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and the Martyrdom of Dr. Jose Rizal

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in
HISTORY

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Volume I



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This is the first of the volumes of *Filipinos in History*, a compilation of biographies of noted Filipinos whose lives, works, deeds and contributions to the historical development of our country have left lasting influences and inspirations to the present and future generations of Filipinos.

NATIONAL HISTORICAL INSTITUTE
1989





MGA ULIRANG PILIPINO



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JOSE ABAD SANTOS
(1886-1942)

Jose Abad Santos, eminent jurist and patriot, was born in San Fernando, Pampanga, on February 19, 1886, to Vicente Abad Santos and Toribia Basco.

He took his *segunda enseñanza* at the private school of Roman Velez, in the neighboring town of Bacolod. During the early part of the American regime, he studied in the public high school established by the American soldiers in San Fernando.

In 1904, he was sent to the United States to complete his high school studies at Santa Clara College in San Jose, California. He studied law in the University of Illinois and later transferred to the law school of Northwestern University, where he received his Bachelor of Laws on June 4, 1908. He pursued graduate studies at George Washington University and received his Master of Laws on June 19, 1909.

Back in the Philippines, he worked as temporary clerk in the Archives Division of the Executive Bureau. Later, he was appointed clerk in the Bureau of Justice and was, subsequently, promoted to court interpreter after passing the Philippine Bar on October 12, 1911. On July 31, 1914, he was appointed assistant-attorney at the Bureau of Justice. On July 16, 1918, he became a special attorney for the Philippine National Bank. He later went into private practice while the PNB retained him as its counsel. In 1919, he was reappointed assistant attorney in the Bureau of Justice and served concurrently as one of the six technical advisers to the First Parliamentary Independence Mission to the United States. Upon his return he resigned as assistant attorney and counsel of PNB.

In January 1922, Abad Santos was appointed Undersecretary of Justice and later Secretary of Justice under Governor-General Leonard Wood, a position he held up to June 28, 1932.

On December 5, 1938, he took his oath as Secretary of Justice for the third time and served the position until July 16, 1941. On December 24, 1941, he was appointed Chief Justice of the Supreme Court.

At the outbreak of World II, in addition to being Chief Justice, he was named Secretary of Justice and Acting Secretary of Finance, Agriculture and Commerce in the Quezon War Cabinet.

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Left behind by Quezon who was evacuated to Washington, D.C., Abad Santos became the virtual head of the government. He performed his duties with amazing zeal and dedication, prompting Quezon to describe him as "one of the noblest, purest and ablest men in the government service."

Abad Santos was captured by the Japanese near Carcar, Cebu. He was subjected to gruelling investigations for three weeks and was asked to contact General Manuel Roxas and to renounce his allegiance to the United States of America. He replied with dignity and courage: "I cannot accede to the things you ask of me. To obey your commands is tantamount to being a traitor to the United States and my country. I would prefer to die rather than live in shame."

He was brought to Parang, Cotabato, and finally to Malabang, Lanao del Sur, where he was told of his impending execution. When his son learned of the verdict, he burst into tears, but Chief Justice Abad Santos confronted him, saying with sincere tenderness: "Do not cry Pepito. Show these people that you are brave. It is a rare opportunity for me to die for our country. Not everybody is given that chance."

After kneeling down together and reciting a brief prayer, Abad Santos and son embraced each other. Shortly after, a volley of shots was heard. It was two o'clock in the afternoon of May 2, 1942.

PEDRO ABAD SANTOS (1876-1945)

A man of principle and great influence, his life was dedicated to the welfare of the toiling masses. As early as 1932, he was heard propagating unionism and advocating land reform. He vigorously criticized Quezon's "social justice program," calling it a paper plan. A revolutionary radical, he often had heated arguments with his younger brother Jose who was Quezon's Secretary of Justice. Both

of them had the same ideological objective – that of fostering the welfare of the masses – but held divergent views on how to attain these. Thus, the two brothers were said to illustrate the old conflict between revolution and evolution as means for securing change in the existing order.

The older of the two, Pedro formed a sharp contrast to his younger brother Jose. An activist, Pedro firmly believed that it was only through a revolution that the living conditions of the peasants and workers in Central Luzon could be ameliorated.

Pedro Abad Santos was born on January 31, 1876 in San Fernando, Pampanga in a modest house thatched with nipa. He was the eldest of the ten children of Vicente Abad Santos and Toribia Basco, natives of San Fernando and Guagua, Pampanga, respectively.

No information is available on the paternal and maternal grandparents of Pedro Abad Santos. All we have is a statement from his mother, to the effect that his maternal grandfather was a merchant. His father added "Abad" to his surname Santos in compliance with a prevailing legal requirements, while his uncle Esteban added the name "Ferre" to distinguish his family from that of Vicente.

Pedro took his secondary education at the Colegio de San Juan de Letran. Subsequently, he transferred to the University of Santo Tomas where he obtained his Bachelor of Arts in 1891. He finished law and was admitted to the bar in 1906.

During the Filipino-American War, Abad Santos became a major in the insurgent army. He was on General Maximino Hizon's side. Major Abad Santos was captured and tried before an American military commission where he was charged with guerrilla activities and allied crimes. While awaiting trial he was imprisoned at the Old Bilibid. For his defense, his family engaged the services of John Haussermann, one of the most brilliant American lawyers of the time. The defense was unsuccessful. Pedro Abad Santos was convicted and meted a prison term of 25 years. President Theodore Roosevelt of the United States pardoned him later.

From 1907 to 1909, Pedro Abad Santos served as Justice of the Peace (*Juez de Paz*) in San Fernando, Pampanga. He served as a councilor of his town from January, 1910 until March, 1912. He was twice elected delegate of the Second District of Pampanga to the Philippine Assembly, and served there from 1916 to 1922. He was a

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member of the Philippine Independence Mission to the United States headed by Speaker Osmeña in 1922.

Although a scion of a prominent and affluent clan, Pedro Abad Santos was a man of the masses. He was tall, thin and ascetic. He dressed simply. His daily diet consisted of only two meals of the simplest food. On noting this, President Quezon paid him an uncommon tribute. "You hardly eat," he told the grand old man, "I can not starve you, like other labor leaders who eat much and live luxuriously."

Pedro Abad Santos was something of a maverick as far as the Pampango gentry was concerned. The people of Central Luzon feared his socialistic preaching and thought that it could bring about the destruction of their economic structure. But Don "Perico," as he was called, was highly respected because of his commitment and a intelligence.

He was an ardent nationalist, a great labor leader, distinguished lawyer, founder of the Socialist Party of the Philippines, and defender of the poor against the injustice of the elite, and was popularly acclaimed "Champion of the Peasants of Central Luzon."

It will be remembered that his ancestral home in the provincial capital of Pampanga always overflowed with poor farmers seeking his legal help. This same house served as the headquarters of his farm labor and political movements in the early 1930s. To help him, he had a staff of five lawyers shuttling to and from Pampanga courts in behalf of hundreds of indigent litigants. He was admired by the poor not only because of the free legal services he extended but also because of his willingness to extend monetary help. A steel safe stood near Don Perico's desk. From this he would draw money to give to his needy visitors. Many a peasant would get the surprise of his life when Abad Santos would refuse his "gift" of a chicken, or eggs or vegetables, by saying that the giver needed them more than he and that he must take them back for his family's table.

An astute socialist, he was credited with being one of the most honest labor leaders in the Philippines. There were people who called him a "wacky, fanatical communist," but no one ever accused him of exploiting the poor.

In 1925, the seeds of communism were planted in the Philippines by an Indonesian national, Tan Malaka, who was fleeing from

prosecution in his country. Such an ideology found fertile ground among Pedro Abad Santos and his socialist followers. After his defeat in the gubernatorial elections in 1926, Pedro Abad Santos, together with Crisanto Evangelista, Antonio de Ora, and Cirilo Bognot left for Moscow where they studied at the Lenin Institute.

On October 26, 1932, when the "Pambansang Kaisahang Magbubukid" was declared illegal by the Supreme Court, Pedro Abad Santos founded the Socialist Party of the Philippines which differed in principles and practice from the socialist parties of England, France, and America.

A year after, Don Perico founded and headed the "Aguman Ding Maling Talapagobra" (AMT), better known as the General Workers Union. It was an organization in Central Luzon which advocated the expropriation of big landed estates and friar lands. The union likewise sought to improve the living conditions of the peasants. It also worked for the establishment of farmer's cooperative stores.

On November 7, 1938 during the anniversary celebration of the Russian Bolshevik Revolution, members of the socialist and communist parties held a convention at the Manila Grand Opera House. There, both parties agreed to merge and to adopt as its official name "Communist Party of the Philippines." The following officers of the party were elected: Crisanto Evangelista, President; Pedro Abad Santos, Vice President; Guillermo Capadocia, Secretary-general.

During these years, the communists became quite popular in Pampanga. In the words of Justice Leopoldo Roviera, "from 1938 to 1942, the province of Pampanga which has been nationalistic and loyal to her government for three-and-half centuries has virtually become a little Russia where it is not the voice of justices and jurists that prevail but the voice of Lenin and Stalin."

Luis Taruc, the right-hand man of Don Perico described his mentor as a "Marxist" but not a Bolshevik. His favorite biographies were those of Norman Thomas and Leon Blum, both non-Marxists. It was believed that he had acquired the largest collection of Marxist and Soviet literature in Asia. He greatly admired the socialism of President Luis Cardenas of Mexico.

The extreme difference between Don Perico and the other Pampango liberals lay in the former's willingness to use measured violence. To him, it was like fighting fire with fire. Don Perico would

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advise a carpenter to hit a man who cheated him out of his due wage. Luis Taruc relates how Don Perico would test the resolve of an aggrieved peasant — by asking if he were willing to kill his landlord. When a peasant showed no inclination to do so, Don Perico would strike him out as a prospective member of the Socialist Party.

But in those cases where the peasant would resolve to slaughter his landlord, Don Perico would stop the man before he left his office and tell him "You have proven to me your strong conviction and nerve. I asked you just to test you. If you kill him you will become a fugitive and if you are caught you will be at the mercy of the judges. What you ought to do now is steal the harvest. Most of it is yours by right of your labor. Let him sue you in court and I will defend you."

The most dramatic confrontation between President Quezon and Don Perico took place in February, 1939. President Quezon, in his efforts to restore peace and order in Central Luzon, finally accepted an invitation to speak at a mass rally in San Fernando, Pampanga. No less than the Justice Secretary, Jose Abad Santos, took the necessary precautions of advising his brother not to embarrass the President.

Before this gathering of peasants and workers, Don Perico introduced Quezon as a "friend of the masses and of the poor." He told the audience, "Plant in your heart what he will say." But before Quezon spoke, Don Perico first enumerated the list of the peasants' grievances. He frankly accused the judges and fiscals of being the pawns of the landlords. He turned to his brother who was then sitting beside Quezon and challenged him, as Secretary of Justice to clean up the courts. Showing impatience with this brother's pacific temper and methods, Don Perico sarcastically remarked that the "Secretary cannot help us if he just sits in his office."

Before Quezon left he told Don Pedro "I greatly admire your courage, conviction and intelligent ways of leading your socialist movement. Keep it up, and whatever and whenever you fight for it within the spirit of the Constitution, you will find in me sympathetic response."

Unfortunately on January 25, 1942, the Japanese secret police arrested Pedro Abad Santos together with the other top communist leaders, and he was incarcerated at Fort Santiago. Because of his failing eyesight and stomach ailment, the Japanese authorities released him and entrusted him for medical treatment to his relatives in Manila in 1944.

Nicanor S. Abelardo

Having fully recovered after a few months of rest and treatment, he reported to President Laurel for advice. Laurel refused to turn him back to the Japanese authorities and so Don Perico told the wartime President that he would rather join Luis Taruc who was in the field leading the *Hukbalahap*.

On January 15, 1945, the great peasant leader of Central Luzon succumbed to an acute ulcer with intestinal complications in a Huk base in Minalin, Pampanga. He died a bachelor at the age of 69.

NICANOR S. ABELARDO
(1893-1934)

Nicanor Abelardo y Sta. Ana, one of the country's great musicians and composers, was born in San Miguel de Mayumo, Bulacan, on February 7, 1893, the eldest of the eight children of Valentin Abelardo and Placida Sta. Ana. The boy's parents were both musically gifted and this trait was inherited by young Nicanor.

His father began teaching him the solfeggio and the *banduria* when he was only five. And when he was barely eight years old, Nicanor had already made his first composition entitled "Ang Unang Buko," a waltz which he dedicated to his grandmother, Macaria Libunao.

He learned to play the guitar and at six surprised and thrilled listeners with his adept rendition of the *William Tell Overture*. He learned later how to play the violin without difficulty.

In 1899, he joined the local American military band on an informal basis.

His early formal education was scant as his parents never bothered about it. Nevertheless, he attended the town schools. In 1902, when his uncle Juan Abelardo, the painter, brought him to Manila. He

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attended the private school of Pablo Pagua on Raon Street. He subsequently transferred to Quiapo Primary School, where he eventually finished his primary course in 1905.

Nicanor learned to play the piano while occasionally accompanying his uncle Juan to the latter's studio. He was fascinated with the piano, started tinkering with the keys and soon was learning to play it all by himself. He also learned voice culture by listening to the tutor of his uncle Juan's daughter, Maestro Enrico Capozzi. Indeed, learning music was easy for Nicanor because he was simply born to it. Later, the voice maestro himself taught Nicanor for free and he was so impressed by the young man's quick assimilation. Jose Silos did the same, and gave Nicanor free formal *banduria* lessons.

Francisco Buencamino, who came to know of his genius, let Nicanor substitute for him at the *Cinematografo Filipino*. There, Nicanor played accompaniment to the silent films. Buencamino also hired him to play in saloons and cabarets.

In 1907, he was taken back to his hometown. The following year, he finished the sixth grade. Right away he accepted an appointment as a teacher in a barrio school in San Ildefonso and, later, in another barrio school in Sibul. In 1909, he composed *Banaag at Lakas* which he dedicated to the *Confederacion Bulakena*.

When he decided to stay permanently in Manila, he sought employment in various showhouses. At first he worked as a pianist in several small theaters. He also performed with his father, who played the violin. In 1910, he was joined by his mother in Manila. He later became the leader of the *Cine Majestic* orchestra on Azcarraga.

After eloping with his fiancée, he enrolled at the U.P. Conservatory of Music. Formal musical education provided him with new background, new direction and fresh incentives. His *U.P. Beloved* was awarded first prize in the open musical competition for a university song: that same year he got married. At U.P., his musical genius was noted by the faculty and won immediate recognition. He was appointed assistant in solfeggio and harmony on July 15, 1918. On July 15, 1919, he was promoted to instructor "based solely on merit and recognition of ability."

In 1921, he received his teacher's certificate in science and

Nicanor Abelardo

composition. Thereafter, he took a post-graduate course which he finished the following year.

In 1923, he led the jazz band that played at the Manila Hotel. He played and became a popular figure in its saloon where he came to be known as "un estuche musical".

In May 1931, with a small grant from the U.P. and his little savings, Abelardo left the country to pursue advanced studies in science and composition at the Chicago Musical College.

On November 20, 1924, he was made head of the department of composition of the U.P. Conservatory. At the same time, he became the director of the Sta. Ana Cabaret Orchestra.

About the end of schoolyear 1930-31, he received a grant from the U.P. to pursue advanced musical studies abroad. Although the amount from U.P. was only a pittance, with his little savings he felt he could make it. And so, in May of 1931, he left the country and enrolled in the Chicago Musical College where he pursued studies in science and composition.

In 1931, Abelardo composed *Cinderella* and it won him the La Violetta Scholarship in Chicago. Because of insufficiency of academic credits, he did not finish his master's degree.

In August, 1932, he returned to the Philippines. He continued his graduate studies at the National University where he earned his master's degree.

Abelardo and his family ran a boarding house where students lived and took music lessons under him. These helped Abelardo and his family make both ends meet.

When he died at 41 on March 21, 1934, he left many works unfinished, leaving his wife as well with six children. He was buried in the Catholic Cemetery of La Loma, Manila.

DOMINGO ABELLA
(1872-1897)

Domingo Abella has a monument in his honor at the town plaza of Naga, Camarines Sur. At 25, he was the youngest of the fifteen martyrs of Bicolandia. He was born in Nueva Caceres (now Naga City) of an affluent family. His father, Manuel, a landowner and businessman, was executed with him at Bagumbayan.

Endowed with a handsome complexion and taller than most of the Filipinos of his day, he excelled both in mental and physical activities. Because of his stature, he was the envy of the Spanish male populace. He was versatile in fencing, sipa, arnis, horseback riding and other sports. Domingo, a bright man, was a surveyor by profession.

When the Katipunan raised the call for revolution, the young Abella attended secret meetings in Nueva Caceres to discuss ways and means of supporting the movement. He was active in recruiting Negritos from Mount Isarog.

When his political activities became known to the Spanish authorities, an order of his arrest was issued and young Abella was included among those accused of rebellion and the plan to assassinate all the Spaniards in Nueva Caceres. Despite the insufficiency of evidence, Domingo and his co-accused boarded the *Isarog* and were brought to Manila in chains in September of 1896. Taken to Fort Santiago, Domingo was locked up in a filthy cell where he was whipped, insulted and buffeted by the Spanish soldiers. In a nearby cell, another political prisoner, Jose Rizal, was awaiting trial.

On the 29th of December, a military commission tried the case against the Bikol rebels. It was alleged that Domingo aided Florencio Lerma, the disputed leader of the movement who was said to have received a shipment of arms from Tomas Prieto of Cavite. The shipment, however, could not be located. The arms, it was alleged, were to be used in the planned general massacre of Spaniards. The military court promptly found all the accused guilty of rebellion, a crime punishable by death in accordance with article 230 of the Spanish Penal Code.

Manuel Abella

On January 4, 1897, the sentence was carried out. Domingo, together with his father and the other Bikol martyrs, faced the firing squad in Bagumbayan, just five days after Jose Rizal was martyred.

MANUEL ABELLA 1828-1897)

Don Manuel Abella was one of the Bikol martyrs executed by a firing squad in Bagumbayan shortly after the outbreak of the Philippine Revolution of 1896. His honesty, patriotism, and progressive ideas prevented any reconciliation with the colonial administration. He was known to be 69 years old when he was martyred. A shrine in Naga honors him and the other Bikol martyrs.

Abella was a native of Catanauan, Tayabas (now Quezon). He must have come from a financially stable family as his parents were able to send him and his brother Leocadio to study for the priesthood in Naga. The fact that the Abella brothers were sent there to study indicates that their family must have migrated to Bikol earlier. On or before 1875, obviously no longer a seminarian, Manuel Abella was appointed an "escribano" (clerk of court) in the same town he had been sent to study. He held this job until his retirement from the government service sometime before 1896. He then engaged in farming — of rice and abaca. It was during these years that he came to be acclaimed one of the richest men and one of the most generous philanthropists in the Bikol region.

His son, Domingo, met the same fate he suffered. His other sons, however, had better luck. Ramon became a rich landlord and Mariano became governor of Ambos Camarines in 1898.

When the Revolution broke out in 1896, most of those who occupied respectable and influential social positions in the community

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were suspected to be members of the Katipunan. Don Manuel was one of those who fell under suspicion and arrest.

Those apprehended in Camarines Sur were: Father Inocencio Herrera, parish priest of Naga Cathedral, Father Gabriel Prieto, parish priest of Malinao, Albay, Don Domingo Abella, wealthy proprietor and surveyor; Don Manuel Abella, father of Don Domingo; Camilo Jacob, a photographer; Tomas Prieto, a pharmacist; Macario Valentin, chief of the night guards in Naga; Cornelio Mercado; Mariano Melgarejo, an employee of the Department of Public Works, and Mariano Ordenanza.

They were arrested on September 16, 1896 and indicted for rebellion. It was alleged that Tomas Prieto had voluntarily affirmed the statement of the civil governor that some fifty firearms had been landed in a boat from Bato some time in the middle of August, 1896 and that the shipment had been sent by Victoriano Luciano of Cavite and distributed accordingly: 10 to Don Manuel Abella; 20 to Don Florencio Lerma; 10 to Cornelio Mercado and the rest to Father Severino Diaz, a priest of the Naga Cathedral. From there, the arms were supposed to have been turned over to Don Camilo Jacob who, in turn, was supposed to have delivered them to the insurgents based in *Mount Isarog*. Prieto's confession was allegedly made before Manuel Ayala in the presence of about half a dozen witnesses.

On September 20, 1896, Don Manuel and the other Bicol patriots were shipped to Manila aboard the vessel *Isarog* and imprisoned in Bilibid. The priests among them were held in the convent of San Agustin.

On December 29, 1896, they were tried for rebellion by a military court presided over by Lt. Col. Moreno Estellez with Lt. Ramon Despujol acting as secretary. As a matter of formality, Don Manuel and the Bikol patriots were defended by Captain Diaz of the Engineer Corps and by Souza, Jose Taviel de Andrade, Salgado, Rivadulla and Lopez Blanco, all of them lieutenants of the artillery, infantry and cavalry.

All forms of deceit were reportedly employed by those who sat as "judges." By torturing the accused, the military authorities succeeded in making them confess against their will. From such forced confessions, Fiscal Vallespinosa concluded that Don Manuel and his com-

rades committed rebellion. The fiscal asked for the maximum penalty in the Spanish Penal Code — death by firing squad.

On January 4, 1897, the court order was carried out on the following: Don Manuel Abella, Don Domingo Abella, Father Inocencio Herrera, Father Gabriel Prieto, Father Severino Diaz, Camilo Jacob, Tomas Prieto, Florencio Lerma, Macario Valentin, Cornelio Mercado, and Mariano Melgarejo.

The other Bikol indictées included Leon Hernandez (father of Jaime Hernandez, Secretary of Finance in President Quezon's cabinet) who died in October 1897 in a Naga prison. Others who were spared the death penalty were: Mariano Ordenanza, who was sentenced to 20 years and who died in Bilibid Prison; and Ramon Abella and Mariano Arana who died in exile in Fernando Po island, the Spanish penal colony on the western coast of Africa.

In a newspaper expose on the death of the Bikol martyrs, Tomas Arejola wrote:

. . . the calumny which smears the name of anyone under certain circumstances fell upon Father Herrera with such ill fortune in spite of his innocence, he was not with others . . . even the insistent petitions of his Bishop. (The Most Reverend and Most Illustrious Bishop Arsenio Campos-ERM) . . . to overcome the perfidy of the calumniators who possessed all the means to which malignity had inspired them to consummate the horrible crime . . . we do not hesitate to exhibit to public execration . . . the names of the authors of the heinous comb of Nueva Caceres which was one of the causes which pulled down the Spanish rule in the Philippines.

It came to be known later that Don Manuel and the other Bikol martyrs were innocent of the crime imputed to them. This was revealed in their last wills and testaments, written shortly before their execution. Their case was truly a miscarriage of justice.

ROQUE B. ABLAN
(1906-1943)

Roque Ablan, guerrilla leader and war hero, was born to a poor couple, Victor Ablan of Salsona and Raymunda Blanco of Paoay. He studied at the Laoag Elementary School and graduated from the Laoag High School in 1924. He went to the University of the Philippines and there obtained a Bachelor of Philosophy degree in 1929 and a Bachelor of Laws degree in 1930.

He took the bar examinations the same year he finished law and obtained 9th place. He managed this despite his having been a self-supporting student.

At the UP, he was a reporter for the *Philippines Herald* and edited the *Carnival Courier* during the carnival season. He taught for some time at the Chinese Elementary School and at other schools in Manila and edited also the *Philippine Collegian*, and the *Philippinesian*, the graduation yearbook. He became president of the University of the Philippines Alumni Association in Ilocos Norte and secretary of the Ilocos Norte Bar Association.

After graduation, he went home to Laoag where he was elected governor at the age of 32. He was the youngest provincial executive of his time. He was backed by some colleagues but his victory was also partly ascribed to the work of his wife, Manuela Ravelo, of Batac, who was a high school teacher.

Two problems faced his administration: lawlessness and unemployment. He sought to remedy these by increasing the daily wage in his province from 60 to 80 centavos.

One of his outstanding achievements as governor was the establishment of a provincial hospital in Ilocos Norte, one that came to be considered as one of the best institutions in Luzon. He also succeeded in establishing a branch of the Philippine Normal School in Laoag, a move that enabled the poorer families to have their children continue their studies at minimal expense. Finally, he worked for the beautification of the provincial capital, the revival of rural credit associations, and the organization of producers' cooperatives. He also espoused the idea of giving more authority and power to local government. Well-received by his constituents, he was re-elected to a second term.

Roque B. Ablan

When the Japanese landed at Vigan, Ablan refused to extend his cooperation to them. He left the provincial capital of Laoag to avoid arrest and transferred the seat of government to a remote barrio near the boundary of Ilocos Norte and Apayao. From there he led in the organization of guerrilla units in coordination with Lt. Feliciano Madamba of the Philippine Army. By mid-January, 1942, the Ablan-Madamba Guerilla Group of Northern Luzon was organized.

On January 27 Ablan and Madamba went to Solsona where they unearthed an arms cache of numerous rifles, machine guns and several boxes of ammunition. The following day, January 28, their first encounter with the enemy took place when Madamba's unit successfully ambushed a Japanese detachment at Banna, and in the process, killed about 50 Japanese soldiers.

The efforts of Ablan and Madamba were welcomed by the people. Many soldiers who failed to join the USAFEE (United States Armed Forces in the Far East) in Bataan joined them.

The Japanese sent planes to the towns of Banna and Nueva Era to bomb and strafe guerrillas and civilians. Ablan managed to get in touch with President Quezon in Washington D.C. by radio and reported that "despite the occupation of Laoag and San Nicolas, Ilocos Norte, our government is still functioning and our people have not alienated a bit of their allegiance to your leadership and to the Philippine Government and to the United States Government. Every day the hatred of our people against the Japanese becomes more intense as they rob our homes, destroy property, kill civilian and rape our women."

Shortly after, Ablan radioed again President Quezon requesting for P100,000 with which to pay the employees and keep the machinery of the underground government functioning. Because of the difficulties involved in the transmission of money, Quezon authorized Ablan to "issue emergency notes as previously authorized by your provincial treasurer's expenditures." Ablan notified his people of Quezon's instruction and the information, having spread throughout the province, inspired other small but independent guerrilla groups to affiliate themselves with Ablan's outfit. Ablan then began to organize all these men into a more cohesive unit. He divided Ilocos Norte into several sectors composed of one to three towns. Each zone was headed and supervised by a guerilla leader. He established an intelligence section to gather in-

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formation from as many sources as possible. A runner-relay system was also set up for the purpose of disseminating news and sending orders to different sectors, thus linking towns and scattered guerrilla camps. Ablan assigned Lt. Isabelo Monje to take charge of operations in Batac, Paoay and Currimao; Vicente Cajigal was assigned the towns of Badoc, Pinili and Nueva Era. Ablan named Juan Albano as deputy governor, designated Lieutenant Madamba as executive officer, and placed Capt. Primo Lazaro and Damaso Samonte as chiefs of the intelligence corps. Captain Pedro Alviar was placed in charge of the counter-intelligence unit.

Ablan's guerrillas had a series of bitter skirmishes with the Japanese. After Bataan and Corregidor had fallen, the Japanese under Colonel Watanabe established their headquarters in Laoag. The enemy hunted Ablan and his resistance fighters and air units dropped leaflets urging him and his men to surrender. He refused to give up the struggle. Large forces hunted him down. A series of raids were staged on his guerrilla camp. He escaped enemy traps twice but his outfit nevertheless sustained tremendous losses. His units then adopted hit-and-run tactics.

On November 8, 1942, Ablan launched a successful attack against Japanese patrols in Pampaniki, Solsona. On December 10 that same year, he left for Cagayan to confer with Governor Marcelo Adduru. His last words to his family reportedly were: "How I hate myself for having only one life to give to my country. But don't cry. I will be back when liberty returns to our people."

He never came back.

He probably perished during an encounter with the Japanese or was captured, imprisoned and subsequently executed by the enemy. His heroic deeds have earned for him an honored place in his country's history.

NUMERIANO R. ADRIANO
(1846-1897)

Numeriano Adriano, a notary public, propagandist and a reformer, was one of those executed by the Spaniards for directly or indirectly participating in the first phase of the Revolution in 1896. His integrity of character, courage and patriotism were said to have greatly influenced the formative years of Apolinario Mabini.

Adriano was born on July 5, 1846. He was the eldest of the seven children of Pioquinto Adriano and Agapita Resurreccion of Beata, Pandacan, Manila. It is not known whether or not he ever attended the University of Santo Tomas. Still and all, he must have been trained, enough to be appointed Clerk of Court in the third branch of the Court of First Instance of Manila. For 20 years, Adriano rendered efficient service in that position. In recognition of such service at the *escribania*, he was authorized by the Crown to practice as a notary public. In this capacity, he held office at the Cortes Building at the corner of Ongpin and Rosario Streets.

It was while he was working as clerk at the *escribania* that he got acquainted with Marcelo H. Del Pilar, Timoteo Paez and Deodato Arellano who were then engaged in the propaganda movement. In that office, his assistant was Apolinario Mabini.

In February, 1892, he was initiated into Masonry. After having attained the 33rd degree, he became grandmaster of the lodge *Balagtas* in Sampaloc. Together with Ambrosio Flores, he organized and formulated the rules and regulations of the *Gran Concejo Regional*, the first national organization of Masons in the Philippines. On July 3, 1892, he became one of the leading members of *La Liga Filipina*. Following Rizal's exile to Dapitan in 1893, the *Liga* became defunct, but Adriano, who headed the Popular Council in Sampaloc, continued to look up to Rizal. His sympathies were shared by others in the reform movement.

In 1894, Adriano and 50 others organized the *Cuerpo de Compromisarios* which continued to support the Filipino newspaper *La Solidaridad* in Spain. On one occasion they were able to raise funds for a banquet honoring Emilio Junoy, the visiting Spanish envoy who was to present the Filipino petition for representation in the Spanish Cortes.

Sometime in 1895, the effectivity of *La Solidaridad* and the entire propaganda reform effort began to be questioned. Two schools of thought, in effect, were formed. To the first group belonged Adriano, the intellectuals and the well-to-do who still believed that *La Solidaridad* could still miraculously obtain reforms. The second group was headed by Andres Bonifacio who thought that the effort to obtain reforms by peaceful means was futile. Bonifacio's group raised the call to arms which they believed was the last recourse.

The reformist first tried to save Rizal by assisting him to escape to a foreign port. Rizal, however, refused. They then decided to send agents abroad to secure arms and ammunitions. Among those agents were Jose A. Ramos, Doroteo Cortes and Modesto Espanol. But lack of funds plagued them. Eventually, the agents were either stranded or forced to resort to spending their own money on their missions abroad.

In August 1896, the Katipunan was discovered. While many decided to take up arms, Adriano and some other fellow Masons stayed at home. On the night of September 16, 1896, he was arrested. Identified as one of those in complicity with the plot to overthrow the government, he was sent to jail by Colonel Francisco Olive of the Spanish Army. Court-martialed, he was found guilty of treason and sedition and was sentenced to death. On the 11th day of January 1897, Adriano was shot in Bagumbayan with Domingo Franco, Moises Salvador, Franciso L. Roxas, Luis Enciso Villareal, Jose Dizon, Lt. Benedicto Nijaga, Corporal Geronimo, Cristobal Medina, Antonio Salazar, Ramon P. Padilla, Faustino Villaruel, Braulio Rivera and Eustaquio Mañalak.

Numeriano Adriano married twice. After the death of his first wife, Lucia Garcia of Mandaluyong, he married Isabel Val on May 19, 1888. Isabel was a daughter of Antonio Val, a Spaniard, and Faustina Medina.

MACARIO G. ADRIATICO
(1869-1919)

A distinguished scholar, parliamentarian, journalist, and "Father of Manila's City Charter," Macario Adriatico was born in Calapan, Mindoro on March 10, 1869. His father was Luciano Adriatico, a Caviteño who worked as Clerk of the Court of First Instance of Mindoro. His mother was Natalja Gonzales.

He went to Manila in 1882 for further studies. He tried to enter the Ateneo Municipal, but was rejected because he had come too late for registration. He, therefore, attended the private school of Hipolito Magsalin, where he improved his knowledge of Spanish and Latin. Later, he enrolled at the "Instituto Burgos" of Enrique Mendiola, and afterwards went to San Juan de Letran where he completed his Bachelor of Arts in 1889 with the highest honors.

At the University of Santo Tomas, he first took up medicine but then shifted to law and philosophy and letters. After passing the bar examinations in 1902, he began to practice law.

He also went into journalism. He began writing for *La Moda Filipina* and later became editor of the *Diario de Filipinas* and of *La Independencia* in 1907. An indefatigable writer, he also found time to contribute articles to *El Renacimiento*, *La Cultura Filipina*, *El Ideal* and others. He used the pen-names C. Amaori, Felipe Malayo, Gat Rombiason, Maquiavello, Francachella and McYoer. Among his outstanding works were *Scientific Liberty* and articles published in *Dominus Aurea*.

Although Filipinos were not allowed to form literary societies or found newspapers, Adriatico decided to form a secret society of more than 50 members. He called it the "Academy of Spanish Language and Literature."

Adriatico participated actively in the second stage of the Philippine Revolution. On July 21, 1898, he helped the revolutionary forces from Batangas sent by General Aguinaldo to capture the remaining Spanish troops in Calapan. After the liberation of Mindoro, he organized an expeditionary force that liberated Romblon from the Spaniards.

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After the establishment of the First Philippine Republic, he continued his military activities. From the start of the Filipino-American War on February 4, 1899 until 1901, he was *Comandante de Estado Mayor* (Major in the General Staff) of the Filipino Army in Panay.

Like Rizal, Adriatico studied stenography in order to save time in note-taking. He found this knowledge useful when he had to interview people for his paper.

As a politician, he organized the Conservative Party whose chief aims were to preserve the Hispanic heritage of the Filipino people and to work for the independence of the Philippines. The party failed to gain popularity, however, and so he helped form the *Partido Independencia Inmediatista* (Immediate Independence Party). He was elected party secretary and served in that capacity until a merger was effected with the Nationalist Union. The merger became the Nacionalista Party.

When the first Philippine Assembly was organized in 1907, he became a delegate for Mindoro and served for three consecutive terms. In 1908, he authored Act No. 176, the original Manila City Charter. He also sponsored a bill creating two political districts in Manila.

As majority floor leader and chairman of the powerful committee on appropriations, he participated in deliberations on the reorganization of various government bureaus. He also participated in the debates on divorce and capital punishment, issues which threatened to divide the Assembly into two opposing factions. It is said that, by his sheer eloquence, he was once able to convince striking workers and capitalists to assemble in a mammoth meeting at the Manila Grand Opera House to settle their differences.

In recognition of his brilliant literary talents and mastery of the Castilian language, Adriatico won several academic laurels, including a much-coveted membership in the Royal Academy of Madrid. The Philippine government rewarded him for his distinguished scholarship and parliamentary leadership by appointing him the first Filipino director of the Philippine Library and Museum (now separated into the National Library, the National Museum and the National Archives.) It was a position he held from 1917 to 1919.

He died in Manila on April 14, 1919, at the age of 50, survived by his wife, Paula Lazaro of Bocaue, and ten children (eight daughters and two sons).

In 1964, the Manila City Council changed the name of Dakota Street to Macario Adriatico in his honor.

CANDIDO M. AFRICA
(1895-1945)

Dr. Candido Macasaet Africa was a doctor of medicine, scholar and researcher. His contributions to medical science made him internationally known and won "for the first time recognition of the Filipino scientist abroad, thus reflecting glory and honor upon his calling and country."

He was born in Lipa, Batangas on October 2, 1895. After graduating from the College of Medicine of the University of the Philippines, he taught at the Department of Parasitology, School of Hygiene and Public Health of the same college. He became associate professor and head of the department in 1932.

It was while teaching at the state university that he became involved in scientific research. In all, he wrote 19 scientific articles, some of which he co-authored with his colleagues Walfrido de Leon, E. Y. Garcia, P. G. Refuerzo, F. J. Dy, J. Soriano, J.O. Nolasco, S.F. Sta. Cruz and A. V. Vasquez Colet. Among his important works were "The Progress of Medical Science In The Philippines," "An Anthropod Associated with Chronic Dermatitis Involving The Face," "Three Cases Of Insect Bites Involving *Triatoma Rubrofasciata*, and "The Occurrence Of *Bartiella* In Man, Monkey And Dog In The Philippines." Much of his researches dealt with parasites that caused heart failure. He also worked on their effects on the other parts of the human body. Finally, he undertook research on the causes and prevention of malaria.

In the course of his researches, he discovered four human flukes that attach themselves to the heart, resulting in disease and, eventually,

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death. This discovery was hailed as a significant contribution to medical science as it greatly benefited heart patients.

To improve his scientific skills, Dr. Africa studied at the London School of Hygiene and Tropical Medicine and graduated with the degree of Doctor of Tropical Medicine in 1929. That same year he became a Fellow in the Tropen Institute of Hamburg, Germany. A year later, he received a grant from the Rockefeller Foundation. It allowed him to attend the Harvard Medical School at Cambridge, Massachusetts and John Hopkins University in Baltimore, Maryland in 1930-1931.

In recognition of his extensive contributions to scientific research, his works were compiled in special books and were exhibited in 1937, during the silver jubilee of Dr. Sadao Yosida of the Institute for Research in Microbic Diseases of the Osaka Imperial University of Japan. In the same year, his works were also exhibited at the silver jubilee of Professor Sadamu Yokogawa of the Taihoku Imperial University in Formosa, and in the 30th year of the professorship of Dr. K.J. Skrajabin of the All-Union Institute of Helminthology in Moscow, Union of Soviet Socialist Republics. In 1938, in the silver jubilee of the professorship of Dr. Lauro Travassos of the Institute of Oswaldo Cruz in Rio de Janeiro, Brazil, his works were also displayed.

Dr. Africa was known all over the world for his researches. This allowed him to visit leading laboratories undertaking experiments in parasitology in London, Liverpool, Edinburgh, Paris, Utrecht, Hamburg, Berlin, Vienna, Rome, and in other cities in Europe. He represented the Philippine Commonwealth at the Third International Congress of Microbiologists held in New York City, U.S.A., on September 1939. At this international gathering of well-known scientists, he read a monograph entitled, "Visceral Complications In Intestinal Heterophyidiasis of Man."

His other valuable works include "Certain Developmental Stages of *Ascaris Lumbricoides* Ova In Live Tissue," "Preliminary Report in Cystercerous Cellulose In Man," "Notes on Malaria," and "Notes In The Prevention of Malaria."

Dr. Africa's activities, however, were not only confined to laboratory work. He was also an active member of scientific and technical organizations, like the American Society of Parasitologists, the Philip-

Candido M. Africa

pine Scientific Society and the National Research Council of which he was a charter member. He was also a member of the Association of Tropical Medicine, the Philippine Medical Association, The Phi Kappa Phi, the Society For The Advancement of Research, and the Manila Medical Society.

As an authority on heart disease, he was written up in the 1938 editions of *American Men of Science* and in *Who's Who Among Physicians and Surgeons*.

As an outstanding alumnus of the University of the Philippines, he was acclaimed one of the best scientists the state university had ever produced. In accordance with the recommendation of the Board of Citizens and the Board of Directors of the U.P. Alumni Association, he was awarded the Gold Medal of Merit and was conferred a Diploma of Honor for distinguished achievements in the field of parasitology.

He continued to serve in the government until the war broke out in 1941. He was a known figure among the Japanese military officers during the occupation of Manila but unfortunately he was one of those civilians who died in the battle of the liberation of Manila on February 12, 1945.

His colleagues did not forget him. In the General Session of the Philippine Medical Association held in Manila on May 8, 1946, Doctor Africa was honored with a citation naming him a great doctor and scientist.

GREGORIO L. AGLIPAY (1860-1940)

The formal launching, in 1902, of a Philippine national church called the *Iglesia Filipina Independiente*, was the culmination of a vision first raised at the Assembly of Paniqui which was convened in 1899 for the purpose of organizing the Filipino clergy. This assembly

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marked the beginning of a religious revolution that came to affect the lives of a great number of Filipinos. At the forefront in convening the assembly was a man who was a former Catholic priest, a nationalist, a patriot, a guerrilla leader, and the first Supreme Bishop of the *Iglesia Filipina Independiente*. His name was Gregorio Aglipay Cruz y Labayan.

Gregorio Aglipay was born in Batac, Ilocos Norte on May 5, 1860. His parents were Pedro Aglipay Cruz and Victoriana Labayan Hilario. Little is known of his family: an elder brother, Benito, died at an early age; Canuto, a teacher, was a year or two older than Gregorio.

His mother died when he was barely a year and seven months old. Orphaned, Aglipay came under the care of his maternal granduncles and grandaunts. An industrious and lively lad, he spent his boyhood in the fields helping in the planting of tobacco. An unpleasant incident when he was fourteen made a deep impression on him. For failing to meet the required quota of tobacco, Aglipay was arrested and brought before the *gobernadorcillo*. This caused him to harbor deep resentment against the Spanish civil authorities.

Aglipay had his early education in his hometown. In 1876 he went to Manila and studied at the private school of Julian Carpio, a lawyer. After two years and with the financial help extended to him by a granduncle, Francisco del Amor, he enrolled at the Colegio de San Juan de Letran where he worked his way as a "capista." A diligent student, Aglipay received his Bachelor of Arts degree from Letran and went on to the University of Santo Tomas to study law. Subsequently, however, he decided to study for the priesthood and entered the Vigan Seminary in 1883.

Aglipay was ordained a priest in Manila on December 21, 1889 and celebrated his first Mass in January of the following year. For eight years he served as coadjutor (assistant parish priest) in various parishes: Indang, Cavite; San Antonio, Nueva Ecija; Bocaue, Bulacan; San Pablo, Laguna; and, finally, Victoria, Tarlac. He was coadjutor of San Pablo when the Philippine Revolution broke out in August 1896.

Aglipay had some radical ideas and his sentiments were doubtless for the revolution. But it was not until after he was assigned to Victoria, Tarlac in the latter part of 1896 that he became directly involved

Gregorio L. Aglipay

with the movement. He was known to have given aid to the revolutionaries. In Victoria, Aglipay is remembered as a hero and a liberator. Joaquin Rigor, an old resident of the town, recalled that in 1897, the Spanish *cura parroco* had ordered the arrest and execution of all male residents upon being informed that many prominent families were connected with the revolutionary movement. However, Aglipay, who was then the coadjutor, prevented the execution when he appealed to the Spanish friar and vouched for their innocence. The order was revoked and the men were freed.

On October 20, 1898 Gregorio Aglipay was appointed military chaplain of the Revolutionary Government by Emilio Aguinaldo. As a military chaplain, he earned for himself the gratitude of the Spanish Jesuits. It was said that through his intercession the Spanish Jesuits, Fathers Antonio Rosell and Felix Mir, who were being held prisoners by the revolutionaries, were ordered released and sent to Manila. On another occasion, he interceded in behalf of several imprisoned Spanish friars in Laoag who were being asked to cut grass in the public plaza. However, his appointment of Eustaquio Gallardo as vicar general of the See of Nueva Segovia, was later cited as one of the causes for his excommunication from the Catholic Church.

In September of that same year, General Aguinaldo called for a meeting of delegates in Malolos, Bulacan. Gregorio Aglipay represented his home province of Ilocos Norte and was among those who affixed their signatures to the Constitution which was adopted by the Congress.

Aglipay was raised to the rank of *vicario general castrense* (military vicar general) by General Aguinaldo in a decree issued on the 20th of October. As such, he resumed the work begun by Fr. Jose Burgos — the Filipinization of the Church in the Philippines. He issued several manifestoes urging the Filipino clergy to unite and take over the government of the Church in the country. These manifestoes, among other reasons, led to his excommunication. The ecclesiastical court, in a decree issued in May 1899, found him guilty of inciting the clergy to rebellion against Church authorities.

During the launching of the new church, Isabelo de los Reyes, a labor leader, offered him the position of supreme bishop. He hesitated at first, but finally accepted the offer that sealed his break with the Roman Catholic Church.

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The independence of the Philippines was a consuming passion for Aglipay. He tried in every way to serve his country. He was an energetic soldier and an effective guerrilla leader during the Philippine-American war. His guerrilla unit courageously engaged the Americans in several encounters. In April 1901, a month after the capture of General Aguinaldo, Aglipay realized the futility of continued resistance against the Americans, and surrendered to Colonel MacCaskey in Laoag.

Aglipay's desire for independence did not lose its fervor even after peace was restored. He became deeply involved in the campaign for independence during the American regime. The success of his tour in the United States in 1931 intensified his interest in the political affairs of his country. In 1935, he ran for the presidency of the Commonwealth but lost to the fiery Manuel L. Quezon. Aglipay devoted his remaining years to the welfare of his church.

The *Iglesia Filipina Independiente* allows its clergy to marry. On March 12, 1939, Aglipay married Pilar Jamias of Sarrat, Ilocos Norte.

Death came to Gregorio Aglipay on September 1, 1940. He died in Manila following a cerebral stroke. His remains were buried in his hometown, in Batac, Ilocos Norte, after having been interred first at the Aglipayan Cathedral in Tondo, Manila, and later, after the cathedral was destroyed in 1945, at the Temple of Maria Clara in Sampaloc.

FELIPE E. AGONCILLO (1859-1941)

The most outstanding revolutionary figure in the history of Philippine diplomacy, a lawyer, a statesman and a patriot, Felipe E. Agoncillo was born to a rich and prominent family in Taal, Batangas on May 26, 1859. His parents were Ramon Agoncillo and Gregoria Encarnacion. At an early age, he began showing extraordinary intelli-

gence. Noting this, his parents decided to give him the best possible education. He was sent to Manila and enrolled at the Atenco Municipal where he was a consistent honor student from grade school to high school.

To pursue his philosophical studies, he transferred to the University of Santo Tomas where he obtained, at age of 14, his Bachelor of Arts degree with excellent grades. After six years of conscientious studies, he was granted a Licentiate in Jurisprudence with the highest honors.

Since early boyhood, Agoncillo had been a witness to Spanish injustice. He was able to observe the tyranny of the Spaniards right in his hometown. One day in 1868, when he was only nine years old, he saw from the balcony of his study room a group of *carabineros* apprehending and trussing up his uncle. He immediately went down and dauntlessly asked, "What are you doing to my uncle?"

They replied, "He is suspected as a tobacco smuggler."

The young Agoncillo retorted, "My uncle is not a thief; you should not treat him that way."

Relenting with shame, the *carabineros* took off the handcuffs they had slipped on the man's wrists and brought Agoncillo's uncle to the *Guardia Civil* headquarters where he was released shortly after he was able to prove his innocence.

After one year of law practice in Manila, Agoncillo felt obliged to return home to administer his family's properties as both his parents had died. In Taal, he practiced law and rendered free legal services to the poor and oppressed. Outside his office was an inscription: "Free legal services to the poor anytime".

Agoncillo's intervention as a lawyer in different civil cases earned for him and for his family the enmity of the friars. In Taal and in San Luis, Batangas, he was accused by the parish priest, by the members of the *Guardia Civil*, and by some residents of preaching anti-patriotic and anti-religious ideas. They all testified against his anti-friar actions, denounced him as a *filibustero* to Governor General Ramon Blanco, and recommended his deportation.

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To refute these charges, Agoncillo wrote a petition to the governor-general on November 2, 1895. In it was displayed his firmness and his strong will. In that letter, he said, "If I be found guilty, I would willingly accept the severest punishment according to law; but if found innocent, corresponding punishment should be given to my accusers."

His enemies, however, kept up their persecution of him until a deportation order was finally issued on February 17, 1896. Forewarned by his friends, he boarded a Japanese ship, the *Heorimi Maru*, on April 24, 1896. After a brief stay in Yokohama, he transferred to Hongkong and there joined other Filipino patriots in exile. His wife and his daughters joined him later.

At this juncture, the revolution broke out. In Hongkong, while the Filipino patriots were able to follow the course of international events, they were not sure of their country's fate. This did not stop Agoncillo who had taken the *nom de guerre*, "Kita" from devoting all his time, effort, and money to the revolutionary struggle.

After the conclusion of the Pact of Biak-na-bato, the Central Revolutionary Committee was organized in Hongkong as a procurement office and propaganda agency of the Revolutionary Government. It was headed by Felipe Agoncillo, who succeeded Jose Ma. Basa.

When hostilities broke out between Filipinos and Americans, the Philippine Revolutionary Government commissioned Agoncillo as Minister Plenipotentiary to conclude treaties with foreign governments. On September 2, 1898, Agoncillo and Sixto Lopez boarded the steamer *China* and reached Washington, D.C., on September 27. Unfortunately, President William McKinley, didn't receive Agoncillo officially. To attract sympathizers to the cause of Philippine independence, he addressed his appeal to the American Episcopalian bishops. He believed that it was futile to appeal to the Apostolic Nuncio in Washington because he considered him a "fierce enemy of Philippine independence."

Unsuccessful in securing the recognition of Philippine independence in Washington, Agoncillo proceeded to Paris, France to present the Philippine cause at the peace conference convened between Spain and the United States. There he declared: "The Filipinos will not permit themselves or their homes to be bought or sold like merchan-

Felipe E. Agoncillo

disc; they will be prepared to resist to the utmost in defense of their rights."

Upon learning of the conclusion of the Treaty of Paris, he submitted a memorandum to the Peace Commission through Gen. Francis Greene in which he said that the treaty could not be accepted as binding by his government inasmuch as the Commission "didn't hear the Filipino people or admit them into its deliberations when they have the undisputed right to intervene in all that might affect their future life."

On December 12, 1899, two days after the signing of the treaty, Agoncillo presented a formal protest to the president and delegates of the Spanish-American Commission. He said that Spain had no legal rights or status with respect to the Philippines. He also declared that the Spanish government was no longer in authority over the Philippines and that the only authority existing in the country was that instituted by the Filipinos themselves.

As the treaty had to be ratified by the United States Senate, Agoncillo rushed back to Washington, D.C. on December 24, 1899 to block its ratification. He believed that the success of diplomacy would depend on frankness. And so, on January 11, 1899, he wrote to the Secretary of State, John Hay, urging a frank understanding between the representatives of both countries to prevent conflict in the Philippines. All his efforts were to no avail, however, as the treaty was hurriedly ratified on February 6, 1899. Consequently, the Filipino-American War broke out.

Agoncillo from then on was the target of criticism in the press. To escape persecution, he secretly boarded a steamer for Montreal, Canada on February 5, 1899. On his way, he lost the important documents he had with him in a shipwreck. Nevertheless, he reached Montreal where an attempt to assassinate him was made.

His excellent personal qualities were admired not only by his countrymen but also by leaders of other countries. President McKinley himself, impressed by Agoncillo, remarked: "If there were many Filipinos like their representative, there would be no more question about their right to govern themselves."

On July 15, 1901, Agoncillo returned to Hongkong and rejoined the Hongkong Junta. When the Filipino-American hostilities were

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over, he came back to the Philippines a poor man. He had exhausted all his savings and had sold even his wife's jewels. Agoncillo, however, never showed any regret for he knew that the expenses he incurred were for his country's cause.

Back home, Agoncillo resumed his law practice and entered politics. In 1906, he helped organize the *Comite de Union Nacional*, later known as the *Partido de la Union Nacional*, for the purpose of uniting all parties advocating independence. He was elected delegate to the Philippine Assembly in 1907, representing the first district of Batangas. He was one of the signers of a resolution of the Assembly soliciting Philippine independence in 1908. A year later, he fathered a resolution with Leon Ma. Guerrero calling for the establishment of an elective Senate.

Already an expert in the law, Agoncillo got the highest mark in a *revalida* examination which he took in 1905. Consequently, he was appointed president of the College of Lawyers. His legal brilliance shone in his defense of *El Renacimiento*, whose editors were charged with libel by Dean C. Worcester who felt personally alluded to in an editorial titled *Aves de Rapina*.

In 1923 during the administration of Governor General Leonard Wood, he was appointed Secretary of the Interior. It was the only appointment confirmed by the Senate. As a member of the Cabinet, he fought for the Filipinization of the government service.

Agoncillo passed away on September 29, 1941 at the age of 82 at the Manila Doctor's Hospital. He was survived by his wife, Marcela Mariño Agoncillo (maker of the Filipino flag) and his daughters, Lorenza, Gregoria, Eugenia, Marcela and Maria.

MARCELA M. AGONCILLO (1860-1946)

A brave beauty forever enshrined in history as the "Maker of the Filipino Flag," Doña Marcela Mariño Agoncillo was born in Taal,

Marcela M. Agoncillo

Batangas on June 24, 1860 to Francisco Mariño and Eugenia Coronel. Her parents were said to have been as rich as they were religious.

As a young girl, she was reputedly the prettiest in Batangas. Tall and stately, she was fondly referred to as "Roselang Hubog," a virgin enthroned in the town church. Stories are told of people waiting patiently by the church patio for her appearance in the morning, invariably accompanied by a maid or an elderly relative, to hear Mass. Her natural beauty was enhanced by the exquisite pearly tinted piña blouse and the long, full skirt that she usually wore.

Her parents were known to be disciplinarians. When time came to finish her education in Manila, they chose a convent noted for its rigid rules. This was the Sta. Catalina College of the Dominican nuns, established in the Walled City of Intramuros.

While in Sta. Catalina, she learned Spanish, music, the feminine crafts and social graces. She was also a noted singer and occasionally appeared in zarzuelas in Batangas.

It was natural for a girl of Marcela's beauty and social standing to have many eligible young men seeking her hand in marriage, but they only met her indifference and her parents' disapproval.

Don Felipe Agoncillo who was also of a prominent family from Taal was handsome, wealthy and a lawyer of great promise. He was deemed a fair match. Nevertheless, the young Agoncillo had to wait for a long time to win her hand and to obtain her parents' consent. Don Felipe was already a judge when they were finally wed. Both were nearing 30 then and already orphans.

Six daughters were born to them: Lorenza, Gregoria, Eugenia, Marcela, Adela, who died at 3, and Maria. She raised the daughters to be fine ladies. One of her favorite pieces of advice to them was to "live honestly and well, and to work hard and not depend on family property." The Agoncillos formed a happy and harmonious family.

Like her husband, she was a patriot whose heart bled to see her people suffer under the often brutal Spanish authorities. She stood bravely and loyally by the side of her husband who valiantly defied the corrupt Spanish authorities and defended the rights of the people. She stood by him even as he was denounced by his enemies as a *filibustero* (traitor).

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As a true Filipina of the Spanish era, she was taught early to obey her father's every wish. As a wife, she let her husband make important decisions. Thus, she calmly accepted her husband's decision to go into self-exile in Hongkong to escape a deportation order sending him to Jolo.

When that decision was made in April 1895, Don Felipe had but one hour left before his ship was to set sail for Japan. Not daring to go home to say goodbye to his family, he stopped at Estrella del Norte to purchase a token to be delivered later to his wife, a true "queen of the home." His gift, her most treasured gem, was a gold bracelet bearing diamonds representing each of their living daughters.

As a result of the signing of the Truce of Biak-na-bato in December 1897, General Aguinaldo and his party of 40 revolutionary leaders, went on voluntary exile to Hongkong.

Once in Hongkong, General Aguinaldo proceeded to visit the Agoncillo residence. He requested Doña Marcela to make a Filipino flag. She immediately acceded to the request, seeing in it a big chance to serve her country. In this she was assisted by her eldest daughter Lorenza, and Mrs. Delfina Herbosa de Natividad, Rizal's niece by his sister Lucia.

Of the first flag made in accordance with the new design, General Aguinaldo said, "The first Filipino national flag, was made by the hands of the Agoncillos at Hongkong. It was the flag I took with me to Cavite when I returned from my exile which was slowly unfurled at the balcony of the Aguinaldo residence at Kawit, Cavite on June 12, 1898." Interviewed on this matter, Mrs. Agoncillo made the following written statement. "In the house at No. 535, Morison Hill, where I lived with my family, exiled from our country on account of the national cause, I had the good fortune to make the first Philippine flag under the direction of an illustrious leader Gen. Emilio Aguinaldo y Famy . . . It took me five days to make that National Flag, and when completed, I myself delivered it to General Aguinaldo before boarding the transport *McCulloch* . . . General Aguinaldo is the best witness who can give the information whether or not that flag was the first to be displayed in Cavite at the beginning of the revolutionary government against the government of Spain in these islands."

General Aguinaldo was delighted with the flag and congratulated Doña Marcela and her assistants for it. "It was a big play made of beautiful satin," related Don Felipe who witnessed the sewing of the flag, "beautifully embroidered in gold and it contained the present stripes of blue and red and in white triangle with the sun and the 3 stars."

From 1895-1906, Mrs. Agoncillo remained in Hongkong with her daughters. She took care of their home in Hongkong which had practically become an asylum for Filipino leaders. Even Josephine Bracken sought refuge there when the Spanish authorities threatened to torture her.

After the fall of the first Philippine Republic and the establishment of the American regime, Doña Marcela and her family ended their exile in Hongkong. Her funds had run out because of the heavy expenses incurred by Don Felipe's diplomatic activities in France and the United States. She sold her jewels not only to finance their voyage home to Manila but also to help boost the revolutionary funds.

Back in Manila, the Agoncillos settled in their family house in Malate. Don Felipe returned to his law practice.

Her association with the rich and privileged people did not, however, make her forget the poor. It was her practice to distribute alms every Saturday to the beggars who came to her regularly. On one occasion, Don Felipe saw through the window of his study room a healthy man receiving alms from one of his daughters. After the man had left, he summoned her and asked. "Did you give alms to that man?" "Yes, Father," she replied. "He said that he has heard that we are kind and charitable," she added. "He has heard that we are fools," her father rejoined.

Doña Marcela and her daughters deeply mourned the passing away of Don Felipe. She was his constant and devoted companion throughout the turbulent years of the Revolution.

During the Japanese occupation, the Agoncillo family (the widow and five surviving daughters) suffered like all the others from lack of essential commodities and the rampant cruelty of the Japanese conquerors. Although the supply of food was meager, Dona Mar-

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cela gave part of it to the starving. When her daughters complained she remarked, "If it is hard to give, it is harder to ask."

Doña Marcela, who lived through the most hazardous and significant periods of our country was continually a source of inspiration. She took all sufferings in stride.

She was also a pragmatic person. When their house burned down, all she said was "We will then have to go to Taal."

Although she survived the Battle of Manila, Mrs. Agoncillo's health consistently declined. She continued to be disconsolate over the death of her husband and lived the remaining years in obvious loneliness.

On Ascension Day, 30 May 1946, Doña Marcela passed away quietly, at the age of 86. In accordance with her last wish, her body was brought from Taal to Manila and interred alongside her husband in the Catholic cemetery of La Loma.

And there in a family mausoleum now rest a great couple, Don Felipe and his beloved wife Doña Marcela.

To Doña Marcela, the nation owes an everlasting legacy in the national flag.

BALDOMERO B. AGUINALDO (1869-1915)

Patriot and great revolutionary leader, General Baldomero Aguinaldo y Baloy was born on February 27, 1869 in Binakayan, Kawit, Cavite, the fourth of the eight children of Don Cipriano Aguinaldo and Doña Silveria Baloy, both natives of Kawit.

He acquired his early education at a school in his hometown. A few years later, he attended a private school owned by Sr. Jose Basa

y Enriquez in San Roque, Cavite. There he took up his secondary course (*segunda enseñanza*). He later went to Manila and enrolled at the Ateneo Municipal. Subsequently, he transferred to the University of Santo Tomas to take up law. He was still a law student when the Philippine Revolution broke out. He obtained his Bachelor of Laws degree but failed to take the bar examinations. Unable to practice law, he engaged in farming instead.

Before the outbreak of the Philippine Revolution in August, 1896, "Capitan Berong" as he was known, successively held a number of offices: as town executive (*directorcillo*), as register of deeds (*registrator de titulos*) and finally as justice of the peace of Kawit.

Shortly after the outbreak of the Revolution he organized, together with his first cousin Emilio and the Tirona brothers, Candido and Daniel, the Magdalo faction of the Katipunan in Kawit. Capitan Berong became the president of this Council.

During the early days of the hostilities, he always stayed by General Emilio Aguinaldo's side. As a general, he figured in the bloody battles at Binakayan, Dalahican and Noveleta on November 9-10, 1896; in Zapote on February 17, 1897; in Salitran on March 7 of the same year; and in Alapan, Imus on May 28, 1898. It was in the battle of Alapan that the reorganized Filipino revolutionary troops led by Gen. Emilio Aguinaldo won their first victory. It was also in Alapan that the first recorded hoisting of the Filipino flag was made.

His knowledge of law and administrative procedures made him very valuable to the revolutionary government. In view of his qualifications, Gen. Emilio Aguinaldo appointed him to various cabinet positions.

At the assembly of revolutionary leaders held in Naic, Cavite in April, 1897, Baldomero was appointed Director of Finance. He retained this position even after a cabinet reshuffle in November of the same year.

