes under the Franciscan Mission like Lumbang in Laguna where one day he discovered on his return to Manila the hot springs of Los Baños. On the site of the springs, which he had analyzed by experts, he planned the constructions of a hospital for the aged and infirm. Because of his sterling virtues and zealous missionary fervor; where ever he went he left tangible proofs of his faithful labors. Thus, Fray Miguel de Benavides, first Bishop of Manila and founder of the University of Santo Tomas, declared of Him: "If I were only assigned to elect a Pope, I certainly will choose Fr. Pedro Bautista."

In the name of His Majesty, the King of Spain, Governor General Gomez Perez Dasmariñas appointed Fr. Pedro Bautista on May 26, 1593 Ambassador to Japan. At the same time that he was devoted to his spiritual mission of evangelizing the pagan people of Japan, his duties as envoy, moreover, he accomplished with great honor to the Spanish

Nation. He established convents in the cities of Ozaka, Nagasaki, and in Meaco where likewise he set up a hospital for lepers.

He earned the reputation of being the very first missionary of the Franciscan Order to preach the gospel of our Lord Jesus Christ in Japan. In 1596 when the light of the Gospel was rapidly illuminating the island of Japan, then Emperor of the Kingdom tragically decreed the imprisonment of all Franciscan missionaries preaching the word of God in his realm. Thus, Fr. Pedro Bautista was incarcerated in his convent at Meaco on December 8 and later on the 30th of same month and year was cast to a prison camp of stark darkness outside of the convent. On the third day of January, 1597, he was ignominiously and mercilessly dragged down the streets by his executioners who tortured him by severing off his left ear. His life and mission had to come to an end in Nagasaki. Along the 284 miles he coursed, he did not let-up encouraging his co-missionaries to fervently and penitently take up their cross till the hour of crowning

glory. To his executioners, he never evinced any kind of defiance and wholeheartedly submitted himself to his fate.

He reached his calvary in Nagasaki and there like St. Andrew willingly and lovingly embraced the rugged cross prepared for him. Thus, on the most fateful day of *5 February 1597*, he, in the example of his Master, expired last among twenty-six other Franciscan Missionaries who joined him in his mission and suffering.

Heaven blessed him with the sanctity of God's servants that with prodigious miracles his venerable body remained hanging on the cross incorrupted for more than four months. After his glorious martyrdom, His Majesty, the King, sent a Royal Decree appointing him as Bishop of Nueva Caceres in recognition of his fruitful labors. Glorious indeed was it for the martyr that he be appointed Bishop of Nueva Caceres even in his death.

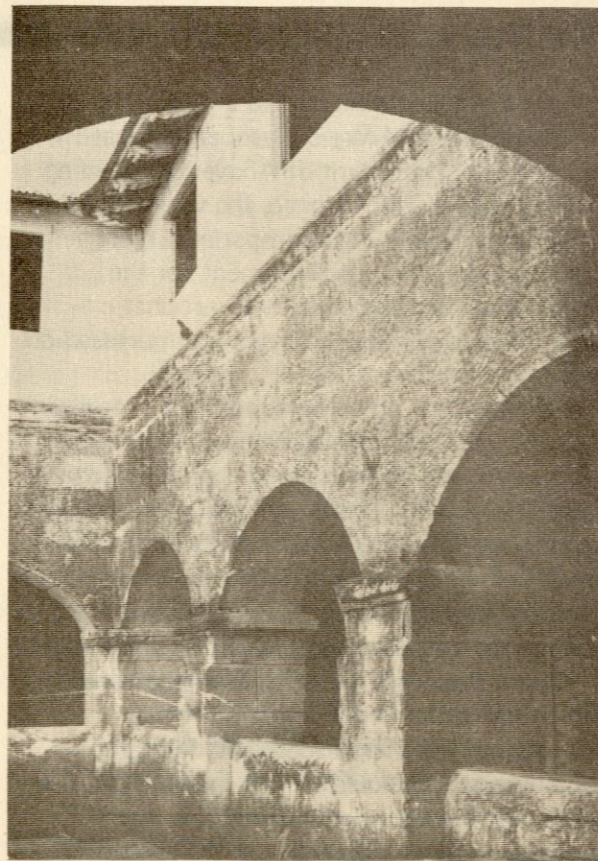
Among Fr. Pedro Bautista's prominent writings, his legacy to the faith, are:

