

# **The Dominican Missionaries in the Cagayan Valley: Their Missions and Architecture**

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## **ABSTRACT**

The Cagayan Valley, situated in the North Eastern portion of the Island of Luzon, received the first Dominican Missionaries in 1594 with Fray Diego de Soria and Fray Thomas Castellar founding the first mission of Pata. With this initial expedition, soon more Dominicans would arrive to work on the noble work of spreading the doctrines of Christianity among its inhabitants.

With the formation and creation of more missions in the Valley, the building of lasting temples for worship ensued. These churches, made of brick, the favored material of the Dominicans, were designed in the Baroque. But unlike the ecclesiastical architecture found in other parts of the Christianized country, the Baroque in the Cagayan Valley evolved into its own unique style. Described by some as *Ultra baroque* and even *Rococo* by others, majority of the churches in the Cagayan Valley were designed with their bricks walls unprotected by a layering of lime plaster. These churches with their naked walls found their beauty in the bareness and ruggedness of the red brick. But bare and rugged as their texture may be the artistry of the buildings is enhanced by the multitude of brick plaques that adorn the façades. These plaques, embossed with religious imagery and symbolism, suggest either a call for religious devotion or simply an architectural decoration. Whatever their original intention they undoubtedly stirred the imagination of those who see them.

The present study looks into the Dominican built churches of the Cagayan Valley. Through this, proper meaning may hopefully be restored to what is considered by many to be just architectural embellishment, but for some others a way of communicating with God through architecture. The churches in Cagayan Valley, especially those in the Provinces of Cagayan, Isabela, Nueva Vizcaya and even Apayao, still retain these legacies of the past. Churches built by the unwavering faith of their builders adorned with the devotion of the congregation in praise of God. The study discusses not only the design and evolution of the churches of Cagayan Valley, but also their decorative style. Presented in an abridged form, it only tackles a discussion on the existing churches in the Valley.

### **The Early Travails of the Dominican Order in the Philippines**

The arrival and eventual establishment of the Dominican Order in the Philippines was welcomed with much anticipation by Fray Domingo de Salazar OP, first Bishop of Manila, for it was he who in 1579 fought for the establishment of the Order in the new colony (Fernandez, 1982). Unfortunately this first attempt was fraught with much suffering and death. Of the original twenty missionaries who answered the call of Fray de Salazar only two made it to the Philippines, Fray Cristobal de Salvatierra and Fray Domingo de Salazar himself. Undeterred by this misfortune, the Dominican Province of Santiago in 1580 requested again Rome and Madrid's permission to set up the Dominican Order in the Islands. This mission was entrusted to Fray Juan Crisóstomo OP who in 1581 was able to get the sympathy of Fray Pablo Constable de Ferrara, the Master General of the Order as well as, more importantly, the approval and blessing of Pope Gregory XIII. With the blessings and Briefs from Rome approving the establishment of the Order in the Orient, Fray Crisóstomo headed to Madrid for Royal approval but unfortunately due to court intrigues, the request for the foundation of the mission was denied (Hornedo, 2002: 3).

With much disappointment, Fray Juan Crisóstomo left the future of this mission to divine providence, retiring to his convent of San Pablo de Sevilla where he divided his time between teaching and prayer (Hornedo, 2002:3). But unable to keep his mind of the

future establishment of the Order in the Orient he set off again to seek royal permission. Thus with much persistence and patience, Fray Juan Crisóstomo was finally able to procure with a Royal Cédula, issued on the 20<sup>th</sup> of September, 1585 by his Majesty King Philip II, granting the approval to establish the Dominican Order in the Islands.

Twenty-three learned and seasoned missionaries volunteered to travel to the Philippines (Hornedo, 2002:5). With much adventure, set backs and undeniably trepidation regarding their eventual fate, the team finally set sail to Vera Cruz, Mexico, en route to the Philippines via Acapulco. A trip of this magnitude during the 16<sup>th</sup> century involving two ocean crossings and a land trip across a vast rugged land indubitably caused much strain on those who undertook it. As a result, of the original twenty-four three died in Vera Cruz. Some, depending on which account is to be based, opted to stay behind in Mexico or return to Spain while two, including Fray Juan Crisóstomo, succumbing to illness were left behind in Acapulco. Only fifteen pioneers set sail to the Philippines, their leader and undeniably the source of inspiration of the group Fray Juan Crisóstomo unfortunately not among them. Three others set sail to Macao.

The fifteen who set sail to the Philippines were: Father Fray Juan de Castro, Vicar General; Fray Alfonso Jiménez, Fray Miguel de Benavides; Fray Pedro Bolaños; Fray Bernardo Navarro; Fray Diego de Soria; Fray Juan de Castro the younger, and nephew of the Vicar; Fray Marcos de San Antonio; Fray Juan Maldonado; Fray Juan de Ormazá; Fray Pedro de Soto; Fray Juan de la Cruz; Fray Gregorio de Ochoa; Fray Domingo de Nieva; and Fray Pedro Rodríguez, a lay Brother (Hornedo, 2002:13).

The trip ended on the eve of the Feast day of St. Mary Magdalene on the 21<sup>st</sup> of July 1587 when the ship carrying the missionaries entered the Bay of Manila, anchoring in the port of Cavite. Four days later, on the 25<sup>th</sup> of July 1587, the group arrived in Manila after almost a year of traveling (Aduarte, 1693:181).

After having been feted upon their arrival and housed by Bishop Salazar, the group eventually undertook their mission by dispersing to the various areas of the country, which had not yet

been evangelized by the earlier Missionaries. One group, led by Fray Juan Ormaza OP, headed to Bataan. Another group, headed by Fray Bernardo Navarro de Santa Catalina OP, went to Pangasinan; and the third group, headed by Fray Miguel de Benavides OP, stayed in Manila and founded the convent of the Dominicans in the Philippines, the Province of Our Lady of the Rosary.

At the height of their apostolic work in the Philippines, the Dominican Province of Our Lady of the Rosary oversaw the spiritual and developmental needs of the people of the following provinces: Bataan, Pangasinan, Tarlac, some towns of Zambales, la Union, Cavite, Laguna, some towns in Panay and the Negros Islands, Manila, and the Cagayan Valley, which today is composed of Cagayan, Isabela, and Nueva Vizcaya, Ifugao, Apayao, the Babuyanes, and Batanes. While most of these towns and provinces were founded and administered by the Dominicans from the beginning, others like some towns of Cavite and Laguna were transferred to the Dominicans when the Jesuits were expelled from the country in 1768. Still others were given to the seculars in exchange for other towns. And other towns administered by the Dominican Province in La Union were seceded and eventually returned to the Augustinians in 1778. Most towns or parishes were founded and administered by the Dominicans from the very beginning till they were turned over to the Philippine Government after the revolution in 1897 and later transferred to the diocesan clergy during the early part of the 20<sup>th</sup> century.

The Dominican Fathers founded numerous towns and provinces all over Luzon, the most important of which undoubtedly were in Manila, which was established in 1587. The Missions in the Province of Bataan and the Province of Pangasinan were likewise established in 1587. In 1595, the Missions in the Cagayan Valley were established. Cavite Viejo and the outlying islands of the Babuyanes group, in 1619. The short-lived excursion into Zambales begun in 1679, whereas the towns of Tarlac were founded in 1686, and some towns in the islands of Panay and Negros in 1769. The Dominican Order accepted some parishes from La Union in 1772, the windswept islands of the Batanes in 1783, and some towns in Cavite and Laguna in 1851.

## **The Arrival of the Missionaries to Cagayan**

The area that comprised what was called Cagayan was far greater than the political jurisdiction of the entire Valley today. During colonial times, Cagayan encompassed not only the Valley, which today is divided into the Provinces of Cagayan, Isabela, Nueva Vizcaya and Quirino, but also the areas, that make up a good portion of Apayao, Kalinga, and Ifugao. Cagayan was first mentioned in 1572 when Juan de Salcedo began the Spanish exploration of the region. He landed near the mouth of the Cagayan River, in an area known today as Mission in the town of Buguey. Here Salcedo discovered a fertile land abundant in wildlife, and relatively prosperous but inhabited by belligerent peoples (Parkes, 1999, 275). The conquest did not materialize due to the native's intransigence and hostility.

The conversion of Cagayan was, unlike the earlier attempts of the missionaries in the Islands fraught with much hardship and suffering.

Missionary work commenced with the arrival in 1581 of the Augustinian Fray Francisco Rodriguez OSA, and the Dominican Fray Cristobal de Salvatierra OP. This initial apostolic word did not last long, for Fray Cristobal only stayed briefly due to his other responsibilities as the right hand man of the Bishop of Manila, Fray Domingo de Salazar OP. Soon after his departure, more Augustinians arrived to supplement the works being conducted by Fray Francisco. But due to the difficulty of converting the locals and to the Spanish garrisons' abuses, the Augustinian missionaries gave up their hopes of converting the natives who had become closed to the idea of Christianity (Salgado, 2002: 94). The Augustinians left Cagayan Valley in 1592.

Concerned with the eventual difficulty of establishing order and trust amongst the natives, Governor General Don Luis Perez de Dasmariñas, in 1594, requested the Dominican Province of the Holy Rosary to take charge of the christianization of the Valley. Acceding to the governors' request, Fray Diego de Soria and Fray Thomas Castellar were dispatched from their previous responsibilities.

