

The Burning of Iglesia Catolica De La Nuestra De La Escalera Ruins in Nasugbu, Batangas

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ABSTRACT

When Spanish colonizers first arrived on Philippine shores, they sought to share their faith with the locals, introducing Catholicism to the land 500 years ago. Through Ordinanza de 1573 or the Law of the Indies, churches were built left and right, marking the discovery of colonies and becoming the main vehicle for influence during the Spanish domination. Despite the Spaniards' underlying motives, Filipinos came to accept and value the faith shared with them to the point that even now,

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when hundreds of years have passed, the Philippines remains a predominantly Christian country. With almost every town established throughout the nation's many islands having at least one church or chapel, it can easily be said that these sacred spaces have been a constant presence in the lives of Filipinos, witnessing the people's history and development.

However, many of these built heritages are at risk of being forgotten, destroyed, or left to deteriorate despite their significance to culture and society. One such example is in Nasugbu, Batangas, in which ruins of the Iglesia Catolica de la Nuestra de la Escalera idly sit, unbeknownst to many of the new generations as a key player in the town's past.

KEYWORDS

Law of Indies, built heritage, culture, local, and significance

INTRODUCTION

The importance of Catholic churches in the lives of the Filipinos cannot be underestimated. As the primary vehicle for influence used by the Spanish colonizers in their 377 years in the Philippines, these churches' presence was constant throughout the Spanish domination. Established at the beginning of colonization through *Ordenanza de 1573* or what is now known as the Law of the Indies which became the outline for explorers and conquerors for setting

up new colonies, these churches spread within the reach of the *Ordinanza*.¹

It is explicitly stated in Sections 118 to 120 of the *Ordinanza* that the discovery of colonies shall be marked by the construction of a church or temple to be followed by other important buildings. Precise details are even emphasized to ensure that the church would not have any other building block its sides except for practical or ornamental reasons. Also, Section 124 dictates that the church must be raised above ground level if it can be afforded. This elevated placement ensures that the structure will be approached through steps and that its authority over the community is further reinforced.

This almost-forced installation of churches throughout the towns all over the country is still evident in modern Filipino culture, especially in its built heritage. Traces of the *Ordinanza* are seen in the existing town planning of heritage sites, with the church's position in front of the town plaza and adjacent to municipal halls. Apart from their physical imposition, churches continue to play a significant role in a predominantly Catholic country where most of the population still believes that God wills everything that happens in their lives. During times of distress, many Catholic Filipinos immediately proceed to their church of choice to communicate with God and pray for guidance. Because of their dominance, these churches take hold of a large portion of Filipino's lives and show that a bulk of existing cultural heritage in the country is unsurprisingly categorized as sacred spaces. This adherence to the *Ordinanza* is particularly evident in Nasugbu,

Batangas, which is known to gather up a strong following in its St. Francis Xavier Church during its Sunday services.

However, unknown to Nasugbu's new generation of townspeople, there exist the ruins of a church in the southernmost part of the town that is of significant value. Formerly called the Iglesia Catolica de la Nuestra Señora de la Escalera, these ruins are now devoid of identity and meaning. They have unfortunately devolved into a static monument that is often only encountered by chance during unplanned detours. Mute in communications as it is visually arresting, the remnants of this church remain only as a folly of its past glory if not given its proper context within the continuously evolving history of Nasugbu.

The coastal town of Nasugbu had a population of about one thousand people before the arrival of Spanish colonizers. Nasugbu was part of a Tagalog region during that time, with present-day Balayan as its center. Referred to by Chinese historians as "Mai," this region included Lian, Calatagan, Tuy, and Calaca and was considered the most civilized and prosperous during pre-Hispanic times.²