- (1) Treatise on Predestination

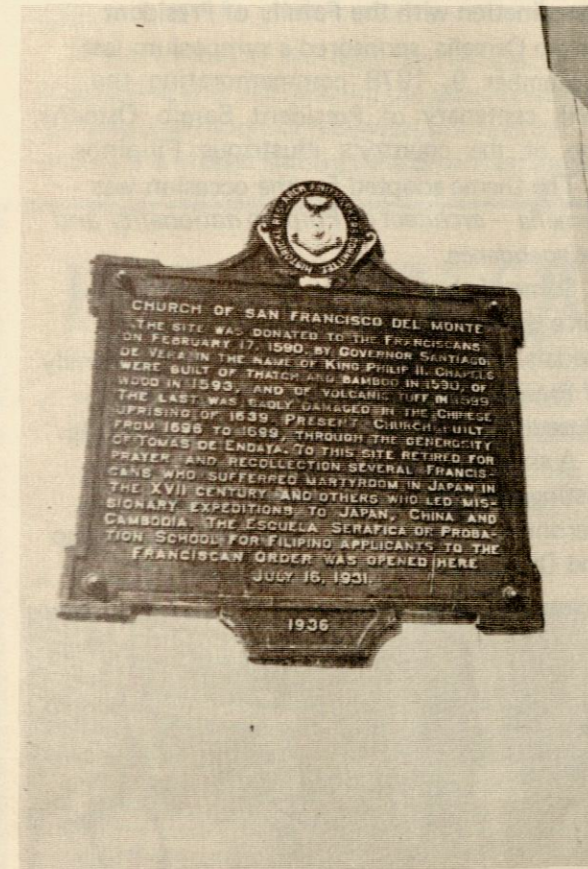
- (2) Moral Consultation
- (3) Defense on the rights of the Franciscan Fathers to preach the word of God in Japan, 1595.
- (4) Pastoral letters to his followers in Japan, 1595.
- (5) Various spiritual letters, encouraging the Franciscans in Japan to bravely face martyrdom, 1596 and 1597.

This, in a nutshell is the life of Fr. Pedro Bautista, a virtuous man, true Christian, perfect servant of God, magniloquent orator, great writer, very prudent prelate, and a noble ambassador, honored and loved by his royal Highness, King of Spain with the sacred miter and by the Supreme King of Kings with the crown of martyrdom. His Holiness, Pope Urban VIII on September 14, 1627 beatified him and the Holy See on June 8, 1862 canonized him.

Translated from: Huerta, Felix de, O.F.M. 1814-1844 *Estado Geográfico, Topográfico, Estadístico, Histórico-Religioso de la Santa y Apostólica Provincia de San Gregorio Magno de N.S. P.S. Francisco en las Islas Filipinas*, Binondo, 1865, Imprenta de M. Sanchez y Co., pp. 372-374.



The inner court



The church marker.

# EVENTS

HERMENEGILDO G. ABUAN

## SURVEY OF HISTORICO-CULTURAL BUILDINGS

Ninety percent of historico-cultural buildings and structures in Metro Manila have been listed and classified by the National Historical Institute this year.

Part of the survey being undertaken by the NHI Research Group is the preparation of historical accounts of four cities and thirteen municipalities in Metro Manila and a registry of historic structures in the Philippines; **SANCIANCO'S BOOK TRANSLATED**

*El Progreso de Filipinas*, a series of studies on economic, administrative and political aspects of Philippine history during the Spanish period has been translated into English by noted translator and educator Encarnacion Alzona. The book consisting of 270 pages and printed in Madrid in 1881, was written by Gregorio Sancianco y Goson, one of the earliest Filipino propagandists.

The English translation is now available at the National Historical Institute.

## QUEZON MEMORIAL SHRINE

The Quezon memorabilia and relics willed by the late President Manuel L. Quezon to the Philippine government for posterity is now finally arranged and exhibited for public enjoyment at the Quezon Memorial Shrine in Quezon City.

The Quezoniana exhibition was opened on August 18, 1978 ushering the year-long celebration of Quezon's birth centenary.

The collection is composed of family relics and other mementoes covering the entire career of the illustrious man from Baler.

The shrine is now open to the public seven days a week and between eight in the morning and five in the afternoon.

## DOCUMENTARY FILM ON QUEZON

In observance of the birth centenary of President Manuel L. Quezon, a documentary film entitled "Manuel L. Quezon: A Man and His Dreams" was produced by the NHI through the facilities of the National Media Production Center.

The film is directed by award-winning film director and National Artist Lamberto V. Avellana.

The 20-minute Quezon bio-film is now available for loan to historical societies, schools and other interested groups.