Things similarly did not go well with the new arrivals. For like their Augustinian brothers, both Fray Diego and Thomas experienced the same difficulties which would have prompted the two friars to abandon their mission in 1595 if not only for the arrival of six more Dominicans in the region. This event changed the minds of the two missionaries who relented to stay and continue the apostolic work they had started. By this time, conditions in the Valley had improved. Captains Don Juan Pablo Carrion and Don Fernando de Berramontano were successful in conquering the region. Locals who were submissive to the Spanish colonizers were given positions, which greatly assisted the missionary's work of converting the locals. And with the arrival of more missionaries' this work was made easier.

Aside from the established city of Nueva Segovia, the Dominicans started their work in the lands of the Ibanags, in the northern coastal villages of Pata, Masi, Cabicungan, Abulug, and the Ibanag villages along the Rio Grande de Cagayan specifically Nueva Segovia and Camalaniugan. Under the leadership of Fray Diego de Soria, the eight Dominicans were charged with the evangelization of the following communities. Fray Miguel Martín de San Jacinto together with Fray Gaspar Zarfate were tasked to handle the community of Pata. Fray Ambrosio Martínez de la Madre de Dios and the lay Brother Domingo de San Blas went to the town of Abulug. Fray Antonio de Soria, and a lay Brother established themselves in Camalaniugan. Fray Diego de Soria, and Fray Thomas Castellar handled Nueva Segovia wherein in 1603 Fray Diego would eventually become its second bishop (Salgado, 2002:95-96).

### **The Dominican Missions of the Valley**

With the path to evangelization made easier the task of establishing missions became paramount. The Dominican missionaries undertook the conversion of the natives and established numerous missions in the Cagayan Valley.

The following is the list of missions established by the Dominicans in the Cagayan Valley.

1. The Mission of Nueva Segovia, later renamed Lal-lo, in Cagayan, was founded in 1596 though the establishment of the

town was dated 1581. The patron saint of Nueva Segovia was *Santo Domingo de Guzman*. The one of Nueva Segovia originally had three churches. Nueva Segovia proper, which had the Cathedral, dedicated to *San Pedro* and for a time run by the diocesan clergy; the Church of Bagumbayan, which similarly was administered by the diocesan clergy and dedicated to *Santo Domingo de Guzman*; and the church of Tocolana with *San Vicente Ferrer* as patron, administered from the beginning by the Dominicans.

2. The Mission of Pata, which today forms part of the town of Claveria, Cagayan, was founded in 1596 and was under the patronage of *Santa Maria Magdalena*.

3. The Mission of Abulug, Cagayan, was founded in 1596 under the patronage of *Santo Tomas Aquino*.

4. The Mission of Camalaniugan, Cagayan, was founded in 1596 under the patronage of *San Jacinto de Polonia*.

5. The Mission of Buguey, Cagayan, was founded in 1596 under the patronage of *San Vicente Ferrer* but in 1623 the patron saint was changed to *Santa Ana*, which remains up to this day.

6. The Mission of Nassiping, which today is a barrio of Gattaran, Cagayan, was founded in 1596 under the patronage of *Santa Catalina Virgen y Martir*; she was subsequently replaced by *San Miguel Arcangel* in 1604.

7. The Mission of Pilitan, the first established in Irraya in 1598 within jurisdiction of today's Tumauini, Isabela, has as its patron *San Pablo Apostol*.

8. The Mission of Nalabangan, which is today under the political jurisdiction of Quezon, Isabela, was established as a mission in 1598 under the advocacy of *San Idelfonso*.

9. The Mission of Naguilian in the Island of Fuga, now under the political jurisdiction of Aparri, Cagayan, was established c.1600. Its patron is unknown to us.

10. The Mission of Tuguegarao, Cagayan, was established as an ecclesiastical mission in 1604 under the patronage of *San Pedro y San Pablo*.

11. The Mission of San Jacinto de Polonia, a *visita* of Tuguegarao, was established in 1604 under the same patronage of *San Jacinto de Polonia*.

12. The Mission of Tabang, which now forms a barrio of the town of Faire, Cagayan, was founded in 1604 and placed under the patronage of *Santa Ines de Montepulciano*.

13. The Mission of Lobo, which is now a barrio of the town of Faire, Cagayan, was founded in 1604 and placed under the patronage of *San Raymundo de Peñafort*.

14. The Mission of Malaueg, which is now renamed Rizal, Cagayan, was founded in 1608 under the patronage of *San Raymundo de Peñafort*.

15. The Mission of Yguig, Cagayan, was founded in 1608 under the patronage of *Santiago Apostol*.

16. The Mission of Piat, Cagayan, was founded in 1610 and first placed under the patronage of *Santa Ines de Montepulciano*. But conflict with the town of Tabang caused the change of patrons to *Santo Domingo de Guzman*.

17. The Mission of Fotel, present-day Pudtol, Apayao, was established as an ecclesiastical mission in 1610 under the protection of *Nuestra Señora del Rosario*. It was subsequently changed to *Nuestra Señora del Pilar* in 1631 with the re-establishment of the mission of Fotel.

18. The Mission of Tuao, Cagayan, was accepted as an ecclesiastical mission in 1612 under the patronage of *Los Santos Angeles Custodios*.

19. The Mission of Batavag, in present day Ilagan, Isabela, was established as a mission in 1612 under the protection of *San Gabriel Arcangel*.

20. The Mission of Babulayan, which now forms part of Pudtol, Apayao was established as an ecclesiastical mission in 1614 under the protection of *Santa Cecilia*.

21. The Mission of Santa Cruz de Gumpat, in present-day Conner, Apayao, was established as an ecclesiastical mission in 1614. Its patron saint is unrecorded.



22. The Mission of Abbuatan in today's Ilagan, Isabela, was established as ecclesiastical mission in 1617 under the patronage of *Nuestra Señora de Asuncion*.

23. The Mission of Masi, which today forms part of the town of Pamplona, Cagayan, was founded in 1619 under the patronage of *San Pedro Martir*.

24. The Mission of Capinatan, in the province of Apayao was established as an ecclesiastical mission in 1619 under the protection of *San Lorenzo*.

25. The Mission of Babuyan-Chico in Naguilian, Fuga Island, was established in 1619 under the advocacy of *Santo Domingo de Babuyanes*.

26. The Mission of Calayan was established in 1619 under the advocacy of *Santa Ursula*. It was eventually rededicated to *San Bartolome Apostol*, which remains the patron saint to date. Calayan is an island municipality of Cagayan.

27. The Mission of Bolo, which is in present day Naguilian, Isabela, was established as a mission in 1619 under the patronage of *San Miguel Arcangel*.

28. The Mission of Gattaran, Cagayan, was founded in 1623 under the patronage of *Santa Catalina Virgen y Martir*.

29. The Mission of Maquila was accepted as an ecclesiastical mission in 1623 under the protection of *San Pablo Apostol*. Its location though not clear could be assumed to be near present day Cabagan Viejo, now renamed San Pablo, Isabela.

30. The Mission of Anjao, under the protection of *San Justo y Pastor*, was established as an ecclesiastical mission in 1625. This mission was attached to the mission of Capinatan, Apayao.

31. The Mission of Dongle, today situated in the town of Bambang, Nueva Vizcaya, was established in 1632. Its patron saint is unrecorded.

32. The Mission of Tuhay, today situated within the town of Bambang, Nueva Vizcaya, was established in 1632. Its patron saint is unrecorded.

33. The Mission of Bahabax, today within the town of Aritao, Nueva Vizcaya, was established in 1632. Its patron saint is unrecorded.

34. The Mission of Cabicungan, which today is the town of Claveria, Cagayan, was founded in 1633 under the patronage of *Nuestra Señora de Visitacion*.

35. The Mission of Ngagan, which is situated within the jurisdiction of present day Pudtol, Apayao, was established as an ecclesiastical mission in 1637 under the protection of *San Antoninus de Florencia*.

36. The Mission of Cabagan Viejo, Isabela, was established as a mission in 1646 after absorbing the village of Maquila. Similarly, the mission adopted Maquila's patron saint, *San Pablo Apostol*.

37. The Mission of Palauig, which now is renamed Santa Ana, Cagayan, was founded as an ecclesiastical mission in 1654 under the patronage of *Santo Tomas de Aquino*.

38. The Mission of Aparri, Cagayan, was founded in 1680 under the patronage of *San Fernando de Ilagan*.

39. The Mission of Peñafrancia was founded in 1684 under the protection of *Nuestra Señora de Peña de Francia*. Peñafrancia was likewise named Nagsimbanan in the present day town of Kabugao, Apayao.

40. The Mission of Ilagan, Isabela, was founded as an ecclesiastical mission in 1686 under the patronage of *Santo Pedro Telmo*.

41. The Mission of Tuga was established in 1688 under the protection of *San Jose*. Tuga today is under the political jurisdiction of Tabuk, Kalinga.

42. The Dominican Province accepted the Mission of Itugod, in the town of Gamu, Isabela, in 1688. Its patron saint is uncertain.

43. The Mission of Burubur, which today is under the jurisdiction of Santa Fe, Nueva Vizcaya, was established as an ecclesiastical mission in 1702 under the protection of *Nuestra Señora de Consolacion*.

44. The Mission of Bangan, which today forms part of the town of Sanchez Mira, Cagayan, was founded in 1704 under the patronage of *Santo Domingo de Soriano*.

45. The Mission of Tumauini, Isabela, was founded in 1704 under the patronage of *San Mateo Apostol*.

46. The Mission of Bauag was established in 1718 under the protection of *San Miguel Arcangel*. Bauag today is under the political jurisdiction of Sta. Teresita, Cagayan.

