

# The Town and the Church of Pasig: A Historical View

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## The Augustinian Mission of Pasig

Pasig was one of the earliest towns established by the Calced Augustinians in the country. In 1572, Pasig was among the Augustinian missions and villages founded: Tondo, Pasig, Lubao, Betis, Calumpit, Taal, Panay and Bamban of the Province of Ogtong, Araut or Dumangas of the Province of Iloilo and the ministries in Mindoro.<sup>1</sup> Pasig was referred to by different names during its early history as an Augustinian mission. The Augustinian Chapters of 1575 and 1580 referred to it as *Pasi*; in 1584 as *Pasic*; in 1587, *Pasi*; in 1593, *Passi* or *Passic*; and, in 1596 as *Pasig*.<sup>2</sup>

Pasig's location at the junction of the Rio Grande de Pasig and the Laguna de Bay made it a strategic point from where the Augustinian missionaries could preach to the outlying areas of the Laguna de Bay by traveling through the Pasig River to the lake region. The Augustinian mission of Pasig was then a vital center for the Order's missionary activities in the area.<sup>3</sup>

The initial conversion to Christianity of Pasig's inhabitants was mainly due to the Augustinian Fray Alonso de Alvarado's efforts. After learning the

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<sup>1</sup>Salvador Font, OESA, *Memoria acerca de las misiones de los PP. Agustinos Calzados en las Islas Filipinas*. (Madrid: Imprenta de Don Luis Aguado, 1892), p.36.

<sup>2</sup>Pedro G. Galende, OSA, *Angels in Stone*. (Metro Manila:C.A. Formoso Publishing, 1987), p. 61.

<sup>3</sup>*Ibid.*

language of the Tagalogs, Fr. Alonso immediately set forth to preach and convert the peoples of Pasig, Cainta, Taytay and Bay.<sup>4</sup>

Thus, Pasig was firmly established as an Augustinian mission under the advocacy of *Nuestra Señora de la Concepción*. In the Augustinian Provincial Chapter of March 30, 1575, the Convent of Pasig was accepted under the name of *Conventus Visitationis Virginis Mariae de Pasi*. Fray Juan de Alva was named prior with Fr. Juan de Peñalosa as his assistant.<sup>5</sup> It was also in this Chapter that the mission of Bay (Laguna) was annexed as a *visita* of Pasig.<sup>6</sup> Pasig's reception in the Provincial Chapter assured its voice and vote in the subsequent Chapters of the Augustinian Province.

In 1582, the town of Pasig under the Province of Tondo was reported by Miguel de Loarca to be an *encomienda*. Its *encomendero* was Thome de la Ysla and it had 2,000 men.<sup>7</sup>

### The Visitas of Pasig

The Augustinian chronicler of the 17th century reported that Pasig had among its *visitas* San Nicolas, Pinagbuhatan, Polo, Palatiw, Maybunga (Maybunga), Sagad, Angono, Bamban, Malinao, Tipas, Mandavala and Botin.<sup>8</sup> The *visita* of Bay had been raised since 1578 to the status of a parish and, thus, was no longer under the ecclesiastical jurisdiction of Pasig.<sup>9</sup>

The *visita* of Maybunga once encompassed areas of Marikina and Jesús de la Peña. Jesús de la Peña, from which evolved present day Marikina, was a Jesuit mission station, the Jesuits having acquired 30 hectares of land from the inhabitants of Maybunga as an endowment for the College of San Ignacio.<sup>10</sup> In 1630, Pedro de Arce, OSA, Bishop of Cebu and then interim administrator of the Archdiocese of Manila, recognized the territory of Marikina and Jesús la Peña as a Jesuit mission village. However, in 1687, the territory was restored to the ministry of Pasig. To this territory, the Augustinians added the Convent of San Mateo — with the headquarters and residence of the minister at Marikina.<sup>11</sup> Bishop de Arce also attached to Pasig the mission village of San Andres Apostol de Cainta, which was also a Jesuit

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<sup>4</sup>Agustín María de Castro, OSA, *Misioneros Agustinos en el Extremo Oriente 1565-1780*. (Madrid, Instituto de Santo Toribio de Mogrovejo, 1954), p. 25.

<sup>5</sup>Galende, *op. cit.*

<sup>6</sup>*Ibid.*

<sup>7</sup>Blair and Robertson, *The Philippine Islands 1493-1898*. (Cleveland: Arthur Clark Co., 1903), Vol. 5, p. 87 (Hereinafter to be referred to as BR).