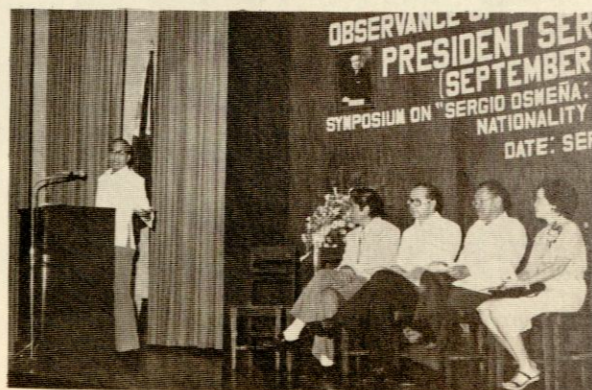
## SERGIO OSMEÑA BIRTH CENTENARY CELEBRATION

The National Historical Institute, in coordination with the Family of President Sergio Osmeña, sponsored a symposium last September 9, 1978 commemorating the birth centenary of President Sergio Osmeña, one of the country's illustrious Filipinos.

The theme adopted for the occasion was *Osmeña — architect of Filipino nationality and independence*.

Some of the highlights of the symposium were the presentation of commemorative medals, paper money and stamps to the Family of President Sergio Osmeña, the National Museum and the National Historical Institute.

A short symposium followed with three distinguished Filipinos, former Senator Geronima T. Pecson, Mr. Alfredo Montelibano and Dr. Elpidio Valencia as speakers.



Historical drama on the air

## RADIO DRAMA ON PHILIPPINE HISTORY

The NHI, in coordination with the Ministry of Public Information's Bureau of Broadcasts, started last April 1978 the serialization of a 30 minute radio drama on the lives of heroes and other historical personages. Entitled *Kasaysayan*, the radio presentation is aired every Sunday afternoon through MPI Radyo Manila under the direction of Nick Aragon from 2:30 to 3:00 p.m.

The project is in line with the NHI aim of broadening and intensifying the dissemination and popularization of historical information among the masses through the broadcast media.

## HISTORIC SITES IDENTIFIED AND MARKED

Eleven sites and structures with historical significance have been identified and marked by the National Historical Institute in 1978.

The structures are the Quezon Memorial Shrine in Quezon City; Fort San Felipe Neri in Cavite City; the Tayabas Church in Quezon Province and the Quipayo Church in Camarines Sur.

Other historical markers were also approved for the towns of Tayabas and Lucban, both in Quezon Province; the Philippine Navy Compound along Roxas Boulevard and the seat of the First Civil Government of the Philippines in Bacolor, Pampanga.



Unveiling of the historical marker entitled "Ang Simbahan ng Tayabas"

# HISTORY QUIZ

ALICE MACARAEG-SISON

1. The commercial activity engaged in by the Spaniards in Manila and in Acapulco, Mexico which established contact between the two countries and brought information about events in other parts of the world.
2. "The first republic in Asia"
3. The original title of the composition that was played during the proclamation of Philippine independence at Kawit, Cavite on 12 June 1898.
4. A body created by Gen. Emilio Aguinaldo by virtue of the two decrees promulgated on 24 June and 10 August 1898, whose members would represent the Philippines in diplomatic countries.
5. The incident that started the Filipino-American War on 4 February 1899.
6. Said to be the greatest naval battle, even surpassing that of the Battle of Jutland during World War I.
7. The so-called "legitimate child of Philippine Revolution."
8. The Philippine President who promulgated the Social Justice program during his administration, because "it ensures the well-being and economic security of all the people of the state."
9. The only political party allowed to exist during the Japanese Occupation.
10. Program sponsored by the government to call upon overseas Filipinos who have long left the country to come to the Philippines and see the many changes undergone by the country under the New Society.

## FM APPROVED NATIONAL SEAL REVISION

The Philippines national seal has been modified to include a national motto — *Isang Bansa, Isang Diwa* (One Country, One Spirit). The modification was authorized under P.D. 1413 issued in 1978. The revised seal is oriented towards the objectives of the New Society.

NHI records show that the present seal of the Philippines has undergone several phases in its evolution. The earliest national symbol was the coat of arms bestowed on the City of Manila by King Philip II through a Royal Decree issued in 1596 while the second seal was that of the First Philippine Republic otherwise known as the Aguinaldo Seal. This seal was used on various manifestoes issued by the Republic since October 31, 1896. The Philippine Commission of 1905 adopted a new seal which became the third seal. The fourth seal was approved in 1936 by the Commonwealth Government. When the Third Philippine Republic was established in 1946, the Congress of the Philippines approved the national seal which has been in use until this modification.