47. The Mission of Orag was ecclesiastically erected in 1729-31 under the protection of *San Luis Beltran*. Orag today is politically under the jurisdiction of Tabuk, Kalinga.

48. The Mission of Mauanan, which today forms part of the town of Malaueg, Cagayan, was established as an ecclesiastical mission in 1735. Its patron is uncertain.

49. The Mission of Amulung, Cagayan, was founded in 1735 under the patronage of *Nuestra Señora de Victoria*, though today it is under the advocacy of *Nuestra Señora del Rosario*.

50. The Mission of Aripa was established as an ecclesiastical mission in 1738 under the advocacy of *San Jacinto de Polonia*. Aripa is politically under the jurisdiction of the town of Faire, now renamed Santo Niño, Cagayan.

51. The Mission of Lapogan was established as an ecclesiastical mission in 1739 under the advocacy of *San Juan Bautista*. Lapogan today is under the jurisdiction of Ilagan, Isabela.

52. The Mission of Minanga, today within the jurisdiction of Tabuk, Kalinga, was made an ecclesiastical mission in 1739 under the protection of *Nuestra Señora de Montes Claros*.

53. The Mission of Cayangan was made an ecclesiastical mission in 1739. Its patron is unknown. Today Cayangan is under the political jurisdiction of Tabuk, Kalinga.

54. The Mission of Cauayan, Isabela, was established as an ecclesiastical mission in 1741 under the patronage of *Nuestra Señora del Pilar*.

55. The Mission of Gamu, Isabela, established in 1741, was the result of the fusion of two earlier missions: Batavag and Itugod. Its patron saint is *Santa Rosa de Gamu*.

56. The Mission of Furaog, today a barrio of Gamu, Isabela, was established in 1741 under the advocacy of *San Martin*.

57. The Mission of Bayombong, Nueva Vizcaya, was established in 1741 under the advocacy of *Santo Domingo de Guzman*.

58. The Mission of Dupax, Nueva Vizcaya, was established in 1741 as an ecclesiastical mission under the protection of *Nuestra Señora del Perpetuo Socorro*. The patronage was later changed to *San Vicente Ferrer*, which remains up to this day.

59. The Mission of Abbag later renamed Calering, then Calanusian and finally Reina Mercedes, Isabela, was established in 1743 under the advocacy of *San Antonio de Padua*.

60. The Mission of Bagabag, Nueva Vizcaya, was established as an ecclesiastical mission in 1743 under the protection of *San Geronimo*.

61. The Mission of Abiang, in present day Bambang, Nueva Vizcaya, was established in 1743 under the protection of *Santa Maria, Virgen y Madre de Dios*.

62. The Mission of Lappau, accepted by the Dominican Province in 1743 under the advocacy of *Santa Barbara*. Lappau today is situated in the present day barrio of Oscariz in the town of Ramon, Isabela.

63. The Mission of Pahipahi was established in 1745 under the protection of *Nuestra Señora del Rosario*. Pahipahi was eventually fused together to make the present day town of Aritao, Nueva Vizcaya.

64. The Mission of Carig, present-day Santiago, Isabela, was elevated as an ecclesiastical mission in 1746 under the protection of *Santiago Apostol*.

65. The Mission of Bambang, Nueva Vizcaya, was established in 1751 under the protection of *San Bernardo*. In 1777 its patronage was changed to that of *Santa Catalina de Siena*.

66. The Mission of Pata, situated southeast of Tuao, Apayao, was made an ecclesiastical mission in 1752 under the advocacy of *Santa Catalina de Siena*.

67. The Mission of Camarag, present-day town of San Isidro, Isabela, was made an ecclesiastical mission in 1753 under the protection of *San Jose*.

68. The Mission of Catalangan was made and accepted as an ecclesiastical mission in 1757 under the advocacy of *San Mariano*, Isabela, the town's present name.

69. The Mission of Abulacan, which today forms part of the town of Pamplona, Cagayan, was founded in 1757 under the patronage of *San Juan Nepomuceno*.

70. The Mission of Angadanan, present day Alicia, Isabela, was established as a mission in 1765 under the protection of *Nuestra Señora de Atocha*.

71. The Mission of Afanas, now known as Aritao, Nueva Vizcaya, was established as an ecclesiastical mission in 1765 under the advocacy of *San Pedro y San Pablo*. Subsequently it was changed to *Santa Catalina Virgen y Martir*, and then to *San Jose*, the current patron saint.

72. The Mission of Lumabang, present day Solano, Nueva Vizcaya, was accepted as an ecclesiastical mission in 1765 under the protection of *San Luis Beltran*.

73. The Mission of Vangag, which is now renamed Gonzaga, Cagayan, was founded in 1769 under the patronage of *Nuestra Señora del Pilar*.

74. The Mission of Pamplona, Cagayan, was brought about by the fusion of the villages of Masi and Abulacan. Founded in 1841 the fused missions share the patronage of both *San Pedro Martir y San Juan Nepomuceno*.

75. The Mission of Fulay, which later was renamed Alcala, Cagayan, was accepted in 1845 as an ecclesiastical mission under the patronage of *Santa Filomena, Virgen y Martir*.

76. The Mission of Alamo, which is today under the jurisdiction of the town of Cauayan, Isabela, was founded in 1849 under the protection of *San Remigio*.

77. The Mission of Mayoyao, Ifugao, was accepted as an ecclesiastical mission in 1851 under the protection of *Nuestra Señora del Dolor*.

78. The Mission of Bunhian, which is politically under the jurisdiction of Mayoyao, in Ifugao, was accepted as an ecclesiastical mission in 1851, under the patronage of *Los Santos Angeles Custodios*.

79. The Mission of Silipan, today under the jurisdiction of Lamut, Ifugao, was accepted as an ecclesiastical mission in 1851. Its patron saint is unrecorded.

80. The Mission of Solana, Cagayan, was founded in 1855 under the patronage of *San Vicente Ferrer*.

81. The Mission of Cabug, which today is named Enrile, Cagayan, was established in 1863 under the patronage of *Nuestra Señora de la Caldas*.

82. The Mission of Ibaay, renamed Bae, now part of the town of Lamut, Ifugao, was made an ecclesiastical mission in 1864 under the protection of *Nuestra Señora de las Victorias*.

83. The Mission of Claveria, Cagayan, was founded in 1865 under the patronage of *San Jose*.

84. The Mission of Lagau, Ifugao, was made an ecclesiastical mission in 1867 under the patronage of *San Joaquin*.

85. The Mission of Ibung, today within the present day municipality of Villaverde, Nueva Vizcaya, was accepted as an ecclesiastical mission in 1874 under the protection of *Nuestra Señora de la Victoria*.

86. The Mission of Cordon, Isabela, was established in 1878 under the protection of *Santo Niño de Praga*.

87. The Mission of Santa Maria, Isabela, was formed in 1879 under the patronage of *Santa María, Madre de Dios*.

88. The Mission of Oscariz, Isabela, was founded in 1882 under the patronage of *San Isidro Labrador*.

89. The Mission of Sanchez Mira, Cagayan, originally named Naluqui, was founded in 1894 and is under the patronage of *San Roque*.

90. The Mission of Kayapa, Nueva Vizcaya, was founded in 1894 under the protection of *San Miguel Arcangel*.

91. The Mission of Pingkian, which is not a barrio of Aritao, Nueva Vizcaya, was founded in 1894 under the protection of *Santa Cruz*.

92. The Mission of Baggao, Cagayan, was founded in 1896 and is under the patronage of *Santo Domingo de Guzman*.

93. The Mission of Santo Niño, originally named Cabarungan, was established in 1897 as an independent parish under the patronage of *Santo Niño*. In its history the town was similarly named after its founder Faure, Cagayan.

94. The Mission of Cordova, a barrio of Amulung, Cagayan, was ecclesiastically independent of the later in 1897. Its patron is *San Vicente Ferrer*.

95. The Mission of Naguilian, Isabela, was established in 1897; its patronage is uncertain.

### **The Dominican Churches of the Cagayan Valley**

The arrival of the Dominicans in the Valley immediately saw the construction of houses of faith for the conversion and evangelization of the natives. The early buildings erected were made mainly of light materials, such as bamboo, covered and roofed with cogon or grasses. Usually designed like the indigenous *bahay kubo*, these churches and convents were purposely created to suite not only the tropical climate of the islands but likewise the geographic conditions that shape the land (Trota-Jose, 1991: 104). As these materials were not considered permanent, more sturdy and durable hard woods eventually were used. Wood, which also suffered the vagaries of time would eventually be replaced by solid building materials particularly bricks amongst the Dominicans. Whether this is the favored building material of the Dominican Order is yet to be determined.

The history of church building in any region or province in the country is one of building and rebuilding. Invasions, rebellions, wars, fires, pests, nature, lack of funds and the parish priests personal tastes all lend to the layering of construction in the history

of any mission. Though numerous ruins lay within the geographic confines of the Valley confirming the establishment of churches within these missions, the study of extant architectural remains containing symbols of faith rendered in brick were the only ones undertaken in our research.

Listed below are churches of Spanish origin built by the Dominican friars. Some are still found standing within the historic jurisdiction of the Cagayan Valley:

a) Within the present day jurisdiction of the Province of Cagayan:

1. *Iglesia de Santa Maria Magdalena*, Pata, Claveria. In ruin, unknown date of buildings erection.

2. *Iglesia de San Pedro Martir y San Juan Nepomuceno*, Pamplona. Built 1614-1617.

3. *Iglesia de Santo Domingo de Babuyanes*, Naguilian, Fuga Island, Aparri, Cagayan. In ruin, built c. 1619 by Frat Jeronimo Morer, OP.