As a member of the revolutionary cabinet, he was one of the signers of two historic documents: the Biak-na-bato Constitution, on November 1, 1897, and the Pact of Biak-na-Bato, on December 14-15 of the same year. He also helped draft this Constitution and served as Secretary of the Treasury of the Biak-na-bato Republic. Together with

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some members of the cabinet, he accompanied General Emilio Aguinaldo to Hongkong, as a voluntary exile, on December 27, 1897.

In July of 1898, in the Cabinet formed in Bacoar, Cavite, Baldomero was appointed Secretary of War and Public Works. He also served in the same capacity under the Mabini Cabinet which lasted from January 2 to May 7, 1899.

He served as Judge Advocate General (*Auditor de Guerra*) in the court-martial of the Bonifacio brothers Andres, Ciriaco and Procopio. He reviewed the decision of the Council of War headed by General Mariano Noriel and forthwith transmitted the papers including his recommendation to General Emilio Aguinaldo on May 8, 1897.

During the Filipino-American War, Baldomero fought anew. He was made the commanding general of the revolutionary forces in the southern Luzon provinces. When General Emilio Aguinaldo had established his headquarters in Palanan, Isabela, he issued an order to Baldomero to relieve Colonel Lazaro Makapagal who was then in command of the province of Isabela.

After the cessation of hostilities, the general retired to private life and devoted his time to farm work, particularly the supervision of his coconut plantation in Silang, Cavite which he acquired years after his marriage.

In his residence in Silang he was frequently visited by friends and the townspeople asking for advice and, in some instances, recommendations for those seeking employment.

When the Association of the Veterans of the Philippine Revolution (*Asociacion de Veteranos de la Revolucion*) was organized in 1912, Baldomero became its first president and remained so until his death on February 4, 1915.

He died in Malate, Manila at the age of 46, a victim of heart failure and rheumatism. His remains were buried at the Mausoleum of the Veterans of the Philippine Revolution at the Manila North Cemetery. A big crowd that included high government officials, attended his funeral

At the time of his death, Baldomero was survived by his widow,

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Doña Petrona Reyes and their two children, Leonor and Aureliano, married to Dr. Enrique Virata and Liwanag Virata respectively.

CRISPULO F. AGUINALDO (1864-1897)

General Crispulo Aguinaldo, the hero of Pasong Santol, was an elder brother of General Emilio Aguinaldo. He was born on June 10, 1864 in Kawit, Cavite to *Kapitan* Carlos Aguinaldo and Doña Trinidad Famy. He had five brothers (Primo, Benigno, Esteban, Ambrosio and Emilio) and two sisters (Tomas and Felicidad).

Crispulo, or Pulong, obtained his Bachelor of Arts degree at the Colegio de San Juan de Letran. He married Irene Arazaso of Kawit by whom he had seven children. His only son was named after him.

Before the outbreak of the Revolution in 1896, he served as *Capitan Municipal* of Kawit.

A Freemason, he was a member of the Katipunan's Magdalo council.

He took part in the Battle of Binakayan on November 11, 1896. His troops were assigned at the rear together with the troops of Gen. Baldomero Aguinaldo. Generals Simeon Latorre and Candido Trias Tirona were killed in that battle. Luckily, the Filipino irregular troops led by Gen. Emilio Aguinaldo defeated later the Spanish forces headed by Governor General Ramon Blanco and Colonel Marina.

Gen. Crispulo Aguinaldo also led the insurgent forces in attacking the Spanish forces in Muntinglupa, Taguig and Pateros in Rizal Province. They waged a fierce fight for two days, after which they retired to Cavite.

Consequently, the fighting intensified as the Filipino bastions in Batangas, Cavite and Laguna provinces were stormed by the Spanish

troops to avenge their defeat at the Battle of Binakayan and in the Rizal towns.

In the later part of February, 1897, Crispulo joined the staff of his brother, Emilio, who was defending the town of Dasmariñas, Cavite against the attack of General Lachambre, the trusted division general of Captain-General Camilo Polavieja. The Filipino forces evacuated the town only after days of bitter fighting.

After the victory in Dasmariñas, General Lachambre, assisted by Gen. Antonio Zabala (commander of the Spanish garrison in Dasamariñas), attacked Salitran (an estate house). Crispulo distinguished himself in hand-to-hand combat heading a mixed group of riflemen and bolomen. In this battle, General Zabala was killed.

On March 22, 1897, Crispulo attended the Tejeros Assembly in San Francisco de Malabon (now General Trias). In this assembly, Gen. Emilio Aguinaldo was elected president of the reorganized revolutionary government. Andres Bonifacio's election to the post of director of the interior was questioned by Gen. Daniel Trias Tirona of Kawit. The lamentable break between Emilio Aguinaldo and Bonifacio thus began.

The assembly sent Colonel Vicente Riego de Dios to fetch Gen. Emilio Aguinaldo, who was in Pasong Santol (a zigzag trail between Imus and Dasmariñas). Colonel Riego de Dios returned to Tejeros without the new president and so Crispulo headed a second commission to notify his younger brother. On the afternoon of the same day, he left for Pasong Santol with a handful of aides and scouts.

After reaching their destination the following day, Crispulo conveyed his birthday greetings to his brother. Likewise, he explained his mission and urged him to assume the presidency in order to effect the reorganization of the government. Emilio, however, refused to leave his command as he knew that the Spanish forces were advancing from Dasmariñas to Imus; he wanted to block their way and annihilate the *cazadores*.

Crispulo didn't want to return to Tejeros without his brother so he offered to take over the command at Pasong Santol on condition that Emilio should go to Tejeros with the commission to formally accept his election as head of the revolutionary government.

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Crispulo made his pledge in the presence of his brother and the members of the staff, vowing that the Spanish forces could only take Pasong Santol over his dead body. Aware of the dauntless courage of his brother, Emilio relinquished his command in favor of Crispulo.

Two days later, on the 24th of March, the Spaniards outnumbered the Filipino forces and captured Pasong Santol. Although wounded, Crispulo fought on gallantly. He died a martyr at the age of 33.

EMILIO F. AGUINALDO (1869-1964)

General Emilio Aguinaldo was the President of the First Philippine Republic and leader of the Revolution against Spain and America.

The seventh child of Don Carlos Aguinaldo y Jamir and Doña Trinidad Famy y Valero, Emilio was born at dawn of March 22, 1869 in Cavite El Viejo (now Kawit).

He was a plucky and daring tot. At a playmate's dare, he jumped into the Marulas river and almost drowned as he did not know how to swim. At two, he got sick with smallpox and was given up for dead until he opened his eyes. He was bitten by hundreds of ants in a bamboo clump where a relative had abandoned him for fear of some Spanish troops out on a *juez de cuchillo* (justice of the knife) mission in retaliation for the Cavite Mutiny of 1872.

As a young man, he engaged in barter and trade in the nearby southern islands. On one of his trips, taken in a big *paraw* (sailboat with outriggers), he grappled, subdued and landed a huge man-eating shark which he thought was just an ordinary big fish that swallowed everything in its path.

Aguinaldo was slender and stood at five feet and three inches. His stiff black hair, always cut short, flat at the sides and semi-flat on top,

became popularly known as the "Aguinaldo" haircut. His Chinese lineage was betrayed by almond-shaped eyes and the sparseness of the moustache he tried to grow as a young gallant. He appeared shy, self-effacing, gentle and humble — traits that won the people's hearts.

He was only in the third year of his *bachillerato* (equivalent to our present high school) when he decided to leave the Colegio de San Juan de Letran to help his widowed mother manage their farm. He was only 17 then.

His mother, *Kapitana* Teneng worked for his appointment as *cabeza de barangay* of Kawit to prevent his being conscripted into the Spanish army. He proved to be a capable official. Hence, when the Maura Law was implemented in the Philippines, he was chosen *capitan municipal* (mayor) — the first in Kawit — by the electoral tribunal. In the morning of January 1, 1895, he took his oath as town executive and, in the evening of the same day, he was initiated into the Masonry, then a fraternity outlawed by both the Church and State. Three months later, in March of 1895, he was inducted into the *Katipunan* in Manila by its founder and *Supremo*, Andres Bonifacio.

For his name in the secret society, Aguinaldo chose *Magdalo*, after the patron saint of Kawit, Mary Magdalene. His official position served the purposes of the *Katipunan* very well, specially when he became very active in recruiting members.

Aguinaldo fell in love with Hilaria del Rosario of Imus, Cavite and married her in 1896. He had kept his revolutionary activities secret from his wife until the *Katipuneros* staged the "Cry of Pugad Lawin" on August 23, 1896. Under his leadership, the *Katipunan* forces in Cavite captured Kawit, Imus, Bacoar, and other towns. After his initial victories, he led his men to help the *Katipuneros* in Batangas.

The Spanish forces concentrated their campaigns in Cavite. They sent feelers to Aguinaldo, urging cessation of hostilities, but these were ignored. The Spanish authorities then put a price on his head and circularized their intention to display him in Manila in an iron cage once captured.

Early in 1897, under Governor-General Camilo de Polavieja, the Spanish forces launched a vigorous campaign in Cavite resulting in the

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capture of several towns and the killing of a number of Aguinaldo's intrepid commanders: his elder brother, Crispulo, and his friends, Edilberto Evangelista and Flaviano Yengko, all of them generals of his army.

The two Katipunan factions (*Magdalo* under Aguinaldo and *Magdiwang* under Bonifacio) held a convention in March of 1897 in Tejeros, a barrio between the towns of San Francisco de Malabon (now General Trias) and Noveleta, in Cavite. The assembly elected Aguinaldo (who was not present) president, but a conflict broke out between the two factions when Daniel Tirona derogatorily questioned Bonifacio's election as minister of interior.

As more towns of Cavite were recaptured by the Spaniards, Aguinaldo had to transfer his headquarters to Batangas and finally to a hideout in Biak-na-bato mountain in Bulacan. There he reorganized the revolutionary government.

With the war in Cuba, Spain was hard-pressed to keep fighting on two fronts. Pedro A. Paterno, Filipino scholar, offered his services to Governor-General F. Primo de Rivera to negotiate with Aguinaldo. The latter wanted nothing short of independence while the governor-general insisted on ending hostilities in exchange for general amnesty. The persistence of Paterno resulted in the Truce of Biak-na-bato in December 1897.

In compliance with the conditions of the truce, Aguinaldo and about 25 of his leaders left for Hongkong as exiles. However, the peace turned out to be as flimsy as the faith of the contracting parties. Apolinario Mabini, who became Aguinaldo's adviser, admitted later that both parties had acted in bad faith. The promised general amnesty and reforms were not implemented satisfactorily by the Spanish authorities. On the other hand, the stipulated surrender of most of the arms was withheld by the Filipino forces. Aguinaldo deposited the indemnity money in two Hongkong banks, and he and his fellow exiles lived meagerly off its interest. The money was later used to purchase firearms.

Before the outbreak of the Spanish-American War, Aguinaldo had already agreed, through the American consul in Singapore, to a supposed alliance with the United States. Hence, after the Spanish warships were sunk by the fleet of Admiral George Dewey at Manila Bay, Aguinaldo returned to Manila to renew the fight against Spain.

Emilio Aguinaldo

In Cavite, on the advice of lawyer Ambrosio Rianzares Bautista, he established a provisional dictatorial government to "repress with a strong hand the anarchy which is the inevitable sequel of all revolutions." His first two significant acts were the proclamation of Philippine independence in Kawit on June 12, 1898, and the organization of local political units all over the country.

The return of Aguinaldo united the Filipinos once again. From Cavite, Aguinaldo led his troops to victory after victory over the Spanish forces until they reached the city of Manila. Despite the surrender of the Spaniards, however, the Americans forbade the Filipinos to enter the Walled City of Intramuros. Aguinaldo, still optimistic and unsuspecting of the real intentions of the Americans, convened a Revolutionary Congress at Malolos to ratify the independence of the Philippines and to draft a constitution for a republican form of government.

On the night of February 4, 1899, the shooting of a Filipino soldier by an American sentry at the San Juan bridge, kindled the brewing enmity between the Filipino and American armies. An open war followed soon after. Consequently, superior American firepower drove the Filipino troops away from the city. The government at Malolos then had to transfer from one place to another. Aguinaldo had to retreat to the north of Luzon with the Americans closely trailing him. President William McKinley offered the Filipinos an autonomous government under the American flag but this was emphatically rejected.

Aguinaldo's odyssey ended in September, 1900, in Palanan, Isabela, where he was captured by General Frederick Funston on March 23, 1901, a day after his 32nd birthday. Although Generals Miguel Malvar and Artemio Ricarte, and a few others continued their resistance, the capture of Aguinaldo virtually ended the Filipino-American War.

After the restoration of peace, Aguinaldo led the life of a gentleman farmer and looked after the welfare of his former comrades-in-arms. He organized the *Veteranos de la Revolucion* (Veterans of the Revolution), secured pensions for its members, and made arrangements for them to buy land on installment from the government.

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On March 6, 1921, his first wife died. From that marriage five children (Miguel, Carmen, Emilio, Jr., Maria and Cristina) were born. On July 14, 1930, aged 61, he married Dona Maria Agoncillo, niece of Don Felipe Agoncillo, the pioneer Filipino diplomat.

In 1935, Aguinaldo ran for the presidency of the Commonwealth government and lost to Manuel L. Quezon.

During the parade at the Luneta on July 4, 1946, marking the restoration and recognition of Philippine independence by the US Government, the 77-year old general carried the flag he raised in Kawit on June 12, 1898, the date he believed to be our true Independence Day. When President Diosdado Macapagal proclaimed this date in 1962 as Independence Day, Aguinaldo regarded it as the greatest victory of the Revolution of 1896.

On February 6, 1964, less than a year after the death of his second wife, Aguinaldo died of coronary thrombosis, at the age of 95, at the Veterans Memorial Hospital in Quezon City.

A year before his death, he had donated his mansion and lot in Kawit to the government "to perpetuate the spirit of the Revolution of 1896... to conserve and vivify the nationalism that moved our country to rise in arms...".

SEVERINO M. DE LAS ALAS (1851-1918)

Severino de las Alas, patriot and public servant, was born on January 8, 1851, in Indang, Cavite. His parents were Eugenio de las Alas and Evarista Mojica. He studied at Indang and later moved to the Colegio de San Juan de Letran. He obtained a Bachelor of Laws degree from the University of Santo Tomas but chose to teach instead. He later founded a branch of the Colegio de San Juan de Letran in Indang.

Alejandro M. Albert

At the outbreak of the Revolution he joined the Katipunan and took the name *Di-Kilala*. Seeing the growing rivalry between the two factions of the Katipunan, he worked strongly for their unification. On March 22, 1897, he advocated and worked for the adoption of a definite policy of government to unite both factions of the Katipunan.

The revolutionary assembly in Naic, Cavite elected de las Alas Director of Grace and Justice. When Indang fell to the Spaniards, he joined the military staff of Aguinaldo in Binakayan. He was one of the signers of the Truce of Biak-na-Bato of 1897. He was later appointed Director of Interior of the central government established in accordance with the Malolos Constitution.

In 1910, together with Mariano Trias and Ladislao Diwa, he returned to Indang and surrendered to the Americans. He thought it futile to go on with the war. The surrender was effected in Santa Cruz de Malabon (Tanza), Cavite.

After the American civil government was established in the Philippines, de las Alas continued his educational work. He also became municipal president for two terms. He established a Spanish school in Indang. And he donated a school site and a building for the intermediate school as well as for the Indang Farming School.

He ran in the election for governor of Cavite but lost to Gen. Tomas Mascardo.

He died on November 4, 1918 and was survived by his wife, Agripina Teciel and their two children.

ALEJANDRO M. ALBERT
(1869-1936)

Alejandro Albert, great pharmacist and educator, was born on September 1, 1869 in Manila to Mariano Albert and Ruperta Mayoralgo. He received a Bachelor of Arts degree from the Ateneo Muni-

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pal in 1884 and a Licentiate in Pharmacy from the University of Santo Tomas in 1890.

During the Spanish regime, Albert joined the Spanish Military Hygiene Office as assistant pharmacist. He likewise established his own drugstore at Santo Cristo Street where those who harbored anti-Spanish feelings met. On account of this, his drugstore was ordered searched by the government. Since nothing subversive was found, he was saved from banishment.

On January 3, 1893, Albert became one of the staff members of the *Revista Farmaceutica de Filipinas*, a pharmaceutical publication. He also was one of the founders of the *Colegio de Farmaceuticos de Manila*.

When the Revolution broke out in 1896, he was appointed colonel in the revolutionary army. A member of the Malolos Congress, he was delegate for Zambales. Albert was also designated dean of pharmacy and professor of inorganic chemistry at the *Universidad Literaria de Filipinas* that was established in Malolos on October 19, 1898.

After the establishment of the American colonial government, Albert joined the Federal Party where he became party secretary, and editor of the party's publication, *La Democracia*.

In 1900, he was a professor of chemistry at the *Liceo de Manila* and in 1903 he founded the Manila College of Pharmacy.

Albert was named Honorary Commissioner to the Saint Louis Exposition in 1904. He travelled extensively, not only to the United States but to other Asian countries as well. He was also president of the Pharmaceutical Board in 1906, and of the *Liceo de Manila* from 1907 to 1913.

Albert's interest in sports was recognized when he was made a charter member of the Philippine Amateur Athletic Federation (PAAF). The following year, he organized the all-Filipino baseball team which toured the United States and Japan in 1913. This team gained distinction for being the first softball team to play abroad. His two sons, Francisco and Mariano, played rightfield and centerfield respectively.

Jose M. Albert

Albert proved his mettle as a Filipino leader in education when he was appointed assistant director of education on February 10, 1917. In 1918, he was named Director of Census. He was responsible for the publication of a book on the census in 1918 which contained stories and legends of Philippine provinces.

Albert was named the first Filipino undersecretary of the Department of Public Instruction. On assuming office, he ordered the public schools to teach native songs and home economics students to learn to cook native dishes.

He took over the presidency of the University of the Philippines in an acting capacity for one year, 1920-1921. Due to ill-health, he resigned as Secretary of Public Instruction on May 29, 1936.

Soon after he died on December 20, 1936, one of the elementary schools located on Dapitan Street in Sampaloc, Manila was named after him.

JOSE M. ALBERT
(1867-1946)

Patriot and pioneer pediatrician in the country, Dr. Jose Albert was born in Binondo, Manila on April 3, 1867 to Mariano Albert and Ruperta Mayoralgo. He enrolled at the Ateneo Municipal where he obtained his Bachelor of Arts degree at the age of thirteen in 1880. He went on to the University of Santo Tomas where he enrolled for the four year medical course. In 1884, he went abroad to continue his medical training at the Universidad Central de Madrid where he obtained the *Licenciado en Medicina* (Licentiate in Medicine) in 1887. Two years later he was named Doctor of Medicine by the same university.

A lover of travel and keen about learning other languages, he visited France, Germany, and Belgium. In Paris, he visited various hospitals

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and studied medicine with Potaine, obstetrics under Budin and pediatrics with Grancher. He proceeded to Belgium with Dr. Jose Rizal on January 27, 1890 where he visited some hospitals. He then went to Berlin where he studied gynecology and obstetrics for three months under Olshausen. From Germany, he went to Marseilles, France where he took passage for the Philippines, which he reached in June of 1891. He first practiced obstetrics but then turned to pediatrics, thus becoming one of the first pediatricians in the country.

On September 16, 1896, he was one of those arrested for complicity in the Revolution. He was imprisoned in Fort Santiago but released a few weeks later. This incident impelled him to join the Revolution. Under the revolutionary government he was appointed professor of pediatrics of the planned National University. Later, he was made Chief of the Military Sanitary Service of the Committee of Public Hygiene. He was one of the signers of the Constitution of the short-lived Philippine Republic at Barasoain on January 20, 1899.

Before and after the revolution, Dr. Albert wrote articles on liberty and freedom in the publications *Independencia* and *Democracia*.

At the advent of American rule, being essentially a realist, he turned to politics and became president of the *Partido Federalista* which was organized on June 8, 1900. However, his deep love for medicine and his widening interest in the preservation of human life made him give up politics. As evidence of this resolve to practice medicine, he helped found the *Colegio Medico-Farmaceutico*, the first medical society in the Philippines which he headed until 1906, the year he joined the Department of Pediatrics of the newly-created University of the Philippines.

In 1903, he was a prominent figure in the Committee on Opium at a medical seminar held in Manila. Other positions held by Dr. Albert in the University of the Philippines were: Professor of Medical Jurisprudence and Pediatrics, 1907; Acting Dean, College of Medicine, 1921; Chief of Clinics, 1922; Professor and Head, Department of Pediatrics, until his retirement from the government service in 1945.

A member of the American Medical Association, he wrote scientific papers on infant mortality, concentrating his research on beriberi.

Doctor Albert succumbed to chronic nephritis on August 13, 1946 at age 79.

On that last day of his life – while gasping for breath – Dr. Albert told his daughter, Mrs. Calvo, "If the Almighty gives me a new life, I shall study medicine again as medicine has made my life beautiful."

MUHAMMAD ALIMUDDIN

One of Jolo's most able sultans, Muhammad Alimuddin, (variously spelled Alimud Din, Al Mudin, Alimuddin, Alim ud Din) is also commonly referred to as Don Fernando de Alimuddin I inasmuch as he was a Catholic.

The young Alimuddin was brought up in the school of his father and sent to Batavia (now Djakarta) to complete his education. There he became proficient in Arabic and Malayan and gained mastery of the Koran.

He was such a wise and enlightened ruler that he was said to have attained among his subjects "an authority almost supreme." To him also was accorded the title of "Chief of Pandita" on account of his erudite and precise explanations of the Koran.

One of the earliest events in the reign of Alimuddin was his ratification of the Treaty of 1737. He was represented in Manila by Datu Mohammad Ismael and Datu Ja'far, who both signed the document. The treaty, drawn in January, 1737 by Governor-General Fernando Valdes y Tamon, contained five articles: first, the preservation of permanent peace between the two states; second, the provision for alliance and mutual aid against any foreign foe; third, free trade between the two states; fourth, responsibility of each state for all infractions of the peace; and fifth, provision for the exchange of captives and return of all church images and ornaments.

Alimuddin I was a man of peace – and a reformer besides. He kept his part of the treaty faithfully and piracy was actually suppressed during the whole period he held the reigns of government. He revised the Sulu code of laws and its system of justice. He caused parts of the Koran and several texts on law and religion to be translated into the local language. He strongly urged his people to observe their religion faithfully. He wanted all *panditas* to learn Arabic and initiated the drafting of an Arabic-Sulu vocabulary as a preliminary step into making Arabic the official language of the state. He coined money, organized a small army, and tried to establish a navy. His name is foremost in the memory of the Sulus, partly because of his able administration and partly on account of the fact that he was the ancestor of all the present principal datus of the Sulus.

On July 12, 1744, King Philip V of Spain sent him a letter requesting permission for the Jesuits missionaries to propagate Christianity in Sulu. When his *panditas* learned that he had given his consent, they raised fierce opposition. A party was formed under the leadership of Prince Bantilan, Alimuddin's brother, for the purpose of expelling the missionaries and deposing Alimuddin. Hostilities increased and civil war became imminent.

In an effort at assassination, Bantilan thrust a spear at Alimuddin and inflicted a severe wound on his side or thigh. During the disturbances and the confusion that followed, it became too dangerous for the missionaries to remain at Jolo. Overpowered, disheartened, and grieved, Alimuddin left Jolo with his family and numerous escorts and went to Zamboanga to seek the aid of Spain against Bantilan who had taken over the government without opposition. Bantilan did not send away the Jesuits but he gave them no opportunity to accomplish their mission. As sultan, he took the name M'i'zzudin, Defender of the Faith.

Alimuddin landed in Cavite on 2 January 1749. In Manila, Governor Juan de Arechederra gave him royal reception, one befitting a prince of high rank. The Sultan was publicly received in the Hall of the Audiencia. But instead of immediately getting down to the main purpose of his visit, he told Arechederra – to that man's great joy – that he wanted to be instructed in the Christian faith preparatory to receiving baptism. The governor-bishop refused to believe this, anxious though he was to see a Christian on the throne of Jolo. He appointed a board of experts to examine Alimuddin. After the examination, all but the two Jesuits on the board recommended that he be baptized.

The governor sent him to his own diocese and baptized him in Paniqui, then a part of Pangasinan, on the 29th of April 1750. He was baptized Don Fernando de Alimuddin I, and became the first Christian Sultan of Jolo. His son Israel and his daughter Fatimah were likewise converted to Christianity and both were given a Spanish education in Manila.

In July, 1750, Governor Francisco de Obando, Arechederra's successor, sent an expedition to Jolo to restore Alimuddin to his sultanate. On May 19, 1751 Alimuddin and his retinue were sent on board the Spanish frigate *San Fernando* and were conveyed by a squadron composed of seven vessels under the command of Field Marshall Antonio Ramon de Abad.

The *San Fernando* docked at Iloilo where Alimuddin changed boats. Meeting with contrary winds the sultan's party was carried off course to Dapitan. From there they set sail again for Zamboanga.

Before Alimuddin left Manila, he addressed a letter to the Sultan of Mindanao, at the instance of the Spanish Governor-General. The original was written by him in Sulu. A version in Spanish was dictated to him and he signed both. These documents reached the governor of Zamboanga, but he had the original in Sulu retranslated and found out that it did not at all agree with the Spanish version. This letter was pronounced treasonable.

As a result, the year 1753 was said to have been the bloodiest in the history of the Moro wars. Priests were slain, whole towns destroyed, and thousands of captives carried into slavery.

Alimuddin petitioned the governor to allow Princess Fatimah to go to Jolo for the purpose of arranging a peace with Bantilan. The princess succeeded and Bantilan agreed to stop his raids and return Christian prisoners and church property. He declared his wish and true desire for peace. He expressed deep regret for Alimuddin and for the hostility and gave strong assurances regarding the reestablishment of peace with Spain. He also gave assurances that the sultan was not a traitor at all but a man of good intentions who was simply unable to carry out some of his plans and promises because of the determined resistance of many of the principal datus. But Alimuddin was not released. In 1754, Pedro Manuel de Arandia succeeded Obando as governor general. The new governor treated Alimuddin with more kind-

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ness and consideration, gave him a monthly pension and allowed his family and friends to return to Jolo.

TEODORA M. ALONSO (1827-1911)

An outstanding Filipina mother, Doña Teodora was born in Meisik, Manila on November 9, 1827, to a distinguished and wealthy family. Her father, Lorenzo Alberto Alonso, a surveyor, was once a *capitan municipal* of Biñan, Laguna, a representative to the Spanish Cortes and a Knight of the Order of Isabela the Catholic. Her mother, Brigida de Guintos, was described as being unusually well-educated. Doña Teodora was the youngest daughter of the couple's five children. Her youngest brother Jose, himself a Knight of the Order of Isabela the Catholic and also of the Order of Carlos III, was described as the wealthiest in Biñan during his time. The Alonso family later adopted the surname Realonda in accordance with a decree issued by Governor Claveria in 1849.

Like her gifted mother, Doña Teodora was well-educated and highly cultured. She graduated from the Colegio de Santa Rosa in Manila. With pride, Rizal wrote Blumentritt: "My mother is not a woman of ordinary culture. She knows literature and speaks better than I do. She even corrected my poems and gave me wise advise when I was studying rhetoric. She is a mathematician and has read many books. Her father who was Philippine representative to the Cortes had been her teacher."

Doña Teodora was 20 years old when she married Francisco Mercado of Biñan in 1848. They settled in Calamba and to them were born eleven children: Saturnina, Paciano, Narcisa, Olimpia, Lucia, Maria, Jose, Concepcion, Josefa, Trinidad and Soledad. She is said to have suffered the greatest pain in the delivery of her seventh child, the younger of her two sons, Jose. Her daughter Narcisa recalled: "I was nine years of age when my mother gave birth to Jose x x x I recall

father vividly because my mother suffered great pain. She labored for a long time x x x. Her pain was later attributed to the fact that Jose's head was bigger than normal." But this would not be the only pain that she would suffer on account of this son.

The Rizal family was primarily engaged in agriculture. In time, the family prospered. They were the first to own a large stone house in Calamba. Their good fortune was due not only to the couple's industry but also, to Doña Teodora's efficient management of domestic affairs and her keen business sense. Aside from handling the family's finances, she also helped in the management of their farm where corn, rice, and sugarcane were raised. They engaged in the textile business and operated sugar and flour mills and a homemade hand press. As if these were not enough, Doña Teodora opened a small store on the ground floor of their house. With such resources they were able to send their children to distinguished colleges in Manila and to leading universities in Europe as well, as in the case of their gifted son, Jose.

Despite her involvement in the family's business affairs, Doña Teodora did not neglect her duties as a mother. As such she was devoted, loving, solicitous and self-sacrificing. But she was also a strict disciplinarian. She was so effective as her children's first teacher that Rizal was led to remark years later: "The education that I received since my earliest infancy was perhaps what has shaped my habits." But she would also be the first to object vigorously to her husband's plan to let Jose pursue higher learning. A devout and religious woman, she impressed upon her children the love of God and loyalty to country. To her, the fulfillment of one's "duties as a true Christian is sweeter than acquiring great knowledge which sometimes leads to greater dangers." Jose admired and adored her because of her intelligence and her devotion to her family. She was a great influence on her son whose concern for her when her vision failed, made him decide to take up medicine and specialize in ophthalmology. Ever solicitous, Doña Teodora left Hongkong in 1893 to keep house for him upon his exile to Dapitan. Rizal paid her the greatest tribute a man could give his mother when he exclaimed in his memoir: "Ah! Without her what would have become of my education and what would have been my fate? Oh, yes! After God the mother is everything to man."

Doña Teodora was a good wife as well. She shared her husband's joys, sorrows and problems. She was a veritable helpmate and a comfort in times of distress. Her devotion to her husband may be gleaned

from Dr. Rizal's letters to his friend. Blumentritt, while in Dapitan in 1895. In one, he wrote that his mother was leaving for Manila because his father, who was getting weaker, wanted to see her. And in another, he wrote: "My father is well again and my old mother does not want to separate from him — like two friends in the last hours of farewell, knowing that they are going to separate, they do not like to be far from each other." Doña Teodora outlived Don Francisco, who died on January 5, 1898, more than a year after his son's martyrdom.

Among the members of the Rizal family, next to the great hero himself, Doña Teodora perhaps suffered the most from Spanish tyranny. Twice, she was unjustly imprisoned on charges which were either preposterous or trifling. In 1871, she was accused of poisoning the wife of her brother Jose. The case was brought to the Supreme Court where she was defended by two of Manila's most famous lawyers. She was subsequently acquitted, but she had already suffered imprisonment for two and a half years.

In 1890, the Rizal family, together with other Filipino families, were ejected from their lands in Calamba as a result of a controversy between the Filipino tenants and the Dominican Order which owned the Calamba estates. Homeless, the Rizal family moved to Manila and lived there. But Spanish persecution followed them. In 1891, Doña Teodora was arrested. Regarding this, Rizal wrote bitterly: "From Manila they sent her to Sta. Cruz, Laguna Province, through mountains, from town to town, because she did not call herself Realonda de Rizal but simply *Teodora Alonso*! She has always been called *Teodora Alonso*! Imagine an old woman of 64 traveling through mountains and highways with her daughter under the custody of the civil guard. When my mother and sister, after four days of traveling, arrived at Sta. Cruz, the governor, deeply touched, released them."

The endless persecution prompted them to join Rizal in Hong Kong in 1891. It was a contented Rizal who informed Blumentritt that his parents, sisters and brothers were living peacefully with him, "far from the persecutions they suffered in the Philippines."

What greater sorrow could fill a mother's heart than to see the day come when her beloved son would be sentenced to death after a mock trial. Already well advanced in years, Doña Teodora passionately appealed to the governor general for her son's life. But it was in vain. On December 30, 1896, Jose Rizal was martyred in Bagumbayan Field.

Doña Teodora survived her son for 15 years. She died in Manila on August 16, 1911. Fitting honors were accorded her at her funeral.

One incident in the life of Doña Teodora is worth remembering. In 1907, the Philippine Legislature offered her a lifetime pension as a token of gratitude. The offer was politely but firmly refused with dignity and conviction. So she replied: "My family has never been patriotic for money. If the government has plenty of funds and does not know what to do with them, better reduce the taxes."

MARIANO M. ALVAREZ
(1818-1924)

A revolutionary general and a teacher, Mariano Alvarez was born in Noveleta, Cavite on March 15, 1818, to Severino Alvarez and Maria Malia.

At the age of 10, he started his formal education in the town's friar school. Then he was sent to San Jose College in Manila for further schooling. While studying, he found time to read colorful *corridos* like *Los Siete Infantes de Lara* and *Doce Pares*. These *corridos* instilled in his mind hatred against tyranny.

After obtaining the teachers' diploma, he returned to his hometown and became a school teacher. He taught at Naic and Maragondon, Cavite for a couple of years.

In May 1863, he married Nicolasa Virata y del Rosario, by whom he had an only child, Santiago, who became an equally noted revolutionary general.

One day in 1871, obviously to manifest his hatred for the Spaniards, Mariano ordered that a cupful of dirty water from a ditch be given to a Spanish soldier who had been thrown off his horse. The next day Mariano was bound and hauled off to the soldier's headquar

ters at Barrio Dalahican, where he was tortured. He was spared from an untimely death only through the intercession of the provincial governor to whom his townmates had appealed for his life.

The next year (1872) he was arrested and tortured again after he was implicated in the Cavite Mutiny following the discovery of an autographed photograph of Fr. Jose A. Burgos on his person. This was used as an evidence against him. Mariano was placed in solitary confinement. Chains placed around his neck and his legs prevented his moving around freely. One measly meal was allowed him daily.

Together with some suspected rebels, he was placed on a boat for Manila. The suspicion was that he was going to be sent into exile, but an order releasing him from captivity was received by the officer-in-charge of the prisoners.

In 1881, he was elected *capitan municipal* of Noveleta against his wishes. He later acceded and held the post for six years, after which he tendered his resignation — only to be appointed Justice of the Peace (Hukom Pamayapa) of the town. Much later, he was re-elected *capitan municipal* of Noveleta. He held this office until the outbreak of the Revolution.

When the provincial council or *Sangguniang Magdiwang* at Noveleta was formed in April, 1896, he was elected president. To a certain extent, he was responsible for the spread of the Katipunan in the province. He initiated revolutionary activities in Cavite in September of 1896. In an effort to prevent the Spaniards from sending reinforcements, he had the bridge at Dalahican destroyed, an incident that resulted in the death of the local commandant of the civil guard, Antonio Reboleda. He also led his forces in an ambush of about a thousand Spanish troops who were planning to cross the Calero bridge at Dalahican. This initial success at Dalahican was followed by other victories. In a week, most of the towns in Cavite were in the hands of the revolutionary forces.

In recognition of his valiant accomplishments, Bonifacio designated Alvarez general and second *Supremo* of the Katipunan during the Magdiwang Council meeting in Cavite in December 1896.

Alvarez did not join the revolutionists who retreated to Biak-na-Bato because Bonifacio's death in 1897 grieved him. He was not even

Santiago Alvarez

present during the signing of the declaration of independence at Kawit on June 12, 1898.

During the American regime he affiliated himself with the Nacionalista Party whose constitution he signed on August 28, 1901, the day the party was founded. Later, he was elected municipal president of Noveleta. As town executive, he helped construct the municipal cemetery through voluntary contributions and effected the annexation of barrio San Juan (previously under the jurisdiction of Kawit) to Noveleta.

Mariano Alvarez was not only a nationalist by party affiliation but his nationalism extended to his religion. He joined the Aglipayans and helped build a church in the town.

After his term as town president, he retired to his farm and devoted himself to agriculture.

In the morning of August 25, 1924, he died of chronic rheumatism at a rather advanced age. He was 106 years old.

SANTIAGO ALVAREZ (1872-1930)

Like his father, Mariano, General Alvarez was one of the most valiant generals of the Revolution. He was born on July 25, 1872 in Imus, Cavite. He was an only child. Shortly after his birth, his parents moved to Noveleta, a town on the northwestern part of the province, along the coast of Manila Bay where young Santiago grew up.

He began his early education at the age of seven in a private school in Noveleta under the tutorship of Sr. Antonio Dacon. At the age of ten, he transferred to another private school in Cavite, Cavite, (now Cavite City) where his tutor was Don Ignacio Vilocillo. From

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there, his parents sent him to Manila because they wanted him to become a teacher. He enrolled at a school conducted by Don Macario Hernandez along Camba street in Tondo. His studies were interrupted by the outbreak of the Revolution in 1896. As soon as peace was restored, he enrolled at the University of Santo Tomas. Subsequently, he transferred to the Colegio de San Juan de Letran where he finally obtained his Bachelor of Arts degree. He then took up law at the Liceo de Manila.

Shortly before the outbreak of the Revolution in 1896 Santiago was made *delegado general* of the provincial council of the Katipunan in Cavite. When the Revolution spread in Cavite he was promoted to captain-general and later commander-in-chief of the Magdiwang forces. As such, he was among the first in Cavite to take up arms against Spain. All through the Revolution he fought side by side with his father.

Together with his father and with his cousin, Gen. Pascual Alvarez, he was greatly responsible for seizing Noveleta from the Spanish civil guards on August 31, 1896. During that encounter, the two Spanish officers were killed and all the civil guards taken as prisoners. The revolutionary forces also seized 29 firearms. Four days later, when the Spaniards attempted to retake the town, the Alvarezes once more shared leadership in their successful defense of Noveleta.

A daring combat soldier, Santiago displayed extraordinary courage and bravery in various assaults on the neighboring coastal and interior towns near Noveleta, specifically Naic, Maragondon, Magallanes, Tanza, Alfonso, Silang, Imus, and San Francisco de Malabon (now General Trias.)

In September of 1896 and under the command of his father, Santiago and Colonel Inocencio Salud took charge of the construction of the ingenious bamboo fortification in Dalahican, a strategic barrio guarding the mouth of the isthmus of Cavite.

From November 9-11, 1896, he engaged the Spanish troops led by General Ramon Blanco in a 36-hour battle in Dalahican. It was one of the bloodiest encounters during the early days of the Revolution. He scored a decisive victory and finally repulsed them. He forced them to retreat, thus, preventing the enemy forces from making a breakthrough into the other towns in Cavite. In this battle he suffered a

severe bullet wound on his head on account of which he was forced to rest for more than a week.

At this furious encounter, Santiago ordered his men to dig three huge wells. These wells were made to contain the more than one thousand enemy casualties and a few revolutionary troops that fell. General Artemio Ricarte and General Pascual Alvarez were able to repulse the enemy attacks against Dalahican for more than a year. In this manner, they were able to check every possible effort to send reinforcements from Manila.

Santiago was also known as *Kidlat ng Apoy* because of the flaming courage he demonstrated as commander of Cavite's famed Batteries 1, 2, and 3 in the battle of Dalahican. He showed this trait once more at the Tejeros Convention of March 22, 1897. During that gathering he almost came to blows with Antonio Montenegro, a Magdalo. Montenegro had raised issues with "touched off" a sensitive spot in the hearts of the Magdiwang members.

As a fitting reward for his exceptional bravery in the battle of Dalahican, he was popularly acclaimed the "Hero of the Battle of Dalahican."

Upon the establishment of the American civil government in the Philippines in 1901, Santiago assisted Pascual H. Poblete, Lope K. Santos, Macario L. Sakay, and many others in the organization of the Nacionalista Party. Like his fellow party members, he aimed to secure for his countrymen, in an opportune time, the independence of his country under the guidance of the United States of America.

In 1902, Governor William Howard Taft named him the presiding officer of the Great Council of Peace Commission (*Junta Magna de la Comision de la Paz*) which was created to expedite the rehabilitation of the country from the ravages of war.

He also collaborated in the founding of the Philippine Independent Church and became one of its leaders. In 1912, he organized the "Makabuhay Association" whose aims were fraternity and mutual assistance.

Santiago was married to Doña Paz Granados of Tanza, Cavite.

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by whom he had ten children, namely, Marta, Magdalena, Gabriel, Pacita, Numeriano, Egmidio, Rosendo, Virginia, Amelia, and Fidel.

He was only 58 when he died of paralysis on October 30, 1930 in San Pablo, Laguna. His death came just 17 days after his wife died. His remains were buried at the San Pablo municipal cemetery.

ROSA SEVILLA ALVERO (1879-1954)

She finished her primary education in a Spanish private school and her secondary course at the *Escuela Municipal* managed by the Sisters of Charity in Intramuros. In 1894, she enrolled at the Normal Department of the Assumption College where she obtained the title *Maestra Superior* with high honors.

A dedicated woman, she resolved to take up teaching as a career and to formulate her own educational philosophy — to make the youth "law-abiding, God-fearing, and good Filipinos above everything else." She was fully convinced that the best way towards the perfection of the family was to start with the character formation of women.

During the Revolution she was one of two women staffers of *La Independencia*, a wartime newspaper published by Gen. Antonio Luna.

Not long after the surrender of Spain, she founded the *Instituto de Mujeres* in Tayuman, Tondo, Manila, with the help of several civic-minded citizens. The Institute, inaugurated on August 5, 1900, was the first school for girls conducted by Filipinos with primary, intermediate, secondary, and collegiate courses offered both in Spanish and English. It was, later, named Roseville College. Its name was ultimately changed to Rosa Sevilla Memorial College in her honor.

In 1909, she married Emilio Alvero, a painter, ceramician, interior decorator, and art-glass artist. They had five children (the youngest died in infancy).

Rosa Sevilla Alvero completed her Bachelor of Science in Education at the University of Santo Tomas in 1931. She obtained her Master of Arts in 1933 and her doctorate two years after.

In recognition of her scholastic achievements, she was appointed dean of women and later professor at the College of Education of the University of Santo Tomas.

In 1940, together with her brother Jose and her son Aurelio, she published the *Salitikan ng Wikang Pambansa*. Also in the same year, she and her son Aurelio published a Spanish grammar in two volumes.

In the political and social fields, she was also equally distinguished. She was co-founder of the *Liga de Damas Filipinas*, the *Federacion Catolica de Mujeres*, and the *Asociacion de Hispanistas*.

As president of the *Kapulungang Balagtas*, she pioneered in the adoption of Tagalog as the national language. For her efforts, she was appointed member of the Supreme National Council by Manuel L. Quezon.

As member of the board of directors of the National Federation of Women's Clubs in the Philippines, she fought for the woman's right to vote.

Rosa also took an active part in the First Independence Congress, the Ladies Auxiliary, and the *Akademya ng Wikang Tagalog*.

She was known as an eloquent orator and a gifted writer in Spanish and Tagalog. She was editor of the women's page of *La Vanguardia*. She was also founder of *Women's Outlook*, a pre-war national magazine for women.

In 1910, she wrote four stories in Tagalog: *Pasong Diablo*, *Dalawang Kalansay*, *Kamuning* and *Lakambini*. Two of the plays that she published in 1917 and 1922 respectively, were *La Mejor Ofrenda* and *Prisonera de Amor*. In 1935, she wrote a critical article in Spanish entitled *Critica Sobre el Actual Sistema Educacional en Filipinas*.

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During the Japanese occupation, Rosa was president of "Convalescent Home No. 8" in Sampaloc, Manila. She ministered to the sick and the wounded and fed the weak and starving soldiers.

Rosa was granted a Certificate of Award and Medal by President Elpidio Quirino on July 4, 1948 for her invaluable service to the country and in recognition of her nationalistic achievements.

Rosa died on May 11, 1954 at the age of 75 in Manila. Her surviving children were, at the time of her death, well-established in their own fields: Emilio II was an engineer; Jesus, an architect (first prize awardee in the 1975 Science Inventor's Week for his invention of the foamcrete); Aurelio, now deceased, was a lawyer, educator, poet, essayist and novelist; and Fredesvindo, a businessman.

FERNANDO C. AMORSOLO (1892-1972)

Fernando C. Amorsolo, National Artist, was born on May 30, 1892 in Paco, Manila. He spent the first 13 years of his youth in Daet, Camarines Norte.

Already a promising artist at an early age, he busied himself in the midst of rice fields and abaca plantations sketching animals, seascapes, and landscapes. He spent time copying pictures from calendars and sitting by a wharf drawing ships at sea.

During the revolutionary period, he was attracted to the *guardia civil* in the streets of Daet; he took them as subjects for his painting and drew them well.

While in Daet, Fernando and his brothers studied in a public school and were tutored on how to read and write in Spanish at home. Unfortunately, his father's death left the family destitute and Fernando had to stop studying after only three years of formal schooling.

Fernando C. Amorsolo

Two years after his father's death, in 1905, the family returned to Manila and stayed with the painter Don Fabian dela Rosa who was his mother's first cousin. Under Don Fabian's guidance, Fernando learned to mix paints and to wield the brush as his uncle's apprentice.

Amorsolo's first triumph was the second prize he won for his painting *Levendo Periodico* at the Bazar Escolta organized by the *Asociacion Internacional de Artistas* in 1908. This was also his first recorded prize in a competition with established artists.

At 17, Amorsolo enrolled at the art school of the Liceo de Manila where, aside from being a scholar, he excelled in drawing and other subjects, and won prizes in several design contests. Later, he graduated from the U.P. School of Fine Arts in 1914.

His most notable work as a student was his painting of a young man and a young woman in a garden. That won for him the first prize in the art school exhibition in his graduation year.

Before graduating, he found a well-paying job at the Pacific Commercial Company. Shortly after his graduation, he was taken as an instructor in fine arts. At the same time, he also took a parttime job as draftsman in the Bureau of Public Works.

From among the professors under whom Amorsolo studied at the Liceo de Manila and at the University of the Philippines, Rafael Enriquez, Miguel Zaragoza, and Toribio Herrera influenced him most.

Amorsolo started to be known outside the country when he joined the *Exposicion de Panama* in 1914. His entries were a large portrait of U.S. President Woodrow Wilson and an intriguing piece entitled *La Muerte de Socrates*.

Fortune smiled brightly upon him. In 1919, he caught the attention of Don Enrique Zobel, a wealthy businessman and father of the modernist painter Fernando Zobel. He was sent as a scholar to the well-known *Academia de San Fernando*, then under the directorship of Jose Moreno Carbonero and Cecilio Planas, two of Madrid's distinguished painters.

While abroad, he was attracted and influenced by the bright colors of the impressionists Sorolla, Zorn, Monet, and Renoir. At the

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same time he took up the Velasquez technique, the so-called "vision of the moment." However, his line was still classic and his colors of tonal values, an aspect learned from Fabian dela Rosa.

After a year in Spain, he returned to the Philippines and began teaching at the state university.

The whole decade of the twenties was Amorsolo's creative peak. During this period, he developed his interpretation of Philippine sunlight and landscapes which remain his greatest contribution to Philippine painting. During this time, he reached the height of his power and virtuosity. Thereafter, art lovers and collectors began seeking out his works.

His first masterpiece in 1920 was "My Wife, Salud." It was regarded as a masterpiece of portraiture by his fellow painters, most notably by his uncle Fabian dela Rosa. His *El Violinista* stamped him as an impressionist.

In 1922, "Rice Planting," a serious genre painting was completed. That same year, he obtained first prize at the Commercial and Industrial Fair in the Manila Carnival.

As an illustrator, Amorsolo's best work was done for Ifigo Ed. Regalado's *Madaling Araw* (a Tagalog novel). He also illustrated *Pasion* and textbooks for public-school children.

At the Grand Central Gallery in New York City in 1925, Amorsolo held a one-man show which attracted many Americans who were interested in the Philippines.

A newly appointed director of the U.P. School of Fine Arts, his painting "Noonday Meal of the Rice Workers," won first prize at the New York's World Fair in 1929. A few years after, in 1931, Amorsolo also exhibited one of his anecdotal paintings, "The Conversion of the Filipinos" at the Paris Exposition.

At home, Fernando Amorsolo was awarded a grand prize when he exhibited his paintings at the Manila Carnival's Commercial and Industrial Fair in 1927.

Fernando Amorsolo

For his distinguished achievements in art, he was named Outstanding Alumnus of the University of the Philippines in 1940.

The Japanese Occupation was generally difficult for painters but it did not seem to affect Amorsolo. He stayed in Manila and keenly observed the destruction of the city. The ravages of war were the subject of Amorsolo's strong paintings like: "The Rape of Manila" and "The Bombing of the Intendencia" (1942); "The Explosion" (1944); and "The Burning of Manila" (1945).

On November 6, 1948, Amorsolo held a one-man retrospective exhibition at the National Museum in Herran, sponsored by the Art Association of the Philippines. In 1950, he exhibited two of his historical paintings entitled "Faith Among the Ruins" and "Baptism of Rajah Humabon" at the Missionary Art Exhibit in Rome.

To devote himself full time to painting, Amorsolo retired from the directorship of the U.P. School of Fine Arts in 1952. He confined himself to his studio, painting from sunrise to sunset. His paintings became so popular that he could hardly meet the demand for commissioned works, especially portraits.

Amorsolo's works can be classified as color studies, genre pieces, anecdotal paintings, portraiture, and the paintings of the last war.

In recognition of his artistic prowess, awards came one after the other. These were the Gold Medal from UNESCO National Commission in 1959, the Pro-Patria Award; the honorary doctorate in Humanities from the Far Eastern University in 1961; the Diploma of Merit from the University of the Philippines in 1963; and the Republic Cultural Heritage Award in 1967.

At the age of 70, Amorsolo underwent a cataract operation. The operation, however, did not stop him from producing great works. An exhibit of his works was mounted at the Art Center of the Manila Hilton in 1979.

In 1971, Amorsolo underwent an ear operation. He also came to suffer from diabetes, arthritis, headache and occasional dizziness. He became weak, but he would still paint whenever he felt a little better. Once after an interview, he was asked by the interviewer to rest. He replied calmly that if he could have his way, he would prefer to die

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while he was painting. That wish, unfortunately, was not granted him. On April 24, 1972 he died of heart failure at St. Luke's Hospital at the age of 79.

Four days after his death he was conferred the First Philippine National Artist award at the Cultural Center of the Philippines by President Ferdinand E. Marcos.

Amorsolo was married twice. His first wife was Salud Jorge whom he married in 1916 and by whom he had six children. Widowed fifteen years later, he married Maria del Carmen. The couple had eight children.

GALICANO C. APACIBLE

(1864-1949)

Dr. Galicano Apacible, patriot and propagandist, was born on June 25, 1864 in Balayan, Batangas, the youngest of the three children of Don Vicente Apacible and Catalina Castillo.

He first enrolled at the town's public school and then transferred to the private school of a licensed teacher. Kanoy, as he was fondly called, was eight years old when he completed his preparatory course. There was no high school in Balayan and so he went to Manila where he enrolled at the private school of Benedicto Luna. From there he enrolled at the Colegio de San Juan de Letran.

Kanoy and his elder brother Leon, lived in a boarding house at 15 Anda Street, in Intramuros with their relative, Jose Rizal, under whose charge the young Kanoy was placed. When Rizal moved to another boarding house — that of Antonio Rivera on Santo Tomas Street (later Postigo Street) also in Intramuros — Galicano and Leon followed him. In Rivera's boarding house, they organized a student orchestra called *estudiantina*, where Kanoy was a flute player. Under the leadership of Rizal, the group also organized a secret society

called *El Compañerismo*, whose main objectives were mutual protection, and civic and patriotic education. Although *El Compañerismo* faded out, the ideas that Rizal inculcated remained in the hearts and minds of the members.

When Kanoy was about to finish his secondary course, he asked his mother what course she wanted him to study. He preferred law, but his mother wanted him to take up medicine because his brother Leon was already studying law. A dutiful son, he enrolled at the University of Santo Tomas. Because of the antiquated teaching method and, above all, the humiliating treatment shown by the Dominican professors to their Filipino students, many of his classmates chose to continue their studies abroad. Apacible himself had a fight with one of his friar professors. For that, he had to leave the university. He had already completed the fifth year of the medical course when he sailed for Europe.

He finished his Bachelor of Arts degree at the Institute of Tarra-gona and his Licentiate in Medicine and Surgery at the University of Barcelona in November 1889. He studied at the Universidad Central de Madrid for his doctorate in Medicine.

While in Spain, Apacible was president of a political society called *Asociacion Filipina Solidaridad en Barcelona*. He was also one of the founders of *La Solidaridad*.

He made many trips to France, beckoned not only by the delights of Parisian life but by the hospitals which gave him opportunities to practice his French as well as his medicine. During the Universal Exposition in 1889, he joined Rizal, T.H. Padro de Tavera, Antonio Luna and many other Filipinos who were in France at that time. They had many discussions over the best ways to improve the situation in the Philippines. One of the questions they discussed was what language should be adopted if the Philippines were to be independent.

As he journeyed back to his native land, he learned that his family was under persecution by the Spanish government; that his brother Leon, a judge of the Court of First Instance, had been exiled to Lepanto; and that Rizal had been arrested and deported to Dapitan. It was rumored that, upon his arrival, he too would be arrested and imprisoned.

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He stopped in Hongkong and stayed with Rizal's family. He had exhausted his funds, so he had to borrow a hundred pesos from a fellow passenger, Alejandro Amecazurra of Manila. When his mother learned about this, she immediately sent a messenger with the full amount in payment and a letter of thanks to be delivered to Mr. Amecazurra upon his arrival from Hongkong. It was his mother's practice, which she inculcated among her children, to pay debts promptly without waiting for the creditor to demand payment.

Apacible stayed in Hongkong for more than a month. In December 1892 he received instructions from his family that the situation in Manila was no longer dangerous for his return.

Upon his arrival, he found that he was under suspicion for his political activities in Spain and on account of his being a Freemason of the 33rd degree, a fact which he never denied. At the time of the outbreak of the Revolution, Apacible and the governor of the province of Batangas, Leandro Villamil, were friends. The governor called him to be at his side to prevent him from aiding or communicating with his friends. The governor did this because he knew all the while where his friend's sympathies lay — with his compatriots on the battlefield.

In order to escape the reprisals that were commonplace under the bloody rule of Governor Camilo Polavieja, Apacible applied for a position on board the British *S.S. Zafire* that regularly journeyed from Manila to Hongkong. He was immediately accepted as they were in need of a physician.

After making a few voyages, he resigned and settled in Hongkong. He served as an adviser to the *Alto Consejo de los Revolucionarios* (High Council of the Revolutionists). From Hongkong he wrote to Mabini: "I am working exclusively for our dear Motherland, exposing my life and abandoning all my personal interests. I wish for no reward except the satisfaction of helping in securing our freedom. I hope that the government and public opinion will always do me justice; if not, it matters little to me; there will always remain the inner satisfaction of having worked disinterestedly and according to my humble abilities."

While in Hongkong, he was named chairman of the *Comite Central Filipino* (Filipino Central Committee) based there. He was sent to Tokyo as a special agent to secure arms and ammunition for the revo-

Cecilio R. Apostol

lutionaries. While there he met leading figures such as Marquis Ito, Count Okuma and Dr. Sun Yat Sen. The latter was his closest companion as they were both working for the freedom of their countries.

In 1899, he was sent to the United States along with Rafael del Pan as delegates of the revolutionary government. They tried to seek the intervention of the American government in their endeavor to make peace with Spain.

He was in Hongkong when General Aguinaldo was captured by General Frederick Funston in Palanan, Isabela. The committee was dissolved, and in 1903, Apacible returned to Manila and practised medicine. He worked at the San Lazaro Hospital from 1906 to 1907 when he was elected governor of Batangas. He occupied this position until he was elected Assemblyman in 1909 and reelected in 1912. In 1911, he became vice-president of the Nacionalista Party and a member of its Executive Committee. From 1917 to 1922, he was Secretary of the Department of Agriculture and Natural Resources, but resigned due to ill health.

He went back to Hongkong and after seven months there, he returned a healthy and happy man with no official tasks to preoccupy him. In 1944, he met an accident and the period of enforced physical inactivity that followed impaired his health. He became weaker and weaker. Three years after his accident, he lost his sight, although his mind remained clear. He succumbed on March 22, 1949 and was interred at the La Loma Cemetery in Manila.

CECILIO R. APOSTOL
(1877-1938)

A patriot by sentiment, a lawyer by profession, and a man of letters by avocation, Cecilio Apostol was a colossus in Spanish-Filipino poetry. He was recognized not only in the Philippines but also throughout the Hispanic world as "the greatest Filipino epic poet writing in

Spanish." According to Claro M. Recto, Apostol was "the greatest writer of both prose and poetry."

He was born in Sta. Cruz Manila on November 22, 1877, to Jose P. Apostol and Marcelina de los Reyes. He began writing poems as early as when he was in the third grade. In school programs, he used to declaim verses that he himself wrote. Aside from poetry, he loved art. At home and in school, he used to paint landscapes, flowers, birds and people. His first published poem was *El Terror de los Mares Indicos* in *El Comercio*.

After his elementary education, he enrolled at the Ateneo Municipal where he obtained his Bachelor of Arts degree in 1894. He later took up law at the University of Santo Tomas. However, he joined the Revolution in 1896 before finishing his law course. He also joined the editorial staff of the newspaper, *La Independencia*, and used either *Catulo* or *Isagani* as his pen names.

When peace was restored, he continued his journalistic career and worked in various newspapers, such as *La Fraternidad*, *La Democracia*, *La Patria*, and *El Renacimiento*. Finishing his law studies after the Revolution, he passed the bar and was appointed assistant fiscal of Manila in 1908.

During his spare time, he dedicated himself to poetry, painting and linguistics. He learned several foreign languages, translated Bonifacio's *Decalogue* into French and the Ilocano epic *Lam-ang* into Spanish.

Apostol's patriotic poem, *Mi Raza*, won first prize in the national literary contest sponsored by the Club International in 1902. In it he demonstrated evidence of his supremacy over all Filipino poets in Spanish. His poetical masterpiece *A Rizal* (To Rizal), is still unsurpassed in epic sweep and patriotic fire.

The poems of Apostol have been compiled by Professor Jaime C. de Veyra and published under the title *Pentelicas* (Manila, 1941). Included in this collection are: *Al Heroe Nacional*, *Mi Raza*, *A La Bandera*, *La Siesta*, *Sobre El Plinto* (dedicated to Mabini), *Paisaje Filipino*, *A Emilio Jacinto*, *Los Martires Anonimos de la Patria*, and *El Solo de la Independencia*.

Melchora Aquino

Apostol's fame was acclaimed in practically all Spanish-speaking countries of the world. His poems, together with his biography, appeared in the *World Anthology of Spanish Poetry* and in the world-famous *Enciclopedia España*, and in many other books. In recognition of his poetical genius, Apostol was made a corresponding member of the Royal Academy of the Spanish Literature. Some of his poems have been translated into German.

Upon the establishment of the Commonwealth in 1935, this great poet-lawyer was asked to become one of President Quezon's legal advisers. He refused the lucrative offer, and a few months later he retired from his position as Manila's assistant fiscal without claiming the customary retirement privileges. He joined the law office of Don Vicente Francisco and distinguished himself there as a brief writer and legal researcher.

On September 17, 1938, Apostol died of cerebral hemorrhage at his home in Caloocan at the age of 61. He was survived by his wife Margarita San Jose and six children.

MELCHORA AQUINO (1812-1919)

Melchora Aquino, popularly known as *Tandang Sora* and "Mother of the Philippine Revolution," was born to prosperous farmer parents, Juan Aquino and Valentina de Aquino on January 6, 1812 in barrio Banlat, Caloocan, Rizal (now Banlat, Balintawak, Quezon City).

She learned to read and write while she was young. A pretty young lass, she was often called to play the role of Reyna Elena in the barrio santacruzan festival.

She married one of her persistent suitors, Fulgencio Ramos, who later became the *cabeza de barangay* (barrio captain). In marriage,

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they were blessed with six children: Juan, Simon, Estefania, Juana, Romualdo and Saturnina.

Being of amiable character, she was well-liked by the community. Because of her good singing voice, she was frequently invited to the *pabasa* not only in Banlat but also in the surrounding barrios.

The death of her husband almost broke her spirit. Grieving, but brave as a mother, Melchora played the dual role of a father and mother to her children. She undertook the management of the farm and other business interests left by her spouse. Courage, industry, patience, nobility: these were the attributes that sustained her during those trying days.

On August 23, 1896, Bonifacio and his men arrived at the house of Melchora Aquino. She furnished the *katipuneros* with 100 cavans of rice and 10 carabaos and other necessities. During the revolution, she nursed those who fell sick or wounded.

Tandang Sora and her family fled to Novaliches upon the advice of Bonifacio. She was nonetheless arrested by the Guardia Civil at Pasong Putik, Novaliches. On August 29, 1896, she was held captive in the house of the *cabeza de barangay*. She was brought to Manila for confinement at the Bilibid prison the very next day. Here, she was subjected to gruelling interrogation by the Spanish inquisitor, but she steadfastly refused to reveal the hideout of Bonifacio and his men.

Three days later, by decree of General Governor Ramon Blanco, this heroic old woman was deported to Guam along with other Filipino patriots.

The American government later freed and repatriated her. She was 91 on February 26, 1903 when she boarded the *S.S. Uranus*, together with 76 other exiled patriots and returned to her home in Banlat where she was warmly and tearfully welcomed by all the villagers, including her children and grandchildren.