<sup>8</sup>Gaspar de San Agustín, OSA, *Conquista de las Islas Filipinas 1565-1615*, Manuel Merino, ed. (Madrid:CSISC, 1975), p. 373.

<sup>9</sup>*The Church of Bay Historical Marker*, by the National Historical Institute.

<sup>10</sup>Rene B. Javellana, SJ., *Wood & Stone for God's Greater Glory*. (Quezon City: Ateneo de Manila University Press, 1991), p.201.

<sup>11</sup>BR, *op. cit.*, vol. 42, pp. 265-266.

mission, by virtue of a decree dated March 16, 1688.<sup>12</sup> However, in 1694, by order of King Carlos II, the territories of Marikina, Jesus de la Peña and Cainta were returned to the Jesuits.<sup>13</sup>

Since 1572, San Mateo was a visita of Pasig.<sup>14</sup> The ministry of San Mateo was laborious for the Augustinians who thought of assigning only robust and young missionaries to the task. The missionaries had to travel on horseback through the virgin area of San Mateo in order to administer the sacraments to its inhabitants who were primitive but, nevertheless, peaceful and friendly people. An Augustinian convent established in San Mateo was finally accepted in the Provincial Chapter of April 2, 1590.<sup>15</sup> In 1630, the mission of San Mateo was ceded to the Jesuits. It was again attached to Pasig, its mother town, in 1633.<sup>16</sup> San Mateo was eventually raised into a separate parish on August 29, 1659.<sup>17</sup> In 1696, when the Augustinians returned the territories of Marikina, Jesús de la Peña and Cainta to the Jesuits, the ministry of San Mateo was exchanged for that of Binangonan, as a sign of "goodwill and friendly relations with so holy a religious order (Jesuits)."<sup>18</sup>

The village of Binangonan was so poor that a living visita was added to it from the ministry of Pasig — Angono. Its patron saint was St. Clement, pope and martyr.<sup>19</sup>

### The Tingues of Pasig

On August 29, 1690, Bishop Domingo de Salazar granted the Augustinians permission to open new missions among the Tingues, a group of people who lived in the forested mountains of Pasig.<sup>20</sup> The Augustinians were then ready to venture into Pasig's still untraced frontiers for the town's eventual and full conversion to the Faith.

### Growth of Pasig from Mission to Town

As the town of Pasig grew, with its first recorded population of 2,000 in 1582 reaching 4,500 souls with 1,500 tributes in 1612, so did the Convent of Pasig's economic status flourish. From 1633 to 1710, the convent contributed 20 pesos annually to Binangonan — the sign of a thriving town and of the

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<sup>12</sup>*Ibid.*

<sup>13</sup>Javellana, *op. cit.*

<sup>14</sup>*Ibid.*

<sup>15</sup>San Agustin, *op. cit.*, p. 627

<sup>16</sup>Galende, *op. cit.*

<sup>17</sup>Javellana, *op. cit.*

<sup>18</sup>BR, *op. cit.*, pp. 266-267.

<sup>19</sup>*ibid.*

<sup>20</sup>BR., *op. cit.*, vol. 10, p. 204.

parish of Pasig's growing prosperity.<sup>21</sup> In fact, Pasig would become an important mission center with the quality of its parish indicated by the prominence of parish priests, like Hilarión Díez who became archbishop of Manila; Santos Gómez Marañón, who became archbishop of Cebu; Manuel Grijalbo, who became archbishop of Nueva Caceres; Manuel Blanco, author of *Flora de Filipinas*; and, Felix de Trillo, who founded the Beaterio de Pasig.<sup>22</sup>

As Pasig increased in significance, so did the number of its inhabitants. The following list shows Pasig's population until the 19th century.<sup>23</sup>

1582 - 2,000 souls	1845 - 19,695 souls
1612 - 4,500	1866 - 21,829
1732 - 5,464	1880 - 20,713
1760 - 8,800	1892 - 20,224
1803 - 11,524	1896 - 21,507
1831 - 13,100	

## PASIG FROM THE 16TH TO THE 18TH CENTURIES

Fr. Juan de Alva built the first church and convent of Pasig in 1575.<sup>24</sup> During this time, Pasig was reported to have been equipped with the necessary schools, choir singers and other important things for worship.<sup>25</sup> When Fr. Diego de Mojica was assigned as parish priest of Pasig in 1578,<sup>26</sup> he continued to preach and tend the Augustinian flock of Pasig wherein he converted more than 300 souls into Christianity. At the same time, he built a beautiful church made of wood and a small convent of stone.<sup>27</sup>