4. *Iglesia de San Raymundo Peñafort*, Rizal (Malaueg). Built c.1651.

5. *Iglesia de Los Santos Angeles Custodios*, Tuao. Ruins of tower c. 1670-1700. Church of modern construction, though based on archival photographs, the destroyed colonial structure was built in 1886-1890.

6. *Iglesia de San Bartolome Apostol*, Calayan. Built in 1722.

7. *Iglesia y Ermita de San Jacinto de Polonia*, Tuguegarao. Built in 1724.

8. *Iglesia de Santa Ines de Montepulciano*, Tabang, Santo Niño (Faire). In ruin, the church was built in 1731.

9. *Iglesia de Santa Ana*, Buguey. Built in c. 1732.

10. *Iglesia de San Miguel Arcangel*, Nassiping, Gattaran. In ruin, unknown date of building construction but assumed to be of much earlier vintage than the church of Gattaran.

11. *Iglesia de Santa Catalina Virgen y Martir*, Gattaran. Built in c. 1739.



12. *Iglesia de Santo Domingo de Guzman*, Piat. In ruin, built in 1740.

13. *Iglesia de San Jacinto de Polonia*, Camalanuigan. Ruins of church c. 1746 (Malumbres: 343).

14. *Iglesia de San Pedro y San Pablo*, Tuguegarao. Built 1761-1768.

15. *Iglesia de Santiago Apostol*, Yguig. Built 1765-1787, modern façade c. 1950's.

16. *Iglesia de Santo Domingo de Guzman*, Lal-loc. Built in 1783-1790.

17. *Iglesia de San Pedro Telmo*, Aparri. Completely destroyed during the Second World War, the colonial era church was built in the first quarter of the 19<sup>th</sup> century.

18. *Iglesia de San Vicente Ferrer*, Solana. Destroyed during the war, present church of modern make, but based on archival pictures, colonial era church was built in 1855.

19. *Iglesia de Nuestra Señora de la Caldas*, Enrile. Built in 1877.

20. *Iglesia de Santa Filomena, Virgen y Martir*, Alcala. Built in 1881.

b) Within the present day jurisdiction of the Province of Isabela:

21. *Iglesia de San Pablo Apostol*, San Pablo (Cabagan Viejo). Built in c. 1730.

22. *Iglesia de Santa Rosa de Gamu*, Gamu. Built in 1743.

23. *Iglesia de San Pedro Telmo*, Ilagan. The belfry, which is the only remaining part of the church from Spanish period, was built in 1777-1783.

24. *Iglesia de San Mateo Apostol*, Tumauini. Built in 1783-1784.

25. *Iglesia de Nuestra Señora del Pilar*, Cauayan. Built in 1825-1830.

26. *Iglesia de Nuestra Señora de Atocha*, Alicia. Built in 1849.

- c) Within the present day jurisdiction of the Province of Nueva Vizcaya:

27. *Iglesia de Santo Domingo de Guzman*, Bayombong. Built in 1773-1792.

28. *Iglesia de San Vicente Ferrer*, Dupax del Sur. Built in 1775.

29. *Iglesia de Santa Catalina Virgen y Martir*, Aritao. Based on old photographs the colonial church was built in 1776-1786. Church demolished in the 1970's and replaced with a new one.

30. *Iglesia de Santa Catalina de Siena*, Bambang. Built in 1779-1783. The belfry was built from 1787-1789.

31. *Iglesia de San Geronimo*, Bagabag. Only the belfry, which was began during the tenure of Fray Raimundo Gonzalo OP and Fray Remigio del Alamo OP c. 1839 is of colonial times.

- d) Within the present day jurisdiction of the Province of Apayao:

32. *Iglesia de Nuestra Señora del Pilar*, Pudtol. Built in c. 1684.

33. *Iglesia de San Lorenzo*, Capinatan. Built in c. 1684.

### **Medium of Instruction: The Churches of Cagayan Valley**

The design of churches in Cagayan Valley can be categorized in three phases: (1) Those built during the 17<sup>th</sup> century; (2) those belonging to the 18<sup>th</sup>; and (3) those designed during the 19<sup>th</sup> century. These three periods show a distinct difference in the use of building materials as well as the selected architectural style.

#### ***17<sup>th</sup> Century Churches***

During the 17<sup>th</sup> century, when church construction started with the arrival of the missionaries in the Valley, the preferred material was stone. Rubblework, or what is referred to as *mamposteria* was ideal in the building of strong, fortified churches, particularly in areas whose missions were used as a stepping-stone to the colonization of the tribal mountain areas. Churches built in this manner can be seen in the extant churches of Pamplona and Malaueg (Rizal) in Cagayan, as well as the ruins of Pata and San Juan de

Abulacan in Cagayan and Fotel (Pudtol), Capinatan and the mission of Santa Cruz de Gumpat in Conner, Apayao (Salgado, 2002:963). Though not used as a staging point for the mountains, the church of Naguilian in Fuga Island is also made of rubblework.

The use of stone or rubble for the construction of churches in the 17<sup>th</sup> century can be subscribed to one of economy and immediacy. With missionaries and converts needing a place to worship and in case of invasions protection, the immediate construction of a church was important. In the absence of stonecutters, rubblework was thought to be the simplest and quickest process. Stones, which could be rough and uncut, were gathered and stacked to a considerable height and thickness, binding them together through a layering of plaster or *argamasa*, comprised of washed sand, lime and water. A binder, which could be the sap of a local tree or, as legend would state, egg whites would also be employed (Trota-Jose, 1991:35-37).

The designs of these churches are basic and functional. Used primarily as strongholds, 17<sup>th</sup> century churches in Cagayan have a fortified air in their appearance. Built solid and strong, most churches of this period are devoid of intricate architectural features except for the fenestrations, which provide the necessary access and ventilation. Any attempt to decorate these churches could be deduced as part of renovations and improvements on the structure in succeeding period, or if these were original, the decorations were basic. Windows are usually small and situated rather high up the walls.

### ***18<sup>th</sup> and early 19<sup>th</sup> Century Churches***

The churches of the 18<sup>th</sup> and early 19<sup>th</sup> century, on the other hand, were totally of a different design mold. Though artistically the design may be classified into four distinct styles, they nevertheless belong to one artistic period. Churches of the era can be considered grander in nature with brick becoming the favored building material. Numerous reasons could be ascribed to the change in the building's design. First, the nature of the construction and technology used; and second, the eventual decoration and competition amongst churches in the region. By the 18<sup>th</sup> century a good majority of the Cagayan Valley region was already pacified and controlled; the building and consolidation of more permanent settlements

became a pressing need. As towns developed and populations increased, the need for bigger and grander churches became likewise necessary (Hornedo, 2002:24). For churches not only served as a space for the celebration of the sacraments, but they also became visual symbols of authority and control to an otherwise subjugated population.

Brick became the popular material of choice due to its durability and easy nature of production. The materials for making brick, clay, were abundant in the riverine Valley of Cagayan. Wood for fueling the ovens were also plentiful. The construction of kilns or *hornos* in and around the Valley attests to the popularity and availability of bricks in the region and precedes the building of churches. Bricks were manufactured locally. Its use though intentionally for the construction of the churches were on the other hand used as well for other civic projects such as the construction of tribunal houses, schools for both boys and girls, bridges and roads, warehouses and the houses of the elite. Brick in the form of terracotta were also used to decorate a significant number of churches in the Valley, and as such became the principal means of decoration. This style would eventually lead to what is referred to as the *Cagayan Style* by Benito Legarda y Fernandez.

The *Cagayan Style* is typical of the 18<sup>th</sup> century. Made entirely of brick, the churches are designed massive with a feature that is unique in church architecture throughout the islands. It is the silhouette of the facade as opposed to the features that divide it horizontally and vertically, which suggests the style.

Though historians would refer to the *Cagayan Style* as a singular style that emerged during the 18<sup>th</sup> century, it should also be noted that the architectural elements that developed during the whole period in question showed distinct differences. The researcher therefore would like to suggest four phases to emerge in the whole of the Cagayan Valley during this period, namely, the early phase or *pre-Tuguegarao* period, the *proto-Tuguegarao* phase, the *Tuguegarao* style, and the *post-Tuguegarao* style. Though this research does not intend to study the architectural design of these buildings in detail, a simple analogy based on the existing character of the facades would be undertaken.

### (1) *Pre-Tuguegarao Phase*

The pre-Tuguegarao period alludes to churches built prior to the building of the Cathedral of Tuguegarao. These examples, seen in the extant churches of Buguey and Gattaran and to a certain extent the Ermita of San Jacinto de Polonia in Tuguegarao, suggest a simple and modest approach to the design of the buildings. This could also be deduced from the ruins of the churches of Tabang, Piat and Nassiping. The church's plans are modest in comparison to the latter, though this could be ascribed to the size of the population at that time. The facades of these structures are considered squat as opposed to the later period, which show a more monumental scale. The facades, which are unplastered, are divided into the usual three level arrangement of portal, choir loft, and pediment. They are simple in treatment with either an unadorned niche flanking the main portal or simple windows; square headed or arched aligning the second level. A niche housing the church's patron saint and decorated with a tempietto adorns the triangular pediment. The vertical elements of the façade are articulated by pilasters, which are coupled or compound. They rise all the way to the pediment level, which is then topped off by a massive urn shaped finial. The belfry, which is attached to the church, has a square base that rises to three rather squat levels. A pyramid tops the belfry.