During her last years, she lived in obscurity in the hills of Balintawak. Being too old to work, her surviving children and their families took care of her. She declined material rewards from the government for her patriotic services and sacrifices. To her, rewards did not matter, despite the fact that she lived in poverty. She was contented

Gregorio S. Araneta

with the fact that she had supported the Katipunan and suffered six years of lonely exile for her country's freedom.

Finally, on February 20, 1919, at the age of 107 she died quietly in Banlat in the house of her daughter, Saturnina. She was interred in the Mausoleum of the Veterans of the Philippine Revolution at La Loma Cemetery.

GREGORIO S. ARANETA
(1869-1930)

Don Gregorio Araneta y Soriano, legal luminary, businessman, nationalist and patriot, served his country and people under three regimes. The fifth son and sixth of the seventeen children of Don Felix and Paz Soriano y Dytching, he was born in Molo, Iloilo on April 19, 1869. His brothers and sisters were Leopoldo, Angel, Isabel, Pablo, Marciano, Anastacio, Maria, Filomena, Rosario, Lina, Jose, Concha, Candelaria, Encarnacion, Felicitio and Remedios.

In 1880, at the age of 11, Gregorio was sent to study at the Ateneo Municipal. In 1884, he completed his studies at the Ateneo not only with excellent grades but also with high honors. Thereafter, he enrolled at the University of Santo Tomas where, in the language of Justice Villamor, "he gave evidence of outstanding intellect and unusual application to the study of metaphysics." He won prizes in private and public debates. While still a pre-law student, his entry entitled "Darwinian Transformation" won first prize in a contest held on the occasion of the elevation of Father Ceferino Gonzales to the Cardinalate.

In 1891, he graduated from the University of Santo Tomas with the degree of *Licenciado en Derecho*. He also managed to finish a course in surveying.

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After passing the bar, he joined the law office of Don Jose Ycaza. He was appointed Registrar of Deeds of the South District of Manila prior to his appointment as prosecuting attorney of the city. He was later promoted to Justice of the Royal Audiencia in mid-1899.

The young lawyer was awakened to the injustices and abuses of the Spaniards when, in 1891, he was beaten up by the *guardia civil* for a minor discourtesy. Bloodied in the face and body, he was accompanied by Attorney Ycaza to Malacañang to file a complaint. Araneta's prominence in legal circles earned for him an apology which led the Governor-General to immediately disband the *guardia civil* detachment.

Goyo, as he was fondly called by his friends and classmates, besides being the most eligible bachelor in Manila, was much sought after by clients. He took up the defense of Don Francisco Roxas who was accused of giving financial support to the Katipunan. But since only military lawyers could defend an accused according to the Council of War rules, he could not appear on behalf of Don Francisco. However, he presented a well-reasoned brief to the military tribunal. He also defended the Salvadors, one of whom was found guilty of rebellion and executed with Don Francisco at Bagumbayan in January, 1897. In the case of Don Ambrosio, Salvador's father, Araneta was able to persuade the court to exile him to Bontoc in lieu of a heavier sentence.

As Spanish sovereignty in the Philippines was drawing to a close, General Basilio Agustin formed the Consultative Council to rally the Filipinos against the Americans in 1898. Araneta was appointed a member of this 27-man assembly.

Aguinaldo, having heard of the prestige of Araneta, appointed him a member of the mission headed by Felipe Buencamino whose task was to negotiate the entry of Filipino troops to the city in August 1898. The mission failed because General Thomas Anderson had already occupied Manila.

To strengthen his revolutionary forces, Aguinaldo invited all segments of society to join him in the war against the Americans. Araneta was called to Malolos and made a member of the Malolos Congress. He became its secretary and participated in the drafting of the Constitution. In November, he was made a member of the Committee on Diplomacy which was charged with the organization of missions to

Gregorio Araneta

foreign countries for the recognition of the Philippine Republic. On the advice of Mabini, he was also made member of the group tasked to negotiate with the American troops under the command of General Wesley Merritt. He however resigned from all these positions to concentrate on his work as Secretary of Justice, a new position to which he was appointed.

Sometime in January 1899, after the Treaty of Paris had been concluded, he left for Manila. He clearly foresaw that a bloody struggle was not the best means to gain Philippine freedom and independence in the face of a much more superior foe.

In Manila, the Americans revived the Royal Audiencia. General Elwell Otis appointed Araneta to that tribunal, together with Cayetano Arellano, Florentino Torres, Manuel Araullo, Julio Llorente. And Dionisio Chanco.

Araneta was appointed Solicitor General, to replace Attorney Libbeus Wifley, an American who retired from the service. On July 1, 1908, Araneta was appointed Secretary of Justice and Finance, the first Filipino to hold that executive portfolio. As a high-ranking justice official he issued many legal opinions which later became part of administrative law. They were written so concisely and clearly that many American lawyers held him in high respect.

Though he was already receiving a substantial salary estimated at P32,000 per annum, he chose to retire from government service in 1913. He went into private practice with Salvador Zaragosa. In 1916, he ran for senator for the fourth district but lost to Rafael Palma.

Twice he prevailed on the Supreme Court to reverse its decisions. Twice too, he was offered the bench but refused it. He taught civil law in the University of Santo Tomas in the 1920s, in keeping with his concern for the education of the youth. Typical of this concern were the thoughts he expressed at a commencement address he delivered in 1924: "A man is like a tree. If the tree starts to grow crooked, it will always be crooked. But a tree that starts straight remains straight throughout its life." In 1923, his son Salvador joined his law office. His prestige grew so much that some American lawyers were moved to comment that "the judiciary in the Philippines during his time was better than that in the United States."

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In private life Don Gregorio was a quiet and reserved man. He loved music. He would visit his relatives, to whom he was deeply attached, and his friends or invite them to his residence along Calle San Sebastian. His house was a gathering place for prominent persons in social and government circles, both local and foreign.

As a businessman, he was astute but also kind and accommodating. Once, to settle the debt of a friend, he paid from his own pocket P600 as a guarantee.

A loving and thoughtful father, he would fetch his children from school whenever his office hours allowed. He would take them to the beach for their relaxation and health and he would rent houses in the suburbs for their safety and well-being. Those responsibilities were shared by his wife Carmen Zaragosa, faithful, religious and dutiful, whom he married on March 7, 1896. His children were Carmita, Jose, Salvador, Consuelo, Paz, Rosa, Antonio, Teresa, Ramon, Vicente, Conchita, Margarita, Luis and Francisco.

Don Gregorio was also a devout Catholic. A holder of the *Pro Ecclesia et Pontifice* cross awarded by Pope Pius XI, he seldom missed the observance of holy days of obligation with his family. He reared his children in the Christian virtues. Often, he would sit in his lounging chair and read a significant passage from the Bible to his children. Though wealthy, he did not spoil them. When any of his children did wrong, he would not hesitate to use the slippers to discipline them.

After his retirement from active law practice, he would take long walks along Dewey Boulevard with his son Salvador to burn the excess sugar in his blood since he was a diabetic. Then he built a summer home for his family in Baguio and acquired a considerable farm area in San Jose Del Monte, Bulacan.

On May 8, 1930, while inspecting his farm with his son Antonio, he was seized with a massive heart attack. Rushed to the Singian Clinic, then the best in Manila, he never recovered. He passed away the next day. On May 10, his remains were interred at La Loma Cemetery.

JUAN A. ARANETA
(1852-1924)

Juan Anacleto Araneta, Visayan revolutionary leader and pioneer in the development of sugar industry in Negros, was born on July 13, 1852 to Romualdo Araneta and Agueda Torres in Molo, Iloilo. The Aranetas, however, later moved to Negros and settled there.

As a young boy, Juan Anacleto took part in many escapades. When he was about 19 he was brought to Manila by his brother-in-law, Pedro Sarmiento, who enrolled him at the Ateneo Municipal. In school, he showed great promise as a scholar and earned medals of merits in school. He graduated with a *perito mercantil* degree or the equivalent of a Bachelor of Commerce. Among his contemporaries in school were Jose Rizal, Jose Alejandrino, Cayetano Arellano, Apolinario Mabini, and many others.

When he returned to his hometown, Juan incurred the suspicion of the friars in the province. This animosity did not, however, stop him from being elected *Capitan del Pueblo* like his father before him. Only his dynamic personality and the high regard and respect of the people of Bago and other towns of the province prevented him from being summarily liquidated by the authorities. In 1891, after his first wife died, Juan went to Europe with a friend, Don Claudio Reina. He saw many of the Filipino leaders then living in the different capitals such as Madrid, London, and Paris which he toured at leisure for about 18 months.

The Spanish authorities did not look too friendly on his return. As a consequence, he lost the land that he and his sisters had inherited from their parents. Because of this, he took his family to the slopes of Kanlaon mountain where they started to farm anew.

His travels abroad made him see the advantages of machineries and tools for agriculture. He ordered a sugar mill from England and installed this in his hacienda at Dinapalan. From time to time he bought farm implements like a baler for abaca, a rice thresher, and plows of improved models.

However, this love for modern agricultural tools led to his own undoing. The authorities found out that boatloads of mysterious cargo

were being unloaded near his land in Lumangub. Considering the restless activities in the rest of the island, the authorities placed him under arrest. He was taken from his hacienda to Concordia in January 1897, and was brought to Himamaylan and later to Ilog which was then the capital of the province. His diary hinted that even in prison there was a plan to organize the revolutionary forces in the province. There were annotations showing that he made contact with other leaders in the province.

Finally, Juan Anacleto was brought to Bacolod where he was released in October 1897. On November 5, 1898, a messenger from Talisay brought news that the revolutionaries and the *casadores* were already fighting. At about 1:00 in the afternoon, the revolutionary forces in Bago started toward Bacolod. They had only three firearms with them: a Remington rifle, a Mauser rifle, and a shotgun. Gen. Araneta who led the rebel forces told his men to cut nipa stems or *pagong*, and to shoulder these as if they were rifles. In case they lost one another, the password was to be "*Otud*."

The Spanish authorities in Bacolod, who saw them marching toward the town, thought that they wanted to surrender their arms. Surprised, the Spaniards were advised by the rebels to surrender in order to avert bloodshed. The Spaniards readily agreed. It was only when Bacolod was already in the hands of the rebels, that the Spanish reinforcements from Iloilo arrived.

A cantonal form of government was set up in Bacolod with General Juan Araneta serving as Secretary of War. When the Americans arrived in Iloilo he counseled the cantonal government to submit to the American forces. This was vehemently opposed and ridiculed by his companions in arms. But his idea was finally adopted and so the Americans occupied Negros without encountering hostilities.

In 1904, he was appointed one of the commissioners to the St. Louis Exposition where he put on exhibit over 1,000 varieties of rice, samples of cacao, beans, abaca, and many other agricultural crops from Negros and Panay. All these exhibits were of exceptional merit. As a result, gold and silver medallions were awarded to him.

He kept in touch with new things in agriculture either in tools and implements or crops. He tried to grow different crops on his farm and even planted trees that were found in other places.

Manuel G. Araullo

When the Ma-ao Sugar Central was organized he became one of its founders. He lent to the corporation the titles of his land to back up the new enterprises. He prevailed upon his lessees to plant wide areas of land to sugar cane. Unfortunately, "Tan Juan" did not live long enough to realize his dream of seeing the sugar central freed of its obligations. He died on October 3, 1924, leaving behind a large family of about 25 living members.

MANUEL G. ARAULLO
(1853-1924)

Manuel Araullo y Gonzales, eminent jurist, was born in Batangas on January 1, 1853.

He was educated at the Ateneo Municipal but later on transferred to the Colegio de San Juan de Letran where he received his Bachelor of Philosophy degree. He went on to study theology but shifted to law at the University of Santo Tomas. He completed his Bachelor of Laws degree in 1876. While still a student, he won a prize for his essay *Labor Omnia Vincit*.

Araullo passed the bar in 1877 and proceeded to practice law. Eager to continue his studies, he left for Spain and there completed his doctorate in law in 1878. He travelled extensively through England and France, practiced law for a while in Spain but decided to return to the Philippines in April 1879.

His educational attainment and his brilliant record caused him to be appointed to a number of distinguished positions. He was made a *Relator de la Audiencia*, an office he held for ten years. He also served, on a concurrent basis, as secretary to the government and as *Abogado Fiscal de Audiencia* of Manila. He was transferred to Cebu in 1890, and there promoted to *Fiscal de Audiencia Territorial*.

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Araullo became so popular that he was literally swamped with offers of important positions. He became *Promotor Fiscal* of Binondo; lawyers and Fiscal of the Audiencia in Manila; *Magistrado Suplente* for four years and *Letrado en la Intendencia General de Hacienda*. Araullo resigned his government offices to accept a professorial chair at the University of Santo Tomas from 1892 to 1898 where he taught *Derecho Mercantil y Hacienda Publica*.

On May 28, 1899 Araullo was appointed Associate Justice of the Supreme Court, a position he held for two years. In 1901, he became the judge of the Court of First Instance of Pampanga.

On January 1, 1913, he was named Chairman of the Code Committee created with Washington L. Goldsborough, Francisco Ortigas, Rafael del Pan and Thomas A. Street as members. The Committee had been created by the Philippine Legislative and it was charged with delicate duties to revise the civil, commercial, penal and procedural codes, the mortgage and land registration acts, and to prepare new codes in accordance with modern principles of law and customs of the country. When this job was accomplished, Araullo was again reappointed Associate Justice of the Supreme Court in 1913. He served in that capacity until his appointment as Chief Justice on 1 November 1921. He succeeded Chief Justice Victorino Mapa and became the third Filipino to hold such an office. He served as Chief Justice until his death on July 16, 1924.

To perpetuate the memory of this brilliant jurist, the former Manila Evening Grammar School was renamed Araullo High School in 1947.

CAYETANO ARELLANO (1847-1920)

Cayetano S. Arellano was the first Filipino Chief Justice of the Supreme Court.

Cayetano Arellano

He was born on March 2, 1847 in Orion, Bataan to Don Servando Arellano, a Spaniard, and Crisfora Lonzon, a native of Bataan.

At the age of 5, he left his hometown and became the protege of a Dominican friar who was in charge of the parish of Binondo in Manila. Admitted as an *agraciado*, or working student, he finished his elementary and secondary education at the Colegio de San Juan de Letran.

He transferred to the University of Santo Tomas where he distinguished himself in philology, philosophy, theology and in canon and civil law. In 1862, he received his Bachelor of Theology, and after pursuing courses in law, he was admitted to the bar at the age of 29. His professors deeply admired him. They offered him a teaching job which he immediately accepted.

His romance with Rosa Bernar is a story worth retelling briefly. Arellano was a boarder at her parents' home and he started their courtship by inserting love notes between the pages of books. Needless to say, the technique worked and they got married.

He won election to the Manila City Council and served there from 1887 to 1889. As councilor, he was appointed member of the Council of Administration. In 1893, when the Maura Law came into effect, he was appointed member of the first Provincial Convention held in Manila. The convention discussed the provisions of the new law, which he himself had drafted. In 1895, he was appointed *Magistrado Suplente* of the Audiencia Territorial of Manila. His last stint in public service during the Spanish regime was in the Consultative Assembly.

During the Revolution, General Aguinaldo offered him a position in the ministry of foreign affairs of the new republic, but he turned it down.

At the onset of the American regime General Otis requested him to help in the organization of the courts of justice. Arellano considered the task as one of his greatest accomplishments. He also helped draft the Mercantile Law, the Code of Criminal Procedures, the revision of marriage law and measures governing the organization of the municipal government.

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In 1899, he was appointed the first Chief Justice of the Supreme Court. In 1904, President Theodore Roosevelt appointed him to represent both the United States and the Philippines in the International Congress of Jurists at St. Louis. While in the United States, he was conferred a Doctor of Laws *honoris causa* by Yale University.

He died on December 23, 1920. A school in Manila and another one in Bataan were named in his honor.

ANGEL S. ARGUELLES (1888-1952)

Dr. Angel S. Arguelles dedicated 42 years of his life to faithful service in the former Bureau of Science, now the Department of Science and Technology.

He was born in Quaiipo, Manila on August 2, 1888, to Mariano Arguelles and Rita Anponueva. Shortly after his father's death, the family transferred to their ancestral home in Batangas. Batangas. He completed his elementary and secondary education there where he earned a reputation for being a reserved and studious boy and a close observer of human nature.

In 1905, he was one of a group of promising young Filipino pensionados sent to the United States by the Philippine Government. In Chicago, he enrolled at the Lewis Technical Institute. After completing a number of preparatory courses, he transferred to the University of Illinois where he obtained his Bachelor of Science degree in 1909.

He returned home and joined the Bureau of Science. He first served as chemist researcher and was promoted in 1918 to chief of the Inorganic Analysis Division. Prior to his appointment as head of the Division of Soils and Fertilizers in 1923, he was sent by the government to work in the United States Department of Agriculture, particularly in the bureaus of chemistry and soils, and of standards and plant

industry. He also visited various experimental stations in the eastern and southern United States. With the help of the director of the Bureau of Chemistry at Washington D.C., he prepared the draft of a tentative fertilizer, insecticides and fungicide law. Upon his arrival in Manila, this draft was incorporated into a bill which was presented to Congress. He defended the wisdom of passing such a law and so convinced the legislature of its utility.

He then pioneered in the study of "The Soils of the Islands of Luzon" which appeared in the *Philippine Journal of Science* in 1914. His other studies included "The Composition and Moisture Content of the Soils and the Type of Vegetation at the Different Elevation on Mount Makiling," which also appeared in the *Philippine Journal of Science* in 1917. His "Galvanized Iron Roofing in the Philippines" brought about the establishment of standard government specifications for this particular imported construction material. The research he undertook along this line was documented not only in the *Journal of Science* but in the journal *Philippine Engineering Architecture* as well. His studies on the "Citrus Belt of Florida" and the "Iron Smelting in the Philippines," were published in 1922; "Some Technical Phases of Coconut Oil Industry," 1924; "The Guano Exploitation" and "Fertilizers in the Sugar Cane Industry" were published in 1925.

From 1922 to 1924, Arguelles was a professional lecturer on chemistry and soil fertility at the University of the Philippines and National University. He was also a member of the Coordination Board on Agricultural Activities.

After serving as chief of the Division of Soils and Fertilizers, he was promoted to assistant director of the Bureau of Science. He later became its director, the first Filipino to hold such an office.

He also served as acting director of the National Museum from 1929 to 1931; technical assistant in the Department of Agriculture and Natural Resources; chairman of Industrial Committee and member of the Educational Survey Committee and Committee on Trade Relations in 1935; chairman of the Board of Examiners for Chemical Engineers from 1939 to 1940; and member of the board of directors of the Cebu Portland Cement Company from 1939 to 1941.

Dr. Arguelles represented the Philippines in the international scientific congress in Rome in 1938, and in the UNESCO international conference in Beirut, in 1948.

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In 1930, he was secretary of the Philippine Research Institute, chairman of the Research Council from 1937 to 1938, a fellow of the American Association for the Advancement of Science, member of UNESCO National Commission for the Philippines, chairman of the Chemical and Pharmaceutical Division of the National Research Council and a member of the Philippine Columbian Association.

In recognition of his scientific studies his name was listed in "American Men of Science." The Philippine Women's University conferred on him the degree of Doctor of Science, *honoris causa*, in 1939.

An interesting incident in the life of Dr. Arguelles demonstrates the integrity and honesty he showed in public service. One day when a friend called on him in his office, he was very busy signing a high pile of mining reports which he had to attend to immediately since other visitors were waiting outside his office. The friend told Arguelles that he could make hundreds of thousands of pesos a day if he would give priority to the more recent applicants for mining reports as long as he went along the system known as *lagay*. However, Arguelles refused and handled the mining reports strictly on a "first come first served" basis.

World War II devastated his bureau's offices and laboratories. When the war ended, the great task of rehabilitation became the director's headache. Once again, he proved himself more than equal to the task. With a much depleted staff, he was able to gradually organize and rebuild the bureau.

As a writer, he did not confine himself to technical subjects. He also excelled in the literary field. His Tagalog essay, *Labing-dalawang Dakilang Simulain*, is a fine example.

The heavy burden of rebuilding the Bureau of Science from the ruins of war and his obsession to raise the bureau's prestige adversely affected his health. Despite his failing health and his advanced age, however, he always made it a point to report to duty on time.

After a brief illness, he died at the Philippine General Hospital on July 10, 1952 at the age of 64. He was survived by his wife, Carmen Llana and five children: Leonardo, Aurora, Angelina, Angel, Jr., and Marcelo.

MANUEL ARTIGAS Y CUERVA
(1866-1925)

Manuel Artigas y Cuerva, biographer, bibliographer, historian and journalist, was born in Tacloban, Leyte, on October 15, 1866, to Miguel Artigas y Rodriguez, a native of Cadiz, Spain and Soledad Cuerva y Molina, of Bulacan. His parents originally settled in Baler. They moved to Leyte in 1860, in the company of Soledad's father who was an officer in the artillery corps of the Spanish army.

Manuel's father died in Albay in 1874 and was buried there. His mother then sold all their properties in Leyte and moved to Manila. She deposited the proceeds of the sale, together with a sum won in a lottery, with Russel, Sturgis and Co. This American investment firm, however, went bankrupt and so the Artigas family was left in a precarious financial condition.

Despite this setback the orphaned family managed to settle in Manila. Manuel was first sent to the Colegio de la Inmaculada Concepcion and then transferred to the Ateneo Municipal as an *alumno interno de beca*. He was admitted to the University of Santo Tomas where he studied medicine for three years. He later enrolled at the Colegio de San Juan de Letran and in 1883, after passing a competitive examination, was admitted into the government service.

An ambitious man, Manuel denied himself the pleasures of a social life and isolated himself in his room toiling and laboring. Day and night he was to be found with pen in hand writing on various aspects of Philippine history.

Among his significant works are: *Manual de empleado*; *El Municipio Filipino*, *Historia Municipal de Filipinas desde los Primeros Tiempos de la Dominacion Española hasta nuestros Dias-Manila*, *El Procedimiento Administrativo y la Jurisdiccion Centencioso-Administrativo en Filipinas-Manila*; *Diccionario Tecnico-historico de la Administracion de Filipinas, Manila*; *El Faro Administrativo*; *Historia de las Revoluciones Filipinas*; *Biblioteca Nacional Filipina-Manila*; *El Parlamento Filipino-Manila*; *La Primera Imprenta del Filipinas-Manila*, *Glorias Nacionales, I*; *El General Antonio Luna Novicio-Manila*; *Resenas Historica dela Universidad de Santo Tomas de Manila*; *La Civilizacion Filipinas-Manila*; *Reseña Historica de la Provincia de Leyte*

Manila; Historia de la Instruccion Publica en Filipinas; Bibliografia Medico-Farmaceutica, these and many other articles were published in numerous periodicals and journals.

In 1907, he was appointed assistant librarian in the Philippine Section of the American Circulating Library. Through his initiative, Act No. 1849 creating the Philippine Public Library was passed by the Philippine Assembly. In 1919 he was appointed curator of the Filipiniana division, and after passing the librarians' examination on September 7, 1911, he was designated chief of the division. On June 12, 1915, he was named acting chief of the Philippine Library, and in 1921, designated as acting director. The collection of Philippine books in the library increased from 829 volumes in December, 1907 to 20,744 volumes in December 1914 when he completed the first half of his term.

Artigas was a member of the: *Real Sociedad Economica de Amigos del Pais*, during the Spanish regime of the Philippine Academy; of the *Comite Organizador del Tercer Centenario de la Imprenta en Filipinas* held on August 1, 1909; of the *Junta Organizadora Ejecutiva de las Fiestas del Tercer Centenario de la Real y Pontifica Universidad de Santo Tomas*; of the executive Board of *Asociacion Historico-Geografica de Filipinas*; and of the *Academia de la Lengua Filipina*. In 1915, he was made an honorary corresponding member of the *Real Sociedad Geografica de Madrid*, and in 1916 the same honor was accorded him by the *Real Academia de la Historia*, and the *Academia Hispano-Americana de Cadiz*.

After a lingering illness, Artigas died of heart disease in Manila on April 2, 1925. He was survived by his wife Luisa Losada y Mijares by whom he had 12 children. He left his family nothing but his books. Since he had to publish them himself, little was left of the family's resources. Thus his wife had to go into dressmaking to support herself and her children. Artigas may have died poor, but his words constitute a valuable inheritance.

RAMON Q. AVANCENA
(1872-1957)

Ramon Avanceña, patriot and eminent jurist, was born in Molo, Iloilo on April 13, 1872 to Lucas Avancena and Petra Quisay. After finishing his secondary education at Jaro College in Iloilo, he studied at the Colegio de San Juan de Letran where he obtained a Bachelor of Arts degree. He transferred to the University of Santo Tomas and in 1891, was granted the title of surveyor. Seven years later, in 1898, he completed his law studies at the same university which granted him the title *Licenciado en Jurisprudencia*.

During the Revolution, he was one of those who formed the *comite conspirado* whose main objective was to drive the Spaniards out of Panay and the neighboring Visayan islands. On November 17, 1898, a revolutionary assembly met in Sta. Barbara, Iloilo to organize a provisional revolutionary government. The assembly elected him secretary of state. On December 12, when the revolutionary government was converted into the Council of Federal States for the Visayas with all the Visayan provinces subordinated politically to the central government of the First Philippine Republic, Avanceña was named secretary of state of the Council and concurrently representative of Iloilo. With the seat of the Council transferred to Cebu on July 16, 1899 he was chosen vice-president.

What transpired in that conference, however, could not be put into action, for while embarking on a vessel bound for Iloilo, he and his comrades were taken prisoner by the Americans. They were held hostage in Iloilo and it was not until March, 1901 that he was set at liberty.

However, during all that time when he was under strict surveillance, first in Guimaras island, then in Dumangas and finally in Molo, he continued to give moral support to the *revolucionarios* and the assurance that he was with them in their struggle to attain national freedom.

When peace came to Panay, Don Ramon practiced his profession and opened a law office in Iloilo. He also followed the steps of his sisters, Doña Jovita and Doña Ramona Avanceña, founders of the Colegio de Santa Ana, by founding the *Instituto de Enseñanza Libre* in Molo.

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Don Ramon found it hard to maintain the school. True, he was practicing law but cases were few and far between so much so that he had to depend largely on his meager savings. A rich man once asked him to handle a case for a substantial amount but he declined it, saying, "I need money for my school but I cannot earn it by taking charge of this case." The case involved a family whom the rich man wanted to dispossess of property it had occupied for many years. Avanceña knew that by means of a legal technicality the family could be so dispossessed. But he was not one to stoop to such a method and profit from the sufferings of the poor.

He began his career in government career service on January 17, 1902, with his appointment as assistant attorney general. He would have been promoted to attorney general in 1905 but, feeling that he was not fully qualified for such a high position, he politely refused and instead proposed that he first be appointed judge-at-large for the provinces of Surigao, Misamis, Iligan and Dapitan in order to gain more experience. In 1901, he was appointed judge for the provinces of Leyte and Samar. While holding this position, he married Proserfina Abad of Leyte in 1913. They had six children: Jesus, Martin, Alberto, Emilio, Jovita and Miguel.

In 1914, he finally acceded to become the attorney general. As attorney general, he was gentle in manner but firm in his decision. A big politician once happened to be interested in a case that fell to him for a decision. The politician's interest had been drawn by the fact that his henchman was involved in the case. The attorney general received the politician cordially and made him feel at ease. The politician supposed that his influence would insure the desired favorable ruling. But Avanceña courteously refused. No amount of persuasion or argument could sway him.

On October 4, 1917, he was designated associate justice of the Supreme Court. After the death of Chief Justice Manuel Araullo in 1924, Avanceña assumed the position of Chief Justice on February 28, 1925. He held this position for 15 years until his retirement at the outbreak of World War II.

He garnered high praises from his colleagues. His thoughts were analytical, extensive, thorough and profound. His decisions were concise, clear and easy to read but dignified, serious and wise as to their substance. They were marked with fairness, sympathy, compassion, humaneness and broadness of vision.

Librada M. Avelino

Avanceña was made chairman of the committee to formulate the code of ethics implemented by Executive Order No. 214 issued on August 14, 1939 by President Manuel L. Quezon. The committee acknowledged the importance of ethics and recommended its teaching in schools.

On June 18, 1943, while President Quezon was maintaining the Commonwealth Government in Exile in Washington, D.C., the Japanese High Command ordered the Executive Commission to prepare a constitution for the Japanese-sponsored Republic of the Philippines. A convention composed of members of the KALIBAPI (Kapisanan sa Paglilingkod sa Bagong Pilipinas) met in Manila on June 19 and elected twenty members of the PCPI (Preparatory Commission for Philippine Independence). Avanceña was elected its first vice-president.

Despite his advanced age, he was prevailed upon by President Elpidio Quirino to return to public service. He chose to be a member of the Council of State, the highest advisory body of the Republic. Later, President Ramon Magsaysay named him one of his advisers.

He died on June 12, 1957, a victim of cancer. In his honor, a public secondary school in Quiapo, Manila was named after him.

LIBRADA M. AVELINO
(1873-1934)

A pioneer educator of the modern Filipina and the first directress of Centro Escolar University, Librada Avelino was born in Quiapo, Manila on January 17, 1873. She was the only child of Pedro Avelino, a pharmacist, and Francisca Mangali. Not long after her birth, her family moved to Pandacan.

Her first teacher was her mother who taught her the alphabet and her prayers. At six her formal education began in the public schools where she came under the supervision of Maestra Luisa Bacho. She

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was, according to Bacho, the brightest pupil in her class. Orphaned of her mother, she was fortunate to find her father's second wife, Paula Arcilla, to be loving and understanding, and a basically supportive woman. Ada studied Spanish grammar under Fermin Raymundo and took up music lessons under Ladislao Bonus. She grew to love Jose Rizal's novels and in fact considered him her favorite author.

At La Concordia College, she became proficient in both embroidery and dressmaking. Afterwards, she transferred to the school of Margarita Lopez in Tondo to prepare herself for a teacher's examination. She also attended the *Escuela Superior de Maestras*.

She was only 16 years old when she passed the government examination for elementary school teachers. In the second government examinations, she obtained the highest rating among 16 other candidates who qualified.

How really young she was maybe illustrated by this anecdote: One day a gentleman went to the school where she taught. He inquired from the first girl he met at the gate as to where he could find Miss Avelino. "At your service Sir," the lady answered "I am Miss Avelino." "You!," the man was dumbfounded. He looked at the young woman closely. Then he introduced himself as Mr. Fernandez from Laguna who wanted his daughter to have better review classes because he had heard so much about the school of Maestra Ada. This anecdote shows us how effective she was as a teacher.

Not satisfied with her status as an elementary school teacher, she enrolled at the Normal School for Women where she finished the teaching course in one year (1893). She was given a diploma which qualified her to teach in the secondary schools. She continued to operate her school in Pandacan until 1898 when the Revolution swept the country.

At the start of the American regime, she moved to Manila and established a private school which did not prosper for lack of courses offered in English. Owing to this sad experience, she became determined to master the strange language. She read all the available English grammars and took private lessons from a noted Filipino tutor, Mr. Mauricio Somosa. She enrolled at the Summer School in Manila, which had been established for Spanish-trained teachers to improve their English.

In due time, she learned to master English. But while learning it, she remained keenly patriotic and loyal to the ideals of the revolution. An anecdote well illustrates this point: one day Mr. Prescott F. Jernegan, American author of the first English textbooks in Philippine history, while lecturing at the summer school, happened to speak of General Aguinaldo as "the chief of the Cavite bandits." Ada, who was present in class, rose up and protested thus: "Mr. Jernegan, Aguinaldo was not a bandit. Our revolutionists were not bandits. They were patriots just like the soldiers of the American Revolution of 1776." The class exploded in uproar. The Filipino students applauded Ada for her courage and patriotism and Mr. Jernegan, red in the face and visibly embarrassed, abruptly ended his lecture.

Early in 1901, Ada was appointed principal of a girls' public school in Pandacan by Dr. David Barrows, superintendent of public schools in Manila. She was the first Filipina to become a public school principal during the American regime.

In October 1901, she obtained a leave of absence and with the family of Don Vicente Gonzales (a good friend of her father) went to Hongkong where she stayed for six months to further improve her English.

Upon her return to the Philippines, she resumed her job as principal of Pandacan's public school for girls. Not long after, she had serious differences with an American school official who liked to meddle with the affairs of her school. Asserting her rights, the diminutive principal angrily told the bulky six-footer "to mind his own business." When he continued to interfere, she left the school followed by all her students and filed her resignation. This was the first recorded walkout of Filipino students against the American authorities.

Superintendent O'Reilly, who admired her excellent record as a teacher and her courage in standing up for her rights, requested her not to resign. "Don't go away, Miss Avelino," he said, "I'll make you the highest paid Filipina teacher in the whole country." But she could not barter her rights and dignity for a salary increase. She graciously turned down the request.

In April 1907, she, together with Carmen de Luna and Don Fernando Salas, founded the first non-sectarian nationalistic school for girls in Manila. It was called the *Centro Escolar de Señoritas*. The new

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college started with only 118 girls, but by 1934 the population had increased to more than 2,000. It later grew into a university (now Centro Escolar University) and became the first non-sectarian institution to offer graduate courses leading to the degree of philosophy and doctor of education.

In recognition of her contribution to Philippine education and progress, she was conferred a Master of Pedagogy, *honoris causa*, by the University of the Philippines in 1929. She was the first woman to receive the honor. Dr. Rafael Palma, President of the University of the Philippines, read the citation during the investiture.

In the midst of her success, she became seriously ill. Dr. Luis Guerrero, her personal physician, diagnosed her ailment and found it to be a deadly and incurable stomach cancer.

Shortly before her death, she confided to one of her former students, Alicia Jose, the daughter of her bosom friend Doña Teodorica. "My dear, work and study hard and be ready to offer all you have in the service of humanity and of our poor country."

She died quietly on November 9, 1934.

After her death the Centro Escolar University established the Librada Avelino Memorial Awards for outstanding women leaders in Asia.

NICOLAS DELA CRUZ BAGAY (1701-1771)

Nicolas de la Cruz Bagay, a native woodblock artist, was born in Tambobong, now the municipality of Malabon, in 1701. Trained and educated by the Spaniards, Bagay was a renowned native expert in engraving and printing during those times.

He first drew attention in 1734 when he engraved Pedro Murillo Velarde's *Mapa de Filipinas*, the first detailed map of the Philippines. His name appeared in 1744 in a reduced size of the same map in an engraved copper. He must have gained further prominence as an engraver as his name was mentioned in the *Cartas y Cartografica de las Islas dedicada al rey Nuestro Señor por Mariscal de Campo Don Fernando Valdez Tamon Cavailla* by Padre Murillo.

In 1744, more work came under his expert hands. Among these were *La navegacion especulativa y practica* by Gonzalo Cabrera y Bueno; a delicate engraving of Saint Joseph in 1735 that was attached by Don Jose Cortes de Arrendondo y Oriosolo to his work, *El Nuevo Predicador de la rey de gracia de San Andres Apostol*, a sermon delivered on November 30, 1734 in commemoration of the Spanish victory over Lima-Hong, the Chinese pirate who invaded Manila in 1574. The Recollects who established their convent in Sampaloc in 1692 published the *Mapa general de las almas que administran los Padres Agustinos Calzados en estas Filipinas* which continued to be printed until 1836. During the intervening years, Nicolas Bagay directed its printing work.

As a printer he was known far and wide. Relied upon and respected by the friars for his printing expertise, he supervised the printing of the illustration of the martyr San Pedro de Varona in Don Pedro Nuñez de Villavicencio's *Academia devota poetico sagrado vida panygerica del gloriosísimo San Pedro de Varona*; the portrait of San Francisco Javier; P. Murillo Velarde's *Catecismo de Padre Murillo*, printed in Madrid in 1752; *Santo Cristo de Tesoro*, venerated in the *Real Casa de Misericordia*; *La Perla del Oriente, derretida en llanto, y llanto elevado a perla fria de lealtad en las sentidad expesiones del dolor Amante con que la Muy Noble y Muy Leal Ciudad de Manila celebros las Reales Exequias a la inmortal memoria de su querido Catolico Monarca Don Felipe V*, printed in 1758, being a sermon commemorating the immortality of Philip V; the portrait of Ferdinand V on horseback found in the *Conclusiones Matematicas* of Don Fernando Araya in 1758; a picture on the front page of the work of Don Francisco Lagtaria, printed in 1759; the seal of the Marques of Obando, in gold and attached to the treatise of Don Jose Sousa y Magalhaes entitled *Matematicas de Astronomia* in which he defended the Academy of Mathematics in the Jesuit College of Manila, printed in 1762; Fernando VI on horseback with two globes symbolic of his sovereignty over the eastern and western hemispheres in *Relacion de las expresivas*

demonstraciones on the occasion of that sovereign's elevation to the throne of Spain.

Bagay must have undoubtedly been in the printing business many years before he became a renowned figure. In Dr. Martin Jose de En-daya's?; *Quien Sube?; Que Sube?*, a sermon dedicated to the Most Illustrious Bishop Don Potacio Cabezas, Bagay's name is affixed. Padre Murillo Velarde's *Historia de la Provincia de Filipinas dela Compañia de Jesus* (sic), printed in 1747; the *Vocabulario de la lengua Tagala* of Fernig O. Pedro de San Lucar and the *Libro naisuratan amin ti Doctrina Cristiana* by Cardinal (sic) Belarmino and translated by Padre Francisco Lopez were also printed under the supervision of Bagay. In *Afectos y consideraciones y efecasisimas añadidas a los ejercicios de N.P.S. Ignacio de Loyola, Manila 1768*, Bagay's name appeared.

From 1771, printing was no longer an exclusive monopoly of a few establishments. Since then, nothing more was heard of Nicolas de la Cruz Bagay.

FERNANDO BAGONBANTA

Fernando Bagonbanta was one of the early native versifiers of the 17th century. He was born in Abucay, Bataan and his parentage is unknown. In his time he was known as *a ladino*, the name given to natives who had mastered the Spanish language. The *ladinos* were trained or educated in parish or catechetical schools and were used as interpreters and informants. *Ladino* was also used to designate those literary works which were actually Spanish romances and poems.

Bagonbanta's popularity as a writer of metrical romances in Tagalog and Spanish can be traced to as far back as 1606. His works were characterized by restraint and by the religious tone that dominated his compositions. The religious could not be avoided as the friars were dominant during that period. Their influence was strongly felt in every segment of organized society.

Fernando Bagonbanta

One of Bagonbanta's works was *Salamat nang Walang Hanggan* or *Gracias Se Den Sempiternas*.

The Tagalog original is as follows:

*Salamat na walang hangga
gracias se den sempiternas
na nagpasilang nang tala
al que hizo salir la estrella
macagpanao ng dilim
que destierros la tineblas
sa lahat ng bayan natin,
de todo nuestro tierra.*

In English, it is translated thus:

Eternal thanks are offered
to the one who made the stars
who drive away the darkness
from all our land.

In another poem, Bagonbanta wrote a dedication to Fr. P. Blanca San Jose.

*Icao ang iquinahahalad
tu hacen clara y manifesta
nang bait na walang capara
de singular destreza
Nang Padre may catha nito
de su Padre autor de su empresa
At ang kasipagan niya
y su gran deligencia
Sa paghahanap nang limbagan,
en el buscar de la imprenta.*

Translated in English, it reads:

You are exposed clear and manifest
of comparable wisdom
of the Father,, Author of your
enterprise and your diligence
in looking for print.

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Fernando Bagonbanta gave invaluable assistance to P. Blanca de San Jose in the editing of the *Artes y Regla en la Lengua Tagala* and in the writing of the *Memorial de la Vida Cristiana Catolica* in 1606. Eventually he became a trusted and close friend of the friars.

No available information about the later years of Fernando Bagonbanta are available.

FRANCISCO C. BALTAZAR (BALAGTAS) (1788 – 1862)

Francisco Baltazar, better known by his pen name Balagtas, is the acknowledged 'Prince of Tagalog Poets.' His masterpiece *Florante at Laura* is the greatest popular epic in Tagalog literature.

Francisco was born in the barrio of Panginay, Bigaa, Bulacan on April 2, 1788 to Juan Balagtas and Juana de la Cruz. He was the fourth and youngest of the Balagtas children, the others being Felipe, Concha, and Nicolasa. Francisco obtained his early education at the parochial school of Bigaa, where he was drilled in the *cartilla*, the prayers and the catechism.

His father was a village blacksmith whose shop was the center of village gossip. There, the young Balagtas learned about what was going on in the country, information that helped mold his character.

A great desire for higher learning prompted him to go to Manila where, at the age of eleven, he worked as a houseboy to the wealthy Trinidad family of Tondo. Because of his intelligence, industry and honesty, Balagtas' kind master paid for his education in return for his services.

He enrolled at the Colegio de San Jose, where he took up humanities, theology, philosophy, and canon law. He continued his studies at the Colegio de San Juan de Letran, where he got to be known as a poet, his reputation reinforced by the fact that he wrote love letters

and poems for his friends. In truth, many people in Tondo sought him for his simple but beautiful verses. One of his professors in college influenced him to write poetry. He was Dr. Mariano Pilapil, a Latinist and the author of the famous *Pasion*.

Romantic by nature, Balagtas fell in love many times. His first love was Lucena, a beautiful girl from Gagalangin, Tondo. Then he fell in love with Bianang, another girl from same district.

During Balagtas' time, Tondo became the favorite rendezvous of many seasoned Tagalog poets. The most renowned among them was Jose de la Cruz, commonly called Huseng Sisiw, whom Balagtas admired. Since they were the best of friends, Balagtas would not hesitate to ask for Jose's help in editing his youthful work. However, their friendship ended when Balagtas forgot to bring the customary chicken in exchange for his services. This incident marked the beginning of his way to independence as a poet.

In 1835, Balagtas transferred to Pandacan, a town of artists, where he lived in the residence of Pedro Sulit. He earned a living by writing *awits*, *corridos*, and *moro-moros*. As a result, his popularity grew not only as a poet but as a dramatist as well. He used to dress in the style of those days — the barong Tagalog-piña embroidered from Hagonoy and *pantalones* from Baliwag, Bulacan.

In Pandacan, he fell in love with a beautiful girl named Maria Asuncion Rivera. Unfortunately for him, his wealthy and influential rival, Mariano Capuli, found an excuse to have him imprisoned.

In his cell, Balagtas lamented the cruelty of his fate. His grief became greater upon hearing of the marriage of his beloved "Celia" to Mariano Capuli. In the loneliness of his imprisonment, he wrote his greatest poem *Florante at Laura* which he dedicated to "Celia," indicated by her initials, M.A.R.

In 1840, after his release, Balagtas went to Balanga, Bataan. There he worked as an assistant to a justice of the peace and, later as an assistant to the clerk of court of Don Victor Figueroa. In his various visits to Orion town, he met the daughter of a rich family, Juana Tiambeng. After a brief acquaintance and romance, they got married on July 22, 1842. Subsequently, he was appointed head lieutenant of the town and judge of the rice fields.

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In 1856 Balagtas was appointed translator of the court. By this time, he was using the name Franco Narvaez Baltazar as shown by a record of his oath of office and the signature on it. According to his baptismal certificate, his family name was Balagtas and that of his mother was de la Cruz. He most likely adapted the surname Baltazar (paternal) and Narvaez (maternal) in 1849 when Governor General Narciso Claveria decreed that all Filipinos should use Spanish surnames taken from the Madrid directory.

That same year, Balagtas was prosecuted for an old crime — that of having shaved the head of a rich man's helper. He was sentenced to four years in prison. His family became impoverished as his rich wife had to sell her lands and jewels to pay for lawyers and the court fees. He served six months of his prison term in the provincial jail in Balanga, and the rest in Bilibid Prison in Manila. Through all this time he kept on writing numerous *moro-moro* plays.

In 1860, an embittered old man of seventy-two, he was released from prison. He returned to Orion and spent the last years of his life writing poetry and copying Spanish documents in order to support his poor family.

On February 20, 1862, Balagtas died in Orion at the age of seventy-four. Shortly before he died, he told his wife: "Don't ever permit any of our children to become a poet." Two of his sons, however, became poets like him — Ceferini and Victor.

ALBERTO B. BARRETTO (1867 – 1951)

Alberto Barretto, patriot and public servant, was born in Cabangan, Zambales on January 2, 1867 to Antonio Barretto and Carmen Blanco.

He studied at the Ateneo de Manila where he took a Bachelor of Arts degree. Later, he enrolled at the College of Law of the University

of Santo Tomas. On March 18, 1893, he was granted a Licentiate in Jurisprudence. This was when the propaganda movement in Spain was at its height.

In 1894, he was appointed prosecuting judge in Batangas. In November that same year he was transferred to Manila and was named prosecuting attorney of the *Audiencia Territorial* of Manila. In 1897 he was appointed justice of the peace for Binondo. He was judge of the Court of First Instance of Manila from June to September, 1898. His last term was cut short as he joined the revolutionary forces on September 4, 1898. In the Malolos Congress, he was the representative of Masbate and Ticao.

In June 1899, while serving the revolutionary government, he was appointed member of the peace mission which was tasked to negotiate with the Schurmann Commission. When the Revolutionary Congress was convened in Tarlac on July 14, 1899, Don Ambrosio Rianzares was elected president and Antonio Barretto, one of the vice-presidents. He was unable to serve in that capacity as he was captured by the American forces on July 19, and subsequently imprisoned. He was released in 1900 after taking an oath of allegiance to the American flag.

In 1902, he organized the Democrata Party with Jose de la Viña, Justo Lucban, and Leon Ma. Guerrero. Since this political party was not recognized by Governor General William Howard Taft, it was eventually dissolved. In 1907, Barretto became president of the Nacionalista Party which he helped organize with Justo Lucban. He was also the editor of *La Independencia*, the official organ of the party. That same year, he was elected representative of the province of Zambales to the Philippine Assembly. After serving in the Assembly, he accepted appointment as judge of the Court of First Instance for Rizal and Bulacan. He served in this position from 1911 to 1917 and after becoming Secretary of Finance in 1923, he retired from politics to concentrate on his work as president of the Philippine Development Corporation, the Cebu Portland Cement Company, the El Ahorro Insular and as director of the Philippine Chamber of Commerce and the Philippine Long Distance Company.

During the early years of the American occupation, Alberto Barretto was one of the stalwart members of the *Asociacion de Paz*, a civic organization designed to promote peace under the leadership of Don Pedro A. Paterno.

He died of heart disease on December 7, 1951.

JOSE M. BASA
(1839 – 1907)

Jose M. Basa, patriot and one of the pillars of the Propaganda Movement was born to Don Matias Basa and Doña Joaquina San Agustin on December 19, 1839 in Binondo, Manila. His father was an honest and industrious merchant and realtor. Basa received his *Bachiller en Filosofia* degree from the University of Santo Tomas in January, 1860.

Basa grew up with all the industry and the virtuous qualities of his father. At the age of 20, he began to engage in business. He made a great success in his distillery in Trozo, Manila which he inherited from his father.

Pepe Basa, as he was commonly called, was not only a dedicated businessman — he was also very much concerned with the political situation of the country.

During his boyhood, he was witness to the tyranny of the Spaniards. What he saw aroused his patriotic spirit and his interest in working for the welfare of his countrymen. Being a great lover of the country and a good friend of the people, he became one of the most influential leaders for reforms.

His patriotic deeds started when he took part in the secularization movement to vindicate the rights of the Filipino clergy led by Father Pedro Pelaez and later by Fathers Jose Burgos, Mariano Gomes, and Jacinto Zamora. As a member of the *Comite de Reformas* which was organized before 1871, Basa was one of those who actively crusaded to remedy the defects of the Spanish colonial government.

When the Cavite Insurrection of 1872 broke out, several men were arrested and thrown into prison. Later, the three priests, Burgos, Gomes, and Zamora were executed. Basa, being a member of the reformist party was implicated, and sentenced on March 8, 1872 to eight years imprisonment by the military tribunal. On March 14, 1872, he was one of those who boarded the *S.S. Flores de Manila* bound for the Marianas Island (Guam) to serve their prison terms in exile.

In 1874, the Spanish government pardoned the Filipino exiles. Basa went to Hongkong and there established a permanent residence for his family. In due time, he became a successful merchant. His intelligence, industry, and honesty, gained him the sympathy and friendship of the English and Chinese merchants.

In Hongkong, he distinguished himself for his hospitality, especially to his countrymen. The doors of his house were always open to Filipinos. Whenever he heard of Filipinos going to Hongkong, right away, he would order his sons: "go to the pier and fetch our countrymen. Tell them we are welcoming them."

Even though he lived outside his country, his love and loyalty never lessened. His house in Hongkong was typically Filipino from the most luxurious pieces of furniture to the smallest kitchen utensils. He taught his children the Filipino way of life. They were taught Tagalog in addition to the English and Chinese languages.

Among his friends and compatriots who visited him in Hongkong were Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Emilio Aguinaldo, and other Filipino exiles. Rizal found a real home in his place. He admired Basa very much, saying: "He is an extraordinary man . . . by nature benevolent, with an appearance marked by sweetness of character and by gentleness in society; he is, notwithstanding, a man of exceptional merit because of his great energy and political activity . . . I therefore, love and admire Pepe Basa whom I sincerely respect; and I can't conceive of anyone who will try to reduce his true worth."

Basa devoted much of his time to active participation in the propaganda movement and in philanthropic work. He contributed his liberal ideas, as well as his money, to patriotic causes. An active agent and correspondent in Hongkong before the outbreak of the revolution of 1896, he smuggled copies of Rizal's *Noli Me Tangere* and *El Filibusterismo* and copies of the *La Solidaridad* to the Philippines. It was to him that Rizal entrusted his library. From him also, Rizal received passage to Hongkong.

In his papers entitled "May God Punish the Wicked" and "Here There Are No *Filibusteros*" which he sent to Rizal in Paris, he used the pseudonym *Isaac Fernando de los Rios*. Rizal was displeased because it was the name of a discredited Spanish writer and so felt that Filipino ideas would lose their force if presented under this name.

To promote the propaganda movement, Jose Ma. Basa founded the *Asociacion Filipina* in Hongkong whose laws were approved on May 31, 1891. Among its members were Ildefonso Laurel, Eusebio R. Luzurriaga, and Juan Lecaroz.

Basa's energetic and sustained propaganda and the agitation he headed in Hongkong precipitated the preparation of the revolutionary movement that materialized in the events of 1896.

After the organization of the government in Biak-na-Bato, a central revolutionary committee was organized in Hongkong, with the hope of branching it out subsequently to other foreign cities. It was first headed by Basa and then, by Felipe Agoncillo with Mariano Ponce acting as secretary.

On June 24, 1898, Gen Emilio Aguinaldo issued a decree establishing the Hongkong Junta. It was not only a listening post for the revolutionary government, but was also a procurement office and propaganda agency. In order to make the Hongkong Junta a permanent and official body, General Aguinaldo issued a decree on August 10, 1898 establishing the Revolutionary Committee which was composed of Central Committee directorate members and correspondents. Basa was one of the members. For sustained and complete service to the Committee, the number of departments, was increased to six, and Basa was appointed Director of Justice on September 26, 1898.

Basa believed that America was the most liberal and humanitarian nation in the world. He and other wealthy Filipinos in Hongkong offered their money on May 6, 1898 to the American government and to become American citizens. He sent proclamations and papers to arouse the interest of his countrymen in their liberty and in order that the Americans may be supported in the war against the Spaniards. He wanted the Americans to grant protectorate status to the Philippines or to annex her.

Basa resided permanently in Hongkong, although he visited Manila in 1888 and 1897. He did not live long as he contracted pneumonia complicated by heart trouble and died on July 10, 1907. He was buried in Hongkong, survived by his wife Bernarda Panlaque and children. After four years his remains were brought to Manila and finally interred in his beloved fatherland.

ROMAN E. BASA
(1848 – 1897)

Roman Basa, great Katipunan leader and martyr to the cause of the country's freedom, was born in the seashore village of San Roque, Cavite on February 29, 1848. He was the fourth child of Mariano Basa, a fisherman, and Dorotea Esteban. His brothers and sisters were Clemente, Ciriaco, Remigia, Francisco, and Manuela. Roman took his early schooling under Padre Pedro Mañalak, chaplain of a Spanish regiment.

The resiliency of Roman's parents was soon to play a part in his future. Like any other ambitious young man, he landed a job that paid him ₱50 a month as clerk in the *Comandancia de Marina* where his dedication to duty raised him to the rank of *oficial segundo*. At the outbreak of the Revolution in 1896, Basa was already in his fifties and was ready to retire. But he was imbued by a singular patriotic spirit and so he sought to serve his country rather than seek the comforts of retirement.

Basa lived in a boarding house along Calle Asuncion near the *Comandancia de Marina* where he worked. It was at this time that he got acquainted with Ladislao Diwa, a fellow boarder, and then later a law student at the University of Santo Tomas.

On November 9, 1892, he was initiated into the Katipunan where he adopted the name "Liwanag," meaning light. By conniving with Eulogio Santiago, a machinist on the boat *Don Juan* which made regular weekly trips between Hongkong and Manila, he secretly smuggled copies of the *La Solidaridad* and copies of the novels of Rizal in large glass containers called *dama juanas* or demijohns.

In 1893, Basa and Diwa were assigned to Cavite to organize a Katipunan chapter. Upon dissolution of the Katipunan that same year, he was elected president of the organization in its second electoral meeting, with Andres Bonifacio as fiscal; J. Turiano, secretary; V. Molina, treasurer; and R. Javier, Bruccio Pantas, Teodoro Gonzales, T. Plata and L. Diwa as councilors. Fired by the spirit of the Katipunan, he secretly published a paper entitled *Kalayaan* enumerating the rights of man as expounded by the French Revolution. During his term a

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women's section of the Katipunan was organized with the initiation of Gregoria de Jesus into the organization.

Basa refused reelection as president of the Katipunan in 1894 because he did not want to induct his own son into the organization. Other reasons were his insistence on doing away with the tedious initiation ritual and his objections to the overspending of Katipunan funds by Bonifacio. However, he remained a faithful member of the organization.

After the outbreak of the Revolution in 1896, Basa was one of those suspected of being a member of the secret society. He was arrested and jailed for sedition and treason. Found guilty by the military courts, he was sentenced to death. In September 1896, he was among those shot in Bagumbayan.

Basa left two children, Cristina Luz and Lucio, and a widow, Josefa Inocencio, the cousin of Maximo Inocencio, one of the Cavite Thirteen Martyrs. His son Lucio later adopted the surname *Torres*.

AMBROSIO RIANZARES BAUTISTA (1830 – 1903)

Ambrosio Rianzares Bautista, author of the Declaration of Philippine Independence of June 12, 1898, was born on December 7, 1830 in Biñan, Laguna to Gregorio Enriquez Bautista and Silvestra Altamira.

A distant relative of the Rizal family, he was often sought after by the young Jose for advice during the latter's student days in Manila.

Although Bautista was not as eminent as many other great Filipinos, he was often likened to Mahatma Gandhi, author of the Declaration of Indian Independence of January 26, 1930, and Ho Chi Minh, author of the Declaration of Vietnamese Independence of September 2, 1945.

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Little is known about Ambrosio's early education and activities. He must have completed his early education in a school in his hometown, then, he went to the University of Santo Tomas where he obtained a Bachelor of Laws degree.

His contemporaries in law were distinguished men like Chief Justice Cayetano S. Arellano, Chief Justice Florentino Torres, Rafael del Pan, a prominent lawyer, and Dr. Pedro A. Paterno, "diplomat of the Philippine Revolution."

A generous man, Bautista was popular among peasants and laborers as he often gave legal advice and services and defended their cases in court free of charge.

Once Bautista was captured by a group of bandits on his way to Malolos, Bulacan. When the bandits learned that he was the famous "Don Bosyong" who had saved many of their friends from the gallows and defended the poor in court cases against the greedy Spaniards and rich Filipino caciques they immediately apologized and set him free.

As a patriot, like many Filipino intellectuals of the time, Bautista joined the Propaganda Movement spearheaded by Marcelo H. del Pilar and solicited funds to finance the campaign for reforms in the Philippines.

He was also elected one of the officers of the *Liga Filipina*, a patriotic association founded by Rizal in the house of Doroteo Ongjunco on Naya street, Tondo, Manila on July 3, 1892. This association did not last long because three days after its foundation, on July 7, 1892, Rizal was arrested on orders of Governor-General Eulogio Despujol and exiled to Dapitan, Zamboanga del Norte (now Dapitan City).

After the dissolution of the *Liga*, Bautista became a leading member of the "Cuerpo de Compromisarios" subsequently organized by its active and conservative members. He contributed funds to finance *La Solidaridad*, the organ of the propaganda movement in Spain, founded by Graciano Lopez Jaena on February 15, 1889.

It will be recalled that Bautista wrote articles for *La Independencia*, a nationalistic and very influential newspaper of the Revolution whose maiden issue came out on September 3, 1898.

When the Philippine Revolution broke out in August 1896, Bautista was one of those "most wanted" by the Spanish authorities because of his involvement in various patriotic organizations. He was arrested and thrown into prison at Fort Santiago. A brilliant lawyer, he himself took up his case with much eloquence and logic. Finally convincing the investigators that the rebellion was "not actually against Spain but a blind and desperate plea for reforms" in the Philippines, he was later released.

After his release from prison, he immediately went into hiding somewhere in Malabon. Later, a second warrant for his arrest was issued when the authorities learned that Bautista was really involved in the Revolution. This time however, the agents of the law could not find him.

When Governor-General Fernando Primo de Rivera proclaimed a general amnesty in accordance with the "Pact of Biyak-na-Bato" of December 14 and 15, 1897, Bautista availed of it and returned to his hometown Biñan, Laguna.

Upon succeeding Primo de Rivera, Governor-General Basilio Agustin instituted on May 9, 1898 a "policy of attraction" aimed at dousing the fervor of the Revolution. The policy consisted of giving positions of responsibility to those who had been involved in the hostilities. Bautista was appointed to the twenty-member "Consultative Assembly" with powers to deliberate and advise the Governor-General on problems that were political, governmental or administrative in character.

In Biñan, Laguna, Bautista keenly followed national events, particularly the impending outbreak of the Spanish-American hostilities. He was mindful of the defeat of the Spanish armada by the American fleet under Commodore George Dewey during the battle of Manila Bay on May 1, 1898.

When Bautista learned that Aguinaldo had returned to Cavite from Hongkong on May 19, 1898, he promptly went to see him and to offer his service.

Aguinaldo graciously welcomed him as the former really needed a political adviser, especially one who was a lawyer. Subsequently, he was appointed *auditor-general de guerra* and was asked to give advice on the proposed constitution prepared by Mariano Ponce in Hongkong.

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After studying the Ponce constitution, Bautista persuaded Aguinaldo to delay its implementation. Believing that a constitutional government would not be viable because of the turbulent conditions prevailing at the time, he advised Aguinaldo to establish a dictatorial regime instead.

Bautista did not only act as an adviser to Aguinaldo, but also penned several important state documents. One of the most famous of these documents was the Declaration of Philippine Independence. As special delegate, he read the paper during the proclamation of independence at Aguinaldo's residence in Kawit, Cavite in the afternoon of Sunday, June 12, 1898. It was read in the presence of a huge crowd that also witnessed the unfurling of the present Filipino flag and the playing of the national anthem.

After the independence celebration, Bautista was replaced by Apolinario Mabini as Aguinaldo's principal adviser. As a leading member of the Revolutionary Congress in Malolos, Bautista showed his superb intelligence during the deliberations on the most significant issues. Before the Congress elected its officers, he acted as temporary president. Later, on June 14, 1899, he was elected president of the Revolutionary Congress when it convened in Tarlac, succeeding Pedro A. Paterno who had earlier replaced Mabini as premier and head of the Cabinet. Thus, Bautista became the second President of the so-called Malolos Congress.

When the Filipino-American War ended and peace and order was restored, Bautista cooperated with the American authorities in the task of rehabilitating and rebuilding his war-ravaged country. He was appointed judge of the Court of First Instance of Pangasinan.

He died of a fatal fall from a horse-drawn carriage in Manila on December 4, 1903, at the age of 73.

VITO L. BELARMINO
(1857 – 1933)

One of the most brilliant major-generals of the revolutionary army, Vito Belarmino was born in Silang, Cavite, on June 15, 1857, to Severino Belarmino, a *cabeza de barangay* and Damiana Loyola.

After receiving his early education at home, he was sent to the Colegio de San Juan de Letran but was unable to pursue his studies due to the recurrence of a plague in Manila.

At the age of 19, he entered the government service and successively held the positions of *teniente mayor*, *cabeza de barangay*, secretary of the local tribunal, and *gobernadorcillo*. Later, he was appointed justice of the peace.

During the Revolution, he engaged in various skirmishes with the Spanish forces. In 1896, he, together with Vicente Giron led an attack on the convent and the Spanish guards in Silang. He joined Aguinaldo in the assault against Infantry Battalion No. 72 of the Spanish Army stationed in Talisay, Batangas. In this encounter, Aguinaldo left to him the leadership of the successful attack on the convent and church and on the Spanish guards.