### The Sangley Uprisings of 1603 and 1639

Pasig also figured in the Sangley uprisings of 1603 and 1639. In 1603, the Sangleys of the Parian and the surrounding environs revolted against the Spanish authorities and stormed into Laguio and burned it; then, they invaded the Walled City. They reached Tondo and engaged in a skirmish with government troops and succeeded in killing almost all of the Spaniards except four. Urged on by their success, they tried to attack Dilao Church but failed and were later overpowered by Spanish forces. The Sangleys retreated and divided themselves into three groups — one among the Tingues of Pasig, the

<sup>21</sup>Galende, *op. cit.*

<sup>22</sup>*Ibid.*

<sup>23</sup>BR, *op. cit.*, p. 87; Galende, *op. cit.*; Font., *op. cit.*, p.86.

<sup>24</sup>Galende, *op. cit.*

<sup>25</sup>*Ibid.*

<sup>26</sup>BR, *op. cit.*, vol. 23, p. 224.

<sup>27</sup>San Agustín, *op. cit.*, p. 614.

second to Ayombon and the third to Laguna de Bay, San Pablo and Batangas. The Chinese heading for the Tingues of Pasig and Ayombon were chased and killed by Spanish soldiers and natives, accompanied by some Spaniards who guided them and the religious from their missions. The Chinese left for Laguna and Batangas but were eventually massacred. This uprising caused the death of more than 23,000 Chinese, both innocent and guilty.<sup>28</sup>

In 1639, the Chinese rose in arms again. Similarly, many were killed. The news of their death from the Spanish hands incited the Chinese of Sagar, a visita of Pasig, to revolt and avenge their countrymen's death.<sup>29</sup> They burned the church and village of Pasig.<sup>30</sup> In the course of this insurrection, San Mateo was likewise burned by the Sangleys.<sup>31</sup>

Within the same year, 1639, a bell, weighing three arrobas and 13 libras, from the Pasig Church was donated by the parish priest of Pasig for the campaign of Governor General Corcuera. It was to be melted and used as cannons.<sup>32</sup> Galende assumes that the stone church of Pasig was built some time before this period, when, during the Chinese uprising of 1639, it was razed by fire.<sup>33</sup>

### 18th Century Pasig

When Fr. Felix de Trillo was parish priest of Pasig (1722- 1747),<sup>34</sup> he built a new convent made of stone.<sup>35</sup> This was a big structure, considering the nature of Pasig as a mission center in the area. It contained many rooms for priests.<sup>36</sup> In 1740, Fr. Trillo also founded and built the religious and educational institution of the Beaterio de Pasig.<sup>37</sup> Among other works, Fr. Trillo helped in creating plots for vegetable cultivation for the natives.<sup>38</sup> In 1742, Fr. Domingo Diaz constructed another stone bridge in Pasig.<sup>39</sup>

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<sup>28</sup>BR, *op. cit.*, vol. 16, pp. 35-42.

<sup>29</sup>BR, *op. cit.*, vol. 29, pp. 216.

<sup>30</sup>*Ibid.*, p. 236.

<sup>31</sup>*Ibid.*, p. 251.

<sup>32</sup>Galende, *op. cit.*, p.6

<sup>33</sup>*Ibid.*

<sup>34</sup>*Ibid.*

<sup>35</sup>Castro, *op. cit.*, p. 113.

<sup>36</sup>Galende, *op. cit.*

<sup>37</sup>Castro, *op. cit.*

<sup>38</sup>*Ibid.*

<sup>39</sup>Valentín Marín y Morales, *Ensayo de una Síntesis de los trabajos realizados por los Religiosos Españoles en Filipinas*. (Manila: Imprenta de Santo Tomas, 1901), p. 62.