A variant to this first phase is the Ermita of San Jacinto de Polonia, which sports a semi-circular pediment topped by an *espadaña*. Though different in its approach its general character still adheres to the pre-Tuguegarao phase.

### (2) *Proto-Tuguegarao Phase*

Though historians might not subscribe to the idea of a proto-phase, however, based on existing architectural trace elements, there are two conflicting issues that need to be addressed regarding the history and manner of design of these two churches in the Valley. The churches of Cabagan Viejo, now known as San Pablo, and the church of Gamu, both in Isabela. As both structures were built prior to Fray Lobato's Tuguegarao church, the pressing issue of influence cannot but not be addressed by the designs of these two churches.

The present church of San Pablo de Cabagan was believed to have been erected sometime c.1730, a good 31 years prior to Tuguegarao. Its choice of building material is different in that it does not subscribe to the 17<sup>th</sup> century material of rough stone or rubblework, and it does not use the pre-Tuguegarao material of brick. Instead for its construction soft dressed stone of adobe was used. But studying the visage of the extant church, albeit in ruin, one has the impression that various trace elements of this church were actually employed by the builders of Tuguegarao. Some disturbing elements, such as the use of scroll works to decorate the edges of the church; the use of bas-reliefs to decorate much of the façade, which alludes to the later Tumauini church; and the tall and massive belfry, all may suggest that the much later Lobato's church may have copied the church of San Pablo de Cabagan. Though others would suggest that the belfry might have been completed after Tuguegarao (Hornedo, 2002:30). It is rather difficult to ascertain its era, especially considering that the bricks used are merely inserts as opposed to a massively built structure made entirely of brick, as seen in other post-Tuguegarao churches. The logic of mixing both materials, especially with the availability of brick, which is much lighter and therefore more structurally sound material for the higher levels of a tower, simply do not jive.

Another confounding issue is regarding the church of Gamu, Isabela, which was built in 1743, 18 years before Tuguegarao. The style of the church of Gamu, though adhering to the use of brick, also suggests an innovation that the builders of Tuguegarao may have copied. The use of undulating lines on the pediment is seen clearly in the church of Gamu. Though still in its infancy, its plain and untreated scroll work which line the triangular pediment is very much discernible. Another interesting feature is the presence of terracotta inserts. If these inserts were from the original construction of the building then, who used them first? It would therefore appear that the church of Gamu originated the use of terracotta inserts. Otherwise, if they were inserted in later renovations then the logic of Gamu following certain popular trends seems viable. But should Gamu not belong to the pre-Tuguegarao style. Using this as analogy, one should note that, except for the building material used, Gamu does not subscribe to the style of the pre-Tuguegarao architecture. The church of Gamu for one does not

have pilasters in its façade, its style is more reminiscent to those of the churches of Nueva Vizcaya than those of northern Cagayan. So where does the church of Gamu truly belong?

Could it be that Gamu was similarly an influence to the much grander Tuguegarao? Various propositions suggest such influence. With the creation of the Mission of Gamu in 1743, aside from new converts who came down from the mountains, a good number of Christians fleeing forced labor or *polo* from Tuguegarao also requested transfer to the new settlement (Salgado, 2002:462-463). Could these natives of Tuguegarao have an influencing factor in the eventual design of Tuguegarao's church?

### (3) *Tuguegarao Phase*

The Tuguegarao Period follows the trail started by the construction of the church of Tuguegarao in 1761-68. The style as described by many noted historians is the prototype of the *Cagayan Style*. Tuguegarao's church was built massive and monumental. Following a cruciform plan, the church's interior is voluminous as compared to others built in previous decades. The façade though still following the general trend of exposed brickwork showed a higher level of maturity and artistry. Divided into three levels, the treatment of the façade is more baroque. Niches and openings are treated with surrounds as opposed to the previous examples, which were left bare and simple. Decorations in the form of scrolls highlight the edges of the façade. Terracotta insets embossed with various symbols of the church decorate profusely the outer edges of doors, the central circular window as well as the pilasters. The vertical element of the façade is articulated by the use of alternating compound pilasters, which rise and terminate in the pediment level. The pediment similarly shows a variation to the usual triangular form with its edges made soft with undulating curves, whose ends, which form the crest is surmounted with massive urn shaped finials.

A stately belfry is attached to the church. The plan of the tower, which is square, rises to a majestic height of 5 levels. An alternating band of Solomonic and fluted pilasters rises to the top of the tower giving the impression of strength as well as subtle grace to the surrounding landscape. Openings, which pierce the

tower, are flanked by tempiettos themselves embossed with terracotta insets molded with Christian symbols.

The profile of the church of Tuguegarao became the prototype for most churches within the region. This was due partly to influencing factors which allowed this copying to occur: a) the desire to imitate due to admiration of the works done by others before (Malumbres: 280); and b) competition amongst friar builders to outdo one another with their churches (Hornedo, 2002:25). This is true particularly with regards to the extant churches of Dupax, Bayombong, and Bambang, as well as the demolished churches of Aritao and Bagabag, in Nueva Vizcaya (Malumbres, 285). Similarly this could be assumed with the now demolished colonial era church of Ilagan, Isabela, as well as the pre 1950's façade of Yguig, Cagayan. Competition and imitation are obvious in the extant churches of Cauayan and Angadanan (Alicia), in Isabela. All these churches follow the same silhouette as those of Tuguegarao. Although the churches of Nueva Vizcaya are far much plainer in execution, three distinct elements suggest their comparison: the use of undulating curves in the pediment topped by massive urn shaped finials, which gives the church a unique silhouette; the use of terracotta inserts to decorate what would otherwise be a flat façade; and the use of a tall and stately square shaped tower topped by a pyramid spire.

Though simpler, its treatment, particularly with churches built in Nueva Vizcaya, does show that the Tuguegarao style became an integral component in the development of church architecture from the middle and later parts of the 18<sup>th</sup> century up to the second quarter of the 19<sup>th</sup> century. In the Province of Isabela the style almost mimicked that of Tuguegarao, in both horizontal and vertical disposition, showing that the architectural movement created by Fray Lobato in his church influenced others even after more than half a century.

#### *(4) Post-Tuguegarao Phase*

What this researcher would describe as the Post-Tuguegarao style is the flowering of the architectural language started even before the building of the Church of Tuguegarao. The marriage of all that was interesting and beautiful emerged in this period with the construction of the Church of Tumauni, in 1783-84.



In this church a more floral interpretation of the previous styles emerged. Tumauni brought this phase to the highest level with a profusion of terracotta insets of Christian allegorical images as well as floral patterns adorning not just the façade but also the whole interior as well as the multi-leveled belfry. The building literally became a decorative symbol of Christian faith where architecture became an act of supreme prayer and worship (Hornedo, 2002:26). On the other hand, borrowing from previous styles, Tumauni employed design elements used in much earlier examples in the region such as the use of scrolls to decorate the flanks of the façade. A design that first emerged in the church of San Pablo de Cabagan but that was also used in the church of Tuguegarao.

On the pediment level, Tumauni took liberties by mixing together various innovations seen in previous periods. The circular pediment is reminiscent of the Ermita of San Jacinto de Polonia, in Tuguegarao, flanking it in descending order are finials in the form of large urns, a style popular since the period of Buguey and Gattaran almost 50 years earlier. The belfry continued the tradition of bell towers within the region. Though one striking feature of the tower is its round plan, unusual for it is only one of a very few round towers found throughout the country. It nevertheless follows the same tradition of previous towers built in Cagayan Valley, which, unlike other regions, mimics the plan and measurements of the previous lower level.

Innovations do appear in the church of Tumauni, beside the use of a round plan for the belfry, and the liberal use of terracotta decorations, the church's horizontal divisioning and use of classical orders corresponds more to the Baroque movement than those found in the other churches. Three particular innovations are important for they would manifest in the architectural style of the subsequent period: 1) coupled stylized Corinthian columns, which follow the proportions ascribed to them, is employed as opposed to compounded piers; 2) the façade's horizontally divided into two parts, the portal and pediment level; and 3) an entablature separating the two horizontal levels as opposed to the use of string-courses. These three innovations would eventually manifest themselves in a purer Baroque form in the churches built during the middle and later part of the 19<sup>th</sup> century.

### *Mid 19<sup>th</sup> Century Churches*

By the middle of the 19<sup>th</sup> century a new style of architecture was finding its way into the Cagayan Valley. The *Cagayan Style* was giving way to a more architecturally correct Baroque inspired architecture. Though the style did not prop up suddenly, the gestation was brought about by the development and flowering of the church of Tumauni. One of the obvious developments in the design of Tumauni was the introduction of the Baroque order. This order, which corresponds to the classical idiom, was based on formulae and proportion. Though in its infancy, this proportioning enabled future designers in the Valley to improve and adhere more to the European standard immortalized by European baroque architects.

The church of Lal-lo began in 1783, the same year Tumauni was being erected, manifested this true baroque form, as seen in the horizontal massing of the building juxtaposed by a central vertical thrust. This massing, evident in Lal-loc, was also used in Tumauni, except that in the latter the vertical thrust was partially hidden by the circular pediment that became the facades most important feature. The division between the portal level and the choir loft is a series of classical inspired piers, which today have been superimposed by concrete ones. Separating the two levels is an entablature above, which rests another set of classical piers flanking a central window. The pediment level, which has been reduced to an insignificant size, rests above the piers below.

The massive belfry, which stands on the church's side, conforms to the Cagayan style bell towers. Square planned, it rises to three levels with the upper most level recessed and topped by a pyramid spire.