## ESSAY WRITING CONTEST CAPPED 1978 HISTORY WEEK CELEBRATION

An on-the-spot essay writing contest capped this year's History Week Celebration. The contest was based on the theme *Kasaysayan: Saligan ng Tadhana ng Lahi* (History: Foundation of a People's Destiny).

Winners for the Pilipino category are Ronald M. Magbitang (First Prize) of Arellano High School; Ma. Melinda S. Navarro (2nd Prize) of Manila Central University; and Maria Fe L. Perez (3rd Prize) of Saint Anthony School.

For the English category, Luningning Campos of the Manila Science High School bagged the coveted first prize while St. Mary's Academy's Loraine A. Escarcha got the second prize. San Beda College's Allan Yu was awarded the third prize.



The winners in the 1978 on-the-spot writing contest with the assistant principal of the schools represented by the first prize winners



## SYMPOSIUM OPENS QUEZON CENTENARY YEAR

President Manuel L. Quezon's social and political legacy to the Filipino nation was the main theme of the symposium that ushered in the birth centenary celebration honoring the man from Baler.

The symposium held last February 28, 1978 was sponsored by the National Historical Institute in coordination with the Government of Quezon City.

Minister Carlos P. Romulo was the guest speaker while Mayor Adelina S. Rodriguez gave the opening remarks.

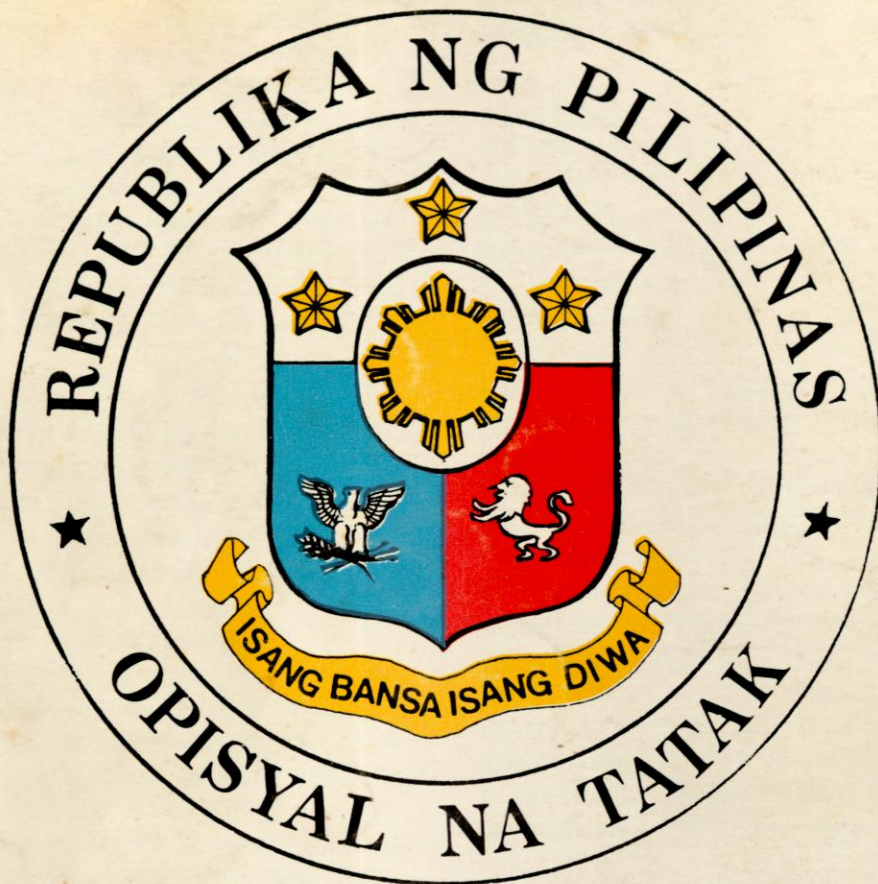
Three prominent Filipinos who had been associated with the late statesman recalled Quezon as a great man. Former Speaker Jose S. Laurel II told the audience about Quezon as he knew him while Mr. Serapio D. Canceran related some anecdotes on the life of President Manuel L. Quezon. Mr. Emilio Abello discussed his reminiscences of the late President.

## Answers to History Quiz on page 34

1. Galleon Trade
2. Philippines
3. *Marcha Filipina Magdalo*
4. Hongkong Junta
5. The shooting at San Juan Bridge of Filipino soldiers by Private Willie Grayson
6. Battle of Leyte Gulf
7. Philippine Independent Church
8. Manuel L. Quezon
9. KALIBAPI — Kapisanan sa Paglilingkod sa Bagong Pilipinas
10. Balikbayan Program

Back cover:

*The modified official seal of the Republic of the Philippines*



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