## The Hacienda of Meysapan and the Revolt of 1745

The large Augustinian estate or hacienda of Meysapan was involved in a full-scale armed revolt in 1745. It included all the labor forces of the hacienda.<sup>40</sup> The Hacienda of Meysapan grew out of a land grant given to the Augustinians by Governor Miguel Lopez de Legazpi in 1572. It was located along the Estero de Socong or Estero de Meysapan, northwest of Laguna de Bay and southwest of the town of Pasig.<sup>41</sup> In later years, the estate expanded by means of adjacent lands being donated to the Augustinians and collectively these lands formed the Hacienda of Meysapan. It included even lands from Pasig and Taguig, and the *estancia* (hacienda) of San Nicolas near the Guadalupe Convent. A contiguous extension of Meysapan were the lands of Muntinlupa, San Juan de Buenavista, San Pedrillo and San Isidro.<sup>42</sup>

In 1745, a revolt by native tenants/tillers in the different haciendas erupted and spread to the provinces of Tondo, Cavite, Bulacan and Laguna. The revolt was caused by years of discontent among the farmers regarding land distribution within the haciendas, their accumulated grievances and the natives' conviction that the haciendas were their ancestral lands, only stolen from them by the Spaniards.<sup>43</sup> The first of these religious estates to revolt was Meysapan in the province of Tondo with more than 1,500 men seizing possession of the hacienda and redistributing the land to the local farmers.<sup>44</sup>

In order to stop the revolt, acting Governor Juan de Arechederra sent Pedro Calderón Henríquez, an Oidor of the Audiencia of Manila, to talk with the revolted farmers. Calderón and his 27 men cavalry arrived in Pasig on May 25, 1745 and learned that the revolt had spread to Hagonoy, Parañaque, Muntinlupa, Bacoor, Silang, Binacayan and Biñan.<sup>45</sup> On the same day, it was presented to him the list of grievances from certain rebel towns. Nicholas Cushner relates the plight and appeal of the people of Pasig to Calderon:<sup>46</sup>

The principales of Pasig and Taguig asked pardon for having caused the uprising on the estate of Meysapan and the surrounding district, but, they continued, "the Reverend Fathers of San Agustin got from us the lands and woods which we inherited from our grandparents and in so doing they took away our livelihood. The Brother Administrator has even forbidden us to cut firewood in the mountains and bamboo for our fishtraps and fruit gardens, saying that the whole mountain of [Meysapan] belongs to the estate." The principales complained that the yearly offer of two calves promised by the Augustinians in 1619 had never been given. In lieu of the defaulted payment

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<sup>40</sup>Nicholas Cushner, S.J., "Meysapan: The Formation and Social Effects of a Landed Estate," in *Philippine Historical Review*, VI (1973), p. 164.

<sup>41</sup>*Ibid.*, p. 153.

<sup>42</sup>*Ibid.*, p. 156.

<sup>43</sup>*Ibid.*, p. 164.

<sup>44</sup>*Ibid.*

<sup>45</sup>*Ibid.* p. 165.

<sup>46</sup>*Ibid.* p. 166.

the procurator of the Augustinians gave a donation of 200 pesos to the towns of Hagonoy, Bambang and Vava; but even this amount was taken by the parish priest Fray Manuel de Lusua [Ursua?] to repair the church retablo.

Calderón made of the convent of Pasig his headquarters during his four day stay in the town. There he held meetings with the local *gobernadorcillos* and acquainted himself with the uprising natives. He then set for Parañaque on May 29, 1745.<sup>47</sup>

By June of that year, Calderón was able to quell the rebellion in the estates of the religious by promising to study the question of tribute collection and the abuses in the tenant-landlord relationship. However, Calderon ordered that all houses, farms, and haciendas must be returned to their rightful owners and restitution be made for animals killed and rice granaries destroyed.<sup>48</sup> Although Calderón's decision was opposed by the religious it was praised by the Bourbon ministers of Ferdinand VI. Thus, ended the peasant revolt involving the different religious estates in 1745.

### Pasig and the British Invasion in 1762

The British invasion of Manila in 1762 resulted in widespread looting and desecration of towns and churches. Pasig's key location and its proximity to the lake region where food supplies and provisions could be obtained and coursed through Manila's peripheral areas were reasons for the British to invade this town before proceeding to the provinces. The invasion of Pasig under Thomas Backhouse was also incited by Simon de Anda's orders to loyal government forces in Pasig to block all shipment of provisions coming from the town to Manila.

Filipino forces entrenched themselves in the *Beaterio de Pasig*, and others stationed themselves behind the Padre Trillo Bridge ready to fight against the invading British force. The government troops were composed of some 10,000 natives including 100 men from Mindanao and Sulu brought by the Catholic Sultan of Jolo, Don Fernando I, and his son Prince Israel.