The visage of Lal-lo could be the prototype of most 19<sup>th</sup> century churches in the Valley. With churches such as those seen in Alcala, and based on old photographs those of Aparri and Solana conforming to this design. The churches of Enrile and Tuao, both severely damaged by the earthquake of 1949, could also assume this style.

## Closing Recommendations

*Monuments are reminders of the better period  
of man's existence.*

*It would take the better part of ourselves  
to preserve them and by so doing  
be worthy of them.*

*We must recognize our birthright,  
our heritage to claim it.*

The protection of colonial churches in the Cagayan Valley as well as throughout the whole country needs urgent, utmost attention. Countless acts of vandalism in the name of improvements have been undertaken in the past. The result, a totally inappropriate and devastating work! Much has to be learned on the proper maintenance and repair of colonial structures. Sadly in the Philippines there is a lack of not only technical advice on this matter but also concern from the civil authorities, the church officials and the towns' people themselves on the preservation of their colonial past. During the course of documentation, I have chanced upon structures whose recent repair or renovation work has totally disregarded efforts of peoples in the past. Indeed works that may be considered an art form and materials that are no longer available have inconsiderately been removed and replaced.

Who could be pointed out as culprits in the demise of some colonial churches in the Philippines? Three, namely, (1) First, some parish priests ignorant of the laws on cultural conservation and preservation. Concerned more with leaving a mark than preserving the past, they introduced not properly guided changes resulting in immeasurable damage. The removal of ancient building structures, the replacement of colonial *retablos* and the fancy for anything that is new have resulted in an incongruous modernization of colonial churches. Until such education is instilled in the minds of our clergy, numerous colonial churches will continue to be damaged through "meaningful" repairs. (2) Second, some modern architects lacking in proper architectural education and ignorant of the importance of historical preservation and conservation. This lack of awareness stems from the architect's lack of knowledge on the proper methods and procedures in conservation. Tampering for the sake of leaving a personal mark or legacy on any structure has

often become for them a routine in their architectural practice. Until such act of vandalism is addressed in the school curricula, wanton destruction and desecration of our colonial past will continue. (3) Third, the towns' people themselves who, unaware of the richness of their heritage, fail to protect their colonial past. In most provincial communities the love for anything new, particularly coming from the metropolitan centers, is quickly embraced resulting in the replacement of colonial buildings for new ones. There is a growing need for the community to take pride in their heritage and protect such cultural landmarks. Indeed progress as viewed through modern architecture can be achieved through the protection of the past.

On the other hand, there are those whose concern for their cultural heritage is admirable. But sadly, their number is small, and the silent voices of this minority cannot stir the longings of "progress" by the majority.

What can be done to ensure the continuity of these cultural heritage? Numerous proposal have in the past been submitted, some admirable, while others stopgap measures. Regardless, efforts must be injected to ensure the survival of these monuments for future generations to come. Cultural education of people from an early age is an urgent must in the Philippines. Likewise government and church intervention is badly needed. The government through the National Historical Institute, Philippine Commission on Culture and the Arts, concerned Municipal Governments and the Catholic Church in the Philippines should spearhead a thorough documentation of our historical buildings, which will lead to their proper restoration or repair.

The treatment of historic structures as a commodity rather than as a testament to the evolution of man should be frowned upon. Churches in particular may not have their glory days disappear for they are living testaments of the growing faith of their people. The Philippine government and the Church as well should realize that no amount of progress could be achieved if our past is eradicated. As stated in an article written in *Newsweek Magazine*, "the search for national and cultural identity of Asian cities is now happening after the mad rush to modernize and develop. Asian cities are now retracing their origin and protecting and

rebuilding the remnants of their colorful past" (Eliot, 2000:38-44). Although this article does not mention the Philippines, heritage preservation initiated by the government for these structures should be enhanced if we wish to compete with our Asian neighbors. The government and the Church should realize that these structures are themselves assets; and by maintaining and rehabilitating assets, their value grows immeasurably. As said by our national hero, Dr. Jose Rizal, "a person who does not know ones' past can never leap forward."

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## APPENDIX

### Churches of Cagayan Valley: 17<sup>th</sup> Century



***Iglesia de Santa Maria Magdalena, Pata, Sanchez Mira, Cagayan.*** Pata was established as a mission in 1596, the ruins of its church were erected sometime during its early history.

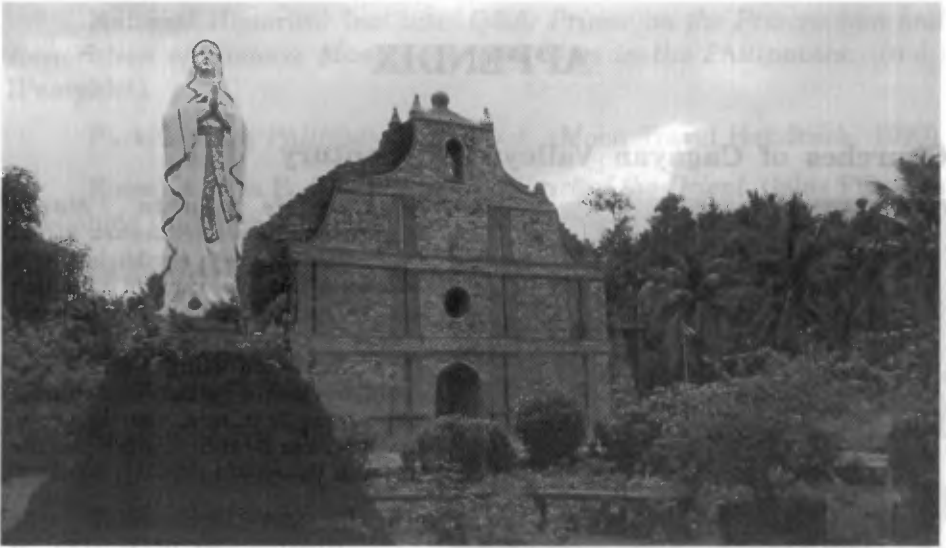
Constructed using a mixture of rubblework and bricks, the church, which today is in ruin, was the site of the first mass and baptism in the Cagayan Valley.



***Iglesia de Santo Domingo de Babuyanes, Fuga, Aparri, Cagayan.*** The ruins found in the island of Fuga, located in the Babuyan Sea, were used primarily as a staging post by missionaries heading for China. The mission was abandoned sometime in the 18<sup>th</sup> century due to constant piratical attacks by the English, Dutch and Chinese.

The date of construction of the present ruin is unknown. The church and convent were made entirely of rubblework. Details of plasterworks and retables are still visible behind thick vegetation.

Characteristic feature of churches of the period is the simplicity and scarcity of design. Articulation of the structure is basic, with only the fenestration serving as the main architectural feature.



***Iglesia de San Pedro Martyr y San Juan Nepomuceno in Pamplona, Cagayan.***

The mission of Pamplona, brought about by the fusion of Masi and Abulacan, was established in 1841. It adopted the 17<sup>th</sup> century building of Masi, built in 1614-1617. The church has recently undergone extensive renovation with much work done on its façade. Though adhering to the original look, the use of modern-day cut brick tiles hides the original weathered look of the ancient structure.



***Iglesia de San Raymundo Peñafort in Malaueg, now Rizal, Cagayan.*** It was founded as a mission in 1608. The present church was built in 1651. Made of rubble-work, typical of churches built in the Valley during the 17<sup>th</sup> century, it underwent renovation in subsequent centuries especially with the addition of terracotta plaques, which became popular in the region during the 18<sup>th</sup> century. Remains of these plaques still adorn some parts of the church's façade.





Ruins of the *Iglesia de Nuestra Señora del Pilar, Fotel*, known today as *Pudtol, Apayao*. Founded as an ecclesiastical mission in 1610, the present ruins date back to 1684. Originally dedicated to *Nuestra Señora del Rosario*, its advocacy was changed to *Nuestra Señora del Pilar* in 1631.



Though its façade is missing, it must have looked similar to the one seen in Capinatan, Apayao. The ruins of the Church of Pudtol gives us an impression of how the mission complex may have once looked. Consisting of the nave walls, the apsidal sanctuary and the sacristy, the ruins are made of thick rubblework with very few windows, making it a virtual fortress.

*Iglesia de San Lorenzo, Capinatan, Pudtol, Apayao*. Under the advocacy of *San Lorenzo*, the mission was established in 1619, with the existing ruins built sometime in 1684.

Similar in design and configuration to those of Pudtol, the ruins of Capinatan unlike the former are more intact. Noteworthy is the bas-relief seen on its façade, which has the seal of the Dominican Order, topped by a crown and flanked by what appears like a unicorn.

## 18<sup>th</sup> and 19<sup>th</sup> Century Churches: Pre-Tuguegarao Phase



***Iglesia de Santa Ana, Buguey, Cagayan.*** Founded in 1596 originally under the patronage of *San Vicente Ferrer*, it was subsequently replaced in 1623 with that of *Santa Ana*, who remains to this day the patron of the town. The existing church was built c.1732. The unique feature of the church is the mission style belfry, located to the left of the main body, which may have been added during the 19<sup>th</sup> century.



***Iglesia de Santa Catalina Virgen y Martyr, Gattaran, Cagayan.*** Established as a mission in 1623, the present church was erected c.1739. Made entirely of brick, the church, like most in the province was heavily damaged during the Second World War. The bell tower, situated to the church's left, was added in the middle of the 20<sup>th</sup> century.