When Balayan was officially founded as a *pueblo* or town in 1578 when the Spanish colonization of the Philippines was in full force, Nasugbu was placed under the jurisdiction of both civil and ecclesiastical authorities that ruled the mother *pueblo*.³ Furthermore, like other settlements established following the Ordenanza de 1573, Nasugbu was placed under a curacy—particularly that of Balayan—under the direct administration of the Archbishop of Manila alongside the other newly installed

curacies throughout the provinces. When a batch of Jesuit missionaries arrived in the country in 1628, many were assigned to the Balayan Province which Nasugbu was still part of. Their presence was since commemorated by the pronouncement of St. Francis Xavier—himself a Jesuit—as the patron saint of the town, a tradition that survives to this day with the feast day of the saint celebrated every 2 December. Since the establishment of the curacy and the arrival of the Jesuit missionaries, the Catholic faith, through its institutions' influence, has been prevalent and intertwined with the culture and everyday lives of Nasugbueños.

It is surprising—not to mention unfortunate—then, that the current inhabitants of this town are unaware of the treasure they have lost in the form of the Iglesia Catolica de la Nuestra Señora de la Escalera. In an article entitled “History of Lumang Simbahan” published in the Batangueño Newspaper during the 1960s, author Francisco Villacrusis attempted to make a compelling argument on the importance of the Iglesia Catolica de la Nuestra Señora de la Escalera.⁴ However, Villacrusis' efforts were unsuccessful because his writings, despite being reprinted in 1993, did not seem to fully move the townspeople to recognize the church's importance.

Villacrusis described the ruins:

The church or what remains of it today, was built of seastone (gasang), sand, lime, and adobe. Rectangular in shape, it was 30 meters long and 12 meters wide. It is now a mere shell, completely roofless. Only its buttressed

*four- to five-foot thick walls rising twenty-five feet above the ground, remain. The entire facade at its southern end had gone but the rear wall still stands with two side doors leading to what was once the adjoining convent that now consists of a single 12 meters long, 9-foot wall on the eastern side. Huge yawning gaps in the shell-pocked walls indicate where the side entrances and windows had been. Big balete trees, their roots, and trunk attached to the stone, climb to the top of the walls like sculptured mythological forms. A variety of vines enmeshed in the balete's branches hang their elongated stems like green, leafy stalactites.*⁵



Figure 1: Undated photograph showing the Church's walls previously open from behind. From the collection of Mr. Francisco Villacrusis.

A local historian who also wrote the historical background of Nasugbu published in the municipal dossiers, Villacrusis argued that the church ruins' existing state is a disservice to its true value in the heritage of the town. His 1960s article and its reprinted version in 1993

integrate the Iglesia Catolica de la Nuestra Señora de la Escalera into the founding years of Nasugbu and its role in the 1896 Philippine Revolution.

In this text, Villacruz detailed the direct participation of two Nasugbueño Katipuneros: *“...a group of Nasugbu rebels was organized under the leadership of Kapitan Pedro Ruffy, who had served for several terms as gobernadorcillo of the town, and Kapitan Jose Barcelon, under Brig. Gen. Mariano Riego de Dios, one of the military commanders of the Magdiwang Council who had married a half-sister of Kapitan Pedro Ruffy. Before the end of September 1896, Nasugbu also fell into rebel hands after Kapitan Pedro Ruffy, and his band overpowered the Spanish and native detachment in the town.”*^{x6}

Throughout this series of events, the Iglesia Catolica de la Nuestra Señora de la Escalera was at the center stage and the symbol of the town’s resolve to rise and show courage in the face of the adversary. Arguably, the church’s act of rising above the devastating events that took place in its walls is in and of itself a cause for commemoration, not to mention the numerous deaths witnessed by the church from these battles that have remained without official acknowledgments.

Cultural heritage is non-renewable resources, with value placed on monuments and artifacts, which reflect the cultural and religious expression of a society. The history of the ruins of *Iglesia Catolica De La Nuestra De La Escalera* belongs to the townspeople of Nasugbu. They are called to own and identify with it in order to be able to contextualize

these remnants—not as mere architectural folly but as an actively acknowledged part of their history.