On October 29, 1898, he was placed in command of the province of Albay with others to establish a republican government there and to assume the position of military commander of both Camarines and Sorsogon. He was also given the power to appoint the chief and members of the General Staff, the officers of the General Headquarters, the president and members of the Court-Martial the chiefs and officers of the Signal Corps, of the Medical Corps, of the Ordinance Service and of the Quarter Master Corps. He organized the infantry of the province into a regiment and formal artillery batteries which he stationed in Capuntocan, Legaspi, in Cabugao, and at the port of Tabaco, both in Albay. He also organized a company of engineers, and a platoon of cavalry. To all these units were assigned the necessary panels of staff, field and line officers.

At Legaspi, Albay, the Filipino patriots under Belarmino and General Jose Pawa fought hard against General William Kobbe who had to exert much effort to take the town. On February 8, 1900, Tabaco

Conrado F. Benitez

was captured and on February 23, Naga fell. General Pawa surrendered on March 27, 1900 but Belarmino, after the bloody encounter, organized his own guerrilla outfit and repeatedly harassed American installations in the Bicol region.

After the Filipino-American War, Belarmino went back to his hometown where he retired into private life. Totally blind in 1928, he spent the rest of life in darkness but still managed to serve others. His lack of sight was wonderfully compensated by a keen ability to diagnose a person's ailment by merely taking the pulse rate. He was also capable of describing possible remedies so that he came to be popularly known in Cavite as the "Blind Veteran" and the "Wonderful Doctor."

On July 14, 1933, at the age of 76, Belarmino died of a cerebral attack, leaving behind his six children.

CONRADO F. BENITEZ
(1889 – 1971)

Sportsman, journalist, constitutionalist, lawyer, educator, civic leader, and economist — all these best describe the person of Conrado F. Benitez. He was born in Pagsanjan, Laguna on November 26, 1889, the fourth son of Judge Higinio Benitez and Soledad Francia, both from Laguna.

He obtained his elementary education in Pagsanjan and at the Victoria Grammar School House in what is now the Manila High School.

As a boy, Conrado used to be called *kutong tubig* because he was always swimming in the Pagsanjan river.

From Victoria, he transferred to the Philippine Normal School high school department where he graduated valedictorian.

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In 1911, he was sent as a government *pensionado* to the University of Chicago, where he acquired the M.A. and Ph.D. degrees with high honors. He also earned honors in swimming and was the first Filipino to be elected captain of the University water polo team.

As a sportsman, he earned immortality by winning three gold medals in the Far East Swimming Olympics held in Manila in 1913.

Five years later, he received a Bachelor of Laws degree from the University of the Philippines. The different honors and positions conferred on him (he also was conferred a Doctor of Laws, *honoris causa*, by Grinnel College in Iowa, USA) had fully qualified him for the important task that lay for him in the Constitutional Convention of 1935.

For a time, he was an instructor in the Philippine Normal College, where he met his famous wife, Francisca Tirona, a classmate of his who had won his admiration during their high school days. They had so many things in common, in fact, that they just fell in love and got married.

Their marriage was blessed with three children: Helena, Tomas, and Alfredo, all of whom upheld the family tradition of excellence and leadership.

Once, while contemplating on how much more there was to do, Dean Benitez mused, "Had I married another woman, perhaps I would not have been . . ." and he smiled at his wife.

The University of the Philippines took him and appointed head of the department of economics and later dean of the College Liberal Arts in 1918. He was co-founder and dean of the UP College of Business Administration.

Impelled by love for journalism, he resigned from the University of the Philippines and accepted the editorship of *The Citizen*, the first Filipino weekly paper in English. He was later chosen the first Filipino, editor of *The Philippines Herald*. For these, he was considered the father of Filipino journalism in English.

Benitez was one of the founders of the Philippine Columbian Association. Here he showed not only his ability as a writer, but also his being an unalloyed nationalist.

He was one of the advisers of Manuel L. Quezon and was a faculty adviser of the *Varsity News*, then the official organ of the student body of the University of the Philippines. He was uncompromising in his advocacy of Philippine Independence and in defense of Filipino against alien interests.

As a delegate to the Constitutional Convention convened in 1935, Benitez was chosen one of the "seven Wise Men" to whom was entrusted the task of writing the final draft of the Constitution of the Philippines. He also took the credit of introducing into the Constitution the ideas of conserving the nation's natural resources and providing for the general education of the youth.

As an educator, he trained many of today's educational experts. His books on history, economics, civics and sociology were made textbooks for the schools, thereby shaping the thinking of generations of Filipinos.

With his meritorious work, he was honored as distinguished alumnus during the PNC Golden Jubilee in 1951. He also received a Diploma of Merit for faithful services to higher education from the University of the Philippines in 1962. In 1963 he was made Professor Emeritus of Economics.

Dean Benitez maintained an active role in the promotion of the Philippine labor movement. He had participated as Philippine delegate in various International Labor Organization (ILO) conferences abroad and was active in the local labor front. He was also an ILO employer delegate until 1955.

As an untiring civic leader, Dean Benitez was honored by the Association of Red Feather Agency Executives (ARFAE) with the "Civic Leader of the Year" award in 1956. He was one of the founders of the Philippine Rural Reconstruction Movement (PRRM) which he also headed. The purpose of which was to give barrio communities the skills they needed to improve themselves. He was vice-president of the International Institute for Rural Reconstruction and co-founder of the YMCA, of which he was president and board chairman for 15 years. With these organizations, he had propagated the concept of the brotherhood of men.

Dean Benitez joined such stalwarts as Manuel Quezon, Rafael

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Palma, Justice Jose A. Santos, Teodoro M. Kalaw, Quintin Paredes, and others in Masonry. He served as Grand Master of Masons and Sovereign Grand Commander of the Scottish Rite of Free Masonry from 1961 to 1969.

Other awards given to him were: the Presidential Award for Community Service by the University of Chicago Alumni Association in 1944, and in 1957 the Distinguished Alumnus Award.

As adviser to the first Philippine Mission to the United States, he also organized and became the first head of the Philippine Press Bureau in Washington, D.C.

As an economist, he established Benitez and Company Inc. in which he was chairman of the board and president. The Company acquired the right to represent in the Philippines accredited and reliable firms from the U.S., Europe and the neighboring Asian countries.

Don Conrado believed that there could be no truly national democratic policy, until the government is controlled by the true representatives of the people.

Domingo C. Bascara wrote: "On his 75th birthday, he confided to me, 'My remaining years are not too many. I want to devote them intensively in the service of my country. Use me.' Sometime later on his way to the hospital for treatment of an ailment, he remarked to me again. 'I may not come back from the hospital, I have a special request to make of you. For the good of our country, do everything you can to keep the spirit of 1896 alive.'"

At the age of (80), he still held office at the Philippine Women's University (which he co-founded in 1919) and where he was chairman of the board, and at the Manila Loan and Building Association of which he was president.

An eminent Rizalist, he received the Knight Grand Cross of Rizal, the highest decoration given by the Order of the Knights of Rizal.

Benitez played his part in nation building. For his noble achievement, President Marcos conferred upon him the Rizal Pro-Patria Award, an honor given to people who reflect the dedication of Rizal.

Francisco F. Benitez

In the morning of January 4, 1971, "Daddy B", as Dean Benitez was fondly called at the Philippine Women's University, died at the age of 81 at his residence in Mira Nila, Quezon City.

FRANCISCO F. BENITEZ
(1887-1951)

Francisco F. Benitez, one of the country's foremost educators, was born in Pagsanjan, Laguna on June 4, 1887 to Don Higinio Benitez, a signer of Malolos Constitution, and Soledad Francia. He had four brothers: Ceferino, Teofilo, Conrado, and Eulogio, and a sister, Antonia. His brother Conrado was an economist, historian, and a business leader, while Eulogio was a congressman of Laguna and the first to use English in the sessions of the Philippine House of Representatives.

After his graduation from the Philippine Normal School in 1904, he started his educational career. He served as principal of a school in Pakil, Laguna, before being sent as a government *pensionado* to the United States in 1905. He graduated three years later from the Western Illinois State Normal School. Back in the Philippines, he was appointed assistant supervising teacher in Bacoar, Cavite.

On July 1, 1918, the U.P. Board of Regents passed a resolution transforming the School of Education into the College of Education. Francisco Benitez was appointed its dean and thus started his strong influence on education.

Preparatory to the establishment of the commonwealth government, Quezon appointed in 1935 a committee, called the Quezon Educational Survey Committee, to study and recommend changes in the educational system. As a member of the committee, Dean Benitez was appointed chairman of the subcommittee on teacher training.

On August 13, 1945, President Sergio Osmeña revived the Na-

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tional Council of Education created by Quezon shortly before the war. Dean Benitez was made chairman of this council.

After the war, in January, 1946, Osmeña appointed Benitez Secretary of Public Instruction until May, 1946, with Florentino Cayco as his undersecretary.

A patriot at heart, Dean Benitez served his countrymen and the government in different capacities. He worked as honorary correspondent for the Philippines in the International Bureau of Education at Geneva, president of the National Federation of Teachers in the Philippines, and chairman of the educational sector in the First Independence Congress in 1930. He was also the director of the World Federation of Education Associations and of the Institute of the Pacific Relations, and president and director of the Philippine China Society and of the Japan Philippine Society, respectively.

As an educator, Benitez believed that education could make the country stable and progressive and that every Filipino child should have the right to an education in order to develop his potentials to the full. He also strongly advocated the development of the spirit of nationalism, particularly in the youth, the development of internationalism, and of the national language. As director of the Office of Private Education, he advocated the idea of having social studies taught exclusively by Filipino teachers.

A liberal and a democrat, he fought against any method of instruction which would give rise to any form of intellectual or social aristocracy. A strong advocate of democratic ideas in classroom management and supervision, he battled for an educational system geared toward the needs of the people.

A staunch champion of teachers, Francisco Benitez, contributed much towards the function of teachers' associations in the country. In 1940, he advocated salary increases for teachers in order to build up their morale and give them an incentive to remain in the service.

He also distinguished himself as a writer and editor when he published "Educational Progress in the Philippines," "Stories of Great Filipinos," and several other essays and articles here and abroad. He was editor of the *Philippine Journal of Education*. He conducted courses in education: "The Social and Economic Status of Our Teachers" and "A Study in Individual Differences."

Francisco Benitez

This kind, amiable, and courteous dean whose favorite aphorism was "work and study in the spirit of play," was also known for his sense of humor and satire on people, institutions, and other elements of life and society.

Once, somebody tried to convince him of the danger of smoking which he did immoderately by saying, "Dean, a drop of nicotine is enough to kill a fish." The dean replied: "But, my dear, I'm not a fish."

He was a humble fellow. In his classes before the examination, he used to thumb the pages of the textbook saying: "Know this, know that. I require you to know these details, even if I myself don't know them now." Humorously, he would add, "Anyway, you are the ones to take the exam, not I."

Dean Benitez had an enormous love for the people, a deep affection for the unpretentious, lowly masses unaffected by the sophistication of society. He enjoyed talking to them, holding them by the sleeves, patting them on the shoulders, and greeting them by their first names.

Dean Benitez was accorded honors for his distinguished service to education by Columbia University which awarded him its University Medal in 1929. That same year, he was honored with two Doctor of Laws, *honoris causa*, by the University of Manila. For being an outstanding school executive, a progressive educational statesman and a staunch champion of teachers and the teaching profession, he was voted Teacher of the Year in December, 1950 by the alumni of the College of Education, University of the Philippines. In 1951, the National University conferred on him a doctorate degree, *honoris causa*. Finally, a citation of merit was given him by President Quirino for his service in the field of education in the Philippines.

He died on June 30, 1951 at the age of 64 at the Singian Clinic after suffering a heart attack while walking along Carriedo, Quiapo, Manila. He was survived by his wife, Paz Marquez Benitez, and children Ana Virginia, Francisco Jr., Roberto, and Rafael.

His death was deeply mourned by his countrymen; he truly deserved their respect and veneration, for he was one of the pillars of Philippine education.

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At his funeral, Carlos P. Romulo gave the following message: "Dean Francisco Benitez was a man who throughout a long and fruitful life did no evil to live after him; one whose slightest remembered action, most commonplace gesture, or word, cannot be recalled without pain — a feeling of personal and irreplaceable loss."

HIGINIO O. BENITEZ (1851-1928)

Higinio Benitez, a lawyer, judge and delegate to the Malolos Congress, was born in Intramuros, Manila on January 11, 1851, to Francisco Benitez, an expert organ builder and Antonia Ortega, both of Spanish ancestry.

Unexpected adversity was no stranger to Higinio Benitez. When his father was summoned by Father Ramon Rodriguez to be with him in Cagayan, his mother died. Fate seemed to smile on the Benitez family, however, when Father Rodriguez was transferred to Manila as Rector of the Colegio de San Juan de Letran. Benitez was employed by Father Rodriguez and given work as reader to the school interns at mealtime and to do odd jobs for the Rector. He was so trusted by Father Rodriguez that his schoolmates called him *Rector Chiquito* or "Little Rector." During this period, he dedicated more time to his studies and learned and read Latin so proficiently that his father was very much elated by his performance.

When his father died, Benitez was taken in by Father Rodriguez who, however, also died soon after. With the loss of his benefactor, Benitez and the other boys of Spanish blood were kept in the orphanage section of the school. There he met another boy, Cayetano Arellano, who later became his life long friend. In this asylum for orphans, he learned to take care of himself. He and the other boys would fetch water from the well and bathe in pairs.

Undaunted by these circumstances, he finished his elementary and secondary education and received a Bachelor of Arts degree. He enrolled later at the University of Santo Tomas where he obtained his Licentiate in Jurisprudence in 1881. He practised law until 1886 when he was appointed *registrador mercantil* for the province of Laguna.

Although Benitez did not join the revolutionary forces in 1896, he contributed valuable services to the cause of the Revolution by giving advice to General Severino Taiño, the leader of the Katipuneros in Pagsanjan: to Santiago Crisostomo, the president of the local Katipunan council; and, also, to Colonel Pedro Caballes. In many instances he interceded for the release of Pagsanjeños who were arrested and jailed by the civil authorities or by the friars.

In 1898, he and Don Graciano Cordero were named delegates to the Malolos Congress as representatives of the province of Laguna. Before the end of 1898, Benitez was back in Manila.

At the advent of American rule, his legal services were availed of by the Insular government on January 7, 1899 when he was appointed secretary of the Supreme Court then presided over by Justice Cayetano Arellano. On June 7 of the same year, he filled the position of Associate Judge of the Court of Land Registration headed by Charles H. Smith. Shortly thereafter, he was named Clerk of Court of the Supreme Court. He, however, gave this up to become fiscal of Laguna from July 20, 1901 to July 15, 1907. On November 20, 1907 he accepted appointment as fiscal of Rizal. Two years later, on December 10, 1909, he was again Associated Judge of the Court of Land Registration which was then presided over by Judge Simplicio del Rosario.

Benitez's last positions in the government were Judge-at-Large of the Court of First Instance from September 30, 1911 to July 1, 1914 and as Judge of the 17th judicial district until his retirement on October 1, 1916. As provided for by Act No. 2589, he was awarded a gratuity amounting to P16,000.00 which he collected under Act. No. 3304.

As a private citizen, Benitez resided in Pagsanjan, Laguna, where, in no time at all, he became one of its most respected and most prestigious citizens. There he reared his family. Two of his sons, Francisco and Conrado, later became foremost educators and professors in the University of the Philippines.

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The impact of adversity on the formative years of Benitez must have affected his deep love for his family many years later. In his memories, he wrote:

"I was then a very young child possibly three or four . . . When my father was gone and my mother died . . . My father was summoned home, but of course, he could not get back until after many days.

Before my mother was taken sick, she used to put me to sleep in a way peculiarly hers. She would rub me gently in the stomach, a touch which I found very soothing . . . A few nights before her death I remember vividly and I could not sleep. My father has not yet arrived. . . . Soon I felt someone rubbing me. . . I know it was my mother who came to me that night.

I remember her face now. She was a daughter of a Spaniard. She was a very beautiful woman, very fine of feature and light in color. She had brought ten children in the world, of whom the eldest and youngest, who was myself, survived.

Though very much proud of his achievements, Benitez early realized his shortcomings. So he wrote:

I became proficient in Latin, it being the boast of the Fathers that I read like a theologian. One day, a curious *pasante* came to me and said, "They say you read Latin like a theologian; let me hear you read." He gave me a passage to read and I performed as well as I could. To my chagrin, however, he left me when I was thru without telling me whether or not my reputation was justified.

Benitez married twice. With his first wife, Salome Francia, his children were Ceferino, Teofilo, Francisco, Conrado, Eulogio and Antonia; with wife Nicasia Cosme, the children who were born were Jose, Luis Amando, Higinio II and Manuel.

As a dutiful father he expressed his hopes or sentiments in his last will and testament which reads as follows:

Espero tranquilo la hora que Dios me llame a su seno. Mis mejores hijos son mi gloriosa corona, y ellos sabran educar guiar a sus hermanos memores por la senda del deber que ellos han seguidos y seguen, siendo por ello la mayor satisfaccion que he experimentado en este mundo. Son buenos hijos y sabran mejores padres.

Manuel H. Bernabe

I expect quietly the hour that God calls me to his bosom. My older children are my glorious crown, they will know how to educate and guide their younger brothers and sisters along the path of righteousness which they have trodden and are still following, being the great satisfaction I have experienced in this world. They are good children as much as they will be good parents.

Nobility of his character, invaluable services to the country and the memories of his children of their loving father are monuments to Judge Benitez as one of the eminent Filipinos in Philippine history.

On May 8, 1928, Benitez passed away at the age of 77.

MANUEL H. BERNABE (1890-1960)

A poet, linguist, and politician, Manuel Bernabe was born on February 17, 1890 to Timoteo Bernabe and Emilia Hernandez of Paranaque, Rizal.

He studied at the Ateneo de Manila where he finished his Bachelor of Arts degree with high academic standing. In 1910, Manuel's first poem was published in the *Renacimiento Filipino*. In 1912, he translated Virgil's *Aenid* from Latin to Spanish. In 1913, he received an award for his poems *The Hymn to the Sacred Heart of Jesus*, *El Zapote*, and *España en Filipinas*.

In 1912, he joined the staff of *La Democracia* and in 1918, of *La Vanguardia* of the Roces Publications. He was a columnist but from time to time he also published poems and short stories.

Manuel also excelled in the *balagtasan*, where his stalwart adversary was Jesus Balmori.

His other works were: *Cantos del Tropico* (1929) which contained the Spanish translations of *Rubaiyat of Omar Khayyam* and *Perfil de la Cresta*.

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For high academic and excellent performance, Manuel was chosen a member of the Royal Academy of the Spanish Language in the Philippines in 1930 and was named poet laureate in Spanish on February 25, 1950. And for his untiring efforts in the propagation and conservation of the Spanish language, Bernabe received two decorations from Spain – *El Yugo y las Flechas* in 1940 and *Orden de Isabela la Católica* in 1953.

In 1951, he accompanied President Elpidio Quirino on the latter's state visit to Spain.

He retired from politics and once more joined the journalistic profession in the *La Vanguardia*. He was appointed professor of Spanish at the University of the Philippines and a technical assistant for Filipino-Spanish Relations at Malacañang from 1943-1947.

Bernabe died of coronary tuberculosis on November 29, 1960, at barrio La Huerta, Paranaque.

JORGE BOCOBO (1886-1965)

Dr. Jorge Bocobo was a much travelled man, scholar, lawyer, writer, journalist, religious leader, educator, political scientist and successful college executive. He prepared himself well for any task that awaited him. Into any undertaking, he always put the best of his energies and, to use his own expression, "made the failure of any work which I undertake my own failure, its success my own success."

He was born on October 19, 1886 in Gerona, Tarlac to Don Tranquilino Bocobo y Dueñas and Doña Rita Teodora Tabago y Cleofas. Talking about his family, he wrote, "my father's family name was Bocubuc but at the suggestion of the Spanish *alferez* in Gerona my father changed it to Bocobo. My father was induced to make the change because people used to tease him and his brothers and sisters as *bubuc*."

Jorge Bocobo

He learned the alphabet from his mother and writing from his father, using as a primer the *Cartilla*, a paperbound pamphlet containing the Spanish alphabet, a syllabary and some prayers.

His formal education started in Gerona and he had it by apprenticeship as a clerk without salary in the municipal government. He once dreamt to be a doctor but early contact with public and judicial affairs later influenced him to take up law. In 1903 he went to Manila to attend school at Padre Faura Street.

On the initiative of Governor William Howard Taft the Philippine Commission passed Act. No. 854 on August 26, 1903 in order to send 100 Filipino students to the United States for four years of study in American schools. Bocobo and the other *pensionados* sailed on October 10, 1903 in a Japanese ship *Rochilla Maru*. The group took special summer classes at Santa Barbara, California before proceeding to their destinations. Bocobo attended Russ High School in San Diego and in September 1904, proceeded to Indiana University to study law. He graduated in June, 1907.

A few days after graduation he left for Manila, arriving there in August 1907. He worked as a law clerk in the Executive Bureau. In the 1910 bar examination he obtained an almost perfect score in Civil Law. A year later he transferred to the College of Law of the University of the Philippines to become an instructor. On September 30 that year he married Felisa de Castro. They were gifted with seven children: Elvira, Florante, Celia, Ariel, Dalisay, Israel and Malaya. In 1914 he was made assistant professor of Civil Law, and associate professor two years later; in July 1917 he was appointed full professor and acting dean of the college. During that span of years, he always insisted on the highest standard of legal training. This greatly contributed to making U.P. the most outstanding law school in the country and the one with the best legal library.

Bocobo helped President Quezon in many ways: from drafting speeches and statements to fighting for Philippine independence as a member of four independence missions to the United States in 1919, 1922, 1923, and 1924.

He dedicated two of his books to the cause of Philippine autonomy — *For Freedom and Dignity*, which opposed the Hare-Hawes-Cutting Law and *General Wood and the Law*, a book consisting of

articles he had written for the newspapers upholding the stand of President Quezon in the celebrated controversy between Filipino leaders and General Wood. When President Quezon dedicated a day of prayer for Philippine independence in October 1923, Bocobo wrote the national prayer for the occasion.

In 1930 he was awarded a Doctor of Laws (*honoris causa*) by the University of Southern California. Indiana University did the same in 1951, and so did the University of the Philippines in 1952.

In 1934 Bocobo became the fifth president of the University of the Philippines. He presented the following initial ideas upon his assumption to office: student courtesy, improvement of the teaching method, student guidance, church attendance, reading period before the final examinations and formation of the alumni institute. A moralist and disciplinarian, he urged students to return to the simple but basic virtues. As a result he expelled a student for printing a poem that he deemed immoral and suspended a whole batch of students for violating the dance regulations. He said that "moral and civic education, being the paramount objective of the school, is the most exacting, for it requires that the teacher should not merely dole out knowledge or moral principles, but should inspire the pupils to live up to the principles that we imparted." Dr. Bocobo likewise believed in the importance of education for women. He wrote that ". . . the paramount objectives of women's education, which is that a girl should be raised to be womanly, just as a boy should be taught to be manly . . . that she should cultivate her feminine charm . . ."

He became the Secretary of Public Instruction in President Manuel L. Quezon's cabinet upon his retirement as U.P. President in 1939. He worked to instill nationalism in the youth, to promote more Filipino sources in education, and the observance of a patriotic calendar whereby historical events were taught and observed in public schools. He asserted that "there is a need of shifting the tendency of your young people from frivolous social gatherings toward serious patriotic commemorations when they may ponder upon the past endeavors." He also believed that "the observance of historical events especially those which led the foundation for the Filipino nation, is an effective way of inculcating nationalism among the children and the youth. While a great deal had been done in recent years along this line in the public schools, still there should be greater emphasis upon patriotism."

Jorge Bocobo

From 1942 to 1944 he was justice of the Supreme Court and Chairman of the Code Commission from 1947 to 1962. He was the principal author of the *Civil Code of the Philippines*, for which work he was given a Presidential Award of merit in 1949 by President Elpidio Quirino.

Following orders of President Quezon to hold office for the Japanese government, he was charged with treason by the Americans on May 17, 1945. He became a political prisoner but was later cleared of the charges and set free.

Bocobo was chosen the Philippine representative at various conferences held abroad, among those were the International Missionary Council in Jerusalem, 1928; Real Academia de Jurisprudencia y Legislacion, Madrid, 1928; World Pacifist Conference, New Delhi, 1949; Primo de las Academia de la Lengua Española, Mexico City, 1951; International Congress on the Administration of Justice and Penal Laws, Madrid, 1953 and others.

He was likewise active in other social and religious activities. Being a Protestant he was active in the YMCA. He was a coordinator and promoter of the Boy Scouts among Protestants. He was the leader of the evangelical union, an organization for the promotion of Protestantism in the Philippines. He was a member of the United States Educational Foundation in the Philippines and a strong advocate of the Community Chest. He was also president of a civic organization of *pensionados* whose objective was to foster better relations between Filipinos and Americans.

Bocobo was a lucid writer, an essayist, and a dramatist. He translated the *Noli Me Tangere*, and the *El Filibusterismo* of Rizal into English along with the Code of Kalantiao, the Philippine National Hymn, and the Bonifacio Decalogue. He copied and translated into English Rizal's preface and Professor Fernando Blumentritt's *Filipinas*. His legal publications included outlines of the laws on property, obligations etc. court decisions from 1924-1944 and others.

He died on July 23, 1965. He led a full life and lived through seven epochs of Philippine history from the Philippine Revolution to the Third Philippine Republic.

ANDRES BONIFACIO
(1863-1897)

In one of the houses located opposite the present Tutuban Station lived a young couple, Santiago Bonifacio, a tailor and Catalina de Castro from Zambales. On November 30, 1863, a boy was born to them and was christened Andres. As devout Catholics, Andres' parents took him to the parish of Father Gregorio Prieto in Tondo where he was baptized by Fr. Saturnino Buntan with Vicente Molina as godfather. Andres was the oldest of four brothers, the other three being Ciriaco, Procopio and Troadio and two sisters, Esperidiona and Maxima.

His first teacher was his aunt Remigia Castro de Sanchez, who taught him his prayers and the alphabet. Later, he attended the school of Don Guillermo Osmeña from Cebu.

Orphaned at an early age, Andres and his brothers and sisters made canes and paper fans which he sold to meet their bare necessities. He also made posters for commercial firms as he had a fine penmanship and a keen interest in the calligraphic arts. Subsequently, he got employed as clerk-messenger in the British commercial firm of Fleming and Company. His industry and honesty earned him promotion; as agent of the firm, he was authorized to sell rattan and other articles of trade. It was while working for this firm that he learned the rudiments of the English language.

Later, Andres transferred to work again as an agent at Fresell and Company, a German commercial firm located at 450 Nueva Street. To augment his income, he continued to make canes and paper fans with his brothers and sisters until 1896.

To educate himself, he bought a few good books and read them avidly deep into the night under the flicker of the lamp. Among these books were Robespierre's *The French Revolution*, Eugene Sue's *The Wandering Jew*, Hugo's *Les Miserables*, Rizal's *Noli and Fili*, *The Ruins of Palmyras*, *The Holy Bible*, *International Law*, *Penal and Civil Code*, *Lives of the Presidents of the United States*, and the novels of Alexander Dumas and his son.

To improve his Tagalog, he joined the dramatic society in Palomar, Tondo. He would memorize his lines patiently and take part in

Andres Bonifacio

the *moro-moro* to learn more of the nuances of the language. In 1887 he and his friends founded the *El Teatro Porvenir*. Inspired by his profound knowledge of the Tagalog tongue, he gradually changed to Tagalog the names of things, places and scenes in the Spanish plays staged in the vernacular.

Andres married Monica, a comely and beautiful neighbor. A year later, however, she contracted leprosy and died. Fond of fiestas and dancing, widower Andres came across Gregoria de Jesus of Kalookan and fell in love with her. Gregoria's father objected to the match because Andres was a Mason, having affiliated himself with the Masonic lodge *Taliba*. But the old man finally acceded to the entreaties of the young lovers. In 1893, less than a year after Bonifacio founded the Katipunan, Andres and Gregoria were wed at the Binondo Church. Restituto Javier and his wife, Benita Rodriguez were the sponsors.

As a *katipunero*, he later took his bride to Oroquieta Street, the home of his sponsors where they were married again in accordance with the rites of the Katipunan. Present in the affair were Dr. Pio Valenzuela, Josefa and Trinidad Rizal, Jose Turiano Santiago, Marina Dizon, (Turiano Santiago's fiancée), Roman Basa and other members of the Katipunan. Gregoria de Jesus-Bonifacio was initiated into the organization as *Lakambini* (muse) and was made custodian of the Katipunan seal and of the society's valuable papers.

The founding of the Katipunan took place on July 7, 1892 in a house on Calle Ilaya with Ladislao Diwa, Teodoro Plata, and Deodato Arellano. Its full name was *Kataastaasang Kagalang-galang na Katipunan ng mga Anak ng Bayan* (K.K.K.N.M.A.N.B.), Bonifacio adopted the name *Maypagasa*.

It was at this time that Bonifacio became closely acquainted with Emilio Jacinto then a law student at the University of Santo Tomas. Bonifacio chose Jacinto to be the Secretary of the Supreme Council. He later became the "Brains of the Katipunan."

Taking extreme precaution and foresight for the safety of their documents in the event that the authorities would discover the society, Andres, together with Emilio Jacinto, Guillermo Masangkay, Aurelio Tolentino, Faustino Mañalac, Pedro Zabala and a few other *katipuneros* reconnoitered the mountains east of Manila on April 12, 1895.

In San Mateo and the Montalban mountains, they came upon the

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caves of Makarok and Pamitinan. Deep inside the cave of Pamitinan was an ideal place. It was selected for an initiation site as well as for a hiding place. Rebels from Morong joined them. With a piece of charcoal, Andres wrote on its walls: "Long Live Philippine Independence."

Because of the dangerous and heavy responsibilities imposed upon him as head of the Katipunan, he returned to Manila. He expanded the society's activities; removed members who were less active in the performance of their duties; imposed discipline on its members; and embarked on espionage missions to keep them well-informed of the movements of the Spanish civil and ecclesiastical officials. With cunning persuasion, Andres was able to secure a recommendation from the parish priest of Santa Cruz for the employment of Julio Navarro, a *katipunero*, in the Spanish secret service. Likewise, Jacinto succeeded in getting a recommendation from his professor in the University of Santo Tomas, for the employment of secret *katipuneros* in the branches of government.

Andres was a calm and composed individual, yet alert and prudent in avoiding leakages of the activities of the Katipunan. In one instance, a coded message of the Katipunan fell into the hands of a certain Professor Arias of the University of Santo Tomas. This professor was a close friend of a Spaniard, the husband of Felicula Javier who was a half-sister of Jose Turiano Santiago, then, the Secretary of the Supreme Council. Although Santiago's complicity in the leakage of information was not clearly established, he was expelled in accordance with the meeting of the Katipunan under Bonifacio at Kalookan in 1895.

In 1896 Andres, together with Dr. Pio Valenzuela, Procopio Bonifacio, Candido Tirona and Emilio Jacinto, toured Cavite to recruit more members to the Katipunan. Upon his return, the house where he left Gregoria de Jesus was burned. They moved to Lavezares Street then to Magdalena. Two months later, their only son died.

By this time, alarming reports about the Katipunan reached Governor-General Blanco. But Blanco, in his disdainful attitude and tired of the complaints of the friars, dismissed the information as mere imagination of the overzealous clergy.

On May 1, 1896, a meeting was held by Bonifacio at Ugong,

Morong Province (now Rizal) where they decided to consult or enlist the support of Rizal the moment the armed clash would start. Dr. Valenzuela was chosen to carry out the mission. With a blind man, Raymundo Mata and a boy named Rufino Magos, Dr. Valenzuela boarded the S.S. *Venus* for Dapitan under the ruse of seeking medical consultation with Dr. Rizal.

Upon reaching Dapitan, Dr. Valenzuela told Rizal of his mission. The latter, however, advised the group that the Filipinos must be financially and militarily prepared before staging an armed revolution.

After the discovery of the Katipunan by the Spanish authorities, Bonifacio and his men prepared for the eventual armed struggle. Bonifacio ordered his men to assemble in Balintawak. In a place called Kangkong, on the 21st of August in the house of Apolonio Samson they discussed the start of the armed rebellion but they were unable to come to an agreement. On August 23 in the yard of Juan Ramos, son of the famous Tandang Sora, Bonifacio and his men decided to start the armed uprising on the 29th. There, they tore their *cedulas* to symbolize their final determination to rise in arms and to free the country from Spanish sovereignty.

The pursuing Spanish soldiers however, dispersed them. On the 24th, Bonifacio and his men lodged in the house of Tandang Sora. The next morning, the civil guards and infantrymen overtook them but they fought back under the command of Bonifacio. The battle swung back and the Katipuneros had to retreat, under the cover of darkness and thick cogon grass to Balara. They reached Marikina, then Halang Bato where Bonifacio proclaimed the general uprising against Spain on Saturday, August 29, 1896.

The plan to lay siege on Manila did not materialize. Instead, Bonifacio and Jacinto's men attacked the powder magazine at San Juan. From Marikina, they seized the powder magazine and encircled the Spanish garrison. On the 30th however, a relief column of Spanish soldiers arrived and completely routed the rebels. But the flame of armed resistance had already engulfed Pasig, Noveleta, Tagig, Kalookan, Kawit, San Francisco de Malabon and Makati. Bonifacio's men assaulted and captured San Mateo only to yield the town to the enemy three days after.

On August 30, 1896, Governor-General Blanco declared martial

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law in the provinces of Manila, Cavite, Laguna, Batangas, Bulakan, Pampanga, Tarlak and Nueva Ecija.

Meanwhile, in Cavite, Aguinaldo, a young revolutionary leader, proposed the establishment of a revolutionary government. The issue as to who should head the new government began to divide the Katipunan. The Magdalo faction maintained that the victories were attributed to Aguinaldo's leadership while the Magdiwang faction held on to the idea that since they were the instigators of the rebellion in Cavite, they were entitled to higher recognition as leaders of the armed organization. Magdiwang leaders, however, believed that the question of leadership could only be resolved by Bonifacio. An invitation was sent to the *Supremo* who was then in the mountains of Montalban. On December 31, 1896, the *revolucionarios* convened the Imus Assembly. Unfortunately no agreement was reached to transform the Katipunan into an organized government, much less was there an agreement on the leadership question. They agreed, finally, to hold another meeting in Tejeros on March 22, 1897.

Before the assembly started, they decided to respect the majority. In the election for president, Aguinaldo was elected in absentia. Bonifacio placed second. Severino de las Alas, suggested that Bonifacio be the vice-president but his plea was not heeded. Instead, Mariano Trias was elected vice-president and Bonifacio was chosen minister of the interior. But his qualifications were questioned by Daniel Tirona who said a lawyer was more fit to occupy that office. Feeling gravely insulted, Bonifacio threatened to shoot Tirona but cooler heads intervened.

Bonifacio and his followers believed that as Bonifacio was the founder of the Katipunan and initiator of the armed rebellion, he should have been president. Embittered, Bonifacio and his followers determined to ignore and to nullify the results of the elections. Even General Ricarte affirmed the irregularity of the elections by refusing to take his oath as Captain-General. He was, however, prevailed upon by those present to accept the position. On March 24, Bonifacio and his men drew up a document repudiating the validity of the Tejeros electoral results. Misleadingly called the *Acta de Tejeros*, it showed the repugnant character of the new government and expressed the threat that should other parties impose its sovereignty over them they would resist.

Jose Torres Bugallon

Bonifacio, with his wife, brothers and a few followers left Tejeros for Limbon, a barrio of Indang, Cavite. The Magdalo faction overtook them, fought the men of Bonifacio, killing Ciriaco and wounding Bonifacio. Gregoria de Jesus, Procopio and the Supremo were taken to Maragondon where they were tried by a military court presided over by General Mariano Noriel. The prosecuting fiscal was Jose Elises. Teodoro Gonzales was the defense lawyer of Procopio and Placido Martinez for Andres Bonifacio. The military court, allegedly found them guilty of sedition and condemned them to death. On May 7, 1897, the papers were forwarded to President Aguinaldo, who after a study of the case, commuted the death sentence to exile in a distant place. Upon learning of this decision, General Mariano Noriel and General Pio del Pilar rushed to Aguinaldo and prevailed on him to confirm the original sentence in order to safeguard the interests of the revolution and prevent the demoralization of the officers and men. Cautious of the position of the President in those times of emergency, Aguinaldo acceded to the entreaties of the two military officers.

On May 10, 1897 Bonifacio and his brother Procopio were taken by Major Lazaro Makapagal from the prison at Maragondon and brought them to Mt. Buntis where they were shot to death.

In his memory and honor, November 30th of every year was declared a legal holiday by virtue of Act No. 2946, approved on February 16, 1921. To perpetuate his greatness further, the cornerstone of his monument in Grace Park, Caloocan was laid on November 30, 1929.

JOSE TORRES BUGALLON
(1873-1899)

Jose Torres Bugallon, great military strategist in the Filipino-American War, was born on August 28, 1873 in Salasa (now Bugallon), Pangasinan to Jose Asas Bugallon. His father came from Baliwag, Bulakan; his mother was of the well-known Gonzales family of Pangasinan.

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After elementary schooling in Salasa, he went to San Isidro, Nueva Ecija where he completed in 1882 the first and second years of the secondary course under Don Rufino Villaruz. In 1886, he enrolled at the Colegio de San Juan de Letran, completed the secondary course and earned the Bachelor of Arts degree in 1889, with high scholastic ratings.

After his graduation he entered the Seminary of San Carlos with the intention of becoming a priest although his real love was the military. Having passed the validation examination given by the Spanish government in 1892, he went abroad as a pensionado of the government to the world-famed Military Academy at Toledo, Spain where he spent three years of concentrated study in the science of military organization and warfare.

In 1896, he graduated as 2nd Lieutenant. Upon his return to the Philippines that same year, he joined and served with the 70th Infantry Regiment of the Spanish Army. He fought several battles and after the battle of Talisay on May 30, 1897, he was promoted to Captain. He was also awarded the coveted Cross of Maria Cristina and the Red Cross for Military Honor (*Cruz Roja del Merito Militar*).

After the Treaty of Paris on December 10, 1898, and the cessation of hostilities, he obtained his clearance papers.

At that time, General Antonio Luna urgently needed instructors for the training of officers in the European art of warfare at Malolos, Bulacan. Jose joined General Luna's staff as aide-de-camp and recruitment officer for Spanish war veterans. A well-trained military officer, he was very instrumental in the reorganization and discipline of the Filipino Army. This made him an invaluable officer to General Luna.

On February 5, 1899, Bugallon was in command of the heavily defended frontline at La Loma. The American troops under General Arthur MacArthur attacked this defense sector. In the thick of battle, the Filipino forces were outflanked, exposing Torres Bugallon to the superior firepower of the enemy. He was hit by a bullet in the thighs.

Upon learning from Lt. Colonel Queri, that Bugallon was wounded, General Luna ordered: "Bugallon wounded. Order forward. He must be saved at all costs. Bugallon is worth 500 Filipino soldiers. He is one of my hopes for future victory."

Jose Torres Bugallon

General Luna found him severely wounded and prostrate in a ditch at the side of the road. All that he could utter was "My . . . don't expose yourself so much. Don't advance any farther."

For gallantry in action he was honored with the regalia befitting his heroism, promoted to Lieutenant Colonel, and pinned with a medal worth his military valor.

Lt. Colonel Bugallon was withdrawn from the frontlines by Queri, Commander Hernando, and General Luna himself, who took him to the Kalookan medical station where he was given first aid by Dr. Jose Luna and Santiago Barcelona. By train, he was rushed by General Luna to Malolos for hospitalization. Somewhere after Lolomboy and nearing the approach to Bocaue, Lt. Colonel Bugallon asked: "Have the reinforcements arrived?" Too weak to keep his strength any longer due to profuse bleeding, he died on the breast of General Antonio Luna, a few hours after he was withdrawn from the battlefield.

Commander Torres Bugallon's death was a great loss to General Antonio Luna who wept unashamedly before the lifeless body of his comrade-at-arms.

Arrangements were made to bury his remains in Bigaa but it was decided later to inter the corpse at the Malolos cemetery. There a tomb with a modest stone slab marked his final resting place.

Though felled in battle, Bugallon with his gallantry under the very superior enemy firepower, surpassed whatever shortcomings he had in his military career. He owed a great debt of gratitude to Spain for his training and education. But his decision to renounce his military allegiance and to join the Filipino Army not only for martial laurels but for the bright future of the land of his birth for which he sacrificed his life, made him a hero, a true Filipino.

To perpetuate his memory, a law sponsored in 1924 by Congressman Mauro Navarro of Pangasinan changed the name of Salasa, the hero's birthplace, to Bugallon.

His remains now lie buried in the Sampalok Church in Manila.

PEDRO BUKANEG

Pedro Bukaneg, the "Father of Iloko Literature," was born blind and ugly but his God-given gifts of intellectual brilliance, sensitive and retentive memory, poetic and musical talents, eloquence and mastery of Latin, Spanish, Iloko, and Isneg languages made him a renowned native literary figure. Through sheer intelligence and native talent he made possible the recording of Spanish literary works into Iloko, and thus bridged the gap between the Iloko and Spanish cultures.

The circumstances of Bukaneg's birth in Samtoy, the old name of the Ilokos region, sometime in 1591, were comparable to those of Moses who was found by the daughter of the Pharaoh, floating in a basket among the reeds of the Nile River. Bukaneg was likewise recovered by a woman, in a *tampipi* (a valise made of bamboo) that floated along the banks of the Banaoang River which separates Vigan from Bantay in Ilocos Sur. It was a custom of the early natives of Samtoy to kill or bury alive infants born defective to avoid the curse of evil spirits. Being ugly, Bukaneg was also likened to Socrates, the Greek philosopher.

Bukaneg's parents were not known and from infancy to manhood, he was cared for by the Augustinians, first by Fr. Jeronimo Cavero and later by Fr. Francisco Lopez of the Bantay Church. He was baptized Pedro Bukaneg. "Bukaneg" is derived from the Isneg words: *Nabuka-an ng Isneg*, meaning "a Christianized Isneg."

Eventually, Bantay Church became the permanent home of Bukaneg. Here, the Augustinians taught him reading, writing and arithmetic. Here, too, he completed studies equal to the *primera* and *segunda enseñanza* with high scholastic ratings. With his brilliant achievement, he pursued higher cultural and theological studies through the help of the friars at the Bantay rectory and priory.

The Augustinians were the first to become aware of his special talents. They saw how he mastered Latin and the Spanish language in addition to the Ilokano and Isneg languages, in just a short time. These talents naturally endeared him to the friars. Many of the friars, before going to their missions to convert the natives to Christianity,

first learned Isneg and Ilokano from Bukaneg.

Not only was Bukaneg looked up to as a teacher but also as a translator of Latin and Spanish religious works into Iloko. For instance in the translation of the *Doctrina Cristiana* by Robert Cardinal Belarmino to Iloko in 1606, the assistance of Bukaneg was urgently sought by the friars. This Iloko version of the *Doctrina Cristiana* appeared in 1621 under the title: *Libro a nai / suratan/ amin ti bagas/ Doctrina Cristiana nga naisurat iti libro / ti Cardinal a agnagan Belarmino ket insen ti P. Fr. Francisco /Lopez padre a S. Agustin, iti Sinanfan toy*. Copies of this book were sent to the libraries of Madrid and Rome. Its simplicity and familiar approach and style made the translation appealing to the natives and facilitated their conversion to Christianity. It was the result of Bukaneg's efforts.

Fr. Francisco Lopez, in writing the first Iloko Grammar, *Arte de la Lengua Ilokana*, acknowledged the valuable assistance of Bukaneg in the preparation of the material for publication.

Bukaneg also translated Latin and Spanish sermons and prayers into Iloko. One of the oldest prayers in Iloko, the *Cararag ken Sta. Maria* is included in the last page of the *Doctrina Cristiana*. It was presumed that before Bukaneg died, he left many Spanish translations of native songs, poems and other folkways depicting native culture. But no records of these works have been found extant.

Awed by Bukaneg's fluent command of the Spanish, Latin, Iloko, and Isneg languages, the friars turned to him for help in preaching the gospel. In the streets and villages from Aringay to Ilauag, now Laoag City, he carried his evangelical work zealously. The eloquence and magic of his words swayed his audience who often forgot that he was ugly and blind.

Bukaneg was also a seer. On one occasion the servant of Don Nicolas de Figueroa, an *encomendero* of Narvacan, was murdered. Because the authorities were at a loss as to who was the perpetrator of the crime, Bukaneg was called upon to help. When he arrived at the town and knowing that the suspects were tied, he ordered them released immediately. He circled the men with stolid faces and placed his hands over their breasts, one by one. After this, and to the surprise of all, he pointed to one man as the culprit. Interrogated by the authorities, the man confessed that he shot the servant with a poisoned arrow and robbed the victim of the arquebusses he carried. Greatly

relieved for being saved from execution, the other suspects returned to their own villages and recounted the incident to the people, who marvelled at the strange power of second sight of Bukaneg.

The greatest achievement attributed to Bukaneg was the writing of the epic poem, *Biag ni Lam-ang*. Since he was blind, it was presumed that he dictated the lines to an amanuensis and because of his undying gratitude to the friars who took care of him, substituted some of the characters, and native ideas for Spanish thoughts and practices.

In recognition of his intellectual talents and qualities, one of the friars wrote:

" . . . This native showed a very exceptional understanding . . . contemplate so greatly on things of God . . . he was not only an example . . . but a teacher and a preacher . . . endowed with eloquence and grace to speak the language . . . and instructor in religion . . . in the Iloko language."

Bukaneg was highly respected and loved by the friars and people alike. Sometime in the intervening years between 1622 and 1626, he passed away. For this great loss, the people mourned deeply.

To the lasting memory of Pedro Bukaneg, besides his works, the *Bukanegan*, a literary joust similar to the Tagalog *balagtasan* owes its origin to him.

The works of Bukaneg focused the attention of the present generation to the wealth of Iloko literature as a valuable source for depicting the struggle for national identity of past Filipino wise and great men. For an extraordinary performance during a colonial period when suppression was the rule of the day, Bukaneg can be acclaimed as the "Father of Iloko Literature."

JOSE A. BURGOS
(1837-1872)

Jose Burgos, one of the "Martyrs of 1872" was born in Vigan, Ilocos Sur on February 9, 1837. His father, Don Jose Tiburcio Burgos, a Spaniard, was an officer of the army (First Lieutenant of the *Batallon Milicias de Ilocos 5 de Linea*). His mother, Florencia Garcia, was a Spanish-Filipina mestiza noted for her beauty and intelligence.

Burgos' Christian name was Jose Apolonio, but when he grew up he usually signed his name as plain Jose Burgos. Nicknamed Pepe, he was the youngest in the family with two sisters, Antonia and Maria.

Jose learned his first letters from his mother. Since early boyhood, he wanted to become a priest. This was contrary to his mother's wish because she wanted him to become a lawyer.

At age ten and an orphan Jose enrolled at the Colegio de San Juan de Letran on August 11, 1847. A brilliant student, he excelled in academic works and in extra curricular activities. He took up physical education seriously and became an adept swordsman and pugilist. On February 11, 1855 at age 18, Burgos obtained his *Bachiller en Filosofia sobresaliente*. He immediately started his theology course and obtained the *Bachiller en Teologia* degree, his second, on January 21, 1859, graduating at the top of the class.

After finishing his course for the priesthood he sang his first Mass in Intramuros. He eventually became a parish priest of the *Sagrario de Intramuros*, and soon found himself in trouble with his superiors as a result of his liberal ideas. On August 11, 1860 more than a year after his ordination, the young cleric enrolled at the University of Santo Tomas to pursue his studies. Because of his experience with the Spanish students who looked down on the Filipino whom they called *Indios* and *creollos*, it was only natural for Burgos to prove that the Filipinos were as good as the white men. If the Spaniards, he thought, could see that a creole could excel in advanced studies, they would begin to respect the Filipinos.

Burgos finished his master's degree, *Licenciado en Teologia* on February 21, 1862 and his *Bachiller en Canones* on February 8, 1866.

He continued his studies and obtained a *Doctor en Teologia* on April 14, 1868, and a *Licenciado en Canones* on Oct. 29, 1868. He went on studying until he obtained the *Doctor en Canones* degree in April, 1871. This was the highest academic degree he could obtain as a priest. He received these last four degrees while acting as a curate of the Parish of St. Peter which comprised the Walled City. Having taken all these courses he became a member of the examining board for priests.

At the *Sagrario de Intramuros*, he became an ecclesiastical fiscal, a canonical magistrate of the Cathedral of Manila and finally the master of the claustral ceremony in the University of Santo Tomas.

Despite these enviable positions, Burgos was neither content nor happy. As an eyewitness to the ill-treatment and apathy shown by the Spanish ecclesiastical officials to his countrymen, he felt aggrieved. To fight the injustice, he became a staunch and vigorous advocate for reforms in the country and a strong crusader for the rights and welfare of the secular clergy. In a manifesto he wrote in *La Verdad* on July 27, 1864, Burgos expounded his views and liberal ideas and extolled the ability of the Filipinos.

During the height of the secularization controversy when Burgos had become widely known as the vigorous champion of the cause of the Filipino clergy, the Cavite Mutiny broke out on January 20, 1872. The outbreak of the mutiny afforded the Spanish authorities and the ecclesiastical authorities a very good opportunity to get rid of him. Thus, through the influence and machination of the friars, Burgos, together with Father Mariano Gomes and Father Jacinto Zamora were implicated in the mutiny. They were arrested and charged with conspiring against the state and organizing the mutiny in Cavite on the night of January 20.

On February 15, 1872, the three priests were formally tried by a military court headed by Col. Francisco Moscoso. As the members of the court were all their enemies, the three priests were denied a fair trial.

After the prosecutors had presented the charges and their evidences, Jose Arrieta, counsel for Burgos, offered no defense for his client. Instead he stated that Burgos had confessed his guilt. Protesting the action of his lawyer, Burgos stood up to face the Council of War, and said, "I have not confessed any guilt and I am not guilty;

that is not my defense; that gentleman (pointing to Arrieta) had changed it. I deny all the charges against me. They have no foundation in fact or in law."

Between 5 and 6 o'clock a.m., February 16, 1872 the priests were gathered at the guardroom at Fort Santiago and there Major Boscasa read their sentence: death by garrote.

At sunrise of that fateful day, February 17, the three priests met their death at Bagumbayan. Prior to their execution, Governor-General Rafael de Izquierdo requested the Archbishop of Manila to degrade the three priests by removing their priestly habits. His Grace, Gregorio Meliton Martinez, who was then the Archbishop of Manila, stubbornly refused this unholy request, for he was inclined to believe that the three condemned priests were innocent. They were therefore allowed to wear their habits.

Of the three priests, Burgos was the last to be executed. As he ascended the stairs, his glance met that of Major Boscasa. Fr. Burgos stopped a while and said:

"I forgive you, and may God forgive you as I have forgiven you," He proceeded and sat down on the execution bench. Suddenly he got up and spoke in a loud voice:

"But what wrong have I done? Shall I die without reason? My God, is there no justice at all on earth?"

Before doing his work, the executioner approached Burgos.

"Father", said he, "forgive me for what I am about to do."

"I forgive you my son," was the quiet reply. "Do what is your duty."

Then he turned to the people who were present and who were down on their knees. Father Burgos then extended his hands and gave them his blessings.

As he was being strangled, Father Burgos prayed: "My Lord Father of mine, receive into Your Bosom, the soul of an inno . . ."

Death cut short his last prayer. Burgos died at 8:00 a.m. as a patriot and martyr for the cause of the Filipinos.

HADJI BUTU ABDUL BAGUI
(1865-1938)

Hadji Butu, scholar-statesman and first Muslim to become senator of the Philippines, was born in Jolo, in 1865. He was descended from Mantiri Asip, the great minister of Rajah Baguinda.

Since early boyhood, Hadji Butu showed great intelligence. He was six years old when he began to study and to eventually master the Koran and the Arab language. In 1876, political conditions in Jolo obliged him to reside in Maimbung. When he was 12, he was recalled to Jolo by the Spanish Governor of Sulu, Carlos Martinez who asked him to draft and sign a treaty with the Spanish government on behalf of the sultan and his people. Hadji Butu readily acceded to the request and wrote the document which was accepted by both parties. Among the provisions of the treaty were: that the Moros should recognize the Spanish flag; that the Spaniards should not interfere with the Mohammedan religion, and should not settle in the southern half of the island of Jolo; that the Moros would not guarantee safety of travel to the missionary priests; and that the sultan would not give any form of aid to the Spanish government if a group of less than 300 Moros stage a revolt.

From that time on Hadji Butu's talent and ability were recognized both by the Spanish government and by his people.

At a young age of 16, he was appointed Prime Minister of Sultan Badarudin. Three years later, he accompanied Badarudin on a pilgrimage to Mecca, as one of the advisers. While in the holy city, Hadji Butu acquired a deeper knowledge of the Arabic language and laws, and of the Mohammedan customs and religion. He availed himself, too, of the opportunity to associate with prominent Arabian religious leaders.

After the death of Badarudin, Jamalul Kiram (brother of the sultan) became the new ruler of Sulu. Kiram's succession to the throne was made possible after Hadji Butu convinced the other contending chiefs and datus to recognize the deceased sultan's brother as the rightful heir. Hadji Butu served as prime minister under the new sultan and also acted as secretary of war and generalissimo of the sultanate;

he took charge of all transactions for the sultan and gave orders to all followers.

When he was 24, the Spanish authorities asked him and the sultan to come to Manila. However despite their willingness and desire to heed the request, the people did not allow them to go. The Spaniards, instead, brought Datu Haron to Manila in exchange for Hadji Butu and the sultan, and when Haron returned to Jolo, the Spaniards proclaimed him sultan. War immediately erupted between the two sultans and it was the bloodiest war Sulu had ever witnessed. Maimbung, Jamalul Kiram's residence was burned and the deposed sultan and Hadji Butu had to flee to the mountains of Talipao.

The Spaniards, who realized the great influence of Hadji Butu on the people, sent out to search for him. At Talipao, he was taken by surprise and was brought back to Jolo where Haron did his best to gain Hadji Butu's friendship by inviting the latter to be his prime minister. Hadji Butu accepted the position after the sultan promised to comply with his two requests: that the sultan would follow his (Hadji Butu's) wishes with respect to the Mohammedan religion, and that the sultan would stop waging war against Jamalul Kiram.

Shortly after, Governor General Blanco came to Jolo and conferred with Hadji Butu on the prospect of settling the conflict between the two sultans. The Governor General promised to end the war if the people would recognize Haron as their sultan. Hadji Butu, who had always advocated peace, assured Governor General Blanco that he would use his influence to work for the settlement of the conflict. He at once began to plead with all the datus including Jamalul Kiram to recognize Sultan Haron.

In 1892, while Hadji Butu was at Sandakan, Borneo settling some land questions with the British government, Jamalul Kiram's mother secretly conferred with the Spanish Governor of Sulu and told the official that if her son was reinstated by the Spaniards the people would pay taxes to the government. The meeting was never known by the sultan. Governor Arolas consulted Governor General Blanco about the deal and the Governor General — who was supportive of the plan — demanded from Sultan Haron taxes from his people. The sultan, however, refused to comply. He was then forced to sign an agreement in which he gave up the sultanate and agreed to settle in Pulawan.

Hadji Butu, recalled from Sandakan, was informed of what had been going on. He tried to persuade Haron to make the people pay

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taxes but it was too late as the sultan had already signed the paper of banishment. Haron, also, reasoned out that it was against his conscience to exact taxes from the people, and that he would rather go to Palawan.

Sultan Haron asked Hadji Butu to join him in exile. Preparations for departure were made but before they could sail, an order from Governor General Blanco requiring Hadji Butu to remain in Jolo was received by the boat captain. Haron expressed great sorrow at seeing his friend and counsellor left behind. After a few years, the exiled sultan died in Palawan.

Jamalul Kiram was reinstated by the Spanish government as sultan, and Hadji Butu was again made prime minister. In 1896 Hadji Butu accompanied the sultan to Mecca as the latter would not make the pilgrimage to the sacred city without him.

In May, 1899, a year after the return of the sultan's party to Jolo, the Americans occupied the town. The sultan was at the time in Siasi, and Hadji Butu ably negotiated and signed the Bates Treaty for Kiram, recognizing American sovereignty. He then concentrated his efforts in pacifying his people, who were angry at their having to serve a new government and to pay taxes. It was largely through his efforts and influence that another bloody war was prevented.

After the Americans occupied Sulu, they abolished slavery, which was then rampant in Sulu, and began to levy taxes upon the people. Again, Hadji Butu did all he could to prevent or lessen bloodshed. He saw the advantages of civil government and was glad for the change from military rule.

During the American regime, he was successively given the following appointments; assistant to the governor of the Moro Province on October 10, 1904; deputy district governor of Sulu on June 30, 1913 by General Pershing; assistant to the provincial governor of Sulu on January 1, 1915 by Department Governor Carpenter; and lastly, Senator for the 12th District, representing Mindanao and Sulu on October 13, 1916 by Governor General Harrison.

He was blessed with four sons and eight daughters. Among them was Hadji Gulamu Rasul (elected in 1935 as member of the National Assembly of the Commonwealth of the Philippines).

Juan C. Cailles

On February 22, 1938, a year after his appointment by President Quezon as member of the Board of National Language representing Mindanao and Sulu, Hadji Butu, aged 73, died of a kidney ailment at his residence in Jolo.

JUAN C. CAILLES
(1871-1951)

Juan Cailles, revolutionary general, was born in Nasugbu, Batangas, on November 10, 1871 to Hipolito Cailles, a French musician from Paris and Maria Caupama, a Hindu from Bombay.

He received his early education at a private school conducted by Olvidio Caballero in Tuy, Batangas and studied at the Jesuit Normal School for Teachers in Manila.

He became a school teacher in Amaya, Tanza, and in Rosario, Cavite. He had been teaching for five years when the revolution broke out in 1896. Then, he led the fathers of his pupils in joining the Filipino revolutionary forces. Among revolutionaries, he was known as *Maestro Cailles*.

At first, Cailles belonged to Bonifacio's Magdiwang Council. Later, he joined Aguinaldo's Magdalo forces and soon won the generalismo's esteem.

As commanding officer of *Batallon Trias* of the Regiment of Gen. Mariano Noriel, he took part in various bloody engagements against the Spaniards in Cavite and in the suburbs of Manila. He survived an encounter where Candido Tirona, Edilberto Evangelista, and Crispulo Aguinaldo fell.

Cailles later deserted the revolutionary camp and served as a scout and spy of the Spaniards. He led one of the columns which, under command of General Jose Lachambre, operated in Cavite province.

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Aguinaldo upon his return to the Philippines in May 1898, sought Cailles and appointed him lieutenant Colonel. At first, he was looked upon with suspicion by the other insurgents. However, he soon proved his loyalty by his hostility towards the Americans. From September 1898, until the outbreak of the hostilities on February 4, 1899, he was a colonel with an important command in the lines surrounding Manila.

Aguinaldo promoted Cailles to brigadier general and appointed him military governor of Laguna and Tayabas (Quezon province) in 1898-1899. As governor, he organized a separate brigade in Laguna, and established a military government in that province.

After the fall of Manila, Cailles wired Aguinaldo informing him of the condition of the Filipino forces in September, 1899. "We have no more ammunition. I request his Excellency to order General Mariano Noriel who has a factory in Parañaque to send us ammunition. Ever since I took charge of these operations, I have not received a centavo to defray the expenses of the headquarters at Pineda. My wife feeds the officers at her own expense. She has no more money to spare. We do not smoke. I have a perplexed patience I suffer all these for my most beloved and unforgettable President."

That same year, he again wired Aguinaldo: "An American interpreter came to tell me to withdraw our troops from Maytubig. I shall not draw back one step but instead I shall advance forward. I said to the interpreter that I did not want to have any dealings with the Americans. The Americans went away dumbfounded."

His action was approved and applauded by Aguinaldo.

As acting chief of operations in the first zone of Manila during the Filipino-American War, General Cailles established his headquarters at Santa Cruz, capital of Laguna from where he directed operations against the Americans under General Henry Lawton. On September 17, 1900, he inflicted a severe defeat on Colonel Cheatam's troops in the battle of Mabitac, Laguna. However, on June 20, 1901, he was forced to surrender to the United States authorities, and upon the cessation of hostilities he cooperated with the Americans in pacifying the country.

When he surrendered, his lieutenant named Caballes under orders from Miguel Malvar, declared himself the head of the province.

Juan Cailles

Cailles was appointed governor of Laguna in 1902, and served until 1910. From 1911 to 1916 he devoted his attention to agriculture. Again from 1916 to 1925, he was at the helm of the provincial government.

Governor General Leonard Wood appointed him representative for the Mountain Province in October 1925 until 1931 when he was elected governor of Laguna. He was re-elected to the same office in 1934 and served until 1937. With the cooperation of the Philippine Constabulary and the town police, he suppressed on May 30, 1935 the Sakdalista uprising in Santa Rosa and Cabuyao, Laguna. He also took an important part in the campaign against the notorious bandit, Teodoro Asedillo, the "Terror of the Sierra Madre."