**Ermita de San Jacinto de Polonia, Tuguegarao, Cagayan.** Established as a *visita* in 1604 in honor of *San Jacinto*, its patron saint, the chapel was built in 1724. The chapel is unique for being the only extant structure that has an *espadaña* or a belfry on its pediment. The semi-circular pediment is also unique and may have been the prototype to the more famous Tumauni Church. Though originally covered in lime plaster with moldings similarly made of the same material, the chapel underwent renovation sometime in the 80's resulting in the removal of the plaster and exposing its dark colored brickwork.



The ruins of the **Iglesia de Santa Ines de Montepulciano, Tabang, Santo Niño, Cagayan.** Founded as a mission in 1604, the church, which now stands in ruin, was built in 1731. Like most churches built in Cagayan Valley during the same period, the preferred material of choice was brick. The subsequent relocation of the town to the present day Santo Niño resulted in the deterioration and eventual abandonment of the church. Today, the *Iglesia de Santa Ines de Montepulciano* lay in partial ruin with its façade missing. Though in ruin, Tabang clearly presents the characteristics of the 'Pre-Tuguegarao Phase': not only brick was used as a building material but it also manifested certain traits such as seen on the ruined belfry, situated to the right of the church. The belfry has an assumed height of three levels, assumedly topped by a pyramidal roof.



The ruins of the *Iglesia de San Miguel Arcangel, Nassiping, Gattaran, Cagayan*. The mission was elevated ecclesiastically in 1596 under the patronage of *Santa Catalina Virgen y Martyr*, but in 1604 this was replaced by the present patron saint. The construction of the present church, which now lay in ruin, is uncertain, but it is assumed to have been erected before the construction of the current church of Gattaran, which eventually took over Nassiping's ecclesiastical jurisdiction. The church, like most churches built during this phase, is made of brick and is assumed to have the same characteristics as the others of the period. The belfry, which stands to the church's left is characteristic of the belfries of the period, made similarly of brick; it rises to a respectable height of 3 levels and topped by a pyramidal roof.



The ruins of the *Iglesia de San Jacinto de Polonia, Camalaniugan, Cagayan*. Founded as an ecclesiastical mission in 1596, the ruins belong to the 1746 church. Though no photograph has been found telling of how the church's façade may have looked like, it is assumed that it may have been similar to those of churches found within the province during this period. Built of brick, the design of the façade may have risen three levels, with attached piers rising all the way to the top of the pediment. A design feature typical of the period. Today only the lateral walls of the church still stand.

### Proto-Tuguegarao Phase



***Iglesia de San Pablo Apostol, Cabagan Viejo*** (now known as San Pablo), ***Isabela***. Under the advocacy of San Pablo, the present ruins date back sometime c. 1730. Described as Proto-Tuguegarao Style, the church is made entirely of limestone, with decorations in the form of scrolls and shells adorning its exuberant façade. Fray Antonio Lobato de Santo Tomas OP for his Tuguegarao Church most likely copied the church. (Picture courtesy of Filipinas Heritage Library)



***Iglesia de Santa Rosa de Gamu, Gamu, Isabela***. Established as a mission in 1741, the present church dates back to 1743. Like the church of San Pablo, the design of Gamu suggests to the Proto-Tuguegarao Style, though not following the trend began by the former, it nevertheless shows a style that precedes those of Tuguegarao and may have actually contributed to the evolution of the style especially in the missions of Nueva Vizcaya.

## Tuguegarao Phase



***Iglesia de San Pedro y San Pablo, Tuguegarao, Cagayan.*** Elevated as an ecclesiastical mission in 1604, the present church was built by Fray Antonio Lobato de Santo Tomas OP from 1761-1768. Described by most historians as the *Cagayan Baroque Style*, the church's characteristics are seen in the choice of material, brick, and the exuberant use terracotta plaques as a chief means of decoration, and the use of undulating lines on the pediment. All these features consolidated in this church were eventually exported to other missions in the valley. Particular attention could be manifested in the churches found throughout Nueva Vizcaya and some missions of Isabela. Today after the devastating effects of the Second World War, which damaged much of the church, and the renovations by later priests, most of the terracotta plaques have been removed or covered up with plaster. Even the scrolls that flank the façade have been covered. (Picture courtesy of Filipinas Heritage Library)



*Iglesia de Santo Domingo de Guzman, Bayombong, Nueva Vizcaya.* It was founded as an ecclesiastical mission in 1741. The present edifice was constructed from 1773-1792. Adhering to the Tuguegarao Style, the church, in its severity and simplicity follows the general profile of the previous with the use of undulating lines in its pediment.

Originally plastered as seen in this

old photograph, the church today has undergone extensive renovation work leaving only the façade and the belfry standing. The belfry is a reconstruction of the original after damages wrought by the 1990 earthquake toppled it. Today, with the plaster removed, traces of terracotta plaques have been exposed providing a more visible link between this church and those found in the rest of the province. (Picture courtesy of Filipinas Heritage Library)

***Iglesia de San Vicente Ferrer, Dupax del Sur, Nueva Vizcaya.***

Originally founded as a mission in 1741 under the patronage of *Nuestra Señora del Perpetuo Socorro*, it was later re-dedicated to San Vicente Ferrer, which continues to be the parish's main patron saint. The building of the present church began in 1775 with the tower, finished in stages some years later.



The Church of Dupax follows the silhouette of the Tuguegarao Style, with the undulating curves of the pediment. Though veering away from the exuberant form of Tuguegarao, it nevertheless copies the essence of the later with the use of terracotta plaques lining the windows and archways. A crown shaped cupola crowns the belfry, which rises to a four level height, itself lined with terra cotta plaques on its base. The church's interior is a rare find with plaster bas-relief adorning the walls and ceiling of the baptistery as well as the posts carrying the choir loft.





***Iglesia de San Jose, Aritao, Nueva Vizcaya.***

Elevated ecclesiastically in 1765 originally under protection of San Pedro y San Pablo, it was subsequently re-dedicated to Santa Catalina Martyr y Virgen, and again to San Jose who remains the towns' patron saint. The colonial church, which was demolished to give way to a more modern construction, was erected from 1776-1786.

Designed following the style prevalent at the time, the church stark simplicity is highlighted by the pediment with the characteristic undulating lines. The only forms of decoration in the façade are two terracotta plaques, which flank the central niche and shell like bas-relief flanking the central door. The belfry situated to the left of the church is of later addition and today still stands. (Picture courtesy of Filipinas Heritage Library)

***Iglesia de San Pedro Telmo, Ilagan, Isabela.***

It was elevated as an ecclesiastical mission in 1686. Though the present church is of modern construction, it could be deduced with the extant features particularly of the belfry that the building belongs to the same era as that the latter. The church could be assumed was built in 1777-

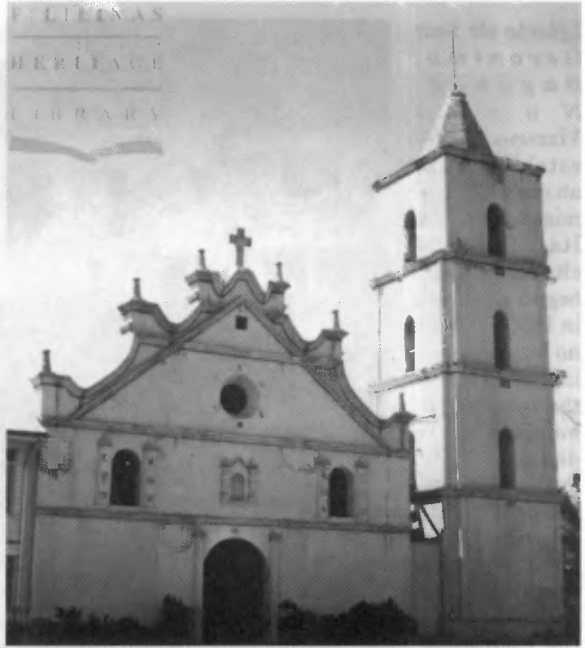


1783, together with the belfry. Its design may have conformed to those of Tuguegarao. This is assumed due to the use of Solomonian piers on the edge of the tower, feature that was first seen in the façade of Tuguegarao church. Though unfortunately no photographs of the colonial church have been found, it is ascertained that the church of Ilagan may have once been as beautiful as those found within the region.



***Iglesia de Santa Catalina de Siena, Bambang, Nueva Vizcaya.*** Established as an ecclesiastical mission in 1751 under the patronage of San Bernardo, it was eventually re-dedicated to *Santa Catalina de Siena* who is the town's current patron saint.

The Church's construction was started in 1779-1783, with the belfry commencing in stages from 1787-1789. Like the churches of Bayombong, Dupax del Sur and Aritao, the style of the church of Bambang follows those of the former. Austere and simple, the main feature of the design is appreciated in the undulating lines of the steep pediment. And continuing the similarity with churches seen in the province, the design is made interesting due to the presence of terracotta plaques flanking the widows as well as surrounding the central round window. The four level bell tower follows the design of those seen in the province. Straight and tall, towers don't recede as they progress from one level to another, which is more pronounced in other parts of the country. (Picture courtesy of *Filipinas Heritage Library*)



***Iglesia de Nuestra Señora del Pilar, Cauayan, Isabela.*** It was elevated as an ecclesiastical mission in 1741. The present church, on the other hand, was erected in 1825-1830. Made entirely of brick, the preferred material in the region, Cauayan's church closely adheres to those seen in Tuguegarao. Following the silhouette of the latter, the church's façade also has Solomonian pilasters, which rise in levels up to and into the pediment. Windows and niches are flanked with piers and decorated with terracotta inserts.