LUMANGBAYAN NG NASUGBU

According to accounts in the book “Batangas Forged in Fire” the town of Nasugbu, together with the town of Lian, was most probably the area referred to as the “lowlands of Tulay” in accounts written as early as 1570.⁷ What became known as *Iglesia Catolica De La Nuestra De La Escalera* was initially a village parish established around 1804. Three years after, by 1807, the small church grew into a single-nave stone church with floors of thick wooden planks and a roof made of nipa. The roof was replaced with tiles, but an earthquake in 1873 convinced the parish priest to replace it with galvanized iron sheets. The church also housed one ungilded *retablo* displaying the image of the town’s patron saint St. Francis Xavier and a *pintacasi* with the image of Nuestra Señora de la Escalera or Our Lady of the Stairway.

Painting a more detailed picture of the old days in Lumangbayan, Villacrusis’ article mentions that the town had an area of 50 hectares and a population of 5,000 townspeople. The town consisted of not more than 700 houses clustered around the town plaza fronting the church, including the Tribunal Municipal (Juzgado de Paz), the Guardia Civil station, and the Casa Hacienda. The houses then were mainly built of stone with tiled roofs.



Figure 2: A speculative map showing how the Lumangbayan would have been planned, following the edict of the Law of the Indies. From the author.

THE BURNING OF THE IGLESIA CATOLICA DE LA NUESTRA SEÑORA DE LA ESCALERA

The Iglesia Catolica de la Nuestra Señora de la Escalera's constant presence during Nasugbu's formative years cannot be emphasized enough, especially when discussing the town's identity. Nowadays, unfortunately, much has been lost about the history of Lumangbayan despite us already being in the age of information. The town's current population is not informed of the church ruins' history, not knowing what happened to it and why it was an integral part of the overall history of Nasugbu. The Iglesia Catolica de la Nuestra Señora de la Escalera stood witness during the town's most meaningful events, particularly the early part of the 1896 Philippine Revolution—a tumultuous time in the country's history.

Before the Revolution of 1896 grew into a full-blown separatist movement, many towns in Batangas were already in a state of political agitation. The disaffected politico-economic elite members did not hesitate in expressing their discontent with the colonial government's failure to widen its political prerogative. Their assertiveness and criticism made them suspects in the eyes of authorities, and some of them were eventually deported to neutral countries. Balayan, being a traditional trading port since the pre-Hispanic era, was rumored to be the landing place for smuggled arms from Hong Kong or Yokohama, Japan.

The discovery of the Katipunan in August 1896 and the resulting outburst of violence were not looked upon as isolated incidents and prompted Gen. Ramon Blanco to declare martial law in the provinces of Manila, Bulacan, Pampanga, Nueva Ecija, Tarlac, Laguna, Cavite, and Batangas on 30 August 1896.⁸

By the end of September of the same year, the Revolution spread from Cavite to Batangas. A large group under the leadership of Emilio Aguinaldo succeeded in seizing the town of Talisay. The defiant nature of Batangueños even before the uprising proved useful for the Revolution's cause, as local officials immediately became militia officers and led their men against the Spaniards. After Talisay was liberated, Nasugbu followed suit and several Nasugbueños joined the cause of the Katipunan under the Magdiwang group until they seized their town for a few precious months. Garrisoned in Nasugbu with 20 able-bodied Katipuneros, Col. Luciano San Miguel's contingent went back to their station in Balayan to further fortify their presence throughout Batangas.

Unfortunately, despite the small victory, what followed became one of the bloodiest Sundays in the history of Nasugbu. The newspaper *El Comercio, Diario de la Tarde* wrote about a telegram from Gen. Jamarillo dated 18 October 1896 reporting the swift victory by the Spaniards in Nasugbu.⁹ A similar headline was published by *El Correo Militar* on 20 October, which claimed it as the first real victory of the Spaniards after the Philippine Revolution broke out in August of the same year.

The account published in *El Comercio* dryly detailed the battles against the rebels of Regiment 1 under Commander D. Juan Rodriguez alongside the Guardia Civil and Regiment nos. 70 and 73, led by Capt. Artillano and Capt. Ceballo, respectively.