Thus, on November 8, 1762, the British forced an entrance into Pasig. They were first met by forces led by Jose de Bustos in Maybunga where a fight ensued. Five hundred British soldiers under Thomas Backhouse rushed to Pasig and fought the natives who were prepared for the onslaught by building trenches in the church and convent and equipping themselves with all kinds of arms. "About one thousand five hundred of both sexes and all ages were killed, part of them with guns and cannon, and part precipitated into and drowned in the river Pasig. From that time a detachment of English troops remained in said village."<sup>49</sup> Don Fernando and his son Prince Israel were

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<sup>47</sup>*Ibid.* p. 167.

<sup>48</sup>*Ibid.*

<sup>49</sup>BR, *op. cit.*, vol. 49, pp. 229-230.

taken as captives. The British then occupied the Beaterio and the church which they converted into a horses' stable.<sup>50</sup> The success of the invasion of Pasig made possible the British invaders' ulterior goal of opening a passage to the provisions of nearby Laguna.<sup>51</sup>

### Beaterio de Santa Rita

The Beaterio de Santa Rita was founded in 1740 by Fr. Felix de Trillo, OSA. He built the beaterio from his own funds and from those of the Augustinian Order. This project was also greatly aided through the help of Don Pedro de Quijano, Marquis of Monte Castro, a resident of Manila who hailed from Burgos, Spain, and his wife Doña Rita, Marquesa of Monte Castro and Llanahermosa.<sup>52</sup> It was first called Beaterio de Nuestra Señora de la Consolacion, but was changed to Beaterio de Santa Rita, after its benefactress. It has been changed now to Beaterio of Our Lady of Buen Consejo.<sup>53</sup>

The beaterio was a retreat house for women who dedicated their lives in serving God. The beatas wore the habit of mantelates of San Agustín but they took no vows. The beaterio also provided shelter to orphan Filipino girls who were taught reading, writing, Christian doctrine, sewing, embroidery and other things apt for their sex.<sup>54</sup> The beaterio was supported by alms and by the work of the beatas' hands. It was under a Superior and subject to the care and management of the parish priest of Pasig.

The girls who entered as wards paid, when their relatives could, up to two pesos per month. Others usually paid in the form of 10 to 12 cavans of palay every year. Those who were very poor did not pay anything at all.<sup>55</sup>

During the British invasion in 1762, the government forces set up their headquarters here. Fr. Bernaola led some 2,000 Tagalogs to repel British soldiers but these Tagalog forces were defeated. The beaterio and its church were occupied by the British for two years.<sup>56</sup>

During the cholera epidemic of 1882, the beaterio served as an asylum for the orphans and nuns of the Asilo of Mandaluyong. In 1885, it was converted into a novitiate house under the name of Beaterio de Sta. Rita. An annual budget of 600 pesos was allotted for the upkeep of the orphans and nuns.<sup>57</sup>

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<sup>50</sup>Galende, *op. cit.*

<sup>51</sup>BR, *op. cit.*, p. 291.

<sup>52</sup>Castro, *op. cit.*, p. 336; Galende, *op. cit.*, p. 65.

<sup>53</sup>Galende, *op. cit.*

<sup>54</sup>BR, *op. cit.*, vol. 45, pp. 261-262.

<sup>55</sup>*Ibid.*

<sup>56</sup>Galende, *op. cit.*

<sup>57</sup>*Ibid.*

Fr. Santos Gómez Marañón built the church of the beaterio. The church suffered from the earthquake of 1880 — the walls near the main altar cracked and the roof fell down. In the 1960's, the beaterio and its church were completely restored. Nothing remains of the original church save for its front facade.<sup>68</sup>

## PASIG IN THE 19TH CENTURY

Pasig of the 19th century was a flourishing community and was noted for its beautiful bridges and streets leading to several directions, and its sceneries of abundant fruit trees and flower and vegetable gardens. Its people cultivated corn, vegetables, sweet cane, and indigo.<sup>69</sup> Occasionally, mulberry trees were grown in the town.<sup>60</sup> Rice was harvested in the fields located in its peripheral boundaries including those fields located in the town of Cainta, also cultivated by farmers from Pasig.<sup>61</sup> Much sugar cane was harvested, part of which was sold in the market of Pasig, while the rest were made into honey and sugar. The state of agriculture in Pasig was sufficiently advanced and its land was therefore very much cultivated to crops except for the land in the barrio of Malapad-na-bato. There were no pasture lands in the town.<sup>62</sup> Market day was held twice each week in which flock the people from the nearby areas of Pasig. There abounded textile stores and other shops selling various local and European effects in Pasig.