The baptistery, which is situated to the left of the church, connects with the original belfry, which is now ruined. A new tower was built to the church's right. The pediment was damaged during the bombings of the Second World War. Its reconstruction is visible. Sadly with progress and a rising population, the colonial edifice of Cauayan is in the process of enlargement. As of last visit, new walls have been built with the old walls, though still standing awaiting demolition.

***Iglesia de San Geronimo, Bagabag, Nueva Vizcaya.***

It was established as an ecclesiastical mission in 1743. Its colonial church was begun sometime in 1839. Though no longer standing, the style of the colonial era building can be deduced from available photographs of the original.



Following the silhouette popular in the region, the undulating line of the pediment is prominent. Likewise the simplicity and severity of the façade is similar to those found in the nearby towns of Bambang, Dupax, Aritao and Bayombong, which makes it part of one architectural family. The belfry, the only structure to have survived the ravages of time, which stands to the church's right was never finished and even today still stands, weathered and all unfinished. (Photo taken from G. Tejon's *Juan Villaverde OP, Missionary and Road Builder*, UST Press, 1982)



***Iglesia de Nuestra Señora de Atocha, Angadanan Viejo*** (now known as Alicia), ***Isabela***. It was established as a mission in 1765. The present church was erected in 1849. One of the last churches to follow the Tuguegarao silhouette, Alicia façade mimics most of those found within the region, with the use of undulating lines on the pediment, decorative piers, designed like Solomonic columns rising to and into the pediment, and terracotta inserts adorning much of the façade.

## Post-Tuguegarao Phase



*Iglesia de San Mateo Apostol, Tumauni, Isabela.* Established in 1704, the church's current construction was from 1783-1784. Though periodically still within the timeframe of the Tuguegarao Style, the church's design on the other hand belongs to the Post-Tuguegarao Phase. This could be viewed primarily in the façade's proportioning which is more rational than those of its predecessors. The façade conforms to just two levels as opposed to the three found in most "Tuguegarao Style" facades. The lower level, which contains the main portal, is flanked by niches and adorned profusely with terracotta inserts of various forms. The upper portion, which is the pediment, still adheres to the general silhouette of the "Tuguegarao Style," though with the inclusion of a semi-circular pediment, akin to those of the *Ermita de San Jacinto de Polonia* in Tuguegarao. S shaped scroll work, found first in *Iglesia de San Pablo de Cabagan* and used similarly by Fray Lobato in his masterpiece and in the *Iglesia de Nuestra Señora del Pilar, Cauayan*, again makes its presence felt in Tumauni. The interior space is also enriched with much decoration. Festoons and flowers adorn the interiors; the plan has a more circular edge particularly within the slight transeptual projections and the apsidal sanctuary. The apse is also highly decorated. The belfry, though still following standard practices found within the region breaks protocol by using a circular plan.

The church of Tumauni belongs truly to a class of its own, though using elements found with previous samples it nevertheless breaks into new territory. Its architecture is a hybrid of the "Pre-Tuguegarao style" with traces of the main Tuguegarao form; it also introduces the proportioning which became standard during the 19<sup>th</sup> century churches in the region.

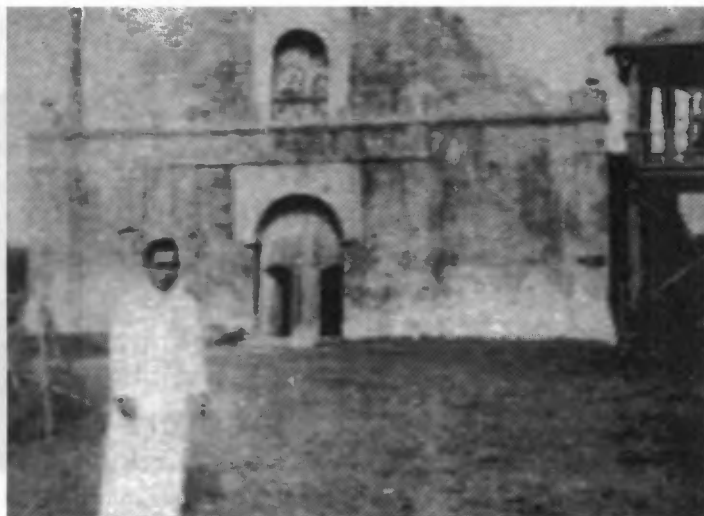
## Mid-19<sup>th</sup> Century Churches



***Iglesia de Santo Domingo de Guzman, Lal-lo, Cagayan.*** Established as an ecclesiastical mission in 1596, though the town was founded a few years earlier in 1581. Under the patronage of *Santo Domingo de Guzman*, Lal-lo served as the capital of the whole Cagayan Valley as well as the seat of the Bishopric of Nueva Segovia. The present church of Lal-lo was built in 1783-1790, though built during the latter part of the 18<sup>th</sup> century; the church design belongs more to the changes that occurred during the 19<sup>th</sup> century. Foremost of which is the baroque proportioning of the façade comprised of two levels. The lower level, which contains the main portal, is flanked by a series of Tuscan pilasters, and the upper level, which is the choir loft area. A small pediment tops the whole ensemble.



***Iglesia de San Pedro Telmo, Aparri, Cagayan.*** Elevated as an ecclesiastical mission in 1680 originally under the patronage of *San Fernando de Ilagan*, it was subsequently re-dedicated to San Pedro Telmo, which remains the patron today. The last colonial church of Aparri was built in sometime in the 19<sup>th</sup> century and was completely destroyed during the Second World War. The design of the church follows that of Lal-lo, with a two level division. Similar in many ways, the only difference between the two churches can be found in the placement of niches and presence of finials along the edges of the pediment. (Photo taken from Castillet's *Cagayan Province and Her People*, Community Publishing, 1960)



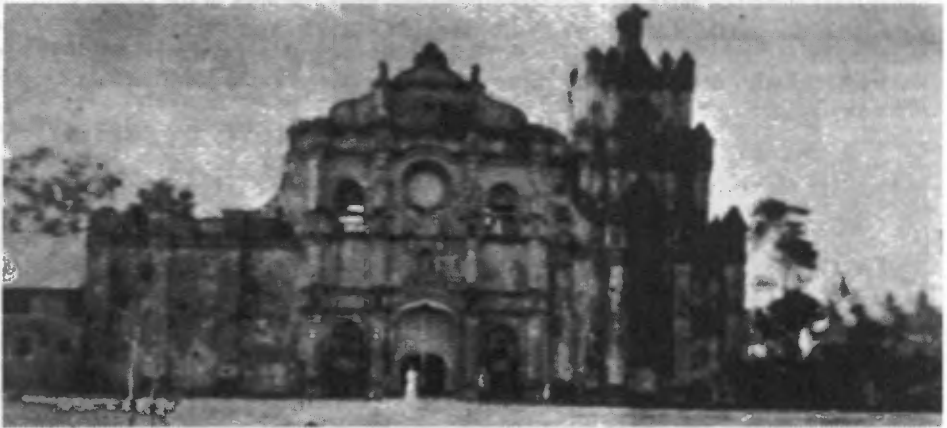
***Iglesia de San Vicente Ferrer, Solana, Cagayan.*** Established as an ecclesiastical mission in 1855, the colonial church of Solana was built similarly in 1855. Destroyed by the powerful earthquake that struck the area in 1949, the church shows attributes similar to those of Aparri and Lal-lo. Following the proportions as characterized by the 19<sup>th</sup> century; the church has two levels, the lower level with the central portal, and the upper level along the choir loft. A sloping pediment lines the apex of the façade with the top edge of the portal level. Piers and niches add to the simple baroque beauty of the church. The church of Solana sadly was totally destroyed by the Earthquake of 1949 and was replaced with a modern construction sometime later. (Photo taken from *Cagayan Province and Her People*, Community Publishing, 1960)



***Iglesia de Nuestra Señora de Caldas, Cabug*** (now known as Enrile), ***Cagayan.*** Established as an ecclesiastical mission in 1863, the colonial church was erected in 1877. Like the church of Solana as well as others within the region, Enrile suffered much destruction during the 1949 earthquake, toppling most of the central portion of the building. Though through the reconstruction as well as other trace elements of the building it could be deduced that the style of the church conforms to those of the 19<sup>th</sup> century, with a portal level and an upper level choir loft-pediment ensemble.



***Iglesia de Santa Philomena, Virgen y Martyr, Fulay*** (known today as Alcala), ***Cagayan***. Established as an ecclesiastical mission in 1845, the construction of the present church was finished in 1881. One of the wider churches in the province, the Church of Alcala follows the style and form typical of churches built during the 19<sup>th</sup> century. Stylistically comprised of two levels, the lower containing three portals, supports the choir loft area designed with an arched window flanked by niches. A low pediment complements this level.



***Iglesia de Los Santos Angeles Custodios, Tuao, Cagayan***. Established as an ecclesiastical mission in 1612, the last colonial edifice was erected from 1886-1890. The style of the church varies in execution with those of churches belonging to the same period, but nevertheless follows the general divisioning of portal level supporting the choir loft area and topped by a rather blunt pediment. More baroque in its rendering, the church uses more undulating lines to define its silhouette. Also the designers utilized the impression of multi-layering within levels achieving a greater height particularly on the portal level. This may be the result of renovations undertaken during the last quarter of the century when the façade and walls were considerably heightened. The belfry situated to the right is of an ancient make, being erected in 1670-1700. Unfortunately due to the earthquake that shook the area in 1949, the church was completely destroyed leaving only the lower level of the belfry standing. (Photo taken from *Cagayan Province and Her People*, Community Publishing, 1960)