Reports detailed that the Spanish troops landed on gunboats in the quay of Leyte and Bulusan around 8 in the morning, then proceeded to the front of the town square.

In his memoirs, Magdiwang leader Santiago Alvarez described the scene as follows:

... While the townspeople filled the church for the usual Sunday mass, a ship full of Spanish troops anchored at the quay. After disembarking on the beach, the troops fell into formation, and at the sound of a bugle call, they fired mercilessly at all the living things, people and beasts alike, including the women, the old, and the young. And when they were done with their murderous deed, they next burned the town. Everything was razed to the ground: the church, town hall, houses, and corpses.¹⁰

Three hours of intense shooting caused the town's fortifications and the church tower to topple over which claimed numerous lives. The Spaniards battered down the church door, and the Katipuneros engaged in hand-to-hand combat to no success. Subsequently, the Iglesia Catolica de la Nuestra Señora de la Escalera was put to the torch and burnt down.

A year before its destruction, Spanish historian Manuel Sastron wrote in his book *Batangas y Su Provincia* a brief description of the Iglesia Catolica de la Nuestra Señora de la Escalera.¹¹ Then 43 years after it was established, the town church was said to be well-attended by a zealous parish priest named Don Leocadio Dimanlig, fondly called by Nasugbueños as Padre Kadio. Serving as parish priest from 1895 to 1900, Padre Kadio saw his beloved church and town undergo horrendous sufferings under the Spaniards' hands during their attacks.

Forced in defeat, the surviving Katipuneros retreated to the forest of Looc, leaving behind 94 fallen comrades. Once victory was clear, Gen. Jamarillo moved the Spanish forces towards the town of Lian. Meanwhile, the Magdiwang group, led by Col. Luciano San Miguel, scampered to redirect available troops to Nasugbu upon hearing the fighters' fate. However, even before reaching the town, the Katipuneros came face to face with the exiting troops of Gen. Jamarillo. Like his brethren defending Nasugbu, Col. San Miguel suffered a heavy loss in the hands of Regiment 1, with San Miguel becoming the lone survivor to rejoin the Katipuneros hiding in the thickets of Looc.¹²

The newspaper article, being an account from the victors, made no mention of the Spanish troops' number of casualties. Nevertheless, according to Sastron's book, they only incurred two deaths and 28 wounded during the battle. Villacrusis disputed Sastron's claim, arguing that this figure is far from the truth and that stories handed down from generation to generation tell a different story. The historian claimed that the Spanish troops had more deaths than what was declared in the Sastron account, which resulted in them retaliating by turning their attention to the defenseless townspeople who were unable to evacuate in time.

News of this massacre and the battle of Nasugbu reached the ears of Aguinaldo, who then issued a battle cry through the publishing of his first manifesto entitled "Manifesto on the Slaughter at Nasugbu and Lemery," written on 31 October 1896. The original Tagalog writing, which has since then been regrettably lost, was translated to Spanish, and later on to English, as can be read as thus:

The savagery committed by the Spanish troops, on orders from their officers, within the church in Nasugbu and Lemery, are proof of the bitter hatred, the contempt, and the savagery of these so-called "Fathers of Civilization." What the soldiers did in Nasugbu was hailed in bold headlines by the newspapers in Manila: they called it a "complete victory."

The Filipino patriot army had succeeded in dislodging the Spanish soldiers from Nasugbu. Then,

leaving behind some 20 men to garrison the town, the Filipino troops went elsewhere. In their absence, the Spanish forces returned to attack Nasugbu. The small Filipino garrison put up a brief resistance from the Convento, but finding themselves outnumbered, they withdrew. In the meantime, the women and children and the defenseless populace were in the church, hearing Mass. They had fled to the church, thinking that its walls would give them sanctuary. But an incredible thing happened. The Spanish troops, finding no more Filipino soldiers to fight, went into the church and vented their fury on the women, the children, and the defenseless men. They slaughtered everyone except a few women whom they used for their lust.