Linking Manila with the towns of the Laguna lake region was the Pasig River and the barrio of Bambang in Pasig which was the stopping point or depot where all *bancas*, *cascos* and steamboats sailing along the river Pasig stopped.<sup>63</sup> The town was also known among travellers as the main commercial distribution center from which goods were brought to Manila and the nearby towns because of Pasig's strategic location. It was the point from which diverge the Pasig River, Marikina River, Bitukang Manok River and the Laguna lake.<sup>64</sup>

Pasig's female inhabitants devoted themselves in pottery making, the result of which were the various kinds of earthen pots, pitchers, jugs and vessels for which Pasig became famous. Others of the fair sex worked in the sugar refineries of the town.<sup>65</sup>

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<sup>60</sup>*Ibid.*

<sup>61</sup>Manuel Buzeta, *Diccionario Geográfico-Estadístico-Histórico de las Islas Filipinas*. (Madrid: Imprenta de José de la Peña, 1851), p. 395.

<sup>62</sup>Ildefonso de Aragón, *Provincia de Tondo*, p. 31.

<sup>63</sup>*Ibid.*

<sup>64</sup>*Memoria de Manila 1892*. Philippine National Archives.

<sup>65</sup>Francisco B. Legaspi, "Brief History of Pasig, The Capital of the Province of Rizal," *Rizal Province: Semi-Centennial Celebration Issue* (Mabuhay Press, 1951), p. 56.

<sup>66</sup>*Ibid.*

<sup>67</sup>Buzeta, *op. cit.*

The town's male populace were laborers, fishermen, stonecutters who quarried in the nearby mountains, rice tillers and petty merchants engaged in trade in Laguna. Brought to Manila's markets with bancas were Pasig's famous earthen pots and jugs, together with rice, fish and other articles of commerce.

The regular route to Pasig, then, from Manila was along the river Pasig; the travel time took three hours. The land route was much longer, taking an additional two hours to reach Pasig.<sup>66</sup>

Fiestas celebrated by the town were the feastdays of *La Purísima Concepción* and *Nuestra Señora de la Correa y Consolación*.

The town had a certified physician, a *vacunador* and a pharmacy.

Around the town plaza and church were the houses of Pasig's inhabitants. The church-plaza complex was the focal point of the town around which were distributed the houses and Pasig's main public buildings. Houses were of light or mixed construction, although the *cal y canto* types were usually the reserve of the mestizos of the town. Buzeta reports in 1851 that Pasig had 4,000 houses. Major buildings in the town aside from the church and convent were the Beaterio de Santa Rita, the old *Administración de Hacienda Pública de Pasig* building which later housed the machineries for the waterworks in Santolan, the *Casa Tribunal de Mestizos* and the *Casa Tribunal de Naturales de Pasig*. There were also four primary schools for boys and three for girls in 1892.<sup>67</sup>

Like other towns in Manila, Pasig's inhabitants were divided into *gremios* or guilds/municipal corporations: the *Gremio de Mestizos*, the members of which had Chinese or Spanish blood, and the *Gremio de Naturales*, the members of which were of native blood. Each had its own *Gobernadorcillo* who headed the *gremio's principalia*. Subject under him were the *cabezas de barangay*. Each *gremio* had their own *casa tribunal* or headquarters which also functioned as a court to settle disputes among its members. In 1863, the mestizos of Pasig petitioned for the repair of their *Casa Tribunal*. In 1870, plans were drawn for the project which was approved.<sup>68</sup> The naturales also petitioned for the repair of their *casa tribunal* around the same period.

The election of the *gobernadorcillo* to the position was supported by endorsements or character recommendations from the parish priest of the town and the *Capitán of the Guardia Civil* of the area. Examples are those endorsements for Don Engracio Cruz, Don Faustino Javier and Don Pedro

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<sup>66</sup>*Memoria de Manila*, 1892

<sup>67</sup>*Ibid.*

<sup>68</sup>"Proyecto de reconstrucción de la casa tribunal de mestizos del pueblo de Pasig, 23 de Julio de 1870," *Obras Públicas*, Bundles 159 and 160, Philippine National Archives.

Raymundo who were elected in the first, second and third place respectively during the election of the *Gobernadorcillo* of the mestizos of Pasig.<sup>69</sup>

The *Casa Administración de Hacienda Pública de Pasig* housed the *Administración de Pasig* which was created specifically to take