During his last two terms of office as governor of Laguna, he helped a number of deserving high school students by paying for their tuition and other expenses. He also spent part of his salary for the services of extra physicians assigned in the free ward of the Laguna Provincial Hospital.

After his term as governor of Laguna, he was appointed member of the National Defense Council. He was also a member, and later, chairman of the Board on Pension for Veterans.

Briefly in 1945, he was appointed governor of Laguna when the Commonwealth government was restored.

As one of the country's most colorful personalities, "General Cailles is looked upon with faith bordering on hero-worship, inspired not only by his record but also by his personality, kindly yet dominating."

He died of heart disease on June 28, 1951.

FELIPE G. CALDERON
(1868-1908)

Felipe Gonzales Calderon, known as the 'Father of the Malolos Constitution', was born on April 4, 1868 in Santa Cruz de Malabon (now Tanza), Cavite, to a Spanish nobleman, Don Jose Gonzales Calderon, and Doña Manuela Roca who was of Spanish-Filipino blood.

His early education was handled in the private school of Maestro Gabriel of Santa Ana. His mother sought to prepare him for the priesthood, but his father's cousin Doña Carolina sent him to the Ateneo Municipal. His family, being impoverished by his father's vices, could not give the boy the luxury that other students of Spanish parentage had. Young Felipe had to walk to school barefoot and to carry his slippers under his arms, to be worn only in school. In the primary and secondary courses at the Ateneo Municipal he was granted scholarships with free board and lodging on account of his unusual earnestness and marvellous talent. He received with high honors his Bachelor of Arts degree from this institution in 1885. In order to support his college education, he took up newspaper work, and wrote for *La Opinion*, *La Oceania Española* and *El Resumen*. However, he never stayed long in any newspaper because of his nationalistic sentiments.

In the midst of his financial difficulties, a kind and rich businessman, Don Francisco Roxas, whose sons were tutored by Felipe, generously gave him adequate funds which enabled him to travel to the Orient, visiting Hongkong, Singapore and India. Back in the Philippines, he lived in Bauan, Batangas, where he married Josefa Amurao in 1891 and by whom he was blessed with five children

Realizing however, that his real forte was law, Calderon enrolled at the University of Santo Tomas in 1893 and there completed his *Licenciado en Leyes*. After graduation, he apprenticed himself as a *pasante* in the law office of the eminent jurist, Don Cayetano Arelano.

An avid reader of Rizal's writings, Plaridel's polemics, and Lopez Jaena's orations he left the practice of law in 1895 and went back to the University of Santo Tomas as a student. However, he could not finish his special courses because of the outbreak of the revolution in 1896. He was one among the patriots arrested after the Cry of

Pugad Lawin and imprisoned at Fort Santiago. For being associated with the leaders of the uprising in Cavite, he was prosecuted by the Spanish authorities. But owing to his convincing defense of his case, he was acquitted.

He then returned to his residence in Manila and lived quietly with his family. In spite of his Spanish blood, he ardently espoused the revolutionary cause against Spain.

Upon the arrival of Aguinaldo at Cavite from Hongkong on May 19, 1898, Calderon, who was in Bacoor sought an interview with the head of the movement.

By September, however, with the assurance of the complete victory against the Spanish forces outside of Manila, he willingly accepted appointment from Aguinaldo as representative of the District of Paragua in the Revolutionary Congress. In the "Memoirs of Felipe G. Calderon," Teodoro M. Kalaw quotes him: "I moved with my family, on September 10 to the *Pueblo de Barasoain*, and by the order of Aguinaldo installed myself in one of the rooms of the convent of the *pueblo*, in the church where Congress met."

The Constitution was finally proclaimed at Malolos on January 25, 1899, approved by the Revolutionary Congress.

This was the most momentous period of his life, for it was he who drafted the Malolos Constitution.

When the Filipino-American War (1899-1902) broke out, Calderon was in Batangas. From there he proceeded to Manila where he appeared before the Schurmann Commission on April 27, offering suggestions for the restoration of peace. He was requested to draft rules for the government of the first municipalities under American sovereignty, which he did successfully. He enhanced his prestige as a brilliant lawyer.

In the same year 1899, he founded the *Colegio de Abogados de Manila*, with himself as the first president and the *Escuela de Derecho*, a law school. He taught in both institutions until his death.

As an educator, he was more than just an academic teacher. He was a moulder of character and a preacher of militant Filipinism. He

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always urged students to read and reread Rizal's novel. He expressed his educational philosophy in this manner: "I do not want to train mere defenders of lawsuits, I want to produce men." According to Dr. Jorge Bocobo, Calderon made students understand the seriousness of their responsibility by enjoining them to go into all parts of the archipelago, to preach the gospel of a vigorous, triumphant national spirit.

In 1904 he was appointed member of a commission to draft a proposed Penal Code to which he contributed his vast knowledge of penal law and criminology.

He was one of the organizers of *La Proteccion de la Infancia*, an institution established to protect and care for babies.

As a writer, he published a number of biographical sketches and historical essays, the most notable of which was *Mis Memorias Sobre La Revolucion* published in 1907. He also founded the *Asociacion Historica de Filipinas* and the *Enciclopedia de Filipinas*, but these did not prosper.

As an orator he distinguished himself for his wit both in the forum and in the Malolos Congress, especially in the discussion of that part of the Constitution relative to the separation of church and state and thus revealed his forensic ability in the Philippine Assembly.

A widower in 1905, he married, the following year, Miss Concepcion Felix, a pretty 22-year old student of his at the *Escuela de Derecho* by whom he had two daughters, Concepcion and Cruzina.

Calderon was an indefatigable reader and a nationalistic writer. Even when he was very sick and against the physician's orders, he read in bed. He died of *colicomicerere* in Saint Paul's Hospital at about ten o'clock in the morning of July 6, 1908.

MODESTO DE CASTRO

Modesto de Castro, a Catholic priest and moralist, a writer and an orator is hardly known today although in his generation he was one of the highly respected and honored native members of the clergy.

Modesto was born about the first half of the nineteenth century in Biñan, Laguna and was educated at the *Real Colegio de San Jose* in Manila under the administration of the Jesuits. Some years later, after completing the course for the priesthood, he became a curate of the Manila Cathedral. He was a good speaker and because of his ample talents in delivering political sermons, he was transferred from the Manila Cathedral to Naic, Cavite where he became one of the highly esteemed citizens of that community.

The Catholic Church in the Philippines was quite consistent in its opposition to the use of the Spanish language by the common people while the government policy maintained the opposite. But since the government ruled the colonies through a small group of officials, the friars who had already penetrated deep into the communal life of the people, had more influence and their services for conquest and rule were deemed indispensable. Incidentally, the friars were looked up to with more respect by the people than the appointed political or civil officials.

However, the desire of Spain to strengthen further her sovereignty in the colonies and to enhance the fast assimilation of the natives to the Christian religion made the use of Tagalog very urgent.

It was these circumstances that probably led Father de Castro, to preach in Tagalog even though he was educated in Spanish. A fiery orator, he exerted much influence for which he was loved and respected, but also incurred the dissatisfaction of many of the friars.

Father de Castro did not only preach the gospel orally, he also wrote works of great spiritual values many of which were biblical inspiration. One of his works was the *Platicas Doctrinales*, printed in 1855. There was such a great demand for this classical work that in 1864 and 1878, it had to be reprinted. It is said that this work was plagiarized by some members of the clergy in their attempt to write in

Tagalog. Because of this, the beauty of Father de Castro's work was destroyed.

Father de Castro also wrote *Cartas de Urbana Y Felisa* or *Pagsusulatang Nang Dalawang Binibini Na si Urbana at Felisa* or simply *Urbana at Felisa*. This was all about the observance of good manners and right conduct among the young, in almost all occasions and places — gatherings, parties, dances, church, school, etc. The first printing of the book was in 1864. In 1877, 1889, and 1892 more copies were printed. Under the American regime, the book was again published in 1907, 1925 and 1938.

So great was the demand for *Urbana at Felisa* that Juan Caoili translated it to Iloko in 1866; Fruto del Prado also translated the same work in Bikol in 1867. Other translations of *Urbana at Felisa* were made in Visayan. Owing to the desire of every parent to have a copy of the book, *Urbana at Felisa* became a "Bible" in almost every home.

The other works of Father Modesto de Castro were *Coleccion de Sermones*, (in Tagalog, 600 pages, Manila, 1878); *Exposicion de las Siete Palabras*, (Manila, 94 pages, 1887); and *Novena a San Isidro*, (in Tagalog, Manila, 1888).

As an exponent of good social breeding, Father de Castro may be called the Filipino "Emily Post." Pertinent to courtesy and respect, he wrote:

In the presence of your parents or that of elderly person, do not keep your cigarette in your mouth, nor talk loudly or . . . act in any way (that) shows lack of respect.

Do not point with your finger nor give your back to him. When talking, do not address yourself to one alone, disregarding the rest. But if among them is one elder than the rest, or one of importance, address yourself preferably to him without, however, being discourteous to the others.

Father de Castro, by writing in Pilipino, made the belief in God and the Christian religion more understandable and meaningful to the people. Directly or indirectly, he greatly helped his people in the development of national recognition, identity and integrity. For the invaluable literary services of Father de Castro the critics in Pilipino literature conferred upon him the title, "King of Prose."

FLORENTINO COLLANTES
(1896 – 1951)

Florentino Collantes, the "Makata ng Bayan," was born in Dampol, Pulilan, Bulacan, on October 16, 1896 to Toribio Collantes of Baliwag and Manuela Tancio of Pulilan. He obtained his early education at Dampol and at Plaridel, and graduated from the Bulacan Provincial High School in Malolos. He taught in the elementary grades for two years. Then, after taking up bookkeeping and stenography, he entered the government service. He first worked with the Bureau of Lands where he was given a number of provincial assignments that gave him opportunities to learn Pampango, Ilocano and Bisayan.

He began composing poems during childhood, but his greater inclination was in reading and memorizing *corridos*, *awits* and the *pasion*. At 15, he had committed the whole *pasion* to memory and could quote many beautiful long selections from the most popular *corridos* and *awits*.

To offset his lack of a college education, he avidly read English, American and specially Tagalog literature. He wrote prolifically in poetry and prose for *Buntot Pagi*, *Pagkakaisa*, and *Watawat* and edited *Pakakak*, *Balagtas*, *Lintik*, and *Ang Bansa*. Because of his mastery of the *corridos* and *awits* and the *pasion*, he was regarded as the greatest "Duplero" of his time.

He met Jose Corazon de Jesus, another nationally noted Filipino poet, otherwise known as "Batute" and the two became literary rivals in various political jousts for the title *Hari ng Balagtas*. The first *balagtas* was held in Manila and from there it spread to other Tagalog provinces, reaching even the remotest barrios. In the course of the yearly national contests to determine the best in balagtas, Collantes and De Jesus alternately had the privilege of holding the laurel. Each had his own style. Collantes' verses were thought to be more profound and his arguments systematic and better organized. On the other hand, De Jesus excelled in sweetness of language and in beauty and exuberance of expression.

On July 4, 1950 in a nationwide celebration held at the Rizal Memorial Stadium, Collantes was adjudged "Makata ng Bayan" and

Lope K. Santos "Paham ng Wika." President Elpidio Quirino donated a gold laurel leaf while the *Pambansang Buklod ng Wikang Pilipino* gave a gold *Pluma de Ave* to both of them.

Collantes had his own niche in Philippine letters; he belongs to pre-war and post-war literary movement in Tagalog. Tagalog poetry cannot be complete without mentioning him or his works, and his great powers of declamation. He not only popularized *balagtas* but raised it to a level worthy of the best in intellectual entertainment.

As a narrative poet, his most important work is *Ang Lumang Simbahan* (1931), a romantic mystery known to everyone, which he expanded into a novel and, after enjoying much circulation and popularity, transformed into a screenplay. It was one of the earliest movies in the Philippines which proved to be a great success. *Ang Lumang Simbahan* (The Old Church), is the story of a well-to-do young man and a poor girl, who promise to live for and love no one but each other. In order to escape the wrath of the young man's father, they dig a hole to serve as their common grave but instead they find gold in the hole and so live happily ever after. This is indeed a portrayal of an ideal love. Collantes' other novel of distinction was *Barasoain*, a historical romance.

Some of his greatly appreciated poems are: *Ang Magsasaka*, *Pangarap sa Bagong Kasal*, *Mahalin ang Atin*, *Ang Tulisan*, *Atsara't Balimbing* and *Ang Labingdalawang Kuba*.

Ang Magsasaka, is a pastoral on the dignity, industry, fortitude, nobility and truth of humanity of the farmers. The first stanza reads:

*Kumita ka sa sinukob
na magalang na magalang
at ang mga magsasaka'y
mahirap mong matularan,
pag nagdaan sa harap mo'y
nakayuko't dahan-dahan
kasabay ang pasintabing
pabulong halos kung turan.*

Pangarap sa Bagong Kasal was first composed on the occasion of a friend's marriage. Copies of it were circulated around Bulacan, Nueva Ecija, Rizal and Laguna and with or without the knowledge of the

poet, were recited to newlyweds. This work was most appreciated for its humor and passages of wisdom, although not everything in it was acceptable as for instance when the author says:

*Hindi dapat na ang babae ay laging manibugho
ah, kayo rin ang kawawa kung lumuha ng dugo
salamat kung sa iyong minamahal na kasuyo
ay may ibang nagmamahal ng taos sa kanyang puso,
kung ikaw man halimbawa ay may isang ibong pugo
di ka dapat na magalit kung ang iba'y makahipo
iyo ang ibong iyan lumipad man o lumayo
sa iyo rin magbabalik kung magwagi o mabigo.*

Mahalin ang Atin is a poem Collantes delivered during NEPA programs all over Luzon and the Visayan islands. A very zealous believer and worker for national economic protectionism, he made mutual cooperation among Filipinos the theme of the poem.

In *Ang Tulisan*, romance, suspense, and mystery are ingenuously mixed. In fact, this poem is easy, as is the flow of the style.

Atsara't Balimbing is the humorous story of a poor girl whose ambition is to be courted in the most romantic manner with *pamamanhikan* and other ceremonies and with a solemn and colorful church wedding to top it all; but with her social level being too low for such things, she is doomed to disappointment. However, the poem's purpose is to entertain, not to preach.

Ang Labingdalawang Kuba became very popular among children. It is very witty and full of hearty humor.

On July 15, 1951, at the age of 55, Florentino Collantes died leaving Sixta Tancico his wife and eight children namely Virgilio, Loreto, Gloria, Belen, Lydia, Pacita, Florentino Jr. and Jose.

Tagalog literature lost a worthy exponent in his death. He left behind him a rich, literary legacy that will live long after his death.

APOLINARIO DELA CRUZ
(1815 - 1841)

Religious and rebel leader, and founder of the *Cofradia de San Jose*. Apolinario de la Cruz was born on July 22, 1815 in Lukban, Tayabas (now Quezon). His parents were Pablo de la Cruz and Juana Andres, both of them of wealthy families and zealous Catholics.

About his early education nothing is known; but following what appears to be an inclination to the religious life, he went to Manila.

Once in the city, he tried to enter one of the religious orders, but was disappointed to find out that none was open to native Filipinos. Instead, he was accepted as a *donado* in the San Juan de Dios Hospital. In time he was admitted to the *Cofradia de San Juan de Dios*, a religious brotherhood open to the native-born. The organization which was an affiliate of the hospital opened De la Cruz's interest in public speaking. He forced himself to listen to sermons and learned Spanish with some proficiency. From the brotherhood, he also learned elements of group organization.

It appears that De la Cruz did not stay long at San Juan de Dios Hospital. According to Matta, he was expelled from the hospital, though for what reason, it is not known. Following his own declaration, he went back to his native town, Lukban, and there founded the *Cofradia de San Jose* sometime in 1832. He was still a young man of eighteen years.

The aims of the *cofradia* were never clear in the accounts, but one of them was to honor Saint Joseph and Virgin Mary by having a mass celebrated on the 19th of every month. This gave historian David P. Barrows reason to describe the *cofradia* as a "special cult." The brotherhood started with 19 members with the founder given the title *hermano mayor*. De la Cruz, however, was better known as *Hermano Pule*. For many years he tried in secret to attract members to form a big organization. It was only in 1840 that he made public the aims of the brotherhood in the house of Francisco de los Santos, where he usually held meetings. By this time it had members not only in Tayabas province, but also in Batangas, Laguna and Tondo. There were male and female members, some of them people of means. After the monthly mass celebrated for them, new members were introduced by the

hermano mayor. All were encouraged to bring in new members. A member who could initiate 12 new members became a *cabecilla* or headman. By 1841 there were more than 500 members in Lukban alone, more than 240 in Tayabas town, 120 in Pagbilao, 20 in Tiaong, more than 40 in Batangas (Lipa and San Pablo), 130 in Majayjay. It had scattered members in Laguna (Nagcarlan, Liliw, Magdalena). As estimated by Hermano Pule himself, based on *padrones* (registry) the total was from 4,500 to 5,000 members.

The *cofradia* must have convened general assemblies. This may be inferred from the fact that a *cabecilla* had one vote, and if he could initiate 12 new members he increased his voting power to two. The monthly dues consisted of one *real* and rice, which went into the society's coffers which were kept by a *mayordomo*. The society held meetings every 19th of the month. After the mass, Hermano Pule usually gave a talk.

J.A. Robertson stated that "no one except pureblooded natives were allowed to become members of the organization from which circumstance the Spaniards have always professed to believe that the confraternity was political in nature and that religious motives merely a blind." Some asserted that the confraternity was a sort of a "Katipunan."

Hermano Pule wanted to legalize the existence of the brotherhood and so he petitioned the bishop of Camarines for recognition and authorization to enable it to hold meetings and to practice its rites. However, the petition was denied. Another application was sent to the Audiencia in Manila. This time, Don Domingo Rojas was approached to prepare the papers but the Audiencia tabled the petition. It appeared that the society was advised by some lawyers or officials in the metropolis such as Don Jose Florentino, Don Felipe Vidal de Marifosque, and Don Toribio Pantoja.

The brotherhood aroused the suspicions of the Franciscan friars in the province who sensed its heretical aims. They believed that the *cofradia's* activities were schismatic in nature and had to be suppressed. And so, on October 19, 1840, the *gobernadorcillo* of Lukban, upon the request of the friars, ordered the arrest of the members of the brotherhood who were assembled in the house of Francisco delos Santos. Some 243 persons of the 500 to 600 present were seized and thrown into prison. This wholesale arrest was immediately reported to

the provincial governor, Don Joaquin Ortega who immediately ordered the release of the prisoners.

Despite the order of the governor to release the prisoners, the vicar, Fr. Antonio Mateo of Tayabas and Fr. Manuel Sancho of Lukban kept the members prisoners. Hermano Pule did not waste any time. He sent a report posthaste to Archbishop Segui in Manila denouncing the unwarranted and unChristian acts of the friars in Tayabas. In a public announcement posted at the door of the church of Lukban, he also accused the Franciscans of inhuman acts against the prisoners, stating that flogging was committed on one or two members; that his effigy was burned and that members were being threatened with excommunication. Hermano Pule questioned the authority of the vicar and of the parish priest to do such acts because the aims of the society were never against the Catholic faith. He sent another letter on January 29, 1841, to the Bishop of Nueva Caceres reiterating his position that the *cofradia* was not against canon law. This was endorsed to the *juez provisor* of the bishopric, who, in turn, endorsed it to the vicar, Fr. Antonio Mateo of Tayabas and to Fr. Manuel Sancho, the parish priest of Lukban. Naturally, the petition was disregarded, and instead, the two friars declared that Hermano Pule was not fit to wear the robe of the *cofradia*.

Hermano Pule was not discouraged. Believing that there was justice in the brotherhood's cause, he filed, for the third time, an appeal with the Audiencia in Manila through Don Domingo Rojas and others. Again, the petition was not heeded.

The fact that Hermano Pule attempted to legalize the organization through both ecclesiastical and governmental authorities, indicates that an insurrection was not on the *cofradia's* agenda. It is highly unlikely that the organization had at the beginning any political motive. Thus, its suppression was a mistake.

At this time the *cofradia* continued its normal activities — recruiting new members and holding meetings. Upon learning of the organization and thinking that it was a seditious group, the Governor General, Don Marcelino de Oraa y Lecumberri ordered the arrest of its members and the brotherhood's disbandment.

From that time on, Hermano Pule and his followers lived a fugitive life. He first gathered his men in Bay, Laguna and then went to

San Pablo, then to Tiaong and to Sariaya. He then moved to Isabang, a sitio between Sariaya and Tayabas, where he was joined by other members from Batangas and Laguna and other towns of Tayabas.

Meanwhile the government was preparing its troops to engage them in battle. A military force of 300 men under Alcalde Mayor Joaquin Ortega was formed on October 11, 1841 to attack the encampment of Hermano Pule. An order was given to the group to surrender but the rebels instead burned the communication. The camp was reinforced by Negrito bowmen who became very useful in defending the camp. In fact, the first assault was tragic for the government side because Ortega and some of his men were killed. The government forces went into retreat and the rebels seized the abandoned falconetes, arms, and ammunition.

The tragedy was reported to Manila and immediately Captain General Oraa appointed Don Isidro Vital interim *alcalde mayor* on October 29, 1841. The captain general ordered Lt. Col. Joaquin Huet to proceed right away to Tayabas province with more than 300 troops. The *alcalde mayor* of Laguna had earlier sent 25 *cuadrilleros* and 6 soldiers under Captain Clemente Gonzales. This provincial contingent augmented the force coming from Manila.

It was not certain whether Hermano Pule was aware of another forthcoming attack. At any rate, he moved his camp to Alitao, a place near the Tayabas capital, which he forthwith fortified. Its defensive feature was enhanced by two streams called Iyam and Ipilan which bordered the place. A palisade was constructed. He built a chapel made of bamboo and nipa, and a house right beside it for himself. He now thought to break all relationships with the established Church. He himself assumed the title of supreme pontiff while his followers crowned him and started calling him "King of the Tagalogs."

On October 30, Alcalde Mayor Vital offered pardon to all who would surrender. This offer was communicated to Hermano Pule's Camp at Alitao. He burned the communication and served notice that they would engage in battle the government forces. In the morning of November 1, the government forces started their assault on De la Cruz's position and after four hours of fighting, a thousand rebels were killed in the encounter.

Hermano Pule was able to escape to Sariaya, but was tracked and caught by a small force dispatched by Col. Huet. After a summary trial, he was sentenced to death by musketry. Fr. Manuel Sancho, who witnessed the proceedings, reported that Hermano Pule died serenely and showed unusual greatness of spirit. His body was cut into pieces. His head was put in a cage which was displayed on top of a pole stuck along the roadside leading to Majayjay town.

Two days later, on November 6, 1841, Dionisio de los Reyes and Miguel de Jesus, both of Tayabas town, and Francisco Espinosa of Sariaya, were executed by a firing squad. Captain General Oraa stated in his *noticia* that they were also leaders of the revolt. This was the aftermath of the Spanish hatred as expressed by the spokesman of the Spanish supreme authority in the Islands, Don Marcelino Oraa, in his *bando* of November 11, 1841.

By the same *bando*, a general amnesty was granted to all members who took part in the uprising provided they presented themselves to the local authorities within 20 days and to all members who did not take part if they presented themselves within 30 days. Those who had arms had to surrender them within 15 days.

There was a small mutiny in Manila precipitated by the uprising in Tayabas. A regiment of native soldiers quartered in Malate rose up in arms, joined in by comrades in Fort Santiago. They had been aroused on learning of the slaughter of the members of the brotherhood in Tayabas. This happened on January 20, 1843, but they were decimated by a government force. The following day those who survived were shot. The leader of the insurgents, Sgt. Samaniego, and others were shot at Bagumbayan field on January 22.

Austin Craig, an American scholar, included Apolinario de la Cruz in his "Forty Famous Filipinos of the Pre-American Period."

FRANCISCO DAGOHOY

Francisco Dagohoy holds the distinction of having led the longest revolt (1744-1829) in the Philippines.

There are no available records that contain information about his parentage, birthday and boyhood.

Dagohoy's brother, a constable, was requested by the Jesuit Gaspar Morales, who was in charge of the district of Inabangan, Bohol to go after and bring back a renegade Indian who had fled to the mountains. The renegade killed Constable Dagohoy instead. When he heard of his brother's death, Francisco went to the mountain and brought his brother's body back to the village so that it could be given a Christian burial. Great was the disappointment of Francisco when Father Morales, in whose service his brother had lost his life, refused. The priest did not want to have the body buried in consecrated ground because he had been killed in a fight. For three days the corpse remained unburied and rotting. Angered at this arbitrary and harsh treatment, Dagohoy swore vengeance on the Jesuits, and persuaded the natives of his district to join him. Soon he had about 3,000 men following him to the mountains. On their way they plundered a large and valuable Jesuit estate named San Xavier which was well stocked with cows, carabaos, horses, pigs, and other animals.

In an inaccessible region in the mountains between Inabangan and Talibon, Dagohoy established his headquarters and proclaimed the independence of Bohol. Under his direction and supervision, the Boholano patriots fortified their stronghold with trenches of big rocks. They built numerous dwellings for the families who joined their cause and cleared the surrounding forest to plant food crops. They plundered the lowlands for their other necessities.

Dagohoy and his men sallied out in lightning raids on the lowland towns, assaulting the local Spanish garrisons, looting the churches, and slaughtering Spaniards, particularly the Jesuit priests. On January 24, 1746 one of Dagohoy's bold warriors killed Father Giuseppe Lamberti, an Italian Jesuit and parish priest of Jagna. Shortly after, the hated Father Morales was killed. Dagohoy's personal vengeance was fulfilled. But he continued his rebellion, for his armed movement was

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organized not merely to liquidate a personal enemy, but to regain the lost freedom of his people and to make his beloved Bohol once more a land of free men.

The Spanish authorities were worried by the remarkable successes of Dagohoy. In 1747 Bishop Juan de Archedera of Manila, then acting governor-general, dispatched a Spanish expedition to Bohol under the command of Don Pedro Lechuga. Dagohoy resisted this expedition and forced it to withdraw to Zamboanga. Later Bishop Lino de Espeleta of Cebu, who became acting archbishop and governor-general, tried to pacify the rebels. But Dagohoy refused to listen to him. The flames of rebellion rose higher than ever.

The Recollects replaced the Jesuits, and Father Pedro de Santa Barbara, who was stationed in Baclayon, ascended the mountains to interview Dagohoy. He was welcomed and well treated, but Dagohoy courteously refused to give up Bohol's independence. Supplementing the peace efforts of the Recollects, Governor-General Jose Raon offered amnesty and pardon to Dagohoy and his followers if they would lay down their arms. Dagohoy spurned this offer, saying that his people were enjoying the good life of a free people.

From 1744 to 1829, a long period of 85 years, the Boholanos successfully maintained their independence and preserved it with fierce courage and flaming patriotism.

It seemed probable that Dagohoy died before the year 1829 in his mountain kingdom either of old age or of sickness. His followers, imbued by his indomitable courage and fearless heroism carried on the fight for independence. Twenty Spanish governors-general, from Gaspar de la Torre (1739-1745) to Mariano Ricafort (1825-1830), failed to suppress the libertarian struggle.

The death of Dagohoy greatly weakened the cause of the Boholanos. Governor Ricafort, an able and energetic administrator, exerted efforts to conquer the island of Bohol. He dispatched strong expeditions to the island in May, 1827 and in April, 1828. The following year, Captain Manuel Sanz, a veteran Spanish soldier conducted the last drive against the Bohol patriots.

Missing Dagohoy's excellent leadership, the Boholanos made their last stand in the mountain of Boasa. Two brave brothers named

Francisco Dagohoy

Handog and Auag, commanded the patriots. They resisted the enemy with extreme courage, but their efforts were in vain. They also had three lieutenants who must have taken their place and at least one of them probably lived to the time of the surrender. They were Ignacio Aranez, Pedro Bagio and Bernabe Samonte. By August 31, 1829, the last flames of the rebellion were put out. Dagohoy's survivors agreed to recognize Spain's rule once more.

According to Captain Sanz's combat report, 19,420 Boholanos surrendered while 3,000 fled to other provinces. More than 400 Boholanos died in action during the last battle.

Governor Ricafort, himself a brave soldier, admired the fighting spirit of Dagohoy's men. With magnanimity, he pardoned them and allowed them to live in peace in the lowland villages, now the towns of Batuan, Balilihan, Catigbian, and Bilar.

During the 85 years of Bohol's independence, the patriotic Boholanos lived as free and sovereign people. They did not render forced labor nor pay tribute. They suffered neither racial discrimination nor social humiliation from the hands of the Spaniards. Dagohoy was able to maintain a government. His rule was firm and just. He was obeyed and respected by his people. Governing like the *datus* of the pre-Spanish era, he was the chief executive, the supreme judge, and the military *generalissimo*. He was assisted by the old men in peace affairs and by the military captains in war matters.

A historical marker on Dagohoy's grave in the mountain fastness of Danao, Bohol has been installed in his honor.

MARTIN B. DELGADO
(1858 – 1918)

Great Visayan revolutionary leader, Martin Delgado was born on November 11, 1858 to Don Jacinto Delgado and Doña Gabriela Bermejo. The second child of a rich and aristocratic family, he finished his early schooling at Sta. Barbara Parochial School under Father Mateo Rodriguez. Later, he enrolled at the *Seminario de San Vicente Ferrer* in Jaro. For further studies, he enrolled at the Ateneo Municipal in Manila and obtained his diploma as a school teacher. After finishing his studies in Manila, he returned to his hometown and taught in a public school for some time.

He was highly regarded by the people of Sta. Barbara and won the favor of the government. At the age of 25, he was appointed *teniente mayor* of his hometown. Later, he served as *capitan municipal* and *juez de paz*. He held these positions with distinction, apparently showing his loyalty to the Spaniards. However, without their knowledge, he was conferring secretly with other Visayan revolutionaries.

As a consequence of the defeat of the Spanish fleet in the Battle of Manila Bay, the organization of the Filipino volunteer militia in the different regions of the Philippines was decreed. Thus, General Ricardo Monet, the Politico-Military Governor of the province of Iloilo, ordered the organization of the *Voluntarios* in the different towns. To command the *Voluntarios* in Sta. Barbara, Martin Delgado was named *capitan* with around 125 men under him.

His leading the *Voluntarios* was a blessing to the revolutionary movement, for when Gen. Diego de los Rios arrived in Iloilo from Mindanao in the latter part of May, 1898 with all his forces and equipment, *Capitan* Delgado was able to requisition for more arms.

On October 28, 1898, through his leadership, the men publicly renounced their being *Voluntarios* and proclaimed themselves *Revolucionarios*. Headed by 'Tan Martin, as Delgado was fondly called, the *Revolucionarios* marched to the town and took over the municipal building. On the same day, uprisings were held simultaneously in several towns of Iloilo. These were arranged in the convention of the *Comite Central de Revolucionarios de Visayas* held at the hacienda

Martin B. Delgado

of *Tan Sabas Solinap* in Sta. Barbara during the last week of August, 1898.

To secure further direction for the revolutionary movement, a group of men gathered in Sta. Barbara on November 17, 1898 to organize a provisional government. It was headed by Señor Roque Lopez and the military department was placed under the supreme command of Martin Delgado who was promoted to lieutenant general on the same date.

For the purpose of organizing the Visayas into a federal state subordinate to the central government, the revolutionary government was converted into a council of state for the Visayas on December 12, 1898. Gen. Martin Delgado was appointed ex-officio member from the army and councilor.

The revolutionaries triumphed. General Rios and his men evacuated Iloilo on December 24, 1898. The following day, the revolutionary leaders of the *Ejercito Libertador* entered the city without bloodshed. Tears of joy were in the faces of those who witnessed the raising of the Filipino flag. General Delgado was the proudest man in the whole parade on that historic Christmas Day.

Unfortunately, their triumph was shortlived for on December 28, three days after occupying the place, the Americans under Gen. Marcus P. Miller arrived to conquer Panay. The invaders captured the principal seaport of Iloilo on February 11, 1899 assisted by warships from Admiral George Dewey's squadron. Thereupon, detachments marched into the town of Iloilo and hoisted the *Stars and Stripes* over the fort, signifying possession of the place in the name of the United States.

To insure the greatest unity possible, Aquinaldo appointed Delgado politico-military governor of Iloilo and general-in-chief of the army. He assumed both positions on September 21, 1899.

The Filipinos strongly abhorred the Americans. Before they left the city, they set various parts on fire, simultaneously. The Visayans held their ground and heavy fighting occurred in the line of defense. Intermittent fighting continued in Balantang, Sangley, Tacas, and Jaro.

To launch a major offensive, General Miller asked for reinforcements. This forced the Visayan defenders to retreat to the interior

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towns. By this time, Gov. Gen. Elwell Otis had decreed amnesty for insurgents who would give themselves up. This led to the surrender of many of the Visayan insurgents. But under the leadership of "the greatest general of the Visayan army" the rest of the Filipino insurgents in Iloilo continued to fight believing in the efficacy of armed resistance. To perpetuate the spirit of revolution, Delgado and some of his comrades-in-arms did not surrender. They bravely undertook guerrilla warfare against the Americans.

Delgado showed indomitable spirit and through his example, encouraged the rebel troops to revive their nationalistic sentiments. As the politico-military governor of the province and general-in-chief of the army, he made efforts to harass the invaders with the support of combatants and non-combatants alike. He issued several decrees to safeguard the citizens of Iloilo and assured them of an era of peace and prosperity. All possible efforts were exerted to see to it that all his promises were carried out.

The Americans led by General Hughes did not stop. Delgado was pursued with the help of paid Filipino guides through the hills of Maasin, Lambunao, Calinog, and Passi.

Subsequently, the desire for peace began to grow so strong among the influential classes in Iloilo that a circular letter was written by these leading citizens urging Delgado to surrender for the benefit of "the victims of the useless resistance."

The formal surrender of Delgado and his troops took place in Jaro on February 2, 1901 in a simple, but dignified and impressive ceremony arranged by Father Praxedes Magalona, a priest-revolutionary.

Up to the time of his surrender, Delgado was not only the chief insurgent leader in the island of Panay. He was also recognized by the Americans as "the ablest leader" in the island as proven by his firm control of his men. To give him due honor, he was appointed the first governor of Iloilo province upon the establishment of the civil government in May, 1901.

On March 3, 1902 during the first local election, Delgado was elected governor and served until 1904. After his term, he returned to Sta. Barbara where he was again honored with the highest government position that the town could give. He became its fifth municipal president.

Delgado married twice. He first married Carmen Barra of Cabatuan, by whom he had a daughter named Conchita, who died in infancy. His second wife was Lucia Hisole with whom he had three children: Teodolfo, Jacinto, and Consolacion. Jacinto, the only surviving son, was once the municipal mayor of Sta. Barbara.

Delgado spent his last few years in the island of Culion where he died on November 12, 1918 at the age of 60.

ANANIAS N. DIOKNO
(1860 – 1922)

Great general of the Philippine Revolution, Ananias Diokno was born on January 22, 1860 to Angel Diokno and Andrea Noblejas, scions of distinguished families of Batangas. There are no records regarding his boyhood and early manhood. In 1895, he came to the limelight together with Felipe Agoncillo when both were prosecuted by the civil and ecclesiastical authorities for anti-religious activities and obstruction of the functions of government.

On August 29, 1896, Don Fernando Parga y Torriero had Diokno and others arrested for treason and sedition. It was ordered that upon apprehension they were to be brought to Cavite for immediate trial.

When the Spanish forces unleashed a full pacification campaign in Cavite and Batangas, many of the families fled to Cavite. At Indang, these prominent citizens organized the regional government of Batangas in 1896 with Ananias Diokno, as secretary of war; Miguel Malvar, as commanding general; and Eleuterio Marasigan as brigadier general.

The Pact-of-Biak-na-Bato of December 15, 1897, temporarily suspended hostilities, but on May 16, 1898, the war assumed wider proportions. By this time Ananias Diokno was already one of the most trusted generals of Aguinaldo. The lull in the fighting after the destruction of the Spanish Navy on May 1, 1898, afforded time for this Batan-

gueño general to organize the *Batallon Malaya*, a contingent consisting of six companies with 125 men each and a battery of two cannons. The *batallon* had Diokno as commanding general and Major Macario Adriatico as chief of staff. Their immediate mission was to attack the Spanish forces in the provinces or elsewhere. Under strict orders they were to board the war vessels, *Taal* and *Concepcion*. General Diokno was given ample discretionary power to meet any circumstances.

At Calapan, they picked up the troops of Major Adriatico and sailed for Santa Cruz, Marinduque. They landed in Pasacao, Camarines Sur, where they were informed that General Lucban had already occupied Ambos Camarines. In San Pascual, Burias Island, Diokno organized the revolutionary government under Juan Miranda as president. The government was subjected to the supervision of Second Lieutenant Jose Karingal of the infantry to insure the collection of taxes.

On the first Sunday of October 1898, he sailed for Sorsogon only to find out that its local government had been turned over to the revolutionary government by Bishop Jorge Barlin, the vicar forane of Sorsogon. The new government was headed by Don Celestino Mercader while Vicente Vera headed the revolutionary junta.

Lt. Colonel Marella was dispatched by General Diokno to Bulan to relieve the enemy pressure on the military campaign of General Mariano Riego de Dios. Upon the recall of Marella, General Diokno and his forces sailed for Samar. The presence of a strong Spanish force did not warrant an immediate clash. General Diokno, therefore, ordered his expedition to fall back to Sorsogon.

He ordered the boat *Sta. Maria* to sail to Masbate to aid General Mariano Riego de Dios and his troops who were marooned in that island province. The *Sta. Maria* was one of two vessels - the other one was the *Vitas* - that were seized in Sorsogon harbor.

They returned to San Pascual, Burias Island where they left Lt. Colonel Marella at the head of the military government and sailed for Romblon where they installed Captain Casimiro Platon as commandant. In Looc, Romblon, General Diokno was informed that the Spanish forces were still holding their garrisons in Ibahay, Capiz.

As appointed commander of the expeditionary forces by Aguinaldo and upon the urgent call of General Martin Delgado of the revo-

Ananias N. Diokno

lutionary government in Panay for reinforcement, General Diokno, together with Lt. Colonel Protasio Mondejar left Batangas for Panay on November 16, 1898. They landed in Navas, Capiz (now part of Aklan) and with other Filipino troops seized the Spanish garrisons. At that part, however, many of the places were already occupied or controlled by the Visayan fighters.

His appointment as politico-militar governor of Capiz by the central government, in October 1899, later prompted opposition from the rebel leaders who felt that they should be leaders of the organized revolutionary government and that orders must come from President Roque Lopez of the Republic of the Visayas.

The American forces under General Marcus Miller attacked Iloilo and subsequently occupied the city on February 11, 1899. With other rebels, General Diokno fought in the defense lines at Hibaan, Passi and Cabatuan. In October of the same year, he was at Sta. Barbara, the headquarters of General Martin Delgado. The raging dissension within the command forced him to lead his troops back to Capiz.

On February 2, 1901, General Delgado surrendered to General Robert P. Hughes. With a few troops left, General Diokno conducted a guerrilla war against the Americans. But on March 18, 1901, his troops were ambushed. Most of his men were killed and he himself was wounded and captured. With that, the insurrection in Panay was over.

General Ananias Diokno came home a military hero. He was offered the directorship of the Bureau of Agriculture, but he refused. He retired to his farm in Arayat, Pampanga, where he died on November 2, 1922.

Among his descendants were Ramon Diokno, a soldier and senator, Jose W. Diokno, a lawyer; Nora Diokno Casa, an M.D., and Mrs. Paulina Acuña, a prolific writer.

LADISLAO DIWA
(1863 – 1930)

Ladislao Diwa was the man who initiated the founding of the Katipunan. Despite his ceaseless patriotic activities during the entire period of the revolution, history does not remember him too well, except perhaps for a citation in history books as a man who, with Andres Bonifacio and Teodoro Plata, formed the first triangle of the Katipunan.

Rizal once said: "Had it not been for the events of 1872, I should have been a Jesuit." Similarly, it could be said that had Diwa's father agreed to his son's ecclesiastical career, Diwa would not have thought of joining Andres Bonifacio in organizing the Katipunan.

Diwa's dislike for the Spanish government and officials of his time came by actual experience. On one occasion, while he was unobtrusively peddling his uncle's pharmaceutical products he met a group of Spaniards along a narrow sidewalk. Because he refused to step off the sidewalk, one of them poked his cane in Diwa's face causing a wound on his left cheek. The wound left a scar which he carried in bitter memory of the incident to the end of his life.

On several occasions, the Spanish civil guard called Diwa "mono" or monkey – an insult that only deepened his anger against the Spaniards. Diwa was born in San Roque, Cavite on June 27, 1863, the third of the ten children of Mariano Diwa and Cecilia Nocon, natives of San Francisco de Malabon (now Gen. Trias) Cavite.

He learned his first letters at home, and later, under Fr. Perfecto Mañalac who recommended him for admission as a *capista* to the Colegio de San Juan de Letran, where he obtained his Bachelor of Arts degree. He also spent 14 years studying for the priesthood. He had to quit just before his ordination because his father raised strong objections. Thereupon, he studied law at the University of Santo Tomas where he befriended Andres Bonifacio who was often secretly distributing propaganda literature done by Rizal and del Pilar. The two became close friends and Diwa boarded with Bonifacio and Plata at Sagunto Street (now Santo Cristo), where he became acquainted with other Filipino propagandists of the era.

Shortly before the outbreak of the 1896 Revolution, he was made *curial de juzgado* or *oficial de mesa* for the district of Quiapo. He joined Rizal's "La Liga Filipina" and, after the organization of its branches, became the secretary of the popular Council of Trozo in Tondo, under the presidency of Andres Bonifacio.

On July 6, 1892, upon learning of the decision of Governor-General Despujol to deport Rizal to Dapitan, he immediately proposed to his friends, Bonifacio and Plata to form a secret association to replace Rizal's "La Liga Filipina." He further suggested that it should be patterned after the "Black Mask" of Italy whose members were grouped into threes so that none of the members would know more than three members of the whole organization.

Bonifacio and Plata agreed to the proposal and on the night of July 7, 1892, founded the Katipunan at a house along Azcarraga, (now Claro M. Recto Avenue), near Elcano Street, Tondo. They took with them as their co-founders, Deodato Arellano, Valentin Diaz, Jose Dizon, and a few others. They gathered around a flickering table lamp, performed a blood compact, and signed membership papers with their own blood. Diwa adopted the symbolic name "Baleta" and formed the first triangle with Bonifacio and Plata subsequently, he set up his own adjoining triangle with Roman Basa and Teodoro Gonzales, who later became president and counselor, respectively, of the second Supreme Council of the Katipunan. He held the position of fiscal and was chosen counselor in the election of officers in February, 1893.

Diwa's subsequent transfer to the justice of the peace court in Pampanga enhanced his propaganda activities; he even initiated members to the Katipunan in Bulacan, Nueva Ecija and Tarlac. It will be remembered that one of his well-known recruits in Tarlac was Gen. Francisco Makabulos, who became a popular revolutionary figure. The discovery of the Katipunan on August 19, 1896, placed his life in great danger. Subsequently, he was arrested in Betis, Bacolor, Pampanga. He was taken to Fort Santiago, where he was tortured and imprisoned. At the fort, he was surprised to find that one of his cellmates was his close friend and co-founder, Teodoro Plata.

In Febraury, 1897, he saw Plata taken out of his cell to suffer his sad fate in Bagumbayan. For four days Diwa was kept alone in his cell and left to die of thirst and hunger. Unexpectedly, on the fifth day, he was led out of his cell not to be shot but to be set free in an exchange of prisoners between the Spaniards and the Filipinos.

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After his release, he wanted to return to Cavite to join his fellow revolutionaries under Gen. Mariano Trias in San Francisco de Malabon. However, he learned that the Spaniards in Cavite were resolved to re-arrest him. To elude arrest, he left San Roque disguised as a fisherman. He walked along the seashore and even had to wade under water (with only his nostrils exposed) for eight kilometers to reach his fellow rebels in San Francisco de Malabon. Finally, he was able to cross Dalahican from San Roque to Noveleta, passing through the Spanish trenches.

Free once more, he continued his revolutionary activities in Cavite and was instrumental in effecting the surrender of the Spanish forces under Leopoldo Garcia Oña which retreated to San Francisco de Malabon on May 28, 1898 after Admiral Dewey's fleet defeated the Spanish navy off Cavite coast. Because of this feat, Diwa was promoted to the rank of colonel in the revolutionary army. After the proclamation of Philippine independence on June 12, 1898, he was named the first civil governor of Cavite.

During the second phase of the Revolution, he joined Gen. Mariano Trias again and became the latter's secretary. After the capture of Gen. Emilio Aguinaldo by the American forces on March 23, 1901, he and Gen. Mariano Trias surrendered to the American commander in Indang, Cavite, also in March, 1901.

After taking his oath of allegiance to the United States government, he accepted the position of clerk of the Court of First Instance of Cavite. During the early part of the American regime he taught at Ligaya College, a pioneer educational institution in his hometown which he himself helped to found. He acquired several tracts of land in Tagaytay and Mendez which he planted to coconut and abaca.

Diwa was married twice. His first wife was Delisa Dandan of Parañaque, by whom he had three children, two of whom survived: Mariano and Guadalupe. His second wife was Honorata Crescini by whom he had five children: Edna, Heraclito, Cecilia, Betis, and Alicia.

Diwa died of nephritis on March 12, 1930 at the age of 67.

In his honor, the Caridad Elementary School in Cavite was re-named Ladislao Diwa Elementary School in November of 1964.

MARINA DIZON-SANTIAGO (1875 – 1950)

Heroine of the Philippine Revolution and one of the first women initiated into the Katipunan, Marina Dizon was born on July 18, 1875 to Jose Dizon, one of the thirteen revolutionary martyrs of Cavite. She was also a cousin of Emilio Jacinto. Having lost her mother when she was barely eight months old, her aunt Josefa Dizon, Emilio Jacinto's mother, took care of her. Under such a family atmosphere, her patriotism and nationalism easily came to the fore.

She obtained her early education in a private school conducted by Maestro Timoteo Reyes. Later, she enrolled in a public school under Doña Aniceta Cabrera, where her future husband Jose Turiano Santiago happened to be one of her schoolmates. She studied music, painting, and modelling and became an accomplished singer and declaimer. She was also a guitarist and violinist of the Trozo Comparsa Band.

She wanted to be a teacher but her father frowned on the idea. One night in 1893, she was accompanied by Emilio Jacinto to the house of Don Restituto Javier. There in the presence of Gregoria de Jesus, the young wife of Bonifacio, Josefa and Trinidad Rizal and their nieces, Angelica Lopez and Delfina Herbosa, Marina was initiated into the Katipunan.

A very active member of the organization, Marina presided over initiation rites for women, kept the records, and acquainted new members with the constitution and teachings of the Katipunan. She would always remind the members: "Be cheerful at all times; do not show fear of impending rebellion. Be prepared to be orphans and widows some day. Be brave and carry on."

In 1896 her father was executed in Cavite, and in August of the same year, her husband Jose Turiano was arrested and imprisoned. To avoid having the records of the Katipunan fall to the hands of the authorities, she burned them. She sold her valuables to raise money to bribe the guards in order to let her visit her husband in jail. She found temporary peace when, on September 11, 1897, her husband was released. The American occupation in 1899 forced Marina and her family to transfer residence to Meycauayan, Bulacan. They moved to Tarlac, Tarlac when the hostilities ended. There she left Jose with Dr. Marce-

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lino de los Santos and proceeded to Bamban. Jose slipped unnoticed to Manila where he found work as an accountant. But he was suspected as a *revolucionario* and an order for his capture was issued by the Americans. He avoided arrest by fleeing to Hongkong. He and Marina, however, were reconciled when he came back later to the Philippines.

Dizon was widowed during the Second World War. In the twilight years of her life, she lived with her unmarried daughter in Caloocan. She passed away on October 25, 1950.

DAMIAN DOMINGO (1796 – 1834)

Damian Domingo was born in Manila about the last years of the eighteenth century to a Spanish father and a Filipina mother, a beauty from Tondo. Just like Father Jose Burgos, Don Felipe G. Calderon and other noted great Filipinos, he was a descendant of a family either belonging to the Spanish nobility or to the middle class.

Damian Domingo showed a marked aptitude for art at an early age. Upon reaching his early adult age, he was already a consummate master of the brush. He was the first Filipino painter to specialize in secular painting, that is, in portraying non-religious themes on canvas. Among his subjects were the governors-general, beautiful girls, prominent persons, and panoramic landscapes. He excelled in miniature painting because he possessed a photographic eye. According to his great-grandson, Don Alfonso T. Ongpin, he was often commissioned by young Manila gallants to paint miniature portraits (they were then in vogue) of their sweethearts. Since custom did not allow the suitors and painters to make formal visits, they had to be content with deliberately walking up and down the street fronting the houses where the young belle would show herself at the window behind a fluttering lace fan. After two or three such promenades, Domingo would surprise his clients with a perfect likeness of the lady in question.

It was, in fact, his skill in miniature painting that enabled him to marry a rich and pretty girl of Manila. His miniature painting of Señorita Lucia Casas so fascinated her father, Don Ambrocio Casas (a colonel in the militia) that he invited the young painter to his house. A beautiful romance bloomed between the painter and the señorita. Out of their marriage came eight children: Celedonia, Severo (who became a painter like him), Anastacio, Feliciano, Agapita, (who became a nun), Mariano, Jose (also a painter), and Nicolasa.

By 1825, the fame of Damian Domingo as a painter was well established. Many prominent citizens of Manila visited his studio to have their portraits made or simply to admire his paintings. One of his frequent visitors was Governor-General Mariano Ricafort (1825-30), who was a patron of the arts and an admirer of the painter.

On June 13, 1826, Domingo was appointed professor of painting at the first Philippine Academy of Drawing, an institution established by the Economic Society in 1821 for the development of arts in the country. Presumably, he became the school director. Although the diploma awarded to him by the society on March 5, 1827, did not specify that he was the academy director, nevertheless the various duties he discharged were those of a school head.

The diploma was a public recognition of the highly satisfactory services he rendered to the Academy as well as for "his conduct, knowledge, talent and assiduousness in the art of painting."

Under the new set-up, he required that there be no racial discrimination in his school — that the Spaniard, the mestizo, and the native have equal privileges. The students were taught how to draw still life and the human form, the art of perspective, painting in oil and aquarelle, and the preparation of colors and surfaces. Painters of that epoch painted not only on canvas, but on wood and ivory, plates of copper, iron, silver, and sometimes gold. Religious subjects were the favorites of Filipino painters: the lives and miracles of saints, the passion of Christ, and the mysteries of the Virgin Mary. In recognition of his artistic talent and civic work, he was awarded the honorific title of Lieutenant of the Spanish Army. In his *Les Philippines*, published in Paris in 1846, Jean Mallat, a French resident of Manila, observed that Domingo's miniatures showed "marks of great talents."

The painter did not live long enough to enjoy the fruits of his

success. He died about 1834, before reaching the age of 40. His death was a great loss not only to art but to the Filipino movement for racial equality that was to reach its apogee later in that century.

To his family and motherland, he left a lasting legacy — the greatness of the Filipinos in painting. Of his numerous paintings, only two albums of water-color drawings and three oil paintings are so far known to exist. Those in oil are: *Nuestra Señora del Rosario*, *Catedra de S. Pedro Roma*, and *La Sagrada Familia*.

The school which Domingo headed was forced to close its doors "for lack of funds." For several years, the country suffered the lack of an art center until the authorities established an official Academy of Drawing and Painting in 1849, similar to that of Madrid. Three Spanish painters were also hired — all experienced professors — among them Cortina and Nieto, to teach the latest methods and techniques from Europe. They remained in Manila until about 1860 when they were succeeded by another Spanish painter, Agustin Saez, who remained head of the academy until his death in 1891. He was succeeded by Lorenzo Rocha, under whose term the reorganization of the said institution took place, giving more importance to the technique and introducing more theoretical and practical subjects. From the portal of the school emerged some of the great Filipino painters. Domingo in his grave, must have been happy that a number of these Filipino painters had attained international recognition.

Today, only a few of his paintings and drawings survive to show his talent and skill. He is remembered as a forerunner of the Filipino movement for racial equality and as the foremost Filipino painter of the early nineteenth century.

JOSE S. ESCALER
(1885 - 1927)

The versatility of Jose Escaler, lawyer and scholar, was attested to by Teodoro M. Kalaw. He said that "Escaler was a many-sided spirit, a real polygraph. He knew everything and studied everything seriously."

Escaler was born in Sulipan, Apalit, Pampanga on January 19, 1885, to a wealthy couple, Manuel Escaler and Sabina Sioco. He was the eldest of six children. After his early education in his hometown, Jose came to Manila and studied at the Colegio de San Juan de Letran during the years 1895-1897. He finished the *segunda enseñanza* at the top of the class. He also obtained the highest honors upon graduating with a Bachelor of Arts degree at the Liceo de Manila in 1903. Two years after, he graduated with a Bachelor of Laws degree from the Escuela de Derecho where he outshone his other classmates with his superior intelligence and achievements.

The eminent Rafael Palma, who was Jose's teacher during his first year in law studies, was impressed, moreover, by Escaler's ability to learn, on his own initiative, more than what his teachers could give him.

To complete his liberal education, he went abroad and reaped more academic laurels. In the United States, he enrolled at Yale and graduated in 1907 with two degrees, a Master of Laws *magna cum laude*, (an honor unawarded for more than ten years) and a Master of Arts.

He was a member of the Alpha Sigma Phi Fraternity, Cosmopolitan Club, Anthropology Club, Political Science Club, Weyland Club and Graduate Club. While in the United States, Escaler specialized in sociology, and in constitutional and comparative law.

From the United States he proceeded to England, France, and Germany where he specialized in jurisprudence. At Oxford in England, he was a member of the Lincoln Society, Blackstone Society, Oriental Club and the American Club. Here, he did graduate work in law and in economics, and later, had the privilege of completing it in the University of Berlin, for the degree of Doctor of Civil Laws.

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After his studies abroad he returned to the Philippines, took the bar examinations and passed, and practiced law. As a lawyer, Escaler became known for his refusal to handle cases which he thought were not entitled to just claims in the courts of justice. He served the government in various positions. Starting as a law clerk in the Philippine Assembly from January 2, 1913 to July 1, 1914, he later became the city attorney of Manila. On June 19, 1916, he became the first assistant director of the Bureau of Education, his being Filipino notwithstanding. Then he was appointed assistant and later acting Secretary of Justice.

From December 28, 1918 to June 14, 1919, during the absence of Ignacio Villamor, president of the University of the Philippines, Escaler served in the former's stead. He had been, previously, from 1910 to 1915, a member of the U.P. Board of Regents. There had been a time when he served as curator in diplomacy at Yale University; vice-president of the Association of Lecturers, member of the Institute of Criminal Law and Criminology, and lecturer on Evidence in the Escuela de Derecho. In all these noble positions, he was able to prove his worth.

Enthusiastic interest in business and belief in a progressive Philippines through economic development drove him to enter the business and industrial fields. At one time, he was vice-president of Philippine Oil Products, vice-president of the Chamber of Agriculture, director of the Germinal Cigar Factory, Cooperative Agricola and Malayan Trading. He invested in several business enterprises. In 1913, he was one of the founders of the Pampanga Sugar Development Company established in his hometown and was its general manager from 1924 to 1926. During the critical periods of this company, he demonstrated his leadership and organizational skill by overcoming great difficulties. He advanced the idea that industrial development must be simultaneous with the agricultural progress of the country.

He also involved himself in various civic-social organizations. He was a member of the Philippine Orphanage Association and also of the Sixth Philippine Agricultural Congress.

Jose was married to Aurora Ocampo on June 26, 1915. They had seven children: Ernesto, Alicia, Elisa, Jose Jr., Federico, Viviana, and Manuel. He was in France when he died on February 17, 1927.

JOSEFA LLANES ESCODA
(1898 – 1945)

Great civic leader, social worker, suffragette and war heroine, Josefa Llanes Escoda or Pepa, as she was affectionately called, was born on September 20, 1898 in Dingras, Ilocos Norte. She was the eldest child of Gabriel Llanes, a music teacher, and Mercedes Madamba, a sweet and loving woman who instilled in the minds of her children the true Christian idea of service. Her only brother was Florencio, and her five sisters were Luisa, Elvira, Rosario, Purita, and Eufrosina.

As a child, Pepa was gay, naturally active, and precocious. In her school days, she never let a day pass without reading her books and studying her lessons. At the time Josefa was in the grade school, a strong typhoon hit her hometown. Although the townfolks had been forewarned of the impending calamity, Josefa insisted on going to school that day. Her mother stopped her, but she stubbornly said, "I'll not let the weather keep me away from school."

She finished her elementary grades as valedictorian. From Dingras, she went to Laoag where she obtained her secondary certificate. After graduation from high school at the age of 16, she persuaded her parents to allow her to study in Manila at the Philippine Normal School (now Philippine Normal College), where she became popular for her energy, firmness and determination. Two years after, she graduated with honors.

In 1918, her father died during the influenza epidemic which swept the Philippines and killed thousands of Filipinos. Knowing how difficult it would be for her mother to take care of the six children, Josefa took them to Manila. She studied in the evening for a high school teacher's certificate which she acquired in 1922 from the University of the Philippines. For a short while, she taught at the Jose Rizal College, University of Manila, Far Eastern University, and Philippine Women's University.

Immediately after graduation from U.P., she gave up teaching and joined the American Red Cross (Philippine Chapter) as a social worker. Before long, the American Red Cross granted her a scholarship to the United States where she enrolled at the New York School of Social Work to undergo intensive training in social welfare. For her satis-

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factory work, the school awarded her the social worker's certificate in 1925.

In the United States, Josefa's hard work, intelligence, and model behavior earned praise for her and for her country. She showed her leadership anew when she joined a group of foreign students who supported wholeheartedly an International House project in New York. During her free time in the International House, she accepted speaking engagements. She spoke with eloquence. On her lecture tours to many states, it was her practice to wear Filipina dresses to arouse interest in the Philippines.

Pepa represented the Philippines at the Women's International League for Peace in 1925. Here, she met Antonio Escoda, a good looking and capable reporter from the Philippine Press Bureau whom she married later. Their marriage was blessed with two children, Maria Teresa and Antonio, Jr. In the same year, Columbia University conferred on her a master's degree in social work.

Upon her return to the Philippines in 1926, she resumed her teaching duties as a lecturer in sociology at the University of the Philippines and at the University of Santo Tomas. She entered government service by working at the Tuberculosis Commission of the Bureau of Health. At the Bureau, she was the editor of the *Health Messenger*. She also served in the Textbook Board, the Board of Censors for Moving Pictures, and the Labor Board. In the Philippine Anti-Leprosy Society she served as its executive secretary. She was also with the Boy Scouts of the Philippines.

Mrs. Escoda was an active member of the suffrage movement in the Philippines. Being best prepared in the tremendous job of binding together the clubwomen of the Philippines she was elected secretary of the General Council of Women which was created to coordinate the activities of the women suffrage workers. As a suffragette, she believed that "The modern woman is no longer the wife that clings; she now helps the husband. The women's demand for independence is motivated by their desire to help their husbands in governmental affairs which always required the moderation and wisdom of women."

All the labor and efforts of the organized women and the help of so many men were crowned with success on December 7, 1933 when Act 4112 was approved granting the right to vote to Filipino women and making them eligible to all public offices.

Josefa Llanes Escoda

Through the initiative of the Boy Scouts of the Philippines officials and the approval of Dr. Jose Fabella, then Commissioner of Health and Public Welfare, Mrs. Escoda was sent to the United States for girl scout training. On her return to the Philippines in 1937, she founded the Girl Scouts of the Philippines. Despite all the initial obstacles which Mrs. Escoda had to meet, her efforts were rewarded on May 26, 1940 when Pres. Manuel Quezon approved Commonwealth Act No. 542 creating the GSP as a national organization.

Mrs. Escoda was also a moving spirit behind the National Federation of Women's Clubs during its formative stage. She was the first elected treasurer of the federation, and was later promoted to executive secretary, a position she held for nine consecutive years. In 1941, she succeeded Mrs. Pilar Hidalgo Lim as the federation's national president, a position she held until her death.

In the field of social work, Mrs. Escoda's devotion, responsibility and unquestionable leadership were shown in her great accomplishment. She founded the Boy's Town for the under-privileged boys of Manila. She initiated a successful campaign which called for the provision of lunch and rest rooms for women workers and the installation of other facilities for their convenience. She worked hard for the establishment of free nursery classes in Manila where children were served free soup and a glass of milk. She worked for the improvement of health and sanitation in rural areas, the modernization of the prison and penal system, the suppression of vices and the extension of the benefits of adult education to the rural folks.

Her innate courage and deep devotion to duty was put to a supreme test when World War II broke out. She and her husband associated themselves with the Volunteer Social Aid Committee or VSAC and enlisted aid for the prisoners of war. She witnessed the horrifying Death March, for she was one of those who distributed multi-vitamin tablets to the prisoners. This intensified her eagerness to keep the prisoners supplied with food, medicine, and clothing. She took great risks, in listing the names of the prisoners in Camp O'Donnel and in helping the American internees at the University of Santo Tomas and Los Baños. In Manila, she housed the stranded women and students who were unable to go back to their respective provinces following the outbreak of the war.

In June, 1944, her husband was arrested and imprisoned at Fort

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Santiago and two months later, on August 27, she was also arrested and thrown into the dark walls of Cell No. 16 in the same fort. However, she could have left the prison had she wanted to, for she was offered freedom in December, 1944, but her loyalty to her husband was so strong she preferred to die with him in prison.

Though suffering from inhuman torture inflicted by the enemies, Mrs. Escoda remained serene and composed. She was last seen on January 6, 1945. She was then apparently taken and held in one of the Far Eastern University buildings occupied by the Japanese. It was presumed that she was executed.

In recognition of her outstanding achievements and dedicated service to humanity, she was named Distinguished Alumna in the field of social service, and a diploma of honor in recognition of her signal achievements was conferred on her posthumously in 1951 by the Philippine Normal College.

Josefa Llanes Escoda, the "Florence Nightingale of the Philippines," died a heroine. A street and a building have been named after her and a monument has been dedicated to her memory.

AGUEDA ESTEBAN (1868 - 1944)

Agueda Esteban, a heroine of the Philippine Revolution, was born on February 5, 1868 in Binondo, Manila. She was the second child of Ambrosio Esteban of Ligaw, Camarines Sur and Francisca de la Cruz of Cainta, Rizal who, after their marriage, established their residence in Binondo. Her parents were blessed with several children, but only three reached adulthood.

Young Agueda obtained her early schooling from a matron, "Maestrang Bulag," as she was popularly called, who owned a little

store selling *ikmo* leaves and hitcho (tobacco). It was in this place that Agueda, her brother and sister were taught.

Their family, a poor one, could not afford to defray Agueda's educational expenses and so she was placed under the patronage of Doña Vicenta de Roxas who enrolled her in a girls's school in Binondo. She excelled in many subjects and earned the admiration of her teachers, parents and Doña Vicenta. Her school activities were published in the newspaper, *La Oceania*.

When young Agueda reached womanhood, she was courted by Mariano Barroga of Batac, Ilocos Norte, who was working as *mayor-domo* in the household of Don Francisco Roxas, (son of Doña Vicenta de Roxas). They got married and by the time the Revolution broke out in 1896 they had three children, namely Catalina, Adriana, and Anastacia.

Her husband was a member of the Katipunan and was given the symbolic name "*Tungkod*" (cane or post). He joined the *insurrectos* in San Juan del Monte, Montalban, and Marikina. When he transferred his station to Tangos, Cavite, he brought along his family from Manila.

Agueda joined her husband in the struggle to free the country from colonial rule and, inspired by his patriotic spirit she would journey to Manila to buy salpeter, copper, lead and other materials needed by the revolutionary army in making bullets and ammunitions. She did not mind the hardships of going up and down the mountains of Haligue, Mapagtiis, Pangwagui, Magtagumpay, Mainam, Naghapay, Mendez Nuñez, Magwagui, Amadeo, Talisay, Tagaytay range, Sugay and Kaban-gaan. She and her family lived quietly in Cavite (Tangos), until the first phase of the revolution was ended by the Truce of Biak-na-Bato.

When the Republic was established in Tejeros (now General Trias), under the council of Magdalo, Agueda made a living by selling meat at the plaza of Naik, then the capital of the rebel movement. One day, while she was selling, she saw a hammock being carried past her stall and wanting to know who was inside, she ran towards it and lifted the linen that covered the man being conveyed to the *tribunal*. She saw the "Supremo" curled up and covered with blood. Desirous of knowing what had happened to Bonifacio, she approached a soldier whom she knew and softly asked him about the incident. The soldier was surprised and apparently frightened, ran away. A few minutes later he returned and told her secretly that any one mentioning the

name of the "Supremo" would be meted the *pena de la muerte* (death penalty).

When the Spaniards took the town of Maragondon, Tungkod and his family were among the many that left Maragondon for Talisay, Batangas where Agueda's youngest daughter (Anastacia) died and was buried in the fields. The rebels had hardly reached Talisay when Spanish soldiers met them. They climbed the mountains of Tagaytay once again and there learned that Aguinaldo was letting them take advantage of an amnesty granted by the Spanish government. Major Tungkod refused amnesty and instead continued propagating the doctrines of the Katipunan in Cainta. Again, Agueda's help was solicited in the buying of materials needed for making gun powder and bullets.

When the second phase of the Revolution started, Major Tungkod was assigned to the command of Colonel Antonio Montenegro of Zone 3, comprising Manila and suburbs. Major Tungkod was promoted to lieutenant colonel and was ordered by General Artemio Ricarte to recruit volunteers in Manila. It was at this time that Agueda gave birth to Salud.

At the height of the Filipino-American War, Agueda served as courier between her husband in Manila and General Ricarte in San Francisco de Malabon, Cavite. All the secret papers on war strategies were entrusted to her, especially those concerning planned attacks against enemy strongholds. Her secret activities were never discovered. Being a woman, she was never looked upon with suspicion by the authorities.

On July 1, 1900, together with General Ricarte, Lt. Col. Tungkod and Agueda were caught and imprisoned at Calle Anda. The grenades she used to carry, which were as big as the native oranges of Tanauan, Batangas, were confiscated when a house-to-house search was made.

On February 16, 1901, Lt. Col. Tungkod, together with other leaders of the Revolution, was deported to Guam. His wife Agueda was left behind with their four children, Catalina, Adriana, Miguel and Salud. Though used to hardship, she could not take care of all of them and so had to leave her three elder children at the Hospicio de San Jose, taking only Salud to stay with her. On a goodwill basis, she ventured into selling jewelry to help her family until Lt. Col. Tungkod returned from exile. When he died in November 1902, she was left again heavy with child. When she gave birth, she named him "Artemio" in honor of Artemio Ricarte.

Agueda constantly communicated with Ricarte who was then exiled in Hongkong. From her he learned that the followers of Lt. Col. Tungkod still desired to resume war against the United States and so he came home secretly and stayed in Agueda's house for a while. When news of his revolutionary activities reached the Americans, they captured Agueda on the pretext of her being an *encubridora de rebelion* (concealer of the rebellion) together with her son Artemio, but she was later freed on bail and forbidden to go out of Manila. When she went to Antipolo to look for means of livelihood, she was captured by a saddled constable and imprisoned, but not for long because Attorney Kincaid defended her. Shortly after, her son Artemio died.

In 1910, she visited Ricarte after he was exiled for the second time to Hongkong after serving six years imprisonment in Manila. He had been exiled because of his refusal to sign an oath of allegiance to the United States. She became the wife of General Ricarte in May 1911 and from 1910-1951 lived there with her daughter, Salud, first, on the little island of Lemah at the mouth of the harbor and later in Kowloon.

When the British government removed all political exiles from Hongkong after the outbreak of World War I, the Ricartes had to be shipped to Shanghai and from that Chinese city, to Japan. They reached Moji, and from there they proceeded to Kobe, Nagoya, Setocho and Aichikin.

In 1921, they moved to Tokyo, where Ricarte earned a living teaching Spanish at the *Kaigai Shokumin Gakko* (Overseas Craftsmen School).

In April, 1923, they transferred to Yokohama where they established their permanent residence. They lived comfortably at their home at 149 Yamashita-cho, Yokohama — where they also established a profitable *karihan* (restaurant). They lived there for eighteen years, together with their children and grandchildren.

During the Japanese occupation of the Philipines, the Ricartes returned. In 1944, ill-health claimed the life of our heroine.

EDILBERTO T. EVANGELISTA
(1862 – 1897)

Edilberto Evangelista, civil engineer, distinguished trench builder and soldier, the first Filipino professional to enlist in the ranks of the revolutionaries, and hero in the Battle of Zapote Bridge, was born in Sta. Cruz, Manila on February 24, 1862 to Agaton Evangelista, an Ilocano silversmith, and Faustina Toribio, a Manileña.

Young Edilberto obtained his early education from a private school owned by his uncle and godfather, Juan Evangelista, and which was located at the corner of Dulungbayan (Rizal Avenue) and Iris (Claro M. Recto Avenue). In 1871, he transferred to the Colegio de San Juan de Letran where he received various medals for excellence in mathematics and where he obtained in 1878 his Bachelor of Arts degree at the age of 16. Probably just to satisfy his father's wishes, he continued his studies at the University of Santo Tomas, taking courses in theology and geology. Upon the death of his father, he shifted to medicine but because of lack of funds and his failing health, he was unable to finish the course.

To regain his health, Evangelista resorted to daily exercises. With his savings and in partnership with Nicolas Casimiro, a *cabeza de barangay* of Sta. Cruz, he engaged in buying cattle and slaughtering them in Manila to earn money to defray his college education. Strong again, he taught for some time at his uncle's school and likewise tutored children of wealthy families in Manila.

Later, he moved to Cebu where he made friends with some prominent people like Miguel Logarta, Marcial Velez, Alejandro Ruiz, and other Cebuano patriots who shared with him the same sentiments and views as to the conditions and progress of the country under the colonial government. In Cebu, he secured a job in the city government but later resigned and engaged himself in the lucrative tobacco business. He bought tobacco leaves from the Visayan region and brought these to Manila to be sold at a good profit. In the course of his trips, he became acquainted with Domingo Franco, a tobacco wholesale dealer who later loaned him a large amount of capital.

During slack business periods, he bid for public works projects such as the construction of roads and bridges, pursuits which awakened

his interest in engineering. After having saved a little money, he returned to Manila and invested his capital in more profitable undertakings. Because of his dream of completing his college education, he handed over his business interests to his brother Julian, who promised to support him in his studies abroad.

In 1890, Edilberto enrolled at the polytechnic school in Madrid where he also became acquainted with Filipino reformers like Rizal, M.H. del Pilar, Juan Luna, Mariano Ponce, and many other patriots of his time. Rizal advised him to study engineering at the famous University of Ghent, Belgium, then one of the world's best engineering schools. He heeded Rizal's advice and, in 1892, left for Belgium to enroll at Ghent University where to his surprise he met two compatriots, Jose Alejandrino and Jose Abreu, both sons of wealthy families in the Philippines.

Due to limited funds, he stayed in the cheapest boarding house he could find, one without heating facilities. He declined the invitation of Alejandrino and Abreu to live in their place and instead cooked his own food, washed his underwear and socks and seldom changed his suit to economize on laundry expenses. He bought the cheapest things in stores for laborers. He always practiced frugality and denied himself all forms of luxuries, spending his money only for books and the barest necessities of life.

On October 18, 1895, Evangelista completed his studies in civil engineering and architecture with highest honors. He had specialized in calculus and in construction of steel bridges. It is worthy to note that up to that time, no student had ever equalled his brilliant scholastic records at the university. Being the first Filipino to graduate from that prestigious university, he gave honor and glory not only to himself but also to his people, thus also proving to the Europeans that the Filipinos were not of an inferior race, contrary to the claim being made by the Spaniards.

After graduation, he received several offers of employment from noted construction firms in Belgium. He was also offered a professorial chair in one of the Latin American universities, either in Peru or Argentina. But he graciously declined all these and returned to Manila against the advice of his friends and compatriots abroad, who said that he might be suspected as a rebel by the Spaniards. He boarded the Spanish steamer *Elcano* and arrived in Manila in September, 1896. In the midst of

terror and suspicions that gripped the Philippines at that time, possession of a mere calling card of Dr. Rizal was sufficient to send one to jail or perhaps to be shot. Yet Evangelista arrived in Manila bringing along copies of the *Noli* and the *Fili* with a picture of Rizal inscribed with an affectionate dedication from him. Because of this, he was arrested then jailed in Bilibid prison but after clearly and carefully explaining his circumstances, he was finally released. A few days after his arrival, he began writing proclamations and pamphlets urging his countrymen to rise in arms. The raging revolution in the provinces stirred his patriotic spirit. Determined to contact General Aguinaldo in Kawit, he left Manila. Disguised as a farmer, he walked barefoot and with a dirty *camisa de chino* and straw hat, he was able to slip through the enemy lines but having been suspected as a Spanish spy he was arrested by the rebels, then taken to General Aguinaldo's headquarters on October 22, 1896.

Identifying himself, Evangelista was welcomed by Aguinaldo to the fold of the "Magdalo" as the latter urgently needed someone to direct the building of trenches and fortifications. Thereupon, he was first initiated into the *Katipunan* and given the name "Ipil" on November 15 of the same year. At first, he was coldly received by the Magdalo members but later when his sincerity and ability became evident, he was appointed director-general of the engineering corps and later lieutenant-general in the revolutionary army. The trenches which he built in Binakayan, Dalahican and Noveleta, patterned after European models, helped greatly the Filipino patriots in repulsing the well-armed regular Spanish forces under the personal command of Governor-General Ramon Blanco.

He built several trenches in Bacoar, Binakayan, Cavite Viejo, Munting-ilog, Silang, Dasmarinas, Imus, Salitran, Lumang-bayan and Noveleta. The fortifications he built at Binakayan were 1,500 meters long and 2-1/2 meters high. They were the first of their kind and were capable of resisting the onslaught of General Marina's forces on November 9 and 10, 1896. His formidable trenches, built in Aromahan, Zapote and in Cavite Viejo were constructed in such a manner that a Spanish writer called them "the fortifications of the future" because the Spanish troops were powerless to destroy them.

In December of 1896, when the rift between the Magdalos and Magdiwangs had gained momentum, Evangelista tried to mediate by writing a constitution which would establish a Philippine Republic.

But nothing definite came out of it.

Evangelista was a calm and dauntless soldier and leader. General Aguinaldo admired the young general's bravery. Once, while Evangelista was taking his *siesta* in one of the rooms upstairs (at the house of Gen. Aguinaldo), the Spanish gunboat bombarded the town of Kawit. Upon hearing the bombardment, Aguinaldo and some revolutionary generals who were then discussing war plans in the sala, rushed outside and sought safety among trees. Those who were hiding in the big tamarind tree shouted to the sleeping general upstairs to wake up and go to a place of safety. Evangelista was, of course, awakened by the bursting shells, one of which penetrated the room, passing an inch above his belly. Calmly, he remained in bed, and replied to the frantic warnings. "Leave me alone. Why worry about me. Can you say where the next shot will strike?"

On December 22, 1896, Evangelista and his men, while resting in Muntinglupa, were attacked by a contingent of Spanish soldiers. As the fight began, Mamerto Natividad, one of his officers said, "General, the whole Spanish army is attacking." Whereupon, Evangelista ordered his men to hold their position and begin fighting. Turning to Natividad, he remarked: "What of it? I'm not going to run away even if all the Spaniards should come and attack us." The extraordinary courage he showed to his men during the encounter boosted the morale of his troops and brought glory. Although outnumbered, they were able to defeat the larger enemy force.

Evangelista, fought his last battle at Zapote Bridge on February 17, 1897. This encounter has been considered the bloodiest battle in the military annals of the Revolution. The Filipino troops, fighting valiantly behind their trenches, hurled back wave after wave of enemy attackers. In the midst of fierce combat, Evangelista mounted a trench to watch the wave of attackers, unmindful of enemy fire. Unfortunately, one bullet struck his forehead and smashed his brain. He fell dead on the blood-drenched ground.

His heroic death was a great blow to the revolutionary cause. General Aguinaldo lost both a great trench builder and a fearless combat commander.

In his honor and memory, one of the streets in Quiapo, Manila has been named after him.

JULIAN FELIPE
(1861 – 1944)

A dedicated music teacher and revolutionary patriot, Julian Felipe gained fame for his masterpiece, *Marcha Nacional Filipina* which the National Assembly of the Commonwealth of the Philippines officially adopted as the Philippine national anthem on September 5, 1938.

Felipe was born in the town of Cavite on January 28, 1861, the youngest of the twelve children of a poor couple, Justo Felipe, a tin-smith, and Victoria Reyes. He inherited his passionate love for music from his father who was a musician and church choir member.

He took his early education in a public school in Cavite. He continued his studies in Binondo, under Maestro Anacleto Bonifacio. He also studied music under Leandro Cosca, a local musician. Later, a kind-hearted Recollect friar musician, Fr. Pedro Catalan, parish priest of Cavite, taught him how to play the piano and employed him as an organist at the San Pedro Parish Church. He became a music teacher in La Sagrada Familia, an exclusive school for girls in the same place. Some of his popular compositions *Amorita Danza*, *Cintas y Flores Rigodones* and *Matete al Santisimo* were awarded a diploma of merit and a silver medal in the Regional Exposition held in Manila in July, 1895. Because of his success, he gained membership in the prestigious Santa Cecilia Musical Society. Felipe's other musical pieces include a Christmas song *Sleep my Little Jesus, Philippines my Philippines*, *Jaculatoria*, and *Un Recuerdo*. The last song, whose lyrics were written by the poet Joaquin Balmori, was especially dedicated to the "Thirteen Martyrs" of Cavite who were all his friends.

Shortly after the outbreak of the Revolution, the Cavite province soon became the storm center of the revolutionary struggle. A patriot at heart, Felipe locked his old piano, put all his music sheets in storage and joined the revolutionary movement. When the revolution spread like a forest fire, many patriotic Caviteños, including Felipe, were arrested by the Spanish authorities and imprisoned at Fort San Felipe in Cavite. Thirteen of them were executed on September 12, 1896, and were referred to as the "Thirteen Martyrs of Cavite."

Felipe's active participation in the Revolution was not proven. Thus, he was saved from martyrdom. Instead of facing the firing squad,

he was sent under heavy guard to Manila and was imprisoned at Fort Santiago. He was then languishing in that infamous fortress-prison cell where Dr. Rizal was also incarcerated and awaiting his execution on December 20, 1896. On June 2, 1897, Felipe, together with other more fortunate patriots were finally released.

When Gen. Aguinaldo arrived from Hongkong on May 19, 1898, he urged his followers to resume the war against Spain and to collaborate with the Americans. Felipe answered the call, and on June 5, 1898, with a letter of recommendation from Gen. Mariano Trias, he visited General Aguinaldo who was then at the home of Maximo Inocencio, one of the "Thirteen Martyrs" of Cavite. To Aguinaldo, Felipe offered his services.

Aguinaldo, upon learning of his ability as a pianist-composer requested him to play a march composed by a Filipino musician in Hongkong. Complying with the general's request he played it on a piano in the sala of Inocencio's home. "The musicale piece sounds good," Aguinaldo remarked "but it is not the one I'm looking for. I want something more stirring and majestic which can inspire our men to fight the enemy — something which embodies the noble ideals of our race." "I know what you have in mind, General," replied Felipe. "Can you compose it?" asked Gen. Aguinaldo. "I'll try, General."

Excited with his new assignment, Felipe returned home and feverishly worked on it.

Six days after, on June 11, he went to the Aguinaldo home in Kawit bringing the draft of the march. When he entered the spacious sala, he saw many revolutionary generals in conference. Aguinaldo, upon seeing him, rose from his chair and greeted him with customary hospitality and courtesy.

"General," said Felipe, "I've finished the March, I hope you will like it."

"Good," replied Aguinaldo, "Please play it for us."

With mixed feelings of joy and nervousness, Felipe played his composition entitled *Marcha Nacional Filipina*. Aguinaldo and the Revolutionary generals present applauded the beautiful march.

The following day, June 12, 1898, was a memorable holiday, for

amidst colorful ceremonies, the independence of the Philippines was proclaimed by Aguinaldo at his home in Kawit. The flag which Marcela Mariño-Agoncillo sewed in Hongkong and was brought home by Aguinaldo, was officially hoisted while the stirring National Anthem was also officially played for the first time by the San Francisco de Malabon Band. To popularize the national anthem throughout the archipelago, Aguinaldo ordered the author to prepare sufficient copies for distribution to the different towns in the country.

As a token reward for his musical composition, Aguinaldo appointed Felipe director of the national band of the Philippine Republic with military rank of captain. But after the fall of the First Philippine Republic, Felipe returned to his home in Cavite where he resumed his profession, teaching and composing music. In 1902, he was elected councilor of Cavite but after sometime, he accepted an appointment as bandmaster of the *USS Rainbow*. After seven months of service, he resigned from this well-paid position due to poor health.

Felipe was once approached by a Spaniard who offered to buy the exclusive rights to print and publish the *Marcha Nacional Filipina* for P4,000. The composer turned the offer down because he did not want to deprive his people of their right to use it. However, through an act of the Philippine Legislature on December 4, 1943, the Philippine Government awarded him compensation of P4,000 in recognition of that musical production.

During the Commonwealth regime he composed two important musical pieces: *Hail to the Chief*, dedicated to the chief executive and used also in saluting the highest officials of the state. The other one was the *Douglas MacArthur March*.

The great composer had married Irene Tapia who died in 1911. They had four girls and a boy.

He died on October 2, 1944 in Manila at the age of 83. His mortal remains were buried in Caridad cemetery in Cavite. The grateful and patriotic people of Cavite honored him by naming a street (Don Julian Felipe Boulevard) and erecting a monument in his honor.

PRAXEDES JULIA FERNANDEZ
(1871 - 1919)

A singer, dancer and artist, Praxedes Julia Fernandez, one of the three children of Mariano Fernandez and Josefa Guizon was born on July 21, 1871 in Santa Cruz, Manila. Her mother, having been widowed when Praxedes was young, married Francisco Javellana who then became the girl's first teacher in dancing.

Undaunted by the long established fact that artists cannot depend on their profession for a decent living, young Praxedes embarked on a stage acting and singing career and came out a success. At a very early age, she started appearing in carillo shows, dancing the *jota* and the *fandango*. At the age of seven, she performed at the *Teatro-Circo de Bilibid* under the direction of her stepfather with whom she was associated for many years.

She learned to sing under the direction of Chavarre, a Spanish music teacher and Pedro Castañeda, a notable pianist and another music teacher.

She later, became a member of Don Ramon Mulet's dramatic company, and performed in such plays as *El Hombre Es Debil* and *El Amor y El Almuerzo* under the stage direction of Juan Barbero, and musical direction of Castañeda.

When Cubero returned to Spain, a company called *Las Tres Niñas* (The Three Girls) and under the direction of Jose Carvajal was formed with Fernandez, Venancia Suzara and Patrocinio Tagaroma as principal artists.

In recognition of her talent, Alejandro Cubero, who introduced the Spanish *zarzuela* in the Philippines, asked her in 1880 to organize the Teatro Portatil composed entirely of local talents. After several months, this was disbanded, and the *Compania Filipina Lirico-Dramatica* was formed.

After a couple of years, she joined another group organized by Juan Barbero and Carlos Rodriguez which made a successful tour of the Visayas. Returning to Manila, she appeared in the Tondo Theatre with *Compania Fernandez*. Her leading roles in *Flor de un Dia* and *Lo*

Positivo definitely won her the approval and admiration of Manila theater goers. To her many admirers, she was affectionately known as Yeyeng.

In 1890, the FERSUTA Theater Company was born, deriving its name from its chief female players, Fernandez, Suzara, and Tagaroma. This group presented benefit shows under the auspices of the Spanish community to raise funds for widows and orphans of Spanish soldiers. In grateful acknowledgement of her role in this endeavor, the Spanish army honored her with a gala affair on September 30, 1891 where she was presented with a silver crown.

Yeyeng was one of the most admired actresses of Spanish *zarzuela* in the Philippines. Her charming voice and graceful acting captivated Governor General Eulogio Despujol when he saw her act in zarzuelas and in the comedy *La Casa de Ocampo*.

For a second time, she made a tour with her troupe in the southern islands. Upon its return to Manila after a year, the company staged *Boccaccio* and *La Mascota*. Both performances were received with much enthusiasm by Manila audiences. The company soon established a reputation for long run performances never enjoyed before in local presentations.

In 1892 her troupe sailed for Iloilo. Their itinerary of three months was prolonged to a year because of popular requests. They also staged plays in Silay and Bacolod, Negros Occidental.

In Iloilo, she met an admirer, Ricardo Pastor, a professor at the School of Arts and Trades of Iloilo. As she headed for matrimony, she gave a farewell-to-maidenhood show appearance with her favorite role in *La Mascota*. The presentation attracted a capacity crowd that filled the Zorilla theater in the evening of August 12, 1894. After their marriage on August 18, 1894, the couple lived in Iloilo until March, 1899 when they sailed for Spain.

They returned to the Philippines in 1902 and Yeyeng made a comeback on the Manila stage in June of the same year. Her appearances in *Panche* and *Gigantes y Cavesudos* were both received with renewed enthusiasm

Later, she performed in Cebu, where she presented a program of

old and modern plays. In Iloilo, she suffered financial losses, yet she was not disheartened. On July 15, 1905 she produced for the first time the opera *Cavalleria*, with herself acting the part of Santuzza.

In 1908, to recover the family wealth of her husband, the couple went to Hongkong and in that city and in Macao she gave several performances under the management of Ramon Ramos. Upon their return to Manila they hired the Teatro-Cine Filipino, where between moving picture showings they staged skits, intermezzos, duets, tercets, and playettes. From December 1910 to July 1911, the couple contracted some Spanish artists with whom they produced successfully such plays as *La Princesa del Dolla*, *El Conde de Luxemburgo*, and *La Viuda Alegre*.

Yeyeng ended her stage career with a farewell presentation of the opera *La Viuda Alegre* at the Manila Grand Opera House on November 14, 1911. The performance brought to a close her colorful stage career. As a fitting tribute to her, it was said that "It was enough to see her name appear on the programs to fill the show house."

Her marriage was not blessed with children. She died of cholera on August 22, 1919 and was interred at the La Loma Cemetery in Manila.

AMBROSIO FLORES (1843 – 1912)

Revolutionary leader and propagandist, Ambrosio Flores was born in Manila on March 20, 1843 to a well-to-do couple, Don Ignacio Flores, a corporal of the Spanish regular army and Doña Josefa Flores. He studied Latin under the tutelage of Don Esteban del Rosario and later enrolled at the University of Santo Tomas for a course in philosophy. For one reason or another, Flores shifted to medicine but whether he finished it or not is not known.

Following his father's footsteps, he enlisted on May 12, 1860 in the Spanish regular army, fought against the Muslims in Mindanao, and discharged the post of standard bearer (*Abanderado*) for eleven years. For some time he held the exalted position of *Ayudante de Estado Mayor de Plaza*. After 33 years of military service, he retired with the rank of a first lieutenant.

Ambrosio Flores married his cousin Doña Modesta Flores. He was inspired by the works of Rizal and joined the propaganda movement prior to the outbreak of the Revolution. He hated the friars who were the powerful forces behind Spain's colonial abuses. As a consequence, he joined Freemasonry in April, 1892, becoming successively first master of the lodge *Solidaridad*; in-charge of *Bathala II*, a club or triangle in Manila; and in 1893, Grand Master of the *Gran Consejo Regional*, the first central masonic organization in the Philippines.

In 1894, Flores and another reformer, Faustino Villaruel, travelled to the provinces to solicit contributions for Jose Rizal.

For advocating general education and for his sympathetic attitude toward the Katipunan, Flores was jailed twice and stayed in prison, 17 months in all.

Later, Flores joined the revolutionary forces and became one of Aguinaldo's trusted generals. But the existence of petty jealousies in the military ranks constrained him to resign from the army.

In a conference at Bacoor, Cavite in August 1898, he was named governor of the province of Manila. During this period he held office at Marikina, then the capital of Manila province. On September 8, 1898, he transferred his office to San Juan del Monte from where he directed provincial affairs until the outbreak of hostilities between the Americans and Filipinos on February 4, 1899. It was during his incumbency as governor that he organized the municipalities into battalions in anticipation of the war against the Americans.

Flores was recalled by the Filipino Army in 1899 and was appointed Director of Fortifications and Defense. In the early phase of the Filipino-American war he fought in the defensive and bloody battles of Polo and Calumpit. On May 27, he was appointed Acting Secretary of War in place of General Mariano Trias who was fighting in Cavite. After the assassination of General Antonio Luna in Cabanatuan on June 5, 1899, he was appointed Secretary of War. In addition to the tremen-

dous responsibilities of directing military operations. Flores and Don Eduardo Gutierrez were appointed to represent the province of Batangas in the Revolutionary Congress held in Tarlac on July 14, 1899.

Following the fall of the Filipino resistance in the north and on the advice of the Mabini Cabinet, peace proposals were made to the Americans. Flores, Florentino Torres and Colonel Manuel Arguelles were charged with the mission to effect a conditional cessation of hostilities upon agreement that the Philippines be an independent protectorate of the United States of America. To this issue Flores remarked:

It seems to me that the protecting owner should have a controlling voice in all foreign relations but the management of internal affairs of the country ought to be left to the Filipinos, the United States as the protecting power should be compensated for the protection of the Philippines.

The negotiations for a truce, however, failed because of the demand of General Elwell Otis that no conditions for cessation of hostilities be met or effected until the Filipino Army lay down their arms.

Undaunted by the gradual diminishing strength of the Filipino Army on January 5, 1900, Flores as Director of War decreed in Tarlac the revival of the Katipunan and the extension of its activities to Nueva Ecija. He initiated men into the organization as a way of selecting potential manpower for the army, instilled patriotism and discipline in the ranks and enlisted civilian help in carrying on the war.

But the strong and well-equipped Americans dominated the war theater. In the north, Flores together with his army and family, retreated to Nueva Ecija where in 1900, he surrendered to General Arthur MacArthur. With the surrender of other revolutionary generals, the momentum for peace began to gain ground.

With his assets and properties having been destroyed by the war, Flores returned to Manila a poor man. For a living, he engaged in newspaper work, first as director of *La Luz* (The Light), later, as columnist, of *El Grito del Pueblo* (The City of the People), and as director of *La Democracia* in January 1901.

Politics lured him into joining the newly organized Federal Party

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of which he became one of the directors. In February, 1901, he was appointed member of the Taft Commission together with Dr. Trinidad H. Pardo de Tavera and Arsenio Herrera. In June of the same year, Flores was named first governor of the newly created Rizal province, a position he held until 1904.

During his term as governor he restored peace and order and began to search for ideal sites for the provincial government offices. Being a well-known and respected citizen of Rizal, Flores was adopted a son of Pasig through the passage of a municipal resolution, on December 20, 1903.

An indefatigable man, he studied law and at 62 became a member of the bar. On July 1, 1911, Flores was appointed Justice of the Peace of Pasig.

Flores resided in Maybunga, a barrio of Pasig where he died on June 24, 1912, at the age of 69. Dr. Santos, his attending physician, confirmed complication of heart sickness as the cause of his death. At the time of his death, he was still Justice of the Peace of Pasig and a Venerable of Lodge Silangan. His remains were interred at Paang-Bundok, a sitio of Pasig.

CARLOS V. FRANCISCO (1912 – 1969)

A National Artist for Painting, and 1964 Republic of the Philippines Cultural Heritage awardee, Carlos Villaluz Francisco is considered the greatest muralist of the country. He was born on November 4, 1912 in Angono, Rizal.

Among friends and townmates, he was known simply as "Botong" a nickname he acquired early in life after a dark-skinned Cainta character by that appellation.

Botong lived in Angono where he found the fullest expression of his talents. His father, an ex-seminarian who settled in Angono and engaged in wine-making, died when Botong was only five. His mother, also from Angono, attended to his education.

Young Botong was among the few of his generation in Angono who went to college. He did not finish, though, for with only a semester more to go before graduation, necessity forced him to work. Fabian de la Rosa then director of the school, impressed by the promising artist from Angono, was disappointed over his student's inability to continue his formal education.

Botong Francisco started his artistic career as an apprentice at the *Philippines Herald*, and later at the *Manila Tribune* as a layout artist. Shortly before the war when the University of Santo Tomas opened the School of Architecture and Fine Arts, Botong joined its faculty. A former student of his, J. Elizalde Navarro, recounted that Botong, being reticent, did not care to rationalize his works; there was a certain degree of logic to them, as in Botong's controversial fore-shortening of the human bodies in his mural which appeared in theory as a distorting flaw, but in practice, served as an optical device that neutralized the oblique angle at which a high hanging mural is invariably viewed. Another trait of Botong as a teacher was his typical geniality; it did not encourage strict discipline but it fostered a kinship with his students that earned him their sincere respect.

The art of mural painting was still in its infancy in the Philippines before the war. There were mural decorations but most of them were merely enlarged easel painting. After the war, mural painting under Carlos Francisco made gains.

Despite his aversion to dogmatism, he initiated the growth of modern art in between the "conservative" and the "modernist." Botong was invariably linked to the latter group, forming with Victorio C. Edades and Galo Ocampo what was then known in local art circles as "the triumvirate," the vanguard group of the modern art movement.

When war disrupted his teaching career, Botong went home to Angono where he joined the guerillas. After liberation, he returned to teaching until the latter part of 1947. Due to the increasing demand for his services as an artist, he devoted full time to painting. His colleagues, likewise recognized Botong's special talent. While still at work

in the newspapers, his fellow illustrator Demetrio Diego, himself a painter, already took keen notice of Botong's artistic abilities. Likewise, the writer Liberato Poblador saw it fit to publicize the young and gifted artist. Such was Botong's growing fame that early after the war, several American officer artists visited him in Angono in the company of former Governor General Francis Burton Harrison.

As early as 1944, Botong won his first award for painting, *Fiesta in Angono*, but it was not until 1948 when his work entitled *Kaingin* won the first prize at the annual Art Association of the Philippines Exhibit at the National Museum. Here he was officially acknowledged by the art establishment to be one of the country's foremost artists.

Despite being a renowned muralist, Botong led a simple life. To help him out, his uncle Ramon Reyes furnished Botong with a studio. In jovial attitude, Botong playfully painted his benefactor as the conductor of the *Musikong Bumbong*, in the widely reproduced mural made to hang at the Fiesta Pavilion of the Manila Hotel. His other commissions at this time were the murals for the residences of prominent Filipinos such as Carmen Planas, Jose Yulo, and Eugenio Lopez. Bigger commissions in the offing were the murals he did for the Keg Room of the Jai Alai, the *bayanihan* scene for the Philippine Bank of Commerce, the four-panel *History of Medicine* for the Philippine General Hospital, the stations of the cross at the Far Eastern University chapel, and the life of St. Dominic for the Sto. Domingo Church.

To do these wall-sized works, Botong obtained the services of fellow painters and apprentices. Group sessions with him were more fun than hard work. There was laughter as well as liquor. However, it was he who supervised the preliminary designs and did the final shadings since he alone could bring the work to glowing life. When painting, Botong was more comfortable in pants held by suspenders topped with a faded striped T-shirt and a baseball cap on his head. Botong was a sight to see as he climbed scaffoldings to color the details of the paintings and make prominent the features of his models. His meticulous attention to detail was with an authoritative acumen, for Botong was versed in our native customs and folklore.

Of all the artists he admired, Botong held most dear a certain Tandang Juan, an unknown religious folk artist from Rizal. Botong was also an antique collector and a researcher. When he was commissioned to do the design for Manuel Conde's films like *Genhis Khan*,

Sigfriedo and *Siete Infantes de Lara*, he researched on the modes and styles of these foreign cultures.

At the height of his fame in the early 1950's, he developed his muralist style into its peak of refinement which has become the hallmark of his art: the unerring eye for composition, his sense of color and the abiding faith in the folk values typified by the towns people of Angono. When the Philippines decided to host its first International Fair in 1953, he was unanimously chosen to paint a mural that would adorn the main entrance to the fair ground. The theme of his masterwork was "500 Years of Philippine Progress." For his previously commissioned murals, Botong usually received four-figure fees but for this mural which measured 88 meters by 98 meters, he received a six-figure contract. When the fair opened in February, Botong's mural was reproduced in the colored center spread of the American magazine, *Newsweek*, the first Filipino artist to be given such coverage by an internationally circulated publication.

With the money from his work, Botong was able to enjoy a leisurely life in Angono. He worked on his sketches, water colors and paintings of rituals, legends and festivities of his native people — the *harana*, *pabasa*, the San Clemente Pagoda festival parade, the hammock ride of the old to Antipolo and other depicted fading customs of the country. Among the myths he depicted were those of the first Filipino man and woman emerging from a split bamboo (*Malakas at Maganda* legend) and the legend of Maria Makiling.

In his town he became an active civic figure and would engage the Angono youth in basketball and in group music. He also joined the fluvial parade in honor of the town's patron saint, San Clemente. He likewise had a role in the *cenakulo*, a lenten presentation.

His last completed major work was the mural on the four walls of the Manila City Hall's. Bulwagang Katipunan. The work commissioned by then Mayor Antonio Villegas, was a pictorial history of Manila from the early contact with the oriental traders to the rebuilding of the city of Manila. Again in his work, Botong immortalized the men and women of Angono including his wife Rosalinda. This mural, depicting the advents of our history was to be Botong's last completed work.

Laughing heartily at a favorite television show, on March 31, 1969 a Holy Monday. Botong burst a vein from a lung lesion. He died at the age of 57. He was buried in the town's cemetery after the best attended funeral procession ever held in Angono.

LEANDRO L. FULLON
(1877 – 1904)

General Leandro Fullon, the man who liberated Antique from the Spaniards during the Revolution was born on March 13, 1877, the eldest child of a prominent couple of Hamtik. Antique, Don Justo Gorero Fullon, a *cabesa de barangay* and Doña Justa Gerona Locsin. His paternal grandfather, Benedicto Fullon was a *capitan mayor* of Hamtik and his maternal great grandfather, Lucio Locsin was a *gobernadorcillo* of Tibiao, Antique. He finished his elementary education in the school conducted by Vicente Gella and under the tutelage of Don Gregorio Orendain. As a young student he excelled as an *oracionista*. His parents, desirous of his further education, sent him to study at the Ateneo Municipal but later transferred him to the Colegio de San Juan de Letran. However, in 1895 Leandro had to go back to Antique. The crops failed and Leandro was asked to discontinue his studies and to return home as his parents were having financial difficulties. He took home his wife Petra Francisco whom he met during the procession that climaxed the *La Naval* celebrations in Intramuros. Petra was an *interna* from the Colegio de Santa Rosa and scion to an affluent and very conservative family from Binondo.

During his Letran days, Leandro came in contact with Aguinaldo and other young men who initiated him into the revolutionary movement. In 1898, he was commissioned by General Aguinaldo to lead an expedition to Panay at the call of the *Comite de Conspiradores*, headed by *Presidente* Roque Lopez. In September, 1898, he left San Roque. Cavite aboard the *Isabel* with 140 officers and 340 men with arms and ammunitions. On September 21, Fullon landed in Iniawan, Pandan (now Libertad); he was immediately joined by many volunteers, a development that elated the 21-year old general.

In Pandan, Fullon established a revolutionary government with the election of local officials amidst the cheers and shouts of the people. After Pandan, Fullon marched toward Culasi. As in Pandan, he reorganized the government at Culasi.

On September 28, 1898, the Spanish gunboats, *Churruca*, *Calamianes* and *Leyte* landed troops in Igpajo, Culasi. In the first week of October, Fullon engaged the Spaniards in the bloody battle of Cabaludan. But having lost Lt. Ruperto Abellon, who was wounded, he was

Leandro L. Fullon

forced to retreat to the hills of Culasi. The Spaniards lost about 100 men. Spanish Colonel Brandais made plans to inflict more losses on the rebel side but on the 20th of October, Marcelino Iping and 190 men mutinied, killed their Spanish officers and joined General Fullon's army. Only few survivors of the ill-fated Spanish garrison at Culasi were able to escape.

To regain his honor, Colonel Brandais launched three punitive attacks on the heavily entrenched forces of Fullon in the Culasi convent. All assaults having failed, Brandais retreated to San Jose.

On the 22nd of November, Fullon and his men were at the outskirts of San Jose, where he immediately demanded the surrender within 24 hours of Governor Castro Verde and his troops. The governor replied that he be given three days to evacuate his troops. But upon the expiration of a 24-hour deadline, Fullon attacked. On November 24, 1898, San Jose fell; Governor Verde escaped through a deep canal towards the sea and sailed for Iloilo. Fullon immediately established a revolutionary government in San Jose.

In mid-December, 1898, Fullon left for Iloilo to join General Martin Delgado. He took active part in harassing the Spanish troops in Jaro and Molo. On December 25, Iloilo capitulated to General Delgado's forces.

However, the euphoria of the insurgent's victory against the Spaniards was short-lived. A new enemy came to the shore of Panay. The Americans under General Marcus P. Miller occupied Iloilo on February 11, 1899. On March 10, Fullon with about 100 of his men were in the Tacas and Balintang frontlines valiantly defending Sta. Barbara, the rebel capital. He held the line with the column of Quintin Salas for about a month but failed to stem the tide of battle against the well-trained and better equipped American Army.

After the fall of Cabatuan, the last seat of the rebel capital after Sta. Barbara, he took his men to Antique. The American troops occupied San Jose and Lt. Hugh Scott ordered Fullon and his men to surrender. The Americans informed Fullon that the war had already ended by virtue of the Treaty of Paris on December 10, 1898 and since the Philippine Government was not internationally recognized, his forces had to surrender or else they would be considered bandits or brigands. Fullon replied that they were not soldiers of fortune and that they

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would fight as sons of the nation even if they were to die as bandits and brigands in defense of their native soil.

For a year Fullon waged guerrilla warfare against the Americans. But conscious of the families of the soldiers and of the human lives lost in a futile attempt to carry on the war any longer, he surrendered to Colonel Scott in Palma, Sta. Barbara on March 23, 1901, but only after the mediation of his former comrades-in-arms and Fathers Praxedes Magalona and Sylvestre Apura. With him were about 30 officers, 154 men and 180 arms.

On April 15, 1901 after civil government under the Americans was established he was appointed governor of Antique. During his incumbency he effected the surrender of the notorious outlaws Ompong, Santos and Agustin. In 1903 he was supervisor of the census for the Visayas. He was still governor when he passed away on October 16, 1904 at the age of 27. He was interred in Iloilo but his remains were later transferred to the family plot in Hamtik.

General Leandro Fullon was (survived) by his wife Petra who followed her husband to Antique during the dark days of the Revolution. Their only surviving child, Pacita, married Roberto Pacificador of Iloilo.

A monument stands in his honor at Libertad, a fitting memorial to the man who landed on that soil one memorable day in September 1898 bringing with him fresh hopes for the freedom of his people.

PANTALEON GARCIA (1856 – 1936)

Great general of the Philippine Revolution, Pantaleon Garcia was born in Imus, Cavite, on July 27, 1856. He finished a teacher's course and taught for some time in Silang, Cavite in 1875. In 1896, he joined the Katipunan.

Pantaleon Garcia

When the Revolution broke out, Garcia immediately took arms and figured in several bloody engagements against the Spaniards. In February 1897, with only 30 men from Imus, Garcia boldly attacked the fort of Silang. Armed with bolos, daggers, spears and guns, the insurgents assaulted the Spanish troops and overran several trenches. For his victory and heroism shown during the encounter he was made a colonel. This was the beginning of his brilliant military career.

In the revolutionary army, Garcia headed the 4th Zone covering Navotas, Tambobong, Novaliches, and Caloocan. In many military operations he led, his wife took part, showing in all of them "an admirable serenity and an enviable courage."

Aguinaldo appointed him a committee of one to make an investigation and to report on the case of the Bonifacio brothers. It was he who recommended that a court-martial, with General Noriel presiding be appointed to try the brothers. Moreover, it was he who recommended that the death penalty be imposed on them.

When Aguinaldo retreated to Biak-na-Bato in San Miguel, Bulacan, he took Garcia with him. While they were encamped in the forests of Puray in Montalban, they were attacked by surprise; Garcia's men gravely launched a counterattack that led to the enemy's fleeing.

In the Philippine-American war, Garcia was assigned as a commanding general in Central Luzon. In the war program of Aguinaldo, the supreme objective was the capture of Manila. To carry out the plan he named five of his best revolutionary generals to form an equal number of brigades; Garcia was one of those five generals. In a battle fought on February 5, 1899, the rebels defended the important maintenance plant of the Manila-Dagupan railroad line in Caloocan against the assault of the 10th Mac-Arthur Division by land and sea. As a consequence of the foregoing battle, Garcia became seriously ill. His men took him to Jaen, Nueva Ecija for treatment. He was still confined and in bed when Capt. Smith captured him in May 1900. Thereby, he took his oath of allegiance and afterwards was released from the hospital.

During the American regime, he was the first municipal president of Imus, Cavite. He also became its justice of the peace.

He retired from public service after his assignment as superintendent of an agricultural colony in Cavite expired. He died on August 16, 1936.

VICENTE T. GARCIA
(1817-1899)

Great Filipino theologian, writer and defender of Filipino rights, Vicente Garcia was born in Rosario, Batangas on April 5, 1817 to Don Jose Garcia and Doña Andrea Teodoro who were both *propietarios* or landowners.

Except for the school records extant in the archives of the University of Santo Tomas where Garcia studied for the priesthood, there are no other records on his education. Thus, his early educational background is unknown. In this Dominican university, he finished the *Bachiller en Artes* in 1839, and the *Bachiller en Teologia* in 1847. After passing a rigid examination, he was conferred his *Licenciado en Sagrado Teologia* on November 28, 1848. In June of the following year he was ordained priest. All throughout his studies, he was a *colegial* (intern) of the Colegio de San Juan de Letran. In 1855, he received the degree *Doctor en Teologia*, also from the University of Santo Tomas.

On August 13, 1839, barely six months after he obtained his A.B. degree and while he was only a theology student, he was appointed by the archbishop as *capellan* (chaplain) of the vacant *capellania* (chaplaincy) founded by Don Manuel Suarez de Olivera. This chaplaincy was located in San Sebastian *extramuros* along the street leading to the town of Sampaloc. In 1841, he resigned from the position because it was not a gainful endeavor for him.

Garcia became a coadjutor in two parishes. He also served as chaplain of the Spanish army. Later he became priest of the *sagrario* of the diocese of Nueva Caceres, holding concurrently the positions of rector, *provisor vicario general* and ecclesiastical governor of the bishopric.

The prelate of Camarines, Bishop Francisco Gainza, took Garcia as his private adviser and constant helper in all matters pertaining to ecclesiastical questions. He was considered the "right hand and factotum" of the ecclesiastical curia of Nueva Caceres for many years.

His superior intelligence and erudition was also recognized by the Archbishop of Manila, Pedro Payo, whom he served as private consultant in the resolutions of the most difficult questions of canon law.

Vicente Garcia

In November 1879, at the meeting of the cathedral's chapter in connection with the competition for the filling up of the vacant magistral canonry of the diocese of the Nueva Caceres, Garcia brilliantly contested the position and delivered a very notable speech. His capabilities as a canonist were recognized but because he was a *colored* priest, he was not appointed to the position.

A consummate theologian, Garcia was also a philanthropist at heart. He founded a hospital for lepers in Nueva Caceres and maintained it with his private funds. He was also a great benefactor of the *Comunidad de PP. Paules* in Manila and of the Cathedral. All his pious contributions amounted to more than 50,000 *duros*. He also restored the *Santuario de Nuestra Señora de Peñafrancia* in Camarines. In its restoration Garcia made use of his private funds to repair the roof and edifice of the church and to finish the tile-floor. He desired so much to be the santuario's *capellan* that he was willing to take care of it even without remuneration.

Garcia also served as chaplain of the regiment of peninsular artillery, acting priest of the *sagrario* of the Holy Metropolitan Church of Manila, *canonigo penitenciario* and synodal examiner of this archbishopric and director of the *Colegio de Niños Tiples*.

As proposed by the *Cabildo Eclesiastico de Manila*, King Alfonso XII issued a royal decree on December 29, 1881 appointing Garcia to the position of *canonigo penitenciario* of the Holy Metropolitan Church, vacated by the death of Fr. Vicente Miñana. The title was issued on January 19, 1882.

As *canonigo penitenciario*, Garcia always stood up and fought for righteousness, even if he encountered opposition from the *cabildo* members. His proposal during the September 23, 1885 meeting to examine the cashbook of all the accounts of the rents (*rentas*) of the two *capellanias* of Don Vicente Legaspi and Doña Marcela Zorrilla was rejected by the majority who opposed the investigation of the disappearance of the said rents. His belief, supported by appropriate documentations, that the custom in the *cabildo* of singing the Holy Masses of Our Lady during Saturday without special intentions, was an abuse was also rejected by the *cabildo*. When Garcia petitioned for his share in the division of emoluments paid for the *aniversarios* (Masses for the deceased) celebrated by *cabildo* members but which he could not attend because he was occupied hearing confessions, he was denied again.

This petition was rejected further by the archbishop and Garcia's brilliant appeal for a reconsideration was rebuffed anew. Such was the poor plight of a Filipino clergyman among venerable Spanish friars!

Garcia produced literary-religious works which were superior in quality and which would have "immortalized his name in Europe if he had been a white priest." He translated from Latin to Tagalog and published the first three books of the *El Kempis* or *Imitacion de Cristo* (1880). His *Los Santos Ejercicios Espirituales* written in Tagalog was a perfect religious work that put him at par with the leading contemporary mystical European writers. His other works include *Medios para llevar a la practica los Santos propositos* in Tagalog (1890), *Aves de las Almas del Purgatorio* in Bicol, *Vida de San Eustaquio* in Bicol, *Novena de Ntra. Sra. Peñafrancia* in Bicol, *Explicacion de las gracias otorgadas por Ntra. Sra. del Rosario* in Tagalog (1884). His *Oracion Funebre* pronounced on December 14, 1861 in honor of Fr. Manuel Grijalvo when he was *provisor* and *vicario general* of the bishop and apostolic administrator of the diocese of Nueva Caceres was published in 1862 by U.S.T. Press. He also wrote Tagalog translations. Among them were *Pagsisiyam sa Mahal na Birhen del Rosario na Sinasamba sa Capilla nang mga Paring Dominiko*; *Casaysayan nang mga Cababalaghan at Milagros na Guinawa nang Mahal na Virgen del Rosario*; and *Novena del Dulcissimo Nombre de Maria* (1881) which was a translation from the Bicol original written by Fr. Manuel Grijalvo and Fr. Francisco Gainza.

Garcia also contributed articles on the *Ley de Minas* to the Spanish newspaper *El Diario de Manila*. When he was holding an important position in the ecclesiastic curia of Nueva Caceres he published articles about the missions and *ramo* of public instruction in the Manila press, under a pseudonym. These writings were attributed to Bishop Francisco Gainza, but in an assembly of intelligent people, the bishop pointed out and presented the true author of those valuable works.

Garcia used "Un Sacerdote" or "Un Devoto" as his pseudonyms in some of his moral and religious books.

Writing under the pen name "Justo Desiderio Magalang" and later "V. Caraig," Garcia was the sole Filipino priest who ably rallied others to take up the cause of defending the *Noli Me Tangere* against the accusations of heresy and blasphemy levelled against it by a Spanish priest, Fr. Rodriguez. Garcia originally planned to send his defense-letter to Fr. Rodriguez but was dissuaded by his friends and so he entrusted

Pedro M. Gatmaitan

somebody to make a pamphlet incorporating that letter. Knowledge of the noble act of Garcia whom Rizal did not know personally almost made the hero weep for joy.

When the dictatorial government of Aguinaldo was proclaimed in 1898, Garcia was most influential in restoring to their parishes the secular priests who had been appointed by Archbishop Nozaleda. Previously these priests found difficulty in assuming their duties without the prior approval of the Aguinaldo government because of its antagonism to Nozaleda.

In February 1899, a newspaper announced that Garcia had left Manila for his hometown, Rosario to rest because of his poor health and advanced age. Not long after, on July 12, 1899, at about eight in the evening, he passed away after having received with great devotion the last sacraments. He died of senility complicated by accidents.

In his honor, a town in Batangas has been named after him and, in Rosario, a high school is called Padre Vicente Garcia Memorial Academy.

PEDRO M. GATMAITAN
(1889-1965)

One of the early distinguished Tagalog poets was Pedro Gatmaitan, born on June 10, 1889 in San Nicolas, Bulacan, Bulacan to Julian Gatmaitan and Veronica Manahan. From their father, Pedro and his brother Carlos inherited poetic talents. At age seven Pedro started joining several poetry competitions in his school. After completing his *cartilla* lessons, his father sent him to Manila to study Latin. He enrolled at first at the Ateneo Municipal and later, he studied at the *Instituto de Burgos* where he acquired a *Bachiller en Artes* degree. His father wanted him to become a lawyer, so he took up *jurisprudencia* at the Escuela de Derecho. However, he did not make good in school because his heart

was set on writing poems; poetry was his first love — an inborn talent. Quitting school, he devoted much of his time to poetry and started to use his pen effectively, thus was his literary career born.

Endowed with stirring eloquence both in Tagalog and in Spanish, with a glowing spirit, and with a magnetic personality, he became a political leader and orator.

His fame as a writer spread far and wide. In all these years, he spent most of his time writing verses and improving his style. He worked hard and indefatigably, especially at night which he found conducive to writing. He, however, never forgot his hobbies of gardening and hunting birds.

Inspired by beautiful things, his early writings were characterized as purely romantic. This made him known as a "poet of love." In his more mature years, however, he turned more philosophical.

Revolutionary ideas occupied his mind, although he didn't manifest these in arms. He was anti-Spanish and joined Freemasonry to prove it. He had been a Mason until the death of one of his daughters. He was also one of the leaders of the *Legionarios de Trabajos*.

Gatmaitan was one of those who imitated the rhyming of the so-called *Consonancia Castellana* in Spanish poetry. This he used in his poem entitled *Alaala*.

Gatmaitan was not content in his poetic style until he contributed one to Philippine poetry. He pioneered in the use of the 16-syllable verse style commonly used because it fits its rhyme and rhythm to the sound and syllabication of Tagalog. He also introduced the 18-syllable verse, using it first in his poem *Libingan*.

During his short writing career, he received honors and awards in 19 different literary competitions. He won first prize in the competitions sponsored by the following: *Samahan ng Mananagalog* and *Aklatang Bayan* in 1912, *Habag Kapatid* in Quiapo, Manila, *Kapisanan ng Bulalakaw* in Malolos, Bulacan, and *Ang Sulo* in Sta. Cruz, Manila.

He also joined several popular jousts (*balagtasan*). At one time, he even defeated Jose Corazon de Jesus on the topic *Narses at Guro* and in 1925, he won over Benigno Ramos on the topic *Ama at Ina*. Final-

Licerio I. Geronimo

ly, he received a big trophy in the Balagtasán championship held in 1928.

Gatmaitan was also a good novelist, dramatist, and translator. Some of his works are *Lantang Bulaklak* (novel), *Ikarlong Kapangyarihan* (drama in three acts), and a Tagalog translation of Jose Rizal's *Noli Me Tangere* and *El Filibusterismo*.

His published works were under the following pen names: Pipit-puso, Alitaptap, Dante and Mandirigma. Among these were: *Tungkos ng Alaala* (1912), *Mga Tula ni Gatmaitan* (1919), and *Album ng Kaluluwa* (poems written in 1926-27).

Gatmaitan was connected with the newspapers since his youth. He was at one time a reporter, at another time a contributor, and at still another time an editor. He held the editorship of *Liwayway* and the directorship of *Alitaptap* and *Pipit-puso*, popular weeklies in the 1930s.

Being a romantic poet, he had occasional romantic escapades until he married Rosario de Jesus, the youngest sister of his first wife, Feliza. Their marriage was blessed with eight children.

Gatmaitan never wanted any of his children to follow in his footsteps. According to him, to be a writer doesn't guarantee good provisions for one's family. Before he died, he instructed his children, saying: "Take care of my writings which are the only treasure that I can give to all of you."

He died on June 10, 1965 of heart attack at his residence in Sampaloc, Manila. He was interred at the La Loma Cemetery.

LICERIO I. GERONIMO (1855-1924)

One of the bravest generals in the Filipino-American war, Licerio Geronimo was born to Graciano Geronimo and Flaviana Imaya in

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Sampaloc, Manila on August 27, 1855. His father hailed from Montalban, Rizal and his mother was a native of Gapan, Nueva Ecija.

When he was nine, Geronimo lived with his grandfather in a farm in San Miguel, Bulacan. At 14, he joined his father in Montalban where he practically spent his young years on the farm. He cut grass for sale, pastured carabaos, cut fuel for home use and did all other farm chores. Naturally, he was honed to be a hunter and a marksman to boot.

Geronimo did not enjoy the benefits of formal education because of poverty. But he could read and write, thanks to friends who taught him the alphabet. He sought self-improvement through reading the *awits* and *corridos* while resting on the back of carabaos. For socials, he participated in the poetical jousts called *duplo*. During the months of May he served as the "general" or "prince" of the *Sta. Cruz de Mayo* procession.

He was married to Modesta de la Cruz but on becoming a widower he married Cayetana Linco of San Mateo by whom he had five children. He worked as a farmer and augmented his income by transporting passengers and laundresses in a boat to and from Manila on the Marikina and Pasig rivers.

Geronimo came to know of the Katipunan through his godfather, Felix Umali, an *alguacil mayor* of barrio Wawa of the town of Montalban. Umali introduced him to Andres Bonifacio when the Supremo came to that town to form a Katipunan branch. After his initiation, Geronimo headed the local Katipunan chapter.

With the outbreak of the Revolution in August, 1896, Geronimo had to go to Balintawak upon orders from Bonifacio. On the 30th of that month, he and the other Katipuneros attacked San Juan del Monte. Later he went back to Montalban and organized his own force from that place, San Mateo and Marikina. His forces served under General Francisco Macabulos in San Rafael, Bulacan and, then, under General Mariano Llanera during the military operations in the towns of San Miguel, Bulacan and Cabanatuan, Nueva Ecija.

Mt. Puray in Montalban was the base of operations of Geronimo and his force. Here a meeting was held after Bonifacio's death to create a Departmental Government of Central Luzon. In this assembly, Geronimo was designated division general of the revolutionary

Licerio Geronimo

army for Rizal. His forces triumphantly fought the Spaniards for six hours. Because of this success, the name General Cerio by which he was popularly called reached far and wide. The job he had to do next was to capture carts of ammunitions and supplies intended for the Spaniards. During the temporary period of tranquility brought about by the Truce of Biyak-na-Bato, he retired to his farm and then allowed himself to be assigned by his former foes as a commandant in the Spanish *Milicia Territorial*. It was formed by the Spaniards against the Americans after the defeat of the Spanish fleet in Manila on May 1, 1898.

Geronimo, however, chose to desert his former enemies and presented himself to General Pio del Pilar on August 13, 1898. On November 28 of that year, Aguinaldo appointed him general of a division with station at San Mateo. The day after the outbreak of the Filipino-American War, he assisted in the defense of Marikina town and helped in the building of trenches and in the reorganization of troops who were coming in from San Juan and Mandaluyong.

Antonio Luna appointed him commanding general of the third military zone of the province of Manila. In the battle of San Mateo on December 19, 1899, he dealt a severe blow to his enemies when his force, called *Tiradores de la Muerte* engaged the Americans for two and a half hours. Here the American general, Henry W. Lawton perished, along with 13 American officers. The Filipinos lost six men and a few were taken prisoners.

Because of his capabilities and his stirring victories, Geronimo was named by Gen. Mariano Trias on July 12, 1900 *jefe superior* of the fused second and third zones of Manila. Exactly one month after, he was ordered by Trias to take command of the district of Morong and to put a stop to the continued disturbance in that area.

One year later, through the efforts of the Federal Party, he and his 22 officers and men surrendered in San Mateo on March 29, 1901 to Captain Henderson of the 42nd Infantry.

After his surrender, he worked with the Philippine Constabulary starting on June 1, 1902 as a fourth class inspector, then promoted third lieutenant and inspector on December 23 of the same year. As a Constabulary officer, he worked in the pacification of the towns of San Mateo, Marikina, Malabon and Novaliches. He was dismissed from

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service on May 16, 1904 because of his court conviction on a charge of gambling.

After his dismissal, he settled down on his farm in Montalban where he remained until his death on January 16, 1924.

MARIANO C. GOMES (1799-1872)

Father Mariano Gomes, a secular priest and martyr was born on August 2, 1799 in Santa Cruz, Manila to Alejandro Francisco Gomes and Martina Custodio both of Filipino-Chinese blood. His family belonged to the middle class and owned houses for rent in the different parts of the city.

At age eight he entered San Jose College, where he finished the secondary course and received a Bachelor of Philosophy degree at fifteen. He continued his studies at the University of Santo Tomas where he obtained a Bachelor of Canon Law degree at eighteen. His parents wanted him to pursue civil law, but after two years, to their great surprise, he shifted to theology. After three years, he received his Bachelor of Theology degree with high honors. He could have proceeded and taken up a licentiate degree had he not taken interest in the vacant curateship of Ermita. He took the examination to fill the vacancy of the parish and obtained the highest rating. But because of his youth the office was given to someone else.

Later on, he successfully passed another examination for the position in the curateship of Bacoor, Cavite where he moved together with his mother, brother and sisters, after his ordination as priest. Thus on June 2, 1824, after succeeding Fr. Cecilio Bosta, he became the *cura propietario* of Bacoor, the second richest parish in Cavite province.

One of his first acts was to improve the town. He straightened the old streets and laid out new ones, so that they ran in parallels and

crosses. He also initiated the construction of a circumferential road which passed through and connected nine barrios outside the vicinity of the town and three others within the town proper. This work was so admired by the governor of Cavite, Col. Juan Salcedo, that he called the *governadorcillos* of Cavite to a meeting just to show them the streets as a model.

Gomes promoted the development of agriculture and home industries. The salt industry was one occupation developed extensively in Bacoor. He himself lent money to those in need to advance their undertakings or enterprises. He resolved amicably all quarrels among his parishioners based on common understanding and fairness. He could easily receive stolen objects, for a word from the pulpit would make the culprits bring stolen carts or plows to the churchyard for the rightful owners to claim.

He spent part of his income supporting Filipinos who went abroad with Spanish liberals to work for the recognition of Filipino rights and the introduction of reforms. He helped finance the publications of articles written by Father Burgos in Spanish newspapers in Madrid.

He succeeded at one time in resisting the claim of a religious corporation which initiated a move to separate four barrios from the jurisdiction of Bacoor to its hacienda. Still, despite the dispute, he interceded for Fr. Guillermo Rojo, the person who initiated the removal of those barrios from his parish, with Archbishop Martinez, when Father Rojo got into trouble over some church matters.

In recognition of his intellectual and spiritual leadership he was named *vicario foraneo* for the province and later *examinador sinodal* for the archbishopric.

He was instrumental in bringing about the signing in 1869 of the celebrated "Tratado de Malacañan," an agreement between Eduardo Camerino and Luis Parang, who was then called a robber and a bandit, and so ended the three years of terrorism in the Tagalog provinces of Luzon. By virtue of this agreement, the religious corporations were inhibited from raising rents on their lands leased to and cultivated by the people; they were not allowed to drive away farmers from the fields for failure to pay rents; freed were some 3,000 people accused of complicity with Luis Parang who was himself obliged to dissolve his band and to lead a peaceful life in Malate with a pension.

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Together with Fathers Jose Burgos and Jacinto Zamora, Father Gomes was associated with the secularization movement. According to T.H. Pardo de Tavera, "they opposed the friars in the litigation over the curacies in the provinces." He founded the newspaper, *La Verdad*, which reported the abuses committed by the Spanish government and the religious corporation. The motives of his periodicals were branded as radical and were misunderstood by the Spanish authorities. At the instigation of the friars, they were able to implicate him in the Cavite Mutiny of January 20, 1872. He was arrested in his convent together with his nephew, Father Feliciano Gomes.

The people of Bacoor would have risen as one and not allowed the Spanish soldiers to take him away upon his arrest but he advised them to go home and keep peace, promising to return. He never did.

A Spanish military court, which conducted a mock trial, found him guilty. He was condemned to die by garrote. Before the execution, Governor Rafael Ezquiedo asked Archbishop Meliton Martinez to unfrock them. The archbishop, believing in the innocence of the three priests, refused. Instead, as one last salute to the martyred clerics, he ordered the tolling of the church bells in Manila when they were executed.

In the early morning of February 17, 1872, Father Mariano Gomes, walked calmly towards his executioner. On his way, his spectacles fell to the ground and as he retrieved and put them on, he said: "Let us go where the leaves never move without the will of God." He bravely faced the garrote which snuff out his earthly life, together with Fathers Jose Burgos and Jacinto Zamora.

A monument in his honor now stands in Bacoor, Cavite, beside the church in which he served for almost 48 years.

MARIA PAZ MENDOZA-GUAZON
(1884-1967)

The first among the Filipino women who made names for themselves in specialized lines was Maria Paz Mendoza-Guazon. Endowed with a brilliant intellect, she led a life of professional, cultural and civic achievement.

She was born on May 10, 1884 in Barrio Panaderos in Pandacan to Don Isidro Mendoza and Macaria Eugenio y Victorino. She learned to write from her father, who used to give her banana leaves and a piece of the rib of a coconut leaf and to guide her little hand to write.

Her strict mother, who was her teacher in religion, used to spank her for missing a word in her prayers.

After the Spanish lessons under the tutorship of Miss Monica Mendoza, her father enrolled her in the Pandacan town school. She was then transferred to the private school of Doña Amalia Sabio, where she learned to recognize the alphabet and syllables with the use of the *cartilla*.

From the private school of Doña Margarita Lopez, her mother transferred her to the elementary school of the *Colegio de la Concordia* in Santa Ana. It was here that she acquired the name *Paz*. When the sister in charge of the admission asked Nena her name, she responded solemnly: "Mi nombre es Maria Antonina Mendoza y Eugenio para servir a Dios y a usted". The sister observed that her name was too long. Thus she asked her, "In what month were you born?" "May." "Good. It is the month dedicated to Our Lady of Peace. We will call you Paz and forget the rest." Thus, she became Maria Paz Mendoza y Eugenio. Here she also acquired Pacita as her pet name.

To better prepare her, she was transferred to the *Colegio* proper as an *interna*. At the age of eight, she began her musical studies. Revealing a remarkable talent for the piano and for singing, she was chosen as the college pianist and soloist. Her parents were so pleased that they bought her the best and most expensive piano and sent it to the college for personal use.

By 1896 she was enrolled in the normal course leading to the dip-

loma of *Maestra Superior*. However, she did not finish the teacher's course because of the outbreak of the Revolution. So this young, attractive and educated lady returned home from the convent.

After the American occupation in 1898, Pacita was again enrolled, this time at the American School. The low opinion she heard from the Americans about her countrymen made her resolve to study hard in order to disprove the foreigners.

Then Pacita and her sisters Remedios and Consuelo transferred to the Philippine Normal School where she graduated as an insular teacher in 1905, with the highest honors. She was then the first Filipina to acquire a high school diploma.

She was admitted as a regular medical student at the Philippine Medical School and was appointed student assistant in Anatomy at the U.P. College of Medicine. In her fourth year, she won first prize for her paper on "Infantile Beri-Beri". She was the first woman to receive a Doctor of Medicine degree in 1912 from the University of the Philippines.

After graduation, she served in the Philippine General Hospital as resident physician in Medicine and Pediatrics.

Practising her profession, she was fascinated by the brilliant mind and intellectual integrity of Dr. Potenciano Guazon with whom she fell in love. It was her engagement to Dr. Guazon that made her desist from going abroad for advanced medical study. She told her mother frankly: "I'm engaged to Dr. Guazon and we are going to get married." Thus they were married on November 25, 1913.

In 1914 she became an assistant instructor in Pathology and Bacteriology. That same year she was appointed Dean of Women of the College of Medicine, Pharmacy and Dentistry. In 1916, she was made Director of Women for the entire university. Thus she instituted the use of uniforms by the U.P. girls. Meanwhile she attended the school of Tropical Medicine during her spare time and graduated in the same year.

She was the first Filipino physician to undertake extensive research on the fearsome disease which the Tagalogs call *bangungot*.

That same year she was appointed assistant professor in Pathology and Bacteriology.

She was sent to the United States in 1919 for post graduate work along her chosen line in Chicago, Columbia and Harvard universities. With her husband, she visited leading universities and hospitals and proceeded to Europe, where she also took postgraduate courses in the universities of Paris and London and visited hospitals and universities in Berlin and Barcelona.

Back in Manila in May 1921, she was promoted to associate professor. As president of the Women's Medical Association of the Philippines, she organized the U.P. Red Cross. She became the president of the National League of Women and organized civic conferences for young women and factory girls. In 1924, then a widow, she became the first woman to be elected member of the U.P. Board of Regents. In 1928, she represented the Philippines in the Pan-Pacific Women's Conference at Honolulu. She also became a member of the educational mission to the United States. While abroad she accepted many invitations and speaking engagements.

On coming home, she had a tour of the Philippines, accompanied by Miss Librada Avelino. This was a rewarding experience, for it enriched her knowledge of her own country.

Later in 1930, she organized the Philippine Association of University Women and became its first president.

Upon her retirement from U.P., she founded and became the managing editor of *Women's World* magazine. She was active in her journalistic work until 1937.

She became a member of the Manila Medical Society; of the Philippine Islands Medical Association; of the *Colegio Medico-Farmacutico de Filipinas*; of the Young Women's Christian Association; of the National Research Council of the Philippines; and of the Textbook Board. She was also, the first Filipino woman president of the Society for the Prevention of Cruelty to Animals.

As an author, she had many books and articles to her credit. One of her works in Spanish, *Notas de Viaje*, won the Zobel Prize in 1930 while one of her pamphlets, "The Development and Progress of the Filipino Woman" was in all libraries in America and Europe.

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Her articles appeared under different pseudonyms: Doctress Eugenio M. Anton for articles about health, Mar Pacifico or Mar de la Paz for articles in Spanish and Marina de la Paz for any other topic.

As a philanthropist, she sponsored scholarship at U.P., donated the Guazon Operating Pavilion to the PGH at Manila and established the Mendoza-Guazon Foundation in 1963.

For her meritorious achievements and contributions to the science of medicine, she received the following honors and awards: a Gold Medal from the Alumni Society of the U.P. College of Medicine, a diploma and medal from the Women's Civic Assembly and the Feminist Movement of the Philippines on its Golden Jubilee in 1955. She was elected Member of Phi Kappa Phi U.P. chapter, named Distinguished alumna in 1960 by U.P., was made Emeritus Professor of Pathology, and awarded a diploma of merit in 1962 by the state university. The Philippine Normal College presented her with a Diploma of Honor. President Marcos conferred on her the Presidential Merit Award in 1966, and the Centro Escolar University, the degree of Doctor of Humanities, *honoris-causa*. She became an honorary member of the Philippine Medical Women's Association and an elected honorary member during the VII International Congress held at Gardoune, Italy.

This venerable Filipina died of heart attack at St. Luke's Hospital on March 10, 1967. Her body was laid to rest at the Manila Memorial Park in Parañaque.

POTENCIANO C. GUAZON (1882-1924)

The greatest Filipino surgeon of his time, Dr. Potenciano C. Guazon, was born on May 19, 1882 in Pandacan, Manila, the oldest of the four children of Domingo Guazon and Potenciana Carillo, a native of Baliwag, Bulacan.

After learning how to read from his mother, he was placed under the tutorship of Maestro Mundong Bulag., and of Luisa Bacho for a few months. After studying in the Escuela Municipal, he enrolled in 1892 at the Ateneo Municipal. He resumed his studies in the Instituto de Burgos in Malolos after the Revolution. Later, he continued his schooling at the Ateneo de Manila, where he obtained his Bachelor of Arts Degree in 1902. /

In June of the same year (1903) he entered the University of Santo Tomas but in October of the same year he was chosen as government pensionado to the United States. He and some of his companions did some preparatory studies at Pomona College in Clermont, California, where he edited the last two numbers of the short-lived "*The Filipino Students' Magazine*" at Berkeley. Then he enrolled in the University of Missouri.

Since it was his desire to study medicine, he was sent to the Rush Medical School at Chicago, Illinois where he spent three years and a quarter and another three years in the Cook Country Hospital, Chicago, as an intern. Here his enviable academic record won the admiration and high praise of his professors. He was conferred the degree of Doctor of Medicine in 1908.

After observing and practicing in several hospitals in the United States, he came back in August, 1908 and worked for two months in the Bureau of Health. On October 1 of the same year he became an intern in surgery at St. Paul's Hospital. He then became resident surgeon at the Philippine General Hospital. While working there, he was appointed instructor at the Department of Surgery at the UP College of Medicine.

When he joined the medical faculty, he fell in love with Dr. Maria Paz Mendoza who was fascinated by his brilliant mind and intellectual integrity. She told her mother frankly, "I'm engaged to Dr. Guazon and we are going to get married." In 1913 she became his wife. She later became his collaborator in some of his professional endeavors.

On July 1, 1915, he was promoted to associate professor and in January 1917 he assumed full professorship and the chairmanship of the Department of Surgery.

Dr. Guazon's scientific observations and studies were written for him by his wife and were later published in the *Bulletin of*

the Manila Medical Society, *Revista Filipina de Medicina y Farmacia*, *Philippine Island – Medical Association Journal*, *Bibliografia Medico-Farmaceutica de Filipinas*, *Actas Comunicaciones De La Asamblea Regional de Medicos y Farmaceuticos de Filipinas*, and others. He also read several papers of medical interest before medical societies, became a member of the Manila Medical Society in 1909, and its vice-president in 1922, a member of the *Colegio Medico – Farmaceutico de Filipinas* in 1912 and vice-president of the Philippine Islands Medical Association in 1924 when he was also honored with the same *Magno del Bisturi*. He was also a member of the Philippine Anti-tuberculosis Society.

Dr. Fernando G. Calderon spoke highly of him thus: "Dr. Guazon was an untiring worker. During the year 1922, he performed about 300 surgical operations and it is my personal opinion that among the surgeons in the country, he has performed the greatest number of *laparotomies*. He was particularly remarkable in operations of the gall bladder. His radical operations in the breast is unsurpassed. His ability as gynecologist is too well known to everyone of us."

A well-travelled man, he visited Japan in January 1917, sailed for the United States in 1920 where he visited the Mayo Clinic, the New York Post Graduate School, the Harvard Medical School, the Johns Hopkins Hospital, and other medical centers.

In 1921 he and his wife went on another trip abroad, this time to Europe, for the purpose of visiting modern surgical clinics in the University of Paris, the Royal Society of Medicine in London, and the Trauken Kausen Hospital in Berlin.

According to his wife, during all these trips he never went anywhere except to surgical clinics. Such was his love for surgery, that it may be said that "The first love of Dr. Guazon was surgery."

Upon his return to Manila from a trip in June 1921, he again assumed his professorship in the UP College of Medicine and the position of Chief Surgeon in the General Hospital. His popularity as a surgeon was such that he had to be at the operating table from 9:00 a.m. to 3:00 p.m. daily. This regimen taxed his resistance. His complete absorption in his profession made him ill.

"At midnight of the 24th of March, 1924", his wife recounted, "he complained of cold feet. After a few minutes he said that the cold

Fernando Ma. Guerrero

was creeping up his trunk. Suddenly he cried out loud, "Nena" and he expired. He died of pneumonia in Baguio Hospital. His remains are in the family mausoleum at the Cementerio del Norte.

In the grounds of the Philippine General Hospital, stands the Guazon Operating Pavilion erected by Dr. Paz Mendoza Guazon as a memorial to her husband. Another memorial amphitheatre and a conference building have been named after him.

FERNANDO MA. GUERRERO
(1873-1929)

A man of various gifts and a splendid patriot, Fernando Ma. Guerrero looms as a colossus in Philippine literature in Spanish. In the opinion of Cecilio Apostol, he was the major lyric poet of his period, the years immediately before and after the Revolution until the introduction of English literature in our school. He was known as the prince of Filipino lyric poets writing in Spanish.

Guerrero was born on May 30, 1873 in Ermita, Manila. He was the son of highly educated parents, Lorenzo Ma. Guerrero, a notable painter and art teacher, and Clemenćia Ramirez of Manila.

In his youth, he showed signs of becoming a genius and was already reputed to have learned the Castilian tongue with the utmost skill. His father, aware of his ability, endeavored to educate him in his own way, hiring private tutors for this purpose.

After having undergone a home education, he attended Ateneo Municipal where he pursued his secondary and collegiate course. After nine years, he graduated with a Bachelor of Arts degree. He transferred to the University of Santo Tomas, where he studied law and was conferred a Bachelor of Laws degree six years later.

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He did not, however, go on to practice law. He joined the editorial staff of *La Independencia*, a revolutionary periodical founded by Gen. Antonio Luna. Desirous of giving due recognition to true talents, Luna appointed him *auditor de guerra*, with the rank of a captain.

As staff member of *La Independencia*, he used the *nom de guerre* Fluvio Gil and wrote incisive articles and editorials in Spanish that made the periodical the "most dynamic and influential newspaper," of the time. Afterwards, he was made Secretary of the Higher or Supreme Court of the temporary government headed by Gen. Antonio Luna in Tarlac.

In 1900, he found himself employed by Pablo Ocampo to write for *La Patria*, which was later suppressed by the American authorities on account of the burning diatribes printed in this paper. Guerrero, eager to have his own newspaper, began printing *La Fraternidad*, but this died a natural death. He later became connected with *El Renacimiento*, where he was made city editor and, subsequently, chief editor. It was through his editorial gifts that this paper became an outstanding Spanish newspaper.

Teodoro M. Kalaw wrote, "It happened that in 1904, while I was in Lipa for the vacation, I sent in some articles for the *Renacimiento*. Guerrero wrote me in his own hand, a congratulatory letter about them. This was unusual with him, because it is a well-known fact that he seldom bothered to write even to his best friends, which they often resented. This fault was really the cause of his break with Wenceslao E. Retana, who went so far as to criticize him and to withhold his recommendation of the poet to the "*Academia de la Lengua*," which indeed was an injustice, as none was more deserving of the honor."

Perhaps, there has been no other writer yet known, who has surpassed Guerrero's love for literature. He dedicated himself to letters not as an occupation but as a profession. His favorite theme was always the "eternal sadness of things."

Guerrero was also proficient in painting and music. He specially liked the Philippine *kundiman*. He played the flute and guitar very well.

"The duty of the artist to my mind is to purify nature, to wrap her in a garment of beauty which his soul has woven to cover her

deformities. True and supreme art is the most perfect interpretation of the aesthetic emotion." This was the basic aesthetic philosophy of Guerrero.

The poems that he wrote during the years 1898-1900 were considered his best. His style had been influenced by Espronceda, Jose de los Santos, Chocano, Paul Verlaine and Ruben Dario.

Guerrero joined politics when he was named to represent Leyte province at the Malolos Congress. He was elected *diputado* for the south district of Manila to the First Philippine Assembly in 1907, where he authored the first labor bills in the Philippines, those of workmen's compensation and on the right to unionism. He also became councilor of Manila, Secretary of the Senate, and Secretary of the Independence Commission.

As a lawyer, he taught natural law, criminology and forensic oratory and served as chairman of the board of examiners of the law school *La Jurisprudencia*, and director for a time, of the *Academia de Leyes*. As a polyglot, he spoke the Roman language, and taught Greek in the *Liceo de Manila*. As editor of *El Renacimiento*, Guerrero won the libel suits filed by the American Constabulary for its series of documented abuses and killings in Cavite, Batangas, Cebu and other provinces. *El Renacimiento* rose in 1905 to its greatest glory and popularity as a result of this court victory. This victory also enhanced the fame and popularity of Guerrero, so that he found himself a candidate in the election to the First Philippine Assembly. He won over Rafael del Pan.

As an editor of *La Vanguardia*, he was appointed by Governor-General Francis B. Harrison to the Municipal Board of Manila to succeed Arcadio Arellano.

"Fortunately, Arellano's successor, Señor Guerrero, is a man of vast culture, of proven public spirit and a hard worker." *El Ideal* noted, "with his administrative and legislative experience and profound interest in all matters pertaining to the public welfare . . ."

In 1914, Guerrero published a book of poems entitled *Crisalidas*, considered by the *Enciclopedia Filipinas* as one of the ten best books written about the Philippines. It was Guerrero, the maestro, who

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stood in the frontline of the Philippine golden era of Spanish literature that covered the decades from 1890 to the outbreak of the Second World War.

A paperback collection of Guerrero's poems in 365 pages, containing his early works and those which after 1914 have not been included in *Crisalidas*, came off the press under the title *Aves y Flores*. The poems collected from magazines and newspapers which published them were given to the surviving members of the Guerrero family by some eminent men of Spanish letters.

Guerrero was a member of the "Academia Filipina" and correspondent of the "Real Española de Madrid" in 1924.

Regarding the future of Filipino literature, Fernando Ma. Guerrero said, "A real national literature, is possible if it is based on local legends, local history, and national life."

At the time of his death on June 12, 1929, he was an editor of *La Opinion*. He was given a funeral ceremony by President Quezon.

In his honor, the Fernando Ma. Guerrero School was named after him in Malate, Manila.

His death anniversary meaningfully falls on the anniversary of the Philippine Republic, a nation which he helped build, in his own way as a constitutional delegate, journalist and poet, political crusader, legislator, legal luminary and teacher.

LEON MA. GUERRERO (1853-1935)

Leon Ma. Guerrero, eminent naturalist, exemplary professor, diligent botanist, conscientious researcher, hard working pharmacist and patriot, is often referred to as the "Father of Philippine Botany."

Leon Ma. Guerrero

One of the 14 children of Leon Jorge Guerrero and Clara Leonardo, he was born on January 21, 1853 in Ermita, Manila. Coming from a clan of versatile talents, he was the younger brother of Lorenzo Guerrero (a painter and art teacher), uncle of Fernando Ma. Guerrero (renowed poet); and grandfather of Ambassador Leon Ma. Guerrero (diplomat).

At age six, he was one of the first students of the newly-founded *Ateneo de Manila* in 1859 where he later obtained a Bachelor of Arts degree. In 1871, he enrolled at the *Universidad de Santo Tomas* and graduated in 1875 with a Bachelor of Pharmacy degree (specializations in botany and zoology). The following year, the Licentiate in Pharmacy was conferred on him by the same university, making him the first Filipino licensed pharmacist.

After his graduation, he was appointed in charge of the military pharmacy in Zamboanga, and the Marine Hospital in Kawit, Cavite. Next, he served as manager of the Binondo Pharmacy in Manila.

In recognition of his remarkable work and being the first Filipino botanist, the University of Santo Tomas appointed him professor of descriptive botany in 1887, a post he held for ten years. Professor Guerrero introduced practical methods for the study of vegetal history, devised new methods of teaching pharmacology, and conducted field work for the study of botany.

He was a man of insatiable curiosity. His love for science made him devote the best years of his life to scientific advancement and perfection. Yet he never took advantage of the opportunity to create a fortune out of headache pills. He was content with modest achievements such as being able to identify any Philippine plant by sight, smell, touch and taste. In his laboratory, he frequently extracted pectone, pesin, pancreatine and other vegetable constituents from native plants, thus saving the country the trouble of having to import these drugs.

His accomplishments as professor in the University of Santo Tomas earned him an appointment as chemical expert of the *Real Audiencia de Manila* (now the Supreme Court.) He held the position for two years, and declined a reappointment in preference to work with greater influence in the education of the youth.

During these years, Guerrero associated himself with scientific publications such as the *Revista Farmaceutica de Filipinas* and the

Cronica de Ciencias Medicas. His articles here made him well-known in Spain, North America, and in other countries, above all in Europe.

Guerrero also engaged in zoological work. With eagerness and devotion, he conducted special studies relating to ornithology and lepidopterology. His proficiency in zoology secured for him the appointment as zoologist in the bureau of forestry during the Spanish regime.

In the year 1889, he was appointed member of the Council of Health of the City of Manila and was enrolled as a member of the *Sociedad Española del Historia Natural*. He was also invited to be an auditor and associate of *La Revista Internacional de Farmacografia Vegetal*.

When Governor General Basilio Augustin created the Philippine Consultative Assembly, Guerrero was named one of its members on May 9, 1894.

A patriot as well, Guerrero gave his services to his country and to humanity without any thought of material reward. When the Revolution broke out, he joined his countrymen in the struggle. He contributed articles to *La Independencia*, and became editor of the *La Republica Filipina* where he gave proof of his literary talent.

During the existence of the First Philippine Republic, Gen. Emilio Aguinaldo appointed him representative of Surigao province. He was made professor of pharmacy at the *Universidad Literaria de Filipinas* at Malolos, Bulacan which was created by the decree of October 19, 1898. He served as member of the convention which formulated the Malolos Constitution adopted by Congress on November 29, 1898.

When Malolos was invaded by the Americans, the university was transferred to Tarlac. Guerrero succeeded Joaquin Gonzales as university dean; and on September 29, 1899, he addressed the graduates of law and medicine.

In the cabinet presided over by Pedro A. Paterno in San Isidro, Nueva Ecija, Guerrero served as secretary of agriculture, industry and commerce. He also became president of the *Asociacion de Paz* formed by a group of politicians and ex-revolutionaries. He was one of those who took active part in the establishment of peace throughout the

country. With Jose de la Viña, Alberto Barretto, and Justo Lukban, he founded the *Partido Demokrata* which advocated independence for the Philippines through peaceful means.

After the declaration of peace, he transferred to Manila and was among a group of the intelligentsia that founded the *Liceo de Manila*, becoming its first president until May, 1903. In recognition of his pharmaceutical work, he was made chairman of the board of Pharmaceutical Union. He also became member of the American Pharmaceutical Society and was honored by the Meyer Brothers Druggist.

He travelled to the United States as the secretary of the Philippine Committee at the Louisiana Exposition and as member of the Philippine delegation to the Panama Pacific Exposition and to the Pan-Pacific Scientific Congress in Honolulu.

In politics, Guerrero was a Nacionalista. In 1907, he was elected delegate to the First Philippine Assembly from the second district of Bulacan. He was appointed president of the Committee on Public Instruction which position entitled him to a seat in the board of regents of the University of the Philippines.

Among his legislative measures were the provision of a pension for the mother of Jose Rizal, the use of the Spanish language in framing legislation and a resolution instructing resident commissioners to obtain from the U.S. Congress the enactment of a bill providing for an elective Senate.

After his term, he resumed his teaching. He was later appointed dean of the college of pharmacy of the University of Santo Tomas. He also served as assistant director of the Bureau of Census, and became head of the botany department and of the medicinal and poisonous plants section of the Bureau of Science. He loved his work so much that most of the time his face was hidden behind papers he was working on. Undoubtedly the leading authority on the general and medicinal flora of the Philippines, he classified the medicinal plants of the country and gave a brief description of their uses among the natives. He was hardworking and patient in investigating and classifying new plants even in his old age.

Some of his scientific contributions which were acclaimed by local and foreign scientists were *Notas Preliminares Sobre Las Mate-*

rias Colorantes Vegetales de Filipinas, Drogas Vegetales de Filipinas, Medicinal Plants of the Philippine Islands, Medicinal Uses of the Philippine Plants, and other general contributions.

In recognition of his work in botany, a new genus of plants, *Guerreroia monocephala* was named in his honor; likewise the Philippine orchidists named a new orchid, *Dendrobium guerreroi* after his name.

The University of the Philippines, at the inauguration of Guy Potter Benton as third president of the university, conferred upon him the degree of Doctor of Science, *honoris causa* on December 16, 1921.

Guerrero was married to Aurora Dominguez by whom he had two sons, Bishop Cesar Maria Guerrero and Dr. Alfredo Guerrero. He died on April 13, 1935 in his house at Ermita at the age of 82.

LORENZO L. GUERRERO (1835-1904)

A great teacher whose "primitive brush strokes found solidity and vigor in the canvases of Juan Luna and Fabian dela Rosa," Lorenzo Guerrero was born in Ermita, Manila, on November 4, 1835 to Leon Jorge Guerrero and Clara Leogardo.

He studied Latin at San Jose College and painting, briefly, under different Spanish masters, like Cortina and Valdez and probably for a longer period under Agustin Saez. At the age of 16, he started giving drawing lessons. Jose Rizal described him as a "master who had virtually taught himself."

In 1858, together with Lorenzo Rocha y Ycaza, he was appointed *ayudante de naturales* in the "Academia de Dibujo y Pintura" at Cabildo Street, Intramuros. When Saez resigned from the Academia's

directorship in 1891, Rocha ably succeeded him, with Guerrero still as assistant.

During this time, Guerrero gave drawing lessons at Santa Isabel, La Concordia, and later in the Instituto de Mujeres. He also found time to give private lessons in the homes of students. He was so punctual in the performance of his duties that he made it a point to arrive at the house of his pupils five minutes before the lesson hour. He showed exemplary example by conduct more than by words in order to preach honesty and industry to his children. One proof of the moral integrity and conscientiousness of Lorenzo was his refusal to accept his monthly professional pay if he failed to report for even one day at their homes due to illness or other justified causes. He persistently did this that oftentimes his pupils had to slip the money into his pockets without his knowledge. Most of his private pupils were girls, daughters of prominent Manila families, from both the Spanish community and the Filipino upper class.

In 1868 he married Clemencia Ramirez, one of his students in drawing. The girl's father objected to the union, and when the affair turned serious, she was sent to live with her maternal uncle, then parish priest of Marikina.

The wedding finally took place, but during the ceremony a dirge was tolled instead of wedding bells. This did not discourage the artist. He wrote in remembrance "When you talk of marriage in Manila . . . employment and wealth are everything to the whites, and among the natives, rice and money."

Out of the marriage, nine children were born, but only three reached maturity. His son Manuel became a physician and was also known for his literary activities as well as for his scientific contributions. Fernando was regarded highly as the greatest Filipino lyric poet of his time; and Araceli who remained single, kept her father's artistic wealth and papers.

In his youth Guerrero showed a predilection for poetry and he himself composed verses, only a few fragments of which appeared in print. Of the unpublished ones, about fifty were preserved in the collection of his daughter Araceli. They were of varied lengths including lyric and dedicatory poems and several playlets and dialogues.

Don Lorenzo, as he was lovingly called, was not only a great

teacher to whom men as famous as Juan Luna and Fabian de la Rosa were indebted, but also a most appreciative critic of the literary and musical arts.

Fabian de la Rosa remembered him as "the most learned Filipino painter who cultivated poetry and literature at the same time and was not indifferent to music. This artist possessed in the highest degree . . . the art of artistic instruction. His great success in the profession lasted as long as he lived, and we can say that the best artist produced by the country acquired their training more or less from his teachings and seasoned counsels."

As a connoisseur of music and literature, he had his house in Ermita turned into a veritable salon where Manila's elite met and exchanged views. A gifted painter, whose delicacy of execution and handling of light and shadow was incomparable, he centered his works on two subjects — religious themes, and scenes depicting native life and customs.

Only a few of his paintings — many of which were commissioned and shipped abroad, specially to Spain — survive. Others, hung in churches, were burned. The few that remain are found in private collections. Among his popular local scenes are *Taking Water*, *Cock-fighting*, *Marikina Landscape* and *Bodegon*. His *Chinese Vendor of Tsin-Tsao*, *Rivers Band*, and *Scene at a Brook* were exhibited at the St. Louis Exposition in 1904.

Guerrero's religious pieces were also well-admired by rich families who gave him a free hand in decorating their homes. Two of these are *Santa Filomena* and *Al Pie de la Cruz*. His canvas *La Transverberacion de Santa Teresa de Jesus*, won him a gold medal in the tercentenary celebration of Saint Teresa in October 1882.

Among his notable religious paintings are *Nuestra Señora de Guia*, *Saint John the Baptist*, *Dolorosa*, *Santa Veronica de Julianus* and *San Felix de Cantalicio*.

A nationalist at heart and in deeds, he always wore a barong tagalog. When the Spanish government wanted to award him the medal of civil merit for services rendered during the cholera epidemic of 1882, he was required to wear a European coat for the occasion. Guerrero

Luis Guerrero

refused, saying "Let them pin the medal on my *pachera* (Filipino dress). Why isn't my Filipino barong as worthy to wear a medal as any European coat?"

During the last 20 years of his life, he was afflicted with asthma, so much so that he had to wear a straw hat, or carry an umbrella and a flannel coat in his later years.

He was an exemplary father. "My only consolation is the love of my children," he wrote in his notes. "The laughter of my children in play brings tears to my eyes; my days are lengthened everytime my children kiss me."

He suddenly died of acute asthma in the evening of April 8, 1904. He was buried in the Paco Cemetery but his remains were later transferred to the Ermita Church which he designed and decorated when this was rebuilt in 1885.

LUIS GUERRERO (1874-1950)

A foremost Filipino diagnostician who served his country by saving the lives of thousands of children for almost half a century was Luis Guerrero.

He was born in Ermita, Manila on December 1, 1874, to Brigido Guerrero, an employee at the *Tesoreria* of the Spanish government and Maria Alvarez.

When Luis was about 10 years old, his father died. From the meager income that his mother earned peddling *sinamay* cloth, she managed to bring up her children and send Luis to the Ateneo Municipal to study.

During his early days, he would walk from Ermita to his school in Intramuros, barefoot and in threadbare clothes in order to save his

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fare to buy books. He obtained his Bachelor of Arts degree in 1892 and, later, enrolled at the University of Santo Tomas for his medical studies. In 1901 he was conferred the *Licenciado en Medicina* and shortly after obtained the title of Doctor of Medicine. He was one of two Filipinos to graduate in medicine that year.

In 1902, he became a professor and head of the department of medicine and parasitology in the College of Medicine and Surgery of the University of the Philippines. He was also concurrently chief of the department of medicine of the Philippine General Hospital, professor of medicine of the University of Santo Tomas, and visiting physician of St. Paul's Hospital. At the San Juan de Dios Hospital, he became the chief of the laboratory and carried out his work with great efficiency even if he had only one microscope at his disposal.

In 1907, when the government school of medicine was established, he was appointed associate professor of tropical medicine.

As the country's leading pediatrician, internist and diagnostician, he devoted his years to the study of children's diseases and helped save the lives of thousands of Filipino children. His survey of malaria and tropical diseases in the town of Taytay, a campaign launched by the Bureau of Health to control these types of diseases, was noted successful for being complete. He also made formulations like the popular Guerrero ampoules for bronchitis and *Tostolina* for children's cough.

Dr. Guerrero was highly esteemed by his colleagues and associates for professional honesty. His philosophy in his career was to restore health to the sick, soothe their sufferings and console them during their last moments.

His reputation as an expert medical practitioner was so widely known that people from distant provinces often came to consult him to ask for his services. This was clearly demonstrated in 1925 when a typhoid fever epidemic hit a certain town in one of the southern islands. Men and women by the dozens fell victim and succumbed a few days later. Guerrero's name was mentioned by a traveling agent who happened to be boarding at the house of a certain family, whose only son was ill. A daughter died the previous week. "I am sure," said the visitor, "that if you take your son to Manila and have Dr. Guerrero attend to him, he may yet pull through. He himself treated my sister when she had typhoid fever." The family were not rich but with their desire to save the life of their child, they made hasty prepara-

tions and took the sick boy to the capital and had him placed under the care of Dr. Guerrero. And the youth recovered.

Guerrero's devotion to duty has assured him an exalted place in medical science here in the Philippines and abroad. A testimonial of the enviable position he held in the medical world was the recognition given to him in Japan and in England. He was accorded honorary membership in international scientific societies particularly in the Royal Society of Tropical Medicine and Hygiene of London. He was a member of the Far Eastern Tropical Medical Association and the *Colegio Medico Farmaceutica*. He was also an active member of the Philippine Medical Association, the Manila Medical Society, the National Advisory Council and the National Institution of Nutrition.

His numerous scientific researches were made available to these organizations in the hope that his colleagues could utilize his works as basis for further medical investigations.

Guerrero was also literary minded, having once worked in the revolutionary newspaper, *La Independencia*.

In 1946, being the dean of the College of Medicine of the University of Santo Tomas, he was unanimously voted the university's most distinguished alumnus and was made dean emeritus. He was a recipient of a certificate of merit from the Women's Civic Assembly of the Philippines.

After retiring from his professorial chair, Guerrero focused his attention on the plight of the lepers. He considered the sad practice of shipping the lepers to Culion as injustice because leper patients were snatched away from their dear ones, with little or no hope of seeing them again. He fought for the establishment of leprosy stations in other parts of the country and the wisdom of his recommendation was recognized by the proper health authorities. Today such stations can be found in Albay, another in Cebu, and a third in Iloilo, aside from the first three established leprosaria in the three big islands of the Philippines.

Dr. Guerrero was financially in a position to live at least comfortably, but his substantial income had not led him to change his ways and habits. He had not thought of going abroad or traveling around the world in spite of the fact that he needed a vacation. His reason

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was that his patients needed him and that if he should go off on a pleasure trip, he would consider himself recreant to his duty.

The famed doctor was 75 when he died in Manila on August 12, 1950. He was survived by his wife and children.

MANUEL S. GUERRERO (1877-1919)

A medical practitioner who was popularly known as the founder of *Gota de Leche*, Manuel S. Guerrero dedicated his time to the continuous study of the major infant diseases in the Philippines.

To Don Lorenzo Guerrero, a renowned painter and Clemencia Ramirez, Manuel was born on January 8, 1877 in Ermita district. He was baptized as Manuel Severino. He was a brother of Fernando Ma. Guerrero, the great lyric poet.

He was but six years old when his mother died, so the young boy was left to the care of his aunts, Corenta Ramirez and Clarita Guerrero.

At age 13, Manuel finished his *primera enseñanza* at the Colegio Nuestra Señora de Guja, his aunt's school. Transferring to the Ateneo Municipal, he obtained a Bachelor of Arts degree, *sobresaliente*, on March 4, 1894. During this school year, Father Clotet said that Guerrero obtained in competitive exercises some 23 prizes evidenced either by diplomas or medals. This was also the formative period of his life when he was getting introduced to the works of Spanish contemporary writers such as Fernan Caballero, Pereda, Valera, Alarcon, etc.

He enrolled at the University of Santo Tomas to take up law. The Revolution of 1896 interrupted his studies. Although he did not actively participate in the revolutionary army, he contributed to *La Republica Filipina* and *La Independencia*, two revolutionary papers. After the outbreak of the hostilities between the Filipinos and Ameri-

cans in February 1899, he contributed to *La Patria* and joined the editorial staff of *Weekly Manila*. He was director of the *Revista Filipina* in 1900. He signed his articles with the pseudonyms *M. Tralla*, *Marcial*, *Zosimo*, *Sidarta y Severo*.

When the Filipino-American War ended, he enrolled once more at the University of Santo Tomas and graduated with a *Licenciado en Medicina y Cirugia* degree in February 1902. Subsequently, he was appointed medical assistant in Ermita District, rendering service during the cholera epidemics. Later he became a supervisor of the cholera department of San Lazaro Hospital. *The Profilaxia del Colera Morbo Asiatico*, presented to the *Colegio Medico Farmaceutico* on June 15, 1902 won him a prize. In 1903, he was appointed professor of Pathology at the University of Santo Tomas.

In 1910 he edited a scientific journal, *Revista Filipina de Medicina y Farmacia*, where he wrote about his experimental studies on the effects of the milk of mothers sick with beri-beri. (*El Beri-beri en los Niños de Pecho*). At first his initial studies were received with skepticism, but later they proved to be the beginning of a series of investigations which culminated in the identification of the causes of infantile beri-beri. Dr. Fernando Calderon thought highly of him as the true father of the infantile beriberi studies in the Philippines.

Guerrero's articles on beriberi accomplished four important things: first, it established the first symptomatic link of the disease; second, it produced a complete revolution of ideas concerning *taon*; Third, it paved the way for a new orientation in the study of this malady; and, fourth, it renewed interest in the mystery of the disease.

As early as 1904, Guerrero's contributions to medical science won recognition with a silver medal award in the Louisiana Purchase Exposition and very much later in the Panama-Pacific International Exposition in San Francisco in 1915.

As a born writer, Dr. Guerrero combined his scientific studies with his literary pursuit. Santos Cristobal grouped the phases of Guerrero's writing into: (a) articles or sketches describing customs (b) folktales (c) scientific articles. Most of the first two types are well represented in his posthumous work, entitled *Prosa Literaria*, a collection of his stories. In his articles he demonstrated his knowledge of the background of the culture and legends of the country as in *El Arbol de Oro*, *Antamok*, *La Flor de Baina*, *Pilapil del Diablo*, etc. *Discurso*

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was a scientific essay on the infantile mortality in Manila and the means of combating it. He ended his journalistic career with *El Catoltco Filipino*.

Under the direction of his father, Guerrero learned to paint too. Although he left several notable canvases, he preferred music to painting and succeeded in playing some instruments.

Dr. Guerrero was one of the founders of the *Liga Nacional Filipina*, a society organized for the protection of the life and health of the young. He was also a member of the council of hygiene.

The doctor was married to Elisa Ocampo, daughter of Martin Ocampo and Trinidad Barredo by whom he had 8 children: Clemencia, Renato, Edmundo, Wilfredo, Lorenzo, Manuel, Imelda and Benjamin.

Kidney cancer cut short his life on January 4, 1919, a few days before reaching his 42nd year.

AMADO V. HERNANDEZ (1903-1970)

A pillar in Tagalog literature and great labor leader, Amado Hernandez was born in Tondo, Manila, on September 13, 1903. He finished high school and had some training in typing and stenography at the Gregg Business School. He started but did not finish a correspondence course in practical English and mental efficiency.

Even during the pre-war years, Ka Amado, as he was fondly called, was already a well-known journalist. From being a reporter for the morning daily, *Watawat*, he became the star columnist of *Pagkakaisa* and thereafter the editor of *Mabuhay*. Coupled with these responsibilities he pursued his literary career. His poems and stories were included

Amado V. Hernandez

in such anthologies as Clodualdo del Mundo's *Parolang Ginto* and Alejandro Abadilla's *Talaang Bughaw*.

He was the vice-president of the "Aklatang Bayan," one of the Philippines' first writers' societies, where he met the great names of Tagalog literature including Lope K. Santos. Upon the establishment of "Ilaw at Panitik" in 1922, he became a member and rubbed shoulders with the great Tagalog lyricist, Jose Corazon de Jesus, then the idol of his generation. In 1924, Hernandez was honored as Filipino poet laureate.

In June 1932 he married Atang de la Rama, the great queen of Tagalog song and star of the zarzuela, by whom he had a son, Rene, their only child.

When the Japanese invaded the Philippines, Amado joined the resistance movement and became an intelligence operative of the Marking and Anderson guerrilla outfit whose operations covered Hagonoy, Bulacan, and the mountain fastnesses of the Sierra Madre.

After the war, he was back in Manila, and became a labor leader.

He was appointed councilor of Manila by President Sergio Osmeña. At the same time, he became president of the Philippine Newspaper Guild. From literature his interest shifted to mass movements.

On May 5, 1947, he led the biggest strike ever to hit Manila. He was then an officer of the biggest and most powerful federation of labor unions in the Philippines — the Congress of Labor Organizations (CLO). The following month, he became the president of this organization. Much later, he became a member of the party which had been organized under the guidance of the Communist Party of the Philippines. This turn of events was brought about by his war experience and by the fact that those who led the movement were his friends. More important though was the pressure of events which triggered the seeking of freedom thru one way-revolution. On May 1, 1948, as president of the CLO, Ka Amado led a huge demonstration in Manila. After this, he left for the United States and Europe to gather more knowledge on the international working-class movement.

In 1950, the entire political bureau of the Communist Party of the Philippines was rounded up by the military. The headquarters of

the CLO was raided on January 20, 1951. On the 26th, Hernandez was "invited" to Camp Murphy. It was the beginning of his ordeal. For six months he was clandestinely transferred from one military camp to another, to the anguish of both his family and his friends. After nearly half a year of imprisonment, he was finally charged with rebellion complexed with murder, arson and robbery. The main charge against him was that he had given a mimeograph machine to the Huks. For six years he was incarcerated in five different prisons — Camp Murphy, Camp Crame, Muntinglupa, Fort MacKinley and the Panopio Compound. During his trial he was assisted by legal luminaries like Claro M. Recto, Jose P. Laruel and Claudio Teehankee. When he was sentenced to life imprisonment, he appealed his case to the Supreme Court. While his appeal was pending, he stayed behind bars with other convicts accused of various political crimes.

In prison he did not develop the paralyzing bitterness that afflicts ordinary inmates. He continued writing and from those years came *Isang Dipang Langit*, a poignant testimony of human endurance and constancy. This collection was translated into English as *Rice Grains and Other Poems*, by E. San Juan, Jr. It was also translated into Russian. *Isang Dipang Langit* won for him the Republic Cultural Heritage Award. *Bayang Malaya* was also written while he was in prison. It later won for him the first Balagtas Award sponsored by the First Couple. Considered his masterpiece is *Luha ng Buwaya*, written in prison with the easy style of contemporary Pilipino. Portions of the novel, *Mga Ibong Mandaragit* were also started while he was behind bars. Moreover, he edited the *Muntinglupa Courier*, a small prison newspaper.

On June 20, 1956, he was given temporary freedom under bail by the Supreme Court. On May 1, 1964, the same tribunal acquitted him.

Upon his release, he went back to writing and lecturing. He became a columnist of *Taliba*. Despite the passage of time and the changes in political climate, he remained a social critic.

In 1966, he was in the People's Republic of China to attend the Afro-Asian Writers emergency conference held in Yenan province. He also participated in the War Crimes Tribunal on American crimes in Vietnam, where he defended the Philippines from charges that it was "a criminal country for sending the PHILCAG to Vietnam."

Valeriano Hernandez

He was teaching at the U.P. when he died on March 24, 1970. The two-time awardee in the Commonwealth Literary Contest; four-time winner of the Palanca Literary Memorial Awards; winner of four consecutive years of journalism awards in the NPC-ESSO sponsored contest; editor of four papers in the vernacular; and the first Filipino "King of Balagtasan" finally succumbed to rest for eternity.

The University of the Philippines posthumously conferred on him the title of Doctor of Humanities, *honoris causa*. The Ateneo de Manila University awarded him its first "Tanglaw ng Lahi" award.

VALERIANO HERNANDEZ (1858-1922)

Considered the "Father of the Tagalog Novel" was Valeriano Hernandez y Peña. This distinction belonged to him for his *Nena at Neneng*, acclaimed as the first novel ever published in the vernacular in 1905.

The youngest of the three children of a poor family, he was born on December 12, 1858, in San Jose, Bulacan. His parents were Marcos Hernandez, a village platero or goldsmith, and Dominga de la Peña, a seamstress.

As a child, Hernandez began showing signs of his literary talents and of his inherent gentle nature. He was very kind towards his playmates, particularly Gregorio Santillan, who among other things, took care of him through a long and serious illness — perhaps as tenderly and as faithfully as (in the novel) Nena attended to Neneng in her last days.

As a boy, he flew kites and spun tops with the rest of the barrio children. But he never played games of chance, like *cara y cruz* or *tangga*, as he had a contempt for gambling and gamblers. For pets, he loved cats most and owned a number of them.

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His home life moulded his character. He was trained early in the habits of industry and learned tailoring to help his mother and to be able to make his own clothes. This early exposure to work must have moulded his sensitive mind. In his novels, he always expressed his sympathy for workers and crusaded for the amelioration of their lot. It also enabled him to depict with vivid realism the lives of people.

He acquired his early education by reading the *cartilla* for hours under the tutorship of Marcelino Nuque, his family's old friend and neighbor and so, at age 10, he already knew how to read and write in Tagalog. He was also fond of reading the *catecismo*.

He transferred to a public school where he finished his elementary education. He also learned enough Spanish to speak and write in that language, but he never took pride in ornamenting his speech with Castilian words and phrases, because of his great love for Tagalog.

When his father died, he had to stop his schooling. At age 12, he already had to help support his mother and sisters. Through Captain Alvarez, he was able to find a job. It paid too little to provide his mother and sisters with even the barest necessities. Five years after his father's death, his mother passed away. He assumed the responsibility of being the sole support of his sisters. His delicate handwriting helped him to get a position as court clerk in the municipality of Bulacan, Bulacan. Later, he transferred to the provincial capital, Malolos to do the same job. In this job, he further broadened his knowledge about people, saw how justice was thwarted to serve selfish ends, and witnessed different forms of corruption.

Mang Anong, as his intimate friends called him, always conserved the warmth of a child's heart, so that he never grew old in heart and soul. He was considered a great lover. Thus, even in his daily column in "Buhay-Maynila," under the penname *Kintin Kulirat*, he expressed his feelings towards those whom he admired as a poet and a writer in the path of love.

In 1903, at age 45, he married Victoria Laktaw, 10 years his senior. She was the relative of Pedro Serrano Laktaw, the author of a Spanish-Tagalog and Tagalog-Spanish dictionary. They had a relatively happy life despite their disparity in age. Prior to his marriage, Mang Anong already had a relationship with his first love named Aling Isiang, by whom he had a child, Narciso. He was known to be a very

possessive suitor, so that his sweetheart entered the *colegio*, because she could no longer bear the heartaches, sacrifices and sufferings with him.

As a writer, Mang Anong had to stay in Pasay and leave his wife in Bulacan. His love for the Tagalog language was so great that at one time, he called the attention of a conductor of a vehicle, shouting, Pasay! He scolded the conductor for mispronouncing the name, saying, "No, it's not Pas'ay but Pasay." Tandang Anong used to go home every Saturday, but he had to drop first by the house of B. Francisco Laurel, a poet and a writer of *Saluysoy*, *Meykawayan*.

In 1900 Hernandez joined the staff of *Ang Kaluwagan* which was in the same year replaced by *Kapatid ng Bayan*, founded by Pascual Poblete. In the pages of this periodical appeared Hernandez's novels, *Unang Bulaklak*, *Pahimakas ng Isang Ina*, *Miminsan Akong Umibig*, *Isang Dukha*, and others.

Hernandez's literary obsession was to point out the problems besetting our country. This is evident in *Mag Inang Mahirap*, *Mga Tinik ng Bulaklak*, *Dangal ng Magulang* and *Hatol ng Panahon*.

Tandang Anong did not directly join the Revolution. However, he had been assisting Marcelo H. del Pilar through his novels such as *Pagluha ng Matuwid* and *Bunga ng Maling Pag-iimbot*, in which he indirectly attacked the misdeeds of the friars. He had been a member of the "Katubusan," "Balintawak" and "Aklatang Bayan."

It was at the end of his writing career that paralysis struck him. Kind friends and associates used to collect contributions for his financial assistance. When death came on September 7, 1922, his faithful wife and his sister Maria were at his side. Again another collection was undertaken by friends and admirers to defray the expenses of his burial.

Dña Rosa Sevilla de Alvero, Directress of the *Instituto de Mujeres*, in her editorial, called Hernandez the "Alpha of the Tagalog Novel" because of his contribution to this literary form.

Many people believed that he should have received distinction for being the "Filipino Chaucer" because he was the first one to write short stories full of moral lessons. Tagalog literature is indebted to him for the highly idealistic and serious style which he set for the novel.

FELIX RESURRECCION HIDALGO
(1855-1913)

A Filipino titan in painting, Felix Resurreccion Hidalgo was born on February 21, 1855, in Binondo, Manila to Eduardo Resurreccion Hidalgo, a wealthy lawyer and a director of *Direccion Provisional de la Sociedad Postas Generales de Luzon*, and Maria Barbara Padilla, a business woman.

He received his early schooling at the Ateneo Municipal, but later transferred to the University of Santo Tomas, where he started his higher education and learned the rudiments of drawing under the direction of Father Sabater.

In compliance with his father's wishes, Felix pursued a law course but never finished it for lack of interest. However, he was granted the *Bachiller en Filosofia* degree in 1871.

A born artist, he found greater joy in art. He managed to convincingly explain to his parents that he felt he would excel better in painting than in law.

He then enrolled at the *Escuela de Dibujo y Pintura* directed by a Spanish painter, Don Agustin Saez. His proficiency enabled him to start a public exhibit at the *Treatro-Arco de Bilibid* where a number of his studies from nature, landscapes, and the paintings *La Banca* (The Banca) and *Vendedores de Lanzones* (The Lanzones Vendors) were shown. A number of his early canvases were selected and shipped to the Universal Exposition of Philadelphia in 1879, where they attracted attention. Soon art lovers from the United States and South America began to buy his work.

Another notable proof of his progress was displayed in a contest to select the best cover design for the grand edition of Fr. Manuel Blanco's *Flora de Filipinas*. Hidalgo was awarded the second prize while his teacher won the first.

One of his works was *La Siesta*, a piece which drew a descriptive and appreciative note from *La Ilustracion Española y Americana*. The pervading softness and mildness found in his works were developed to

Felix Resurreccion Hidalgo

such a degree that distinguished his style and technique from those of his contemporaries, especially Juan Luna.

After passing a competitive examination given by the Philippine government, Hidalgo was sent to Spain as a pensionado to pursue his advanced studies in the Academia de San Fernando in Madrid.

After two years, he was able to enjoy a period of wanderlust. From 1881 to 1883 he went to Italy where he studied at first hand the treasures of classical art, and then back to Spain and settled in Galicia; he later went to Normandy near the transferred English channel.

After graduation in 1884, he moved to Paris to set up his gallery. His studio was situated close to that of Luna. There he worked on his first major canvases, one of which was *Virgenes Cristianas Expuestas al Populacho*. This work which he contributed to the "Exposicion Nacional de Bellas Artes" in Madrid, gained for him praises from foreign art critics and official recognition not only in his own country but also in Europe and America. Some of his exhibition entries were marked *Hors Contours* (HC), which meant that they were masterpieces and not included in the competition. It was during a party tendered in his honor by another great painter that Rizal paid him sonorous tribute for having won the prize.

Another of his valuable works, *The Boat of Charon* won a gold medal in a Madrid exhibition. It also won a silver medal when it was re-exhibited in Paris two years later. Again it was re-exhibited in Madrid on the 400th anniversary of the discovery of America, where it garnered another gold medal and a diploma. For this reason the Spanish government, on the recommendation of the judges of the exhibition, had it purchased by virtue of a Royal Decree of March 7, 1893. It was finally bought for 7,500 pesetas and ordered hung in the principal salon of the Museo-Biblioteca de Ultramar, then at the Museo Nacional de Pintura de Madrid.

In 1903, Hidalgo was commissioned by the Philippine government to produce a painting depicting peace and liberty under the new Philippine conditions. He completed the work in 1904 and gave the title *Per Pacem et Libertas*. The painter presumably had been paid a fabulous sum for it. The frame alone cost \$2,000.

In 1912, he visited his ailing mother in the Philippines and finish-

ed also several canvases. He painted landscapes like *Sunset in Sta. Ana* describing carabaos in cool somber browns. After six months, he left for Europe by way of Japan, taking the trans-Siberian railway. In Russia he contracted an illness and he reached Paris a sick man. He proceeded to Barcelona, Spain and died there on March 13, 1913. His remains were later brought to the Philippines by Doña Maria Yrritia, his friend and model for over 40 years. Although they never married they became attached to each other, as "a flower and a leaf to a stem." The stem was of course Hidalgo's art.

Hidalgo's works come close to one thousand including numerous landscapes, seascapes, and water color sketches which he continued to produce steadily in his studio until his death.

MAXIMINO H. HIZON (1870-1901)

Maximino Hizon y Hipolito, a revolutionary general, was born to a family of the principalia class on May 28, 1870 in Parian, Mexico, Pampanga. Although Maximino was given the best in life by his father Atanacio, a gobernadorcillo of the town in 1874, and by his doting mother, Aniceta Hipolito, the refinements of character commonly manifested by the children of the elite, did not show on young Ninong, as he was familiarly known. He was so irascible in temperament that all his playmates came to fear him. Even in the private school of Don Vicente Quirino in San Fernando where his father sent him to reform his behavior, he was never a serious pupil: he studied leisurely but nevertheless went on to finish the *primera enseñanza*. He left for Manila to study at the Colegio de San Juan de Letran, but the dancehalls of the theaters distracted him from his studies so much so that he dropped out of school without obtaining any academic degree. He went back to Mexico to live a life of ease.

When his father died, he became an overseer of their farm in San Rafael. This responsibility made him aware of the hardships of the

realities of poverty, ignorance, and exploitation of the barrio folk by the Spanish colonial regime. He dreamt of changing this *status quo*.

He became a member of the *Katipunan*, where his revolutionary ideas found concrete expression.

On August 19, 1896, when the authorities discovered the *Katipunan*, Hizon was jailed and later banished to Jolo. He stayed in his prison cell for almost a year and was released only after the Pact on Biak-na-Bato. After his release, he sought Francisco Makabulos, the commanding general for Central and Northern Luzon, who appointed him *Comandante General* of Pampanga on May 9, 1898.

To strengthen his hold in Pampanga, Hizon sent emissaries to Aguinaldo in Cavite to pledge his unconditional allegiance to the dictatorial government and to request for the cannons, guns and ammunition needed to attack the Spaniards in San Fernando and Macabebe. The Spaniards under General Ricardo Monet, however, had left San Fernando on June 14 for Macabebe to join the forces of Eugenio Blanco. In places which he occupied, Hizon had declared all Macabebes as enemies and ordered the capture of any Macabebe found in his territory. He also prohibited his forces, under pain of severe punishment, to have any social or commercial contact with them.

In Pampanga, the Spanish priest of Mexico, Fr. Juan Tarrero, was ordered executed by Hizon for refusing to bless the Katipunan flag.

On June 26, 1898, under the Presidency of Hizon, the representatives of Pampanga towns, except Macabebe, gathered in San Fernando and swore that they would render to him complete obedience as provincial military governor and "representative of the illustrious dictator (Aguinaldo) of the Philippine Islands".

Surprisingly, he was subpoenaed in Cavite to answer to charges against him by his fellow revolutionists, chiefly by Isidoro Torres of Bulacan, on his alleged failure to aid the auxiliary troops in the siege of the Spaniards in Macabebe. Torres was the designated chief of operations in Macabebe. On July 8, the undaunted Hizon convincingly defended himself in court. In his letter to Aguinaldo, he explained that he did not concur with the attack on Macabebe since he was precisely negotiating with Eugenio Blanco for the surrender of Spanish forces in the town when Isidoro's forces attacked it. Hizon said he had very few

soldiers totalling not more than 1,000 distributed among the 21 towns of the province, "discounting the less than 300 men sent before to reinforce (Francisco) Makabulos (in Tarlac) who previously repeatedly demanded them even throughout the operation in Macabebe." The involvement of Hizon in the Macabebe operation was also hampered by his lack of ammunition. The only humanly possible thing for him to do was to guard Sto. Tomas, Minalin, Bacoar, Betis, Guagua, Sexmoan and Lubao which would serve as a block in case of invasion or escape of the Spaniards from attack. Jose Alejandrino and Leandro Ibarra, sent by Aguinaldo to Pampanga to organize the local governments, attested to the good administration shown by Hizon during his command. Ibarra, the Secretary of Interior, wrote of Hizon as being "a model of righteousness and honesty." Alejandrino was more generous in his praises saying that Hizon "is a person of finest qualities foremost among which are righteousness and amiability, that he was loved and respected by his subordinates." "Because of Hizon," continued Alejandrino, "Pampanga came to enjoy complete tranquility and agriculture flourished, since, he, more than anybody else, was a lover of peace and order, and work." Upon the recommendation of Pedro Lipana, Aguinaldo decreed on August 12, 1898, the case against Hizon dropped.

After his acquittal, Hizon served in the military quarters of Aguinaldo, first in Kawit and then in Bacoar, Cavite. Towards the end of 1898, he was in Pangasinan where he put down an armed uprising of the members of the *Guardia de Honor* on November 7, 1898.

Hizon played a prominent role in aiding General Antonio Luna in the difficult task of disciplining and keeping up the morale of the Filipino army. He became his close associate and they worked together in the encounters with the Americans during the Filipino-American War. During the first days of the armed clashes, General Luna, at Polo, Bulacan, planned a counter-attack to retake Manila. Involved in the scheme were several brigades, including that of Hizon which was stationed in Pasong Dulac, and was composed of two companies from Pampanga and of four companies of the Kawit Battalion under Captain Pedro Janolino. Hizon was assigned to the flank of Caloocan in the east and ordered to attack the enemy occupying Blockhouse No. 2 and La Loma so that he could enter the city by way of San Lazaro. This took place on February 23, 1899.

The forces under Hizon occupied the blockhouse at seven in the morning, but had to retreat later because of lack of ammunitions

Maximino Hizon

and of the refusal of Captain Janolino of the Kawit Battalion to assist Hizon's forces against the Americans in hand to hand combat. Janolino's attitude so angered Luna that he ordered the Kawit soldiers to be disarmed for insubordination. One event followed another and, not long afterwards, some of these soldiers caused the treacherous death of Luna.

Upon hearing of Luna's assassination, Hizon, in Dagupan, Pangasinan, furiously pounded a table with his fist in anger. He immediately armed his men, and ordered them to capture the perpetrators of the crime. However, the assassins had left already when his men arrived in Cabanatuan, the scene of the infamy. Aguinaldo at once summoned Hizon to his *Cuartel General* in Tarlac and in the reorganization of June 28, 1899, appointed him its first chief. Together with two other companions of Luna who were now in Aguinaldo's staff, Hizon became known as the "punished one", for one reason or another. On July 7, he was appointed as one of the delegates to represent the province of Sorsogon in the sessions of the Malolos Congress in place of those who were unable to attend.

In the battlefields, Hizon showed indomitable courage and fearlessness which gained for him the lasting esteem of his comrades in arms. According to Venancio Concepcion, the action of Hizon during the attack launched against the American forces in Angeles, Pampanga on October 16, 1899 was commendable and "surpassed our expectations". Four days before, Hizon was fighting victoriously the enemies in Magalang and Mabalacat.

Because of his impressive record, Pantaleon Garcia appointed Hizon Politico-Military Superior Chief of Pampanga on November 25, 1899. He spearheaded the military operations in the province until the Americans led by Capt. James McRae discovered on January 17, 1900 his stronghold at Dumandan, near Porac. After a stubborn resistance, with only 50 soldiers, Hizon had to flee to the mountains in the direction of Zambales. His guerilla warfare continued until June, 1900 when he was captured in barrio San Jose Malino, near Mexico by Lieutenant Johnson of the 41st Infantry. He tried to escape by horseback when he saw that his capture was imminent, but he fell from his horse badly spraining his ankle and wrist. It was discovered later that one Florentino Pamintuan, an American collaborator and a former prisoner of Hizon, put the Americans on Hizon's trail. Adamantly refusing to swear allegiance to the United States, the captured leader was detained in Anda street in Manila prior to his deportation to Guam on

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orders of General Arthur MacArthur on January 7, 1901.