That was what happened in Nasugbu. We leave it to the judgment of the people.¹³

Aside from Aguinaldo, revolutionary figurehead Andres Bonifacio was also informed of the incident through the letters sent by Alvarez, who related the actual events in Nasugbu. In his memoir, which was published much later in 1992, Alvarez divulged details on how the outnumbered Katipuneros valiantly fought the Spanish troops to no avail and how these men, upon realizing their defeat, escaped through the forest thickets of Looc. Alvarez's account also confirmed the numerous lives lost inside the walls of the Iglesia Catolica de la Nuestra Señora de la Escalera when the Spaniards burned the church down despite it having non-combatants who only sought sanctuary from the

skirmish outside. Not content with the church, the Spanish troops also proceeded to burn several important buildings including Don Pedro Roxas's structures.

In a letter Bonifacio sent to Mariano Alvarez around 29 to 30 October 1896, the revolutionary spoke of how he, after being informed of what truly transpired in Nasugbu, recognized the bravery of his brothers-in-arms that made them stand against the overpowering force of the Spanish regiment: "When we read in the newspaper about the battle in Nasugbu, even though we are already accustomed to the lies they always tell, the report that 150 Tagalogs were killed by the falconets and cannon taken from them by the Spaniards made our mood somber. But now we have read the letters you have sent here, our feelings are light and joyful."¹⁴

After the tragedy, the surviving townspeople of Nasugbu went into hiding in the mountains of Looc and Bunducan, Batangas. Like the surrounding areas in the province, Nasugbu turned into a ghost town for a few years because locals chose to flee and live in nearby forests while intermittent fighting frequently occurred. Peace only returned years later when the fight against the Spaniards became a fight against the Americans, which in turn ended in Batangas upon the surrender of Gen. Miguel Malvar. In 1899, the town of Nasugbu transferred to its present location, essentially building a new town there and leaving behind the church ruins in the eastern part of the old site now known as Lumangbayan.¹⁵

CONCLUSION

In conflicted sites like this, proper commemoration is highly challenging and almost uncertain. The complete abandonment of the church ruins a few years after the battle of Nasugbu proves that the townspeople have gone through social forgetting, perhaps to leave behind the horrors that the structure witnessed. After it was left to ruin, the land where the Iglesia Catolica de la Nuestra Señora de la Escalera once stood was divided into individual lots, with some areas transformed into small farms for upland rice, sugarcane, and other crops. Unfortunately, with only a few recovered written accounts, this is all that remains as the prevalent collective memory passed down to generations regarding the church's early histories and the lost town of Lumangbayan.

Still, the current residents of Nasugbu were reminded of the church's presence when rapid development and the dearth of spaces forced them to reoccupy parts of Lumangbayan. Houses now sit close to the ruins. Sadly, without the proper documentation of its past, the significance of and the tragedy witnessed by the Iglesia Catolica de la Nuestra Señora de la Escalera will eventually be washed away over time regardless of the reoccupation of Nasugbu's older land areas.

The church, or what remains of it today, was built of coral stones, sand, lime, and adobe. It was modest in size, being 30 meters in length and 12 meters in width. What stands now in its place are mature *balete* trees seeping out of the thick walls of an open structure. In 1946, a small

shelter using light materials was erected inside what would have been the walls of the church ruins.

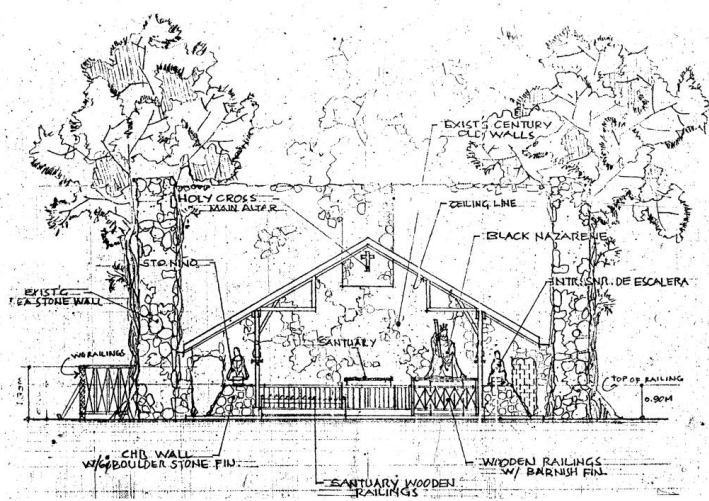


Figure 3: A sketch of the Church's ruins by Augustin Barcelon Villadelrey as commissioned by Mr. Francisco Villacrucis. From *History of Lumang Simbahan* (1993).

Made of a wooden frame and corrugated steel sheets, this modest structure still stands to this day, housing a replica of the Black Nazarene and the icon of the Nuestra Señora Virgen de la Escalera. The site and this shelter belong to a private family who provides for the chapel's maintenance and upkeep of the ruins of the Iglesia Catolica de la Nuestra Señora de la Escalera.

Although much neglect can be seen in the church walls and the open plaza fronting it, numerous pilgrims from nearby provinces still make their way to the church's remnants—especially on Fridays—to light candles and

pray. Special devotions are given to the Nuestra Señora Virgen de la Escalera who had been the Saint Patroness of Nasugbu together with St. Francis Xavier until 1970. The replica of the Black Nazarene, which is also housed in the makeshift chapel that exists in the church ruins today, is also an object of veneration. Many devotees testify to experiencing miracles of being cured of various illnesses when they visited the image.

Despite continued devotions, no Catholic priest has said Mass in the church ever since it was destroyed because so much blood was spilled within its walls. Nevertheless, the Iglesia Catolica de la Nuestra Señora de la Escalera is still considered a sacred space by believers owing to their inherent values as citizens of a country dominated by the Roman Catholic religion.

The church's physical remnants still stand. The scent accumulated throughout the centuries of its existence can still be experienced. Devotees still flock to pray in its presence, albeit only every Friday. However, the historical significance of the Iglesia Catolica de la Nuestra Señora de la Escalera is lost to the townspeople of Nasugbu. Beyond those few involved in preserving the ruins, Nasugbueños must recognize that this church that was once central to their day-to-day lives belongs to them, waiting to be owned and identified with again.

Living in a fast-paced world makes every moment transient. This state of society somehow conditioned Nasugbueños to not linger, to not delve, but rather to continually progress as a town. However, the cost of this

development is the loss of the delicate balance between the future and the bygone past. The people of Nasugbu are caught between the past slowly fading and the future fast approaching, with their cultural heritage being endangered in the process. The Iglesia Catolica de la Nuestra Señora de la Escalera belongs to Nasugbueños, and their active involvement and inspired inputs, along with those from pilgrims, devotees, and other stakeholders of the community, are essential in the transformation of the church ruins from a static monument into a place of learning and reflection from the past.

NOTES

- 1 Translation from the journal “The City Planning Ordinances of the Laws of the Indies Revisited. Part I: Their Philosophy and Implications.”
- 2 Notes from Wencelao Retana’s *El Indio Batangueño Estudio Etnográfico* (Manila: Tipo-Litografía de Chofre y Cia, 1888). Translated using Google translator.
- 3 Lee W. Vance, *Tracing Your Philippine Ancestors* (Utah: Stevenson’s Genealogical Center, 1980), 232.
- 4 The local historian Francisco Villacrusis was the first link of the author to the story of the Lumang Simbahan. The article entitled “History of Lumang Simbahan” appeared on *The NI Torch*, Official Student Publication of Nasugbu Institute. June 1993, Vol. 01, No. 01. The author has met Villacrusis multiple times and would like to acknowledge the great assistance and contribution that the local historian has provided
- 5 Villacrusis, 2,9.
- 6 Ibid.