Before boarding the *SS Roscerans*, the U.S. transport carrying the political prisoners to Guam, Hizon advised his only son: "Hate the Yanquis for me, for they took away what could have been ours." They took him away to a foreign land where he suffered a heart attack and died on September 1, 1901.

EMILIO JACINTO (1875-1899)

Popularly known as the "Brains of the Katipunan," Emilio Jacinto was the youthful adviser to Andres Bonifacio, founder of the Katipunan.

He was born on December 15, 1875 in Trozo, Manila, to Don Mariano Jacinto, a bookkeeper and Josefa Dizon.

As a boy, he learned Spanish by rote, then known as the *lengua de tienda*. He mastered this kind of language but that did not interfere with his mastery of his native tongue.

Because of poverty, his mother bought unredeemed clothes for him from the *Casa de Agencia*. He tore pieces of a black rug for his shoe strings, and a long piece from the hemline of his mother's skirt for his belt. This made him the target of other children's jokes.

Despite the family's acute financial situation, Jacinto was able to receive a good education. He finished his elementary education in the private school of Maestro Pascual Ferrer and his uncle, Jose Dizon enrolled him at the Colegio de San Juan de Letran, where he obtained his Bachelor of Arts degree.

Although poor in appearance, he was rich in character and intellectual gifts. He transferred to the University of Santo Tomas for a

course in law, but this was interrupted by the Revolution. He had joined the Katipunan in 1894 taking the symbolic name of *Pinkian* (Inflammable).

Jacinto's enthusiasm, ideas and spirit soon guided the course of the society. He wrote the *Kartilla* (Primer of the Katipunan), the oath of the pledges, which served as the guiding principles of the Katipuneros, and became the indispensable adviser of Bonifacio, who recognized his talents and patriotism. He served in various capacities in the Katipunan: as secretary, fiscal, editor, and later general. He founded and edited the Katipunan newspaper *Kalayaan* (Liberty) which came out for the first time in January (1896) in two issues, *Sa Mga Kababayan* (To my Compatriots), and *Pahayag* (Manifesto). The second issue was not circulated because the Spanish authorities discovered the printing press.

The Katipunan, under the leadership of Andres Bonifacio, and of his intelligence director Jacinto, launched the first attack on a Spanish garrison at San Juan del Monte on August 30, 1896. Soon afterwards, Bonifacio assigned Jacinto to perform a dangerous mission — the rescue of Rizal, who was in Manila Bay confined aboard a Spanish warship waiting for the mail steamer to take him to Cuba via Europe. Jacinto disguised himself as a Chinese coolie and succeeded in boarding the vessel. However, Rizal refused to escape.

Being the sole adviser to Bonifacio he constantly furnished him with cartridge shells, gunpowder, firearms, bows and arrows, money, printing materials, musical compositions of Nakpil and poems of his own. He also wrote a collection of political and social essays entitled *Liwanag at Dilim*. His greatest poem was entitled *A La Patria* (To my Fatherland) which he composed under the coconut palms in Santa Cruz, Laguna on October 8, 1897. It was based on Rizal's *Ultimo Adios* and signed "Dimas-Illaw" Jacinto's pen name. His moral and literary model was Rizal and his political idol was Marcelo H. del Pilar.

In February 1898, he fought the Spanish *cazadores* (riflemen) in Maimpis, Magdalena, Laguna. During this combat, he was wounded in the thigh and was taken to the Catholic church of Magdalena, where he was mercilessly dumped on the brickpaved platform of the stairway with his bleeding wound unattended. He was taken to the church of Santa Cruz where a Spanish surgeon kindly ministered to his wound.

When the Spanish military authorities investigated him, Jacinto

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produced a pass from his pocket which identified him as Florentino Reyes. This saved his life. The truth was that the pass really belonged to a Filipino spy named Florentino Reyes whom Jacinto captured in Pasig some weeks before the battle in Maimpis. He took the pass and kept it in his pocket so that in case he should fall to the hands of the enemy, he could identify himself as a spy in the service of Spain.

The Spanish authorities in Laguna, believing Jacinto to be a spy in their services, released him. Immediately, Jacinto went into hiding in Manila.

From his hideout, he wrote Apolinario Mabini in Malolos to express his plan to continue his law studies in the newly established Literary University of the Philippines. Mabini was happy to receive his letter and speedily consulted Aguinaldo about this plan. Aguinaldo welcomed Jacinto's coming to Malolos because of his remarkable intelligence. Mabini wrote him, saying that Aguinaldo approved of his request and that the last day of enrolment in the University was December 1, 1898.

Unfortunately, Jacinto was unable to proceed to Malolos, for he returned to Laguna upon the urgent appeal of the fighting patriots of the province who wanted him as their leader. Jacinto established his secret headquarters in the hills of Majayjay. There he contracted the malignant malaria which caused his death on April 6, 1899. He was only 24 years old.

Truly, Jacinto was one of the great heroes of the Revolution. In the perceptive appraisal of Dr. Rafael Palma, Emilio Jacinto was sent by God to give a directing head to our Revolution to which Bonifacio gave the strength of his arms and the swiftness of his weapons.

RESTITUTO JAVIER
(1873-1936)

Restituto Javier, patriot and prominent Katipunan leader, was born in Tondo, Manila on June 19, 1873, the third child of the second marriage of Telesfora Acosta to Luciano Javier, property owner from Sta. Cruz, Manila.

Restituto studied his *primera enseñanza* in the school directed by Maestro Pedro Serrano Laktaw, a distinguished teacher from Cupang, Bulacan and once a tutor to the young Prince Alfonso XIII, who later became the Bourbon King of Spain. He completed his first year in the *segunda enseñanza* under the tutelage of Hipolito Magsalin in Tondo, Manila. Unfortunately, he was unable to finish his studies because he secured a job at the Customs House. Later, he transferred to Fressel & Company where he got acquainted with Andres Bonifacio who worked as an agent in that German firm.

Shortly after the founding of the Katipunan, he became one among the first to be initiated. He was recruited by Bonifacio, his close friend and co-worker. He helped form the secret society's three new triangles from the "first triangle," composed of the three original founders.

In February 1893, he became one of the councilors in the second Supreme Council of the Katipunan composed of Teodoro Plata, Ladislao Diwa, Teodoro Gonzalez and Briccio Pantas.

Towards the end of 1893, when the Supreme Council of the Katipunan waged a massive propaganda campaign in order to unify the Filipino people in preparation for the uprising, Javier was eventually assigned to recruit prospective members in the district of Sta. Cruz, Manila and to preside over the section called "Dimasalang."

In the middle of 1894, together with the principal members of the Katipunan, he reconnoitered the mountains of San Mateo and Montalban for the future defensive plan of the uprising.

The Javier couple, stood as sponsors, in 1893, in the wedding of Andres Bonifacio and Gregoria de Jesus. A week later, however, the marriage rites were repeated according to the Katipunan ceremony at

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the house of Javier in Oroquieta Street, Sta Cruz, Manila where the newly-weds stayed for a week until they found a residence of their own.

Under the symbolic name "Mapangahas" Javier worked hard for the Katipunan. He was among those assigned to spread the society's teachings and ideology in Laguna and Nueva Ecija.

Despite the meritorious services he rendered to the society, he and his half-brother, Jose Turiano Santiago, were expelled from the Katipunan, following a decision made by the society's Supreme Council because a letter written in the Katipunan code fell into the hands of Fr. Evaristo Arias, a professor at the University of Santo Tomas. Javier was suspected of disloyalty. However, it was said that the decision reached by the Supreme Council of the Katipunan was unfair because it was proven later that Javier remained loyal to the ideals and principles of the Katipunan.

Upon the discovery of the Katipunan on August 19, 1896, Javier was arrested by the Spanish authorities and later tried by the Council of War for charges of sedition and rebellion. While some Filipino patriots suffered martyrdom at Bagumbayan on January 11, 1897, Javier was sentenced to suffer banishment for 20 years.

On June 10, 1897, Javier boarded a ship for San Sebastian de Gomera in the Canary Islands off Northwestern Africa where he was with other prisoners from Cuba, and the Philippines, and with the exiled anarchists from Spain. Isabelo delos Reyes and Pascual Poblete were his compatriots in exile.

Fortunately, Javier was able to return to the Philippines through an exchange of prisoners between the Spaniards and the Filipino revolutionaries. Immediately after his arrival in Manila on August 19, 1899, he joined the insurgent forces in Tarlac. He was given about 300 men in his command under the supervision of Gen. Pantaleon Garcia and took an active role in the guerrilla warfare during the Filipino-American War.

Poor health prohibited Javier from continuing his patriotic involvement in the country's struggle for freedom and independence. He contracted illness in the mountain of Buenavista in Bulacan. Later, he was secretly brought to Manila for treatment.

Gregoria de Jesus

After recovering his health and seeing that the battlefields were abandoned, Javier lived a peaceful life. He then lived with his half-sister Felicula Javier de Gonzalez in the island of Kanalbong in Catanduanes. In order to earn a living he joined his half-brother, Jose Turiano Santiago in a business venture in 1904 buying and selling copra, abaca, and sugar.

Restituto Javier married thrice. By his first wife, he had an only child who died while he was exiled; he had no children by his second marriage; and of those borne by his third wife, Amelia de Jesus, two sons survived: Luciano, an engineer, and Antonio.

The patriot died in Tabaco, Albay on December 20, 1936 at the age of 63.

GREGORIA DE JESUS (1875-1943)

A brave and patriotic woman who played a heroic role in the Philippine Revolution, Gregoria de Jesus was born in Caloocan, on May 9, 1875, one of the four children (two boys and two girls) of Nicolas de Jesus and Baltazara Alvarez Francisco. Her father was a native of Caloocan, a master carpenter by profession who had been *gobernadorcillo* (municipal mayor) of the town, and her mother, a native of Noveleta, Cavite, was a niece of General Mariano Alvarez.

She attended the local public elementary school and finished the first grades of instruction. Although she was the recipient of a silver medal in recognition of her being the winner of an examination given by the Governor General and the town curate, she stopped schooling to help support her family and her two brothers who were studying in Manila. She relates in her Autobiography: "I decided to stop studying and to join my sister in looking after my family interests. Often I had to go out in the country to supervise the planting and harvesting of our rice, to see our tenants and laborers, or to pay them their wages

on Sundays. Also, now and then, I did some sewing and weaving and assisted my mother in her housework."

Oriang, as she was fondly called, grew up to be a beautiful maiden. Many young men called at their house, and one among them was Andres Bonifacio, who came in the company of Ladislao Diwa and her cousin Teodoro Plata. Bonifacio wooed her with his characteristic boldness and persistency.

Out of respect to her parents, Oriang, who was eighteen years of age, was canonically married to Bonifacio (29 years of age) in the Catholic Church of Binondo in March, 1893, with Mr. & Mrs. Restituto Javier as wedding sponsors. A week later they were married again under Katipunan rites in the house of their sponsors, after which Oriang was initiated as member of the Katipunan. She took the symbolic name *Lakambini* which means "princess". She was the first Filipino woman to join the Katipunan.

They stayed about one week in Mr. Javier's house and decided to look for a residence of their own. They found one on Calle Anyahan in front of the San Ignacio Chapel and after that she began to do all she could for the propagation of the Katipunan. The dangerous work of keeping the secret papers of the society was entrusted to her. It was here that Emilio Jacinto assembled the printing press of the Katipunan.

The first flag of the Katipunan was made by Oriang and her ninang, Benita Rodriguez y Javier.

In her Autobiography, she recounts: "Many times on receiving some warning that the house would be searched by the *Veterana* police, regardless of the hour, I would immediately gather all the papers, the arms, and the seal and ordered a vehicle whose windows could be kept closed, and abandoning my meals, for quite often this happened at noon or eight o'clock at night, I would go driving until midnight along the bay of Tondo and the streets of Binondo in order to save our countrymen from danger."

After more than a year, Oriang gave birth to a baby boy in her parents' house in Caloocan and christened him with his father's name. Dr. Pio Valenzuela acted as the boy's godfather at baptism. After two months the couple returned to Manila and before the year's end, they were among the victims of the fire that razed Dulong bayan. Another

sad event that overtook them was the death of their child, a victim of small-pox, at the home of Dr. Valenzuela on Calle Lavezares, Binondo, Manila.

When the Katipunan was finally discovered, Gregoria had to go into hiding with Bonifacio. They fled from the city and went to Balintawak. Later on, they went to the mountains. They travelled at night with assumed names. Gregoria used the name *Manuela Gonzaga*.

Later, she joined her husband, who was fighting in the mountains and shared with him the hardship and the sacrifices of a patriot's life. In her Autobiography, she relates: "I have no fear of facing danger, impelled as I was then by no other desire than to see unfurled the flag of an independent Philippines. I was considered a soldier, a true one. I learned how to ride on horseback, to shoot with a rifle, and to manipulate other weapons. I have known what it is to sleep on the ground, without tasting food for the whole day, to drink water from mud-holes or the sap of vines which though bitter, tasted delicious because of my intense thirst.

It was in San Francisco del Monte that Gregoria and Bonifacio saw each other again. One night he was forced to leave Manila for Balara. Here Oriang stayed, while Bonifacio with his men went to Marikina. The couple's next meeting was in Naik, Cavite; not long afterwards Bonifacio was tried and found guilty of treason and sedition, and ordered executed.

Following the death of Bonifacio on May 10, 1897, Oriang, who was then a young and pretty widow, age 22, lived in the mountains of Pasig with other war refugees. Here she met Julio Nakpil, former secretary of Bonifacio and commander of the Katipunan forces that fought in Montalban and San Mateo, Rizal. They fell in love with each other and were married at Quiapo Church in Manila on December 10, 1898. They were blessed with eight children, but the two died young and only six reached adulthood.

She lived happily in Manila. On March 15, 1943, Oriang, the Lakambini of the Katipunan, died of heart disease in the house of Dr. Ariston Bautista in Quiapo, at the age of 68. At that time the Philippines was then agonizing beneath the yoke of Japanese occupation so that her passing was unheralded and unpublicized.

In her Autobiography, she gave good advices in the form of a

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Decalogue to the Filipino youth, as follows:

1. Respect and love your parents, because on earth they are second to God.
2. Always remember the sacred teachings of the heroes who died for love of country.
3. Do not squander time so that you can show good example to others.
4. Pursue diligently any chosen profession to be of service to the country.
5. Remember that virtue is wealth.
6. Respect the teachers who educate you, because if you are indebted to your parents for birth, you are likewise indebted to your teachers for your enlightenment.
7. Rescue the oppressed from danger.
8. Fear history, for no secret can be hidden from it.
9. By avoiding evil, you will attain greatness.
10. Work hard for the union of all men and for the welfare of the country so as not to hinder the march of liberty.

JOSE CORAZON DE JESUS (1896-1932)

Jose Corazon de Jesus, whose Christian name was Jose Cecilio was born on November 22, 1896 in Sta. Cruz, Manila. He was the second child of Dr. Vicente de Jesus, who was the first Filipino director of health during the American regime, and Susana Pangilinan of Pampanga. He had a sister, Rosita and a brother, Vicente Jr., a Premio Zobel awardee and a poet laureate in Spanish.

Pepito, as he was called with endearment, spent his childhood years in Sta. Maria, Bulacan, the hometown of his father. He completed his elementary and high school studies at the *Liceo de Manila* where he also finished his "Bachiller en Artes" in 1916. Four years later, he obtained his "Bachiller en Leyes" from the *Academia de*

Leyes. Unfortunately, he did not take the bar examination for he became very preoccupied with writing.

Artistic by nature, he possessed a love for art that led him to study design in the University of the Philippines. He also took up voice culture under Enrico Renieri, the director of Opera Italiana during that time.

De Jesus had shown his literary inclination early. His first poem *Pangungulila* was written when he was 17 years old under the pen-name *Pusong Hapis*. He also contributed to *Ang Mithi*, a highly nationalistic publication.

In 1920, he worked for *Taliba*. On October 19 of that same year, he started his famous column, "Buhay Maynila" under the pen name *Huseng Batute*. He caught the imagination of the readers by its appealing and incisive satire.

Much of Huseng Batute's popularity rested on the lyrical jousts (balagtas) which he had with Florentino Collantes. This literary genre was practically unknown until it was popularized by Batute. The first of these poetical encounters was *Paruparo't Bubuyog* (Butterfly and Bee) held at the Instituto de Mujeres in 1925. Later, *Ang Dalagang Pilipina - Kahapon at Ngayon* (The Filipino Woman - Yesterday and Today) was written out in measured lines.

De Jesus had fine versification and irresistible distinction in several jousts with Collantes. He excelled in the beauty of language in charm and luxuriance of expression, and in dramatic delivery. Subsequently, he was proclaimed the "King of Balagtas."

The name Jose Corazon de Jesus became a legend in the history of Tagalog poetry. His contributions to Tagalog literature is worth celebrating. His "Buhay Maynila" column alone published about 4,000 poems; "Ang Lagot na Bagting" written in a more serious trend, numbered about 800; he also produced some 300 short poems and prose works.

He used several pen names, among these: *Jose Corazon de Jesus*, *Huseng Batute*, *Pusong Hapis*, *Paruparu*, *Pepito Matimtiman*, *Mahirap*, *Dahong Luksa*, *Paruparong Luksa*, *Amado Viterbi*, *Elias*, *Anastacio Salagubang*, and *Water Lily*. But in most of his works, he used *Jose Corazon de Jesus* and *Huseng Batute*. He acquired the name *Corazon*.

because he believed that it best described his character and because the fact that he was known as a lyric poet under this pen name.

A lyricist, he wrote poems which reflected his affectionate, sensitive and romantic nature. However, his *Itinapon ng Kapalaran, Ilaw sa Kapitbahay, Maruming Basahan* and several others proved him to be an epic poet.

He also showed his talent for acting and appeared once in a movie, "Oriental Blood" and twice on stage, in *Alamat ng Nayon* and *Maria Luisa*. He also composed lyrics for musical compositions, especially those by Nicanor Abelardo.

Huseng Batute was active in various associations. He was president of the *Samahang Bulakan* for three years, and of the *Ilaw at Panitik* and *Samahang Apolo* for one year; also served as vice-president of the *Kapulungang Balagtas* for a year; and actively managed the *Sampaguita* publication and a column in *Pagkakaisa*.

In all literary contests he had joined, he won either the first prize (which he did for 15 times) or the second prize. In the field of politics, he was quite a failure. He ran twice for mayor in Sta. Maria, Bulacan and lost in both elections.

As befitting his status as one of the most distinguished Tagalog poets, his poetry has become the subject of scholarly studies. His poems like *Ang Puso Ko, Ang Pamana, Ang Panday, Ang Manok Kong Bulik, Ang Pagbabalik, Sa Halamanan ng Diyos, Ang Bato*, and *Sa Dati Ring Pera* are featured in poetry reading sessions in colleges and literary circles. They are also pieces for declamation contests in schools.

Jose Corazon de Jesus belonged to a period in which the propagation of Tagalog poetry was at its fullest. He was a member of a group called the *Kwarteto* formed during this time. The three other members were Deogracias del Rosario, Cirio H. Panganiban, and Teodoro E. Gener.

In recognition of his achievements in literature, de Jesus received many awards. In lyrical jousts, he received three silver trophies and four gold medals; in literary contests two gold pens and two watches; and in dramatics, one bronze bust and several other cash prizes.

A nationalist, he desired to have Tagalog as the national language. He showed his nationalism when on one occasion he fearless-

ly disputed with an American lady teacher who despised the Philippine flag. He was acquitted by the Court of First Instance, but he was later sentenced by the Supreme Court to pay P1,000.

He died of ulcer on May 26, 1932 which was believed to have afflicted him during the filming of "Oriental Blood." He was survived by his wife, Asuncion Lacdan de Jesus and children, Teresa, Jose Jr., and Rogelio. Upon his death, his heart was donated to the government museum where it was preserved until it was buried with his mother. Finally, he was interred at the North Cemetery where he was buried under a tree in fulfillment of his wish found in his diary and expressed in two of his latest poems, *Isang Punong Kahoy* and *Ang Akasya*.

He was a posthumous awardee for literature during the 400th year anniversary of the City of Manila.

MAXIMO M. KALAW
(1891-1955)

Maximo M. Kalaw, no less great and eminent than his older brother, Teodoro, was a political scientist, educator, author, and an essayist.

He was born on May 10, 1891, in Lipa, Batangas, to Valerio K. Kalaw and Maria Manguiat. His younger sisters were Rosario and Manuela.

Young Maximo attended the public school in his town under the tutelage of American educators. Being a son of a prominent family he was given the best possible education and, for this, was sent to Manila to enroll at the University of the Philippines. When he was in his second year, he became the editor-in-chief of the university magazine, *The College Folio*. From here his literary career began.

After his graduation, he went to the United States as a government scholar. He graduated in 1914 from Georgetown University with a Bachelor of Laws degree. A year later, he obtained a Bachelor of Arts degree from the George Washington University. He also took courses at the University of Wisconsin. In 1924, he was conferred an honorary degree of Doctor of Philosophy in Political Science by the University of Michigan.

Dr. Kalaw started his career as a public servant upon his appointment as private secretary to Resident Commissioner Manuel L. Quezon in 1911. In Washington, he also managed *The Filipino People*, a paper devoted to the cause of Philippine independence. His name became very popular in the United States, not only because he was the director of the Philippine Press Bureau, but primarily because of his unselfish zeal in the struggle for human freedom.

Upon his return to the Philippines, he was chosen associate editor of *The Manila Times*. He was later appointed professor of political science at the University of the Philippines. Shortly after, he became dean of the College of Liberal Arts of the State University. His prominence here gave him a chance to be an exchange professor in 1923, at the University of Michigan where he had an opportunity to lecture extensively on Philippine affairs.

In the field of education, Dr. Kalaw ranked high. He was considered "the interpreter of Philippine fundamental laws." His wisdom was the answer to those who sought knowledge; he shared his ideas by writing innumerable books, pamphlets, and articles. At the same time, he undertook several studies on the conditions of things political or otherwise. As a renowned educator, he strongly urged his students to examine closely the historical foundation upon which any conviction is established.

Dr. Kalaw proved himself not only as an intellectual but also a political leader as well. By political affiliation, he was an active member of the Nacionalista Party.

His services to the cause of Philippine independence started in 1919 when he represented the University of the Philippines, together with Conrado Benitez and Jorge Bocobo, as member of the First Philippine Independence Mission to the United States. Three years later, in 1922, he was made the technical adviser of the Second Parliamen-

tary Mission which sought to counteract the adverse effects of the Wood-Forbes Mission Report. In 1931, he was also the technical adviser to the Ninth Independence Mission. He served as the adviser to the OSROX Mission that secured the Hare-Hawes-Cutting Independence Law in 1932.

In 1935, Dr. Kalaw resigned his position from U.P. following his election to the National Assembly as representative of third district of Batangas. During this period, he had two famous debates with Claro M. Recto and Jorge Bocobo. He defended the cause of a federation of Asiatic nations headed by either Japan or China, while Recto upheld the balance of power theory in the Far East.

Kalaw's literary works were commended by Quezon himself. In his last two years as professor in political science, he was the editor-in-chief of the *Philippine Social Science Review*. Among the books he wrote were: *The Case of the Filipinos* (1919), *Guide Book on the Philippine Question* (1919), *The Present Government of the Philippines* (1921), *The Development of Philippine Politics — 1872-1920* (1926), *Philippine Government Under the Jones Law, Vols. I-II* (1927), *An Introduction to Philippine Social Science* (1939), and *Philippine Government* (1948). Though he was essentially an essayist, he also wrote a novel entitled *The Filipino Rebel*.

Pioneering in the use of English as medium of creative expression during the period of American rule, he used it extensively as a second language though he was seriously concerned about the problem of nationalism. He believed that a foreign tongue was not a hindrance to expressing national thought. One of his contributions using the English language was his translation of the letters of Dr. Jose Rizal contained in the six volumes of the *Epistolario Rizalino*. This was originally started by his brother.

In 1945, President Sergio Osmeña reorganized the Cabinet on an interim basis and appointed him Secretary of Public Instruction and Information. In that same year he was a member of the delegation to the organizational meeting of the United Nations headed by Carlos P. Romulo.

Kalaw achieved eminence in different fields of endeavor. He was president of the Philippine Coconut Association and of countless mining firms. After the liberation, he was made chairman and manager of the Philippine Coconut Corporation. As a member of the Philip-

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pine Historical Society, he emphasized national leadership in Philippine history. He was an active member of the Committee on Management of the YMCA, the American Academy of Social Science, and the Institute of Philippine Relations.

A very patient and persevering man, he retired from active life and went to live in his farmhouse in Calapan, Mindoro. He died at the age of 63 of cerebral hemorrhage on March 23, 1955 while studying the blueprint of a barrio school which he later donated. He was survived by his wife, Maria Tejico and children, Augusto, Erlinda, Edgardo, Sr. Mary of Our Lady of Fatima, and Maximo, Jr.

SULTAN DIPATUAN KUDARAT (1580-1671)

Sultan Dipatuan Kudarat, the seventh sultan of Maguindanao, a direct descendant of Sharif Kabungsuan, and a son of Rajah Buisan and Imbeg, a Jolo princess, was born about 1580 near the present site of Malabang, Lanao del Sur. Brave, intelligent and sagacious, he was feared by his enemies. He became the greatest and strongest ruler of Maguindanao far more renowned and powerful than his father, Rajah Buisan.

Succeeding his father in 1619, he soon conquered the Buayan datus and eventually made himself master of the Pulangui area. In 1625-1626, he annexed the Sarangani area to his domain, except for Dapitan, Cagayan de Oro and Caraga, controlled the territories from Siocon to Tagalool Bay, now the Davao Gulf, and made Misamis and BuKidinon as his tributaries.

In his negotiations with the Dutch, he proved himself intelligent and cunning. It was observed that from time to time he spoke in Maguindanao so that the Dutch interpreter would not know what he was talking about although he spoke the Ternatan language very well. In order to control the lucrative slave market, he diplomatically re-

Sultan Dipatuan Kudarat

fused to sell slaves to the Dutch on the principle that Muslim law prohibits the sale of persons as slaves, once they are converted to Islam.

In order that both the Dutch and the Spaniards would recognize his sovereignty, he made treaties with them but never trusted them. About 1662, he made an alliance with the people of Sulu by arranging marriage between one of his sons and a daughter of the Rajah of Sulu. With this union, he forged a common front among the Muslims against the Spaniards.

To secure his kingdom, Sultan Kudarat realized that the building of the fort of Zamboanga in 1635 would be a deterrent to his absolute rule. In 1636, he dispatched a strong flotilla to the Visayas, which burned coastal settlements, plundered the villages and either killed or carried off the inhabitants as captives, with the strategic move to forestall massive conquest of Mindanao by the Spaniards.

The Spaniards, realizing the power of this force, determined that he should be stopped by all means. In 1637, Governor S. Hurtado de Corcuera, at the head of a strong force, attacked Lamita, Kudarat's capital. The settlement fell with Kudarat's forces retreating toward Ilihan, which fell two days after a bloody encounter. Wounded, the wily Kudarat and his forces fled toward the interior where he was cared for by his loyal allies.

After recuperating, he established himself temporarily at Sabanilla, a settlement south of Lamitan. There he organized his forces. In 1639, Major Pedro del Rio occupied Sabanilla without much difficulty. The elusive Sultan avoided a frontal clash.

From Sabanilla, several Spanish expeditions were launched toward the lake regions, (Malanao) but due to successful Muslim resistance, all attempts to conquer the region failed. Earlier, Sultan Kudarat had already rallied the Maranao datus against the conquering forces of Spain.

Sultan Kudarat moved southward where he built a fort along the Simuay River, fortified the area and consolidated his forces. He was even much more resolute to regain the lands lost by his forefathers.

In 1642, Major Agustin de Marmolejo, a naval officer sailed up to Simuay. Ambushed and almost totally annihilated, the luckless Mar-

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molejo with six Spaniards surrendered in time as the only survivors of the expedition. The Spanish governor, shamed and infuriated by this debacle, ransomed Marmolejo and had him executed publicly in the *Presidio* of Zamboanga after a court martial, on alleged disobedience to military orders.

At Simuay, Sultan Kudarat was swamped with new adherents. The Iranun datus pledged him support; the Basilans were invited to make settlements in Sibuguey; the Malanaos upheld his leadership; the people of Sagir and Sarangani and along the Davao Gulf were his vassals, even the seafaring people in Barong, Suaco and the Kuran area in Northeast Borneo paid him tributes.

Weary of the wars against Kudarat, Governor Fajardo signed a treaty with Kudarat on June 25, 1645 through the negotiations of Fray Alejandro Lopez. In this pact, the Spaniards were allowed to trade in the sultan's domain; missionaries were allowed to minister to the needs of Christians for which a church was built at Tamontaka; the whole of southern Mindanao remained under the Sultan's rule except for the settlements of Bansayan, Taraka and Didagun in the Lanao area. To Kudarat this was an opportunity to consolidate his forces.

Sultan Kudarat was a deeply religious man. As a *pandita*, his spiritual leadership transcended dynastic loyalties which eventually united the Muslims' realm forging a solid front against its enemies. Though attempts to convert him to Christianity failed, he was tolerant of the beliefs of other people. He believed that a man's salvation depends on his beliefs whether he was a Jew or Christian. This concept was opposite to the inflexible principle of the Jesuits that only Christians can be saved, a factor that led to the killing of Jesuit priest Alejandro Lopez in 1655, though a friend to the sultan for several years.

Convinced of the ill designs of Spain to crash Islam in 1658, he declared a *jihad*. Leading his warriors, he assaulted the Calamianes, Mindoro, Bohol and Leyte. His allies, the Samals sacked the settlements in Zamboanga, Marinduque and Basilan.

Apprehensive of this menace, General Esteybar occupied in 1658, the Polangui but as soon as he left, the Muslims built stronger cottas in the territory and some loyal datus united their efforts in the war against the Spaniards. In 1663, Zamboanga was abandoned and almost all its Christian converts reverted to Islam.

Rajah Lakandula

The sultan encouraged the development of agriculture, trade and commerce during the last decade of his rule. He wielded great power over a vast territory no Muslim ruler ever exercised, until old age finally caught up with him.

Sometime in 1973, a monument was erected in his honor at the Ayala Circle in Makati, where a plaque with this inscription reads:

SULTAN KUDARAT

MOHAMMAD DIPATUAN KUDARAT WAS SULTAN OF MINDANAO DURING THE FIRST HALF OF THE 17TH CENTURY. BRAVE, WISE AND BENEVOLENT, HE WAS THE GREATEST AND STRONGEST MINDANAO SULTAN THAT EVER LIVED. HE UNITED THE MUSLIMS OF LANA O, COTABATO, DAVAO, SULU, ZAMBOANGA AND NORTH BORNEO AND RESISTED BITTERLY THE SPANISH INVASION OF HIS DOMAIN. UNABLE TO CONQUER KUDARAT, THE SPANISH GOVERNOR SIGNED A PACT WITH HIM THAT LED TO SEVERAL YEARS OF PEACE. HE WAS A FEARLESS FIGHTER AND FILIPINO HERO IN DEFENSE OF THE ISLAMIC FAITH AND PHILIPPINE LIBERTY. KUDARAT DIED ABOUT THE YEAR 1650.

To perpetuate further his memory, one of the provinces in Cotabato was created in 1973 and named Sultan Kudarat.

RAJAH LAKANDULA (-1575)

Rajah Lakandula's ancestors can be traced back to Bornean royalty.

In 1571 when Legaspi came to Manila, Lakandula was the chief of Tondo and the neighboring settlements of Bankusay. Together with Rajah Matanda, he welcomed the Spaniards. Their meeting was impressive because pledges of friendship were made between the two people.

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On the other hand, local chiefs did not like the Spaniards whose friendship they considered merely skin-deep. In their minds they suspected ulterior motives. But Rajah Lakandula believed otherwise. He knew that to resist the Spaniards would bring an easy defeat for him. Thus, he sowed friendship and camaraderie.

However, when news reached Rajah Macabebe of Pampanga that the Spaniards were permitted to settle in Manila, he clandestinely went to Lakandula and to other rajahs of the neighboring towns and incited them to take up arms against the foreigners. Thus, the fighting prematurely ensued. Unfortunately, Rajah Macabebe died and the two sons of Lakandula were captured for whose release Legazpi interceded and obtained.

When Goiti came to relieve Legazpi of his post, Rajah Lakandula showed the same gesture and ultimately demonstrated it when he, together with Rajah Matanda entered into a blood compact aboard Goiti's flagship. Consequently, peace and friendship ruled over the natives and the Spaniards.

Such brotherhood was carried with loyalty. Thus, when the noted Chinese pirate Limahong attacked the western seacoast towns of the Islands, Lakandula's subjects and even his sons not only drove away Limahong but successfully sent him away from the shores of Pangasinan. It was indeed an easy victory for the Spaniards because of Lakandula's courageous reinforcement.

Later, Rajah Lakandula became a Christian. He was baptized with a Christian name, Carlos, after the king of Spain.

He died in 1575 and the Spaniards mourned him and gave him a fitting tribute. Church bells tolled, cannons were fired and a nine day mass was said for his soul. Moreover, his coffin was borne by Spanish army captains and Governor General Lavezares personally assisted in the funeral.

As a further token of Spanish appreciation, all the descendants of Rajah Lakandula, henceforth, were exempted from *tributos* or the taxes exacted by the Spaniards from the natives.

Some of his descendants became well-known warriors. One of his grandsons, Macapagal, became a leader of the natives of Apalit and Arayat, Pampanga.

Lapu Lapu

Rajah Lakandula was indeed one of the most illustrious of ancient Filipino rulers.

LAPU LAPU

Among the most famous of the early local inhabitants who demonstrated his great love for his country and home was Lapulapu, the chief of the Island of Mactan at the time Ferdinand Magellan came to these islands. He is considered the first warlord to repel western aggression in southeast Asia, and is acclaimed by Asian historians as the "conqueror" of a world conqueror — Magellan.

Legend relates that Lapulapu's parents were Kugano and Inday Puti. His older sister was Mingming. The name Mactan was originated from that of his grandmother, Matang Mantaunas, who was also a powerful queen of barangay in her time. It was said that Lapulapu married a beautiful princess, Bulakna, a daughter of Datu Sabtano, and out of their wedlock was born a son, Sawili, who grew up to be a valiant warrior like him.

Under the order of King Charles I, the first Spanish expedition to the Philippines led by Portuguese navigator, Ferdinand Magellan, reached Cebu (Sugbu) on April 7, 1521. After gaining the friendship of the inhabitants and converting them into Christianity, he virtually proclaimed Rajah Humabon, known as Humabar of Cebu, the king of all the chieftains in the area and all the native kings came to pay homage to the king of Cebu (Humabon). However in the tiny island of Mactan, separated only by a narrow strip of water from the mainland of Cebu, its dark and husky ruler Rajah Lapulapu refused to submit.

"At midnight of April 26, 1521," Pigafetta narrates, "sixty men set out, armed with corselets and helmets, together with the Christian King, the prince, some of the chief men and twenty or thirty balan-guais. We reached Mactan three hours before dawn. The captain did

not wish to fight then, but sent a message to the natives by the Moro to the effect that "if they would obey the King of Spain, recognize the Christian King as their sovereign, and pay us our tribute, he would be their friend; but that if they wished otherwise they would wait to see how our lances wound. They replied that if we had lances they had lances of bamboo and stakes hardened with fire."

Anxious to carry out his plan and angered by Lapulapu's arrogant attitude, Magellan, on April 27, 1521, and forty-eight of his men left the boat and waded across the shallow waters filled with brittle reefs and mangrove roots. Only eleven men were left to guard the ship.

At the shore, the fierce and bloody Battle of Mactan commenced. The native army, presumed to be trained warriors, divided themselves into three formations and waited for the Spaniards on shore. These native warriors were armed with campilans, javelins (tipped with iron), bows and arrows, flaming stakes, stones and spears.

Lapulapu, descendants say, wanted to trap the Spaniards by drawing them inland and then having the two flanks of his army close in on the mouth of the trap. Chief Bitadlok led the right flank, Sawili, the left flank and the center was Lapulapu, who was to make the frontal attack. Behind him were Sampung Baha and Datu Umindig.

At first the battle was not so spirited for the defenders did not take the attack by the sixty invaders so seriously. But when they saw their homes burned by the Spaniards, they were roused into greater fury. "So many of the natives charged down upon us," Pigafetta testifies, "that they shot the captain through the right leg with a poisoned arrow. On that account he ordered us to retire slowly, except six or eight of us who remained with the captain. The natives shot only at our legs, for the latter were bare and so many were the spears and stones that they hurled at us, that we could offer no resistance. Recognizing the captain, so many turned upon him that they knocked his helmet off his head twice. However the captain stood still like a good knight. Thus did we fight for more than one hour, refusing to retire." Pigafetta goes on, "An Indian hurled a spear into the captain's face, but the latter killed him with his lance, which he left in the Indian's body. Then trying to lay hand on sword, he could draw it out but halfway, because he had been wounded in the arm with a bamboo spear. When the natives saw that, they all hurled themselves upon him. One of them wounded him in the left leg with a large cutlass, which

Lapu Lapu

resembles scimitar, only being larger. That caused the captain to fall downward, when immediately they rushed upon him with iron and bamboo spears and with their cutlasses, until they killed our mirror, our light, our comfort, and our true guide."

"In the afternoon," Pigafetta continues, "King Humabon sent a message with our consent to the people of Mactan, to the effect if they would give us the captain and the other men who have been killed, we would send them as much merchandise as they wished. They answered that they would not give up such a man, and that they would not give him for all the riches of the world, but that they intended to keep him as a memorial."

According to Gullas' findings, shortly before the Mactan Battle, Lapulapu's son Sawili, had escaped from Cebu, where he had been captured and swam across the Mactan Strait. Sawili's escape stopped Lapulapu from invading Cebu with his men, and from setting to the torch Magellan's ships and the city. It was Sawili who described to his father how the Spaniards were armored, who pointed out the weak spots in those armor plates, and who revealed that the armored Castilan soldiers were vulnerable in the legs, which were bare, and at the joints of the armplates.

Legend of this sort had been fused with history in the life of Lapulapu, but it is evident that he was a very extraordinary person, peculiar even to his tribesmen. During his encounter with the Spaniards, he was at the height of his physical powers, being only 33 years old.

The Mactan warrior who struck Magellan on the left leg was evidently Lapulapu, the valiant defender of his people's freedom. According to tradition, he used his famous huge *alho* (pestle) in the battle and it was this lethal weapon that killed Magellan.

The legend says that before going into battle, Lapulapu would consult an oracle. Before the eyes of all his people, he would take a wooden pestle, raise it lightly in the air with one hand, turn his body thrice, and then with all his might, hurl it against the trunk of a coconut palm. If the pestle would penetrate to the other side of the trunk, the omen was good, and victory was sure to follow. But if it failed the reverse would be true. On that fateful day of April 27, 1521, the omen was good.

King Lapulapu must have reigned gloriously and happily during the years following his great victory in the Battle of Mactan.

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Unfortunately, there exists no written records of Lapulapu's days and death. He must have died prior to the year 1565, for when Legaspi and Father Urdaneta landed in Cebu that year, Lapulapu was no longer around. But, according to Mactan tradition, he lived to a ripe old age, and simply disappeared one day, without saying goodbye to his people. It is the belief of the old folks that Lapulapu became the sea rock, now called Malingin which is located south of Punta Engaño.

Whether or not the famous Lapulapu is the sea rock of Malingin is of little significance to history. Most likely he died and was buried amidst the lamentations of his people somewhere in Mactan.

The great pipe and pestle of Lapulapu were handed down to his direct descendant, Canuto Baring, who gave these relics to Pres. Sergio Osmeña, a researcher on the life of Lapulapu when he was Senate President. He took these relics to Manila and handed them to the National Museum.

Of historical relevance and paramount significance is the fact that Lapulapu lives in the hearts of the Filipino nation and on the pages of Philippine history. On the historical marker placed by the Philippine Historical Committee at the site of his victory in Mactan is inscribed the following:

This spot marks the scene of battle fought on April 27, 1521, led by Magellan. In that battle which ended a complete victory for the Filipinos, Magellan was killed. Since then Lapulapu has been considered the first Filipino to have repelled European aggression.

Lapulapu is called the first successful defender of freedom. The first Filipino, whose exact words of defiance, a reply of a free man to a conqueror, have been preserved and the first champion of native rights against Castilian encroachment.

Two monuments now stand to commemorate Lapulapu's legacy the first one in Lapulapu City also named in his honor, and the other in Camp Lahug, Cebu City.

JOSE P. LAUREL
(1891 – 1959)

An eminent jurist, legislator, administrator, writer, lawyer, statesman and educator, Dr. Jose P. Laurel was born on March 9, 1891 in Tanauan, Batangas. Scion of a truly patriotic clan, his father, Sotero, was undersecretary of the interior in Emilio Aguinaldo's revolutionary government, member of the Malolos Congress and one of the signers of the Malolos Constitution. His mother's name was Jacoba Garcia but he used Paciano as his middle name. It was his family who gave him this middle name to endow him with patience.

He studied in the elementary school in Tanauan and finished his secondary course at the Manila High School. Shortly after his graduation, he eloped with a winsome townmate, Paciencia Hidalgo. He took up a Bachelor of Arts course at the University of Sto. Tomas and finished law in 1915 at the University of the Philippines as salutatorian of his class. His graduation thesis, "A Comparison of the Louisiana-French Civil Common Law with the Philippine-Spanish Civil Common Law" was adjudged the best. In the same year, he took the bar examinations and took honors as one of the topnotchers. In 1918, he obtained the degree of Master of Laws from the *Escuela de Derecho*. That same year he was sent as a government *pensionado* to Yale University, where he acquired Doctor of Civil Law degree in 1920. After graduating from Yale he proceeded to Europe and attended lectures on philosophy, literature and jurisprudence at the Sorbonne (University of Paris) and at Oxford. He took up humanities in the University of Santo Tomas, where he obtained in 1936 the degree of Doctor of Philosophy. Two years later, the Tokyo Imperial University conferred on him the degree of Doctor of Laws, *honoris causa*.

While still a young student of 18, Laurel began his government career as a messenger in the Bureau of Forestry. Promoted to clerk in the Code Committee, then law clerk in the Executive Bureau, he eventually became chief of the legal division. After his studies in Yale and European tour, he was promoted chief of the Executive Bureau. In 1922, he was appointed Undersecretary of the Interior and ten months later, he became full Secretary.

The youngest member of Governor-General Leonard Wood's cabinet, he was the first department secretary to resign in the "cabinet

crisis" as a protest against the administration of Leonard Wood.

Ray Conley was a detective in the Manila Police Department who was charged with immorality and misconduct in office. He was subsequently suspended by Secretary of Interior Jose P. Laurel and at Wood's insistence, the culprit was brought to trial. Though the court dismissed the suit against Conley, Laurel requested Wood that the man undergo administrative investigation. Wood created an investigating Committee but declared that Conley should be reinstated. The administrative investigation exonerated Conley and recommended his reinstatement. Wood ordered the mayor of Manila to do so with provisions for the payment to Conley of his salary covering the entire period of suspension. Laurel endorsed the Committee's recommendation to the Mayor for execution. At the same time in protest against Wood's direct action, Laurel submitted his resignation.

So great had Laurel's popularity become that the people elected him senator of the fifth senatorial district from 1925-1931, and was made the majority floor leader in the Senate. After losing his reelection bid to another Batangueño, Claro M. Recto, Laurel retired from politics and devoted his time to law practice, teaching and writing. In 1934, he was again elected as one of the delegates from Batangas to the Philippine Constitutional Convention, where he sponsored the Bill of Rights.

Upon the establishment of the Commonwealth of the Philippines on November 15, 1935, President Manuel L. Quezon appointed him associate justice of the Supreme Court.

When World War II came to Philippine shores on December 8, 1941, Quezon ordered Laurel to stay behind to help Jorge Vargas administer the affairs of the country.

The "Kalibapi" (*Kapisanan Sa Paglilingkod sa Bagong Pilipinas* or the Association for Service to the New Philippines) was organized at the instance of the Japanese military authorities, to which all government officials and employees were obliged to be enlisted as members. It created a body called "Preparatory Commission on Philippine Independence" of which Jose P. Laurel was the Chairman. On September 20, 1943, a unicameral national assembly was held. Five days later, the national assembly chose Jose P. Laurel as president of the Republic."

The Japanese-sponsored "Philippine Republic was formally inaugurated on October 14, 1943. In his inaugural speech, President Laurel emphasized the need for more Filipinism, self-sufficiency, self-sacrifice, self-dependence and endorsed the Japanese idea of "Asia for the Asians" and "the Philippines for the Filipinos".

When Manila was saturated with bombs by the United States Aerial Fleet on September 21, 1944, President Laurel upon the insistence of the Japanese Military authorities issued a proclamation declaring a state of war against the United States and Great Britain but without conscription.

From Baguio, Laurel and his family were brought to Nara, Japan. On August 17, 1945, President Laurel issued an official decree dissolving the Japanese-sponsored Republic. On September 15, Lt. Col. Turner and his party arrived in Nara and arrested Dr. Laurel. During his confinement, he wrote *War Memoirs* on the blank spaces of the book authored by the Earl of Birkenhead, *The World in 2030 A.D.*

Indeed the fears of Laurel were realized. For all his official acts, Laurel was later on labelled as pro-Japanese. But the truth was that his actuations were, by and large, guided by his desire to be of service to the people.

Laurel explained, "If I am a traitor, then I deserve the death of a traitor. I have no regret. I am ready to face God and the people, conscious that what I had done was for the good of my country serving, as I did, the Philippines at a time when national survival was the main concern."

Dr. Laurel was formally indicted before the People's Court in Manila on charges of collaboration with the Japanese. While his trial was dragging on in the court, President Manuel A. Roxas issued on January 28, 1948 a proclamation granting amnesty to all political and economic collaborators. Dr. Laurel, Claro M. Recto, Camilo Osias, Jorge Vargas and several others accused were set free.

During the national elections of 1949, Laurel was a candidate for presidency of the Third Philippine Republic. He lost to Elpidio Quirino. However, in the 1951 national elections, Laurel got the highest number of popular votes, topping the eight winning senatorial candidates. After his last term in the Senate (1951-57), Dr. Laurel retired

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from partisan politics and resumed teaching and writing. He was the *Chancellor Emeritus* of the National Teachers College, chancellor of Quezon Colleges, founder of the Lyceum of the Philippines, and professorial lecturer at U.P. and the Philippine Law School. His writings were brilliant and inspiring. He was also engaged in private practice in the law firm of Laurel, Del Rosario and Lualhati.

After a fruitful and good life, Dr. Laurel died of cerebral hemorrhage at the Lourdes Hospital, Manila on November 6, 1959 at the age of 68. He was survived by his wife (Doña Paciencia Hidalgo) six sons (Jose B. Jr., Jose III, Sotero, Mariano, Salvador and Arsenio) and three daughters (Natividad, Rosenda, and Potenciana). He was buried in his beloved town, Tanauan, Batangas.

BENITO LEGARDA (1853-1915)

An illustrious Filipino, businessman, lawyer, and chemist, who had extended his service to the people and government, was Benito Legarda, born in September, 1853 in Binondo, Manila.

Belonging to a wealthy family, he had his primary and secondary education at the Ateneo Municipal where he finished a Bachelor of Arts degree. Later, he obtained his degree of Licentiate in Jurisprudence at the *Universidad de Santo Tomas*.

During the Spanish regime, he was appointed by Spanish authorities to key government positions and served as a member of the Municipal Council of Manila and subsequently became the *Teniente Mayor* of the district of Quiapo in 1891.

During the revolutionary period, like his fellow *ilustrados*, he served his countrymen and proved his worth. First he was made a member of the National Assembly and, soon after, he was elected on September 15, 1898, vice-president of the historic Malolos Congress,

with Pedro Paterno as president and Gregorio Araneta and Pablo Ocampo as secretaries. He was also appointed by Gen. Emilio Aguinaldo as representative for the Island of Jolo. He received more honors when he became member of the Central Revolutionary Government of the Philippines as the Director of Finance and served as Aguinaldo's technical expert in the Malolos government and at times transacted the General's personal business.

On May 9, 1898, Legarda was appointed member of the Philippine Consultative Assembly which Governor-General Basilio Augustine convoked after Dewey's destruction of the Spanish fleet at Manila Bay. He believed that Spain would finally grant the long-awaited reforms through this Assembly whose purpose was "to deliberate and advise the governor-general on problems political, governmental, or administrative in character . . ."

An advocate of peace, Legarda worked for a truce between the Spanish authorities and the Filipino revolutionists. When the Revolutionary Government established a Diplomatic Commission on November 23, 1898, he was appointed a member and charged with the duty of "securing from foreign government officials recognition of the independence and government of the Philippine Islands, and paving the way for the establishment of relations with them." When the conflict over jurisdiction with the American Military Government assumed a critical turn, Legarda was sent abroad as one of the commissioners together with Felipe Buencamino, Gregorio Araneta, and Teodoro Sandiko in order to make known "to the civilized nations the causes leading to the cessation of friendly relations with the army of the United States."

Not long afterwards, despite his prestigious status in the Revolutionary Government, Legarda resigned from his positions because of his sincere belief that Filipinos were politically unprepared and incapable of self-rule. It should be noted that the role played by Don Benito Legarda during the Philippine-American War was one of active political collaboration with the aim of opposing the Filipino aspiration for liberty. Evidently, Legarda thought it wise to sympathize with the Americans and desert the Malolos Government before the outbreak of hostilities between the two countries. He was one of those conservative, well-educated class and cream of the intelligentsia who brought their families within the American military lines of occupation in Manila.

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Many of his compatriots thought of him as an antagonist to the fight for freedom, for he was not awe-inspired by the radical changes in the political status of the Philippines. Nevertheless, he felt pain for the oppression and inconsideration shown to his countrymen and rejoiced at the idea of giving Filipinos more participation in the administration. However, his indifference yielded to his fear of international complication and to the uncertainty of the struggle.

Immediately upon the arrival of the Philippine Commission in Manila in March, 1899, the commission conducted an investigation of Philippine conditions and interviewed the pro-American *ilustrados* of the country. Some of those who were interviewed were Benito Legarda, Trinidad Pardo de Tavera and Felipe Buencamino who had abandoned the beleaguered Aguinaldo government.

While Aguinaldo and the remnants of the Malolos Republic fled to the highlands of Northern Luzon, the *Pacificados*, those who submitted to the American rule, organized the Federal Party late in 1900 with the principal objectives of peace, annexation and immediate acceptance of American sovereignty. Among the members of the party, were Benito Legarda, Florentino Torres, Teodoro Yangco, Baldomero Roxas, Felipe Buencamino and Jose Luzuriaga, who were appointed to important positions in the government. Benito Legarda was appointed on September 1, 1901 by Gov. William Taft, member of the First Philippine Commission together with Trinidad Pardo de Tavera and Jose Luzuriaga.

In recognition of his achievements, Legarda was designated to represent the Philippines to the Louisiana Purchase Exposition in 1904 as one of the 43 honorary Commissioners to promote mutual understanding between the United States and the Philippine Islands. At the Exposition, in which the Philippines had an extensive exhibit, a perfume he manufactured known as the "Essence of Ylang-Ylang Flower" was awarded a gold medal.

Considering the political advantages and stability offered by the Americans, Legarda favored the American occupation with no doubt. In return, he was entrusted by them with critical positions in the government. In 1907, he was authorized to be a member of the committee that assisted in the printing and dissemination of information regarding the Islands. He worked with the Honorable William-Cameron Forbes and Mr. Simon Erlanger.

Benito Legarda

When the United States approved the creation of the office of the Philippine Resident Commissioners, Legarda and Ocampo were appointed on November 7, 1907, the former serving until November 20, 1912 and the latter until May 14, 1909. While in America as Resident Commissioners, they made friends with influential personalities who later helped secure numerous commercial and political improvements for the Philippines.

Legarda also hoped for independence for his country and crusaded for peace between the American invaders and the Filipino insurgents. To prove this, in 1910, as a stalwart of the Progresista Party, a name later given to the Federal Party, he joined his fellow Resident Commissioner, Manuel L. Quezon in addressing a memorial to the American Secretary of War recommending, among other proposals, the recognition of Philippine independence.

Don Benito, as he was affectionately called, was known for his warm and lasting friendship and his unique personality. His home in Manila was always visited by prominent Filipino and American government officials. His industry and determination gave him success and gained for him distinct honors in all his business enterprises. He successfully managed the Legarda Estate and founded the El Rosario Distillery.

As a well-travelled man, he believed that travel makes a person's mind broad and sensible. He had gone around the world and preferred to stay in the States, for cold climate was better for his health.

He was married to Doña Trinidad Fernandez-Legarda, an active civic leader and one-time Ambassador to South Vietnam and Minister Plenipotentiary to Laos and Cambodia. Their children are Benito Legarda, Jr. and Carmita Legarda-Carrion who are successful in their own fields.

Don Benito himself was involved in social welfare as well as in civic endeavors. He made several monetary contributions to different institutions for the care of the aged and the needy. He donated a part of his big estate to the San Juan de Dios Hospital and a hectare of land to the City of Manila, where the Legarda Elementary School now stands. The philanthropist died on August 29, 1915 at the age of 62 in Paris.

VICENTE P. LIM
(1888-1945)

Vicente Lim, a hero, patriot and soldier rose from the lowest rank to that of a general in the US Army, a feat no Filipino officer ever attained. A highly trained officer, a graduate of West Point, where he acquired a well-rounded military education that fitted him in the line of service to his country; he gave up his life in fulfillment of the motto: "duty, honor and country."

He was born in Calamba, Laguna on February 24, 1888 to Jose Lim, a well-to-do landowner of Chinese ancestry and Antonia Podico, a Filipina, scion of merchant families. As a boy he was quite mischievous, burly, rough in his ways and fond of playing *patas* (toy gun), *patintero* and other active games. He finished the primary grades in his hometown Calamba, intermediate course in Tanauan, Batangas and high school in Sta. Cruz, Laguna. He enrolled in the Liceo de Manila prior to his entrance to the Philippine Normal School, now the Philippine Normal College, in 1908. After his graduation, he took and successfully passed the entrance examination for cadets to the US Military Academy at West Point and was sent there as a government pensionado in 1910. Tagged as the "Cannibal" during his school days at West Point, he graduated in 1914, a year before General Dwight Eisenhower completed the course in 1915.

He was commissioned 2nd Lieutenant and while on tour in Europe, World War I broke out and was able to return only via Russia and the Trans-Siberian Railway.

Promoted to first lieutenant on 12 April 1914, his first tour of duty was an assignment in Fort San Pedro, Iloilo, with the Philippine Scouts, US Army. He was later transferred to Port Millas, Corregidor, and in 1916, he was shifted to the Philippine Military Academy, Baguio, Mt. Province, as an instructor. It was during this time that he met a comely and beautiful mathematics instructor from the University of the Philippines, Pilar Hidalgo, daughter of a well-to-do family from Boac, Marinduque, then vacationing in Baguio. On August 12, 1917, they were married at the Quiapo Catholic Church – the first military wedding in that metropolitan church.

Vicente Lim

Lt. Vicente Lim's excellent performance soon shifted him to posts demanding greater responsibilities. He was assigned to Jolo, Sulu, the barracks in Zamboanga, and finally to Fort McKinley, Rizal. Taking recognition of his efficient discharge of duties, he was promoted from 1st Lieutenant to Captain on December 18, 1922 and while attending the Far Eastern Games in Osaka, Japan, he was promoted further to the rank of Major on April 24, 1923.

For advance military training, he left for the United States in 1926 and enrolled in the Infantry School at Fort Benning, Georgia and graduated in 1927. He entered the Command and Staff School at Fort Leavenworth, Kansas, where he graduated in 1928; later he took higher courses in the Army War College at Washington D.C. and finished in 1929.

Major Lim returned to the Philippines, and on November 1, 1929, was promoted to Lieutenant Colonel when he was Commandant of the ROTC Unit in the College of San Juan de Letran. He was already a full-fledged Colonel in 1935 prior to this retirement on June 30, 1936.

For his training, experience and untainted military record, Major Lim was asked to serve his country during the Commonwealth Government. He was therefore, drafted into the Philippine Army as Chief of the War Plans Division, with the rank of Brigadier General.

Divine Providence must have directed the Lim family from the holocaust of war. It was on the occasion of the graduation of a son, Roberto, from the Merchant Marine Academy at Annapolis, Maryland that Mrs. Lim and her other children sailed to the United States in May, 1941. It was also an opportunity to hospitalize Eulalia, one daughter, who was stricken with polio. Luis, the eldest son, was studying Chemical Engineering at the Massachusetts Institute of Technology, making the departure a time for family reunion. When the war broke out in December 1941, Vicente Jr. was in the Philippine Military Academy but later he was sent to San Francisco to join the Allied Forces. General Lim was therefore left behind as Commanding General of the 41st Division, USAFFE.

It was during the siege of Bataan in 1941 that General Lim showed his superb military skill and valor in leading a bloody rear guard action against the enemy from Abucay to Mt. Natib. Beleaguered, ill-

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equipped and numerically overpowered, his men fought gallantly until they were ordered to surrender on April 9, 1942.

After his release from the Concentration Camp at Capas, Tarlac, he entered the Cancer Institute of the Philippine General Hospital not really to recuperate from the after effects of war but to conduct an underground movement. He camouflaged his activities by feigning illness, with the cooperation of Dr. Gregorio Lanting. Through the nurses of the infirmary he relayed valuable information about the enemy to his comrade-at-arms.

Later, General Lim was offered by the Japanese Imperial Forces the position of Chief of Staff through Senator Benigno Aquino but he refused. During this period he was Commander of the guerrilla outfit, the Fil-American Regular Troops, with the assumed name, Edmund P. Ellsworth.

Sometime in June, 1944, General Lim, Colonel Antonio Escoda, Emilio Borromeo, Pedro Manalo, Bienvenido Rillo, Jose Mariano, Pedro Villena and Ramon Roque sailed from Talaga, Mabini, Batangas on an alleged trip to the real properties of General Lim in Boac, Marinduque. Actually, they were to sail for Samar, join the guerrillas there, then take a submarine for Australia. They were equipped with passes. All went well but the radiomen came late and they were not able to sail on time to catch up with the tide which could have facilitated fast travel to Marinduque. Along the coast of Mindoro they were intercepted by a Japanese naval patrol. In the hull of their sailboat were discovered a pistol, radio and a transmitter which aroused the suspicion of the Japanese that they were guerrillas. They were taken to Calapan, Mindoro Oriental; identified; arrested and then brought to Fort Santiago, Manila. They were imprisoned and tortured but they never revealed the members of the organization. Sometime later, in 1944, they were taken to the Bilibid Compound at Azcarraga Street (now Claro M. Recto Avenue) before joining those who were executed by the Japanese in the Chinese Cemetery in that year.

General Lim was a strict disciplinarian who also demanded the utmost courtesy from his men. He was commended for excellent performance in his administrative and executive duties in the training and handling of men. He was loyal, efficient, zealous and a great asset in the contact of civil authorities. As a soldier, he believed that the nation's strength depends on national character, that patriotism is a moral quality which must be possessed by all and that the will to fight

Vicente Lim

makes every citizen a true soldier and that nothing was more valuable and beautiful than to live and die in defense of one's country. But he was also a loving father who loved to cook and enjoy food; smoked a lot of cigars and whenever he won a game of poker and bridge which he was fond of playing with General Eisenhower and General MacArthur during their tours of duty in the Philippines, he would buy a piece of clothing material or other articles for Mrs. Lim.

For gallantry in action and his valuable service to the nation, he was the recipient of military medals of which three were posthumously awarded: The Distinguished Conduct Star Medal, Distinguished Service Star Medal and the Long Service Medal for completion of thirty-five years, eight months and eight days prior to his posthumous retirement in November, 1945.

The General's last message to his family was this: PLEASE TELL MY FAMILY THAT I HAVE NOT TARNISHED THE WEST POINT MOTTO: DUTY, HONOR, COUNTRY. He was survived by his wife Mrs. Pilar Hidalgo Lim who later became President of Centro Escolar University until her death in 1974 and his children, namely: Luis, a Chemical Engineer who died in a plane crash in Bislig, Surigao a few years ago; Captain Roberto Lim, a naval graduate and Executive of the Philippine Aerospace Development Center; Vicente, a PMA graduate, executive in the Pulp and Paper Corporation; Father Patricio Lim; Rector of the Guadalupe Minor Seminary, Eulalia, Executive of the Mondragon Industries, and Mrs. Maria L. Ayuyao, Vice-President Student Affairs of the Centro Escolar University.

As a lasting memory to this great soldier, the 11 PC Zone Headquarters at Canlubang, Laguna is named Camp Vicente Lim.