- 7 Anonymous, *Batagas: Forged in Fire* (Makati: Ayala Foundation, 2002), 106.
- 8 Proclamation of Governor Blanco declaring a State of War in eight provinces, 30 August 1896. The discovery of the Katipunan in August 1896 alerted the Government of the existence of a widespread conspiracy against the Spanish regime. The attack at Pinaglabanan on 29 August, therefore, was not looked upon by the Government as an isolated act of rebellion, but as the commencement of a large scale war. Hence, this proclamation was enacted. Governor Blanco declared that a State of War existed in the eight provinces in Luzon—Manila, Morong, Cavite, Batangas, Laguna, Pampanga, Tarlac, and Nueva Ecija—and placed them under martial law. All except Pampanga (and the port of Tarlac) were Tagalog speaking regions. See Pedro de Archutegui and Miguel Bernad's *Aguinaldo and the Revolution of 1896: A Documentary History* (Quezon City: Ateneo de Manila University Press, 1972), 30-33.
- 9 Excerpt from *El Comercio, Diario de la Tarde*, 20 October 1896. This newspaper serves as the propaganda broadsheet for the Spanish colonizers. The article reads:

A Victory

A telegram from Batangas informs us that yesterday the 18th, Gen. Jaramillo took the town of Nasugbu, where *insurrectos* entrenched themselves.

In this battle... the newly arrived riflemen received their baptism of fire. Regiment No. 1 under Commander D. Juan Rodriguez Nava, together with units of the Guardia Civil and Regiments Nos. 70 and 73, led, respectively, by Capts. Artillano and Ceballo, and Lt. Col. Sr. Ripoll, battled the rebels. Landing forces from the gunboats Leyte and Bulusan were also thrown into the engagement.

...

Totaling less than 600 men, they fought under the overall command of Jaramillo.

The armed rebels, exceeding 1,500, had fortified themselves in the Casa Hacienda of Pedro Roxas, in two other stone houses in the church. A cannon and the three lighter guns supported their entrenchment.

The gun boats, Leyte and Bulusan, began the operations with the barrage on the designated targets. So accurate was their fire that they toppled the church tower and razed the fortifications causing many losses on the part of the enemy.

At 1:00 in the afternoon, the Casa Hacienda and the church were captured at bayonet point after three hours of cannonade; the battle lasted another half-hour.

The church doors had to be battered down and the defenders engaged them in hand-to-hand combat, ending in the complete rout of the enemy.

Victory completed, the fortifications were occupied by our troops.

The rebels retreated towards Looc, leaving behind 94 rebel corpses scattered about.

Once the rebels had retreated, Gen. Jaramillo directed the main battery of his forces to the town of Lian, in order to rest for the night; a strong detachment was left in Nasugbu under the command of Col. Sr. Ripoll.

¹⁰ Alvarez, Santiago and Malay Paula. *The Katipunan and the Revolution: Memoir of a General*, (Quezon City: Ateneo de Manila University, 1992), 99-100.

¹¹ Translated using Google Translate:

On the 18th [October 1896] took place a brilliant fact of arms in Nasugbu. General Jaramillo, at the head of a column composed of Guardia Civil, Indian infantry, regiments 70 and 73, the first battalion of hunters, and supported by canons Leyte and Bulusan, which contribute effectively to the success, eviction of that town, in the which had become strong, to a great mass of insurgents who offered stubborn resistance over three large buildings owned

by Mr. Don Pedro P. Roxas: 124 people were killed and many were injured; experienced our first 2 d3 and 28 seconds: our troops taking many weapons.

- 12 Umberto Lammoglia, *Forgotten Warriors of the Katipunan: Selected Excerpts from El Comercio, Dia de la Tarde* (Manila: National Historical Commission of the Philippines, 2013), 132-133.
- 13 de Archutegui and Bernad, 30- 33.
- 14 Jim Richardson, *The Light of Liberty: Documents and Studies on the Katipunan 1892-1897* (Quezon City: Ateneo de Manila University Press, 2013), 264.
- 15 Villegas, 106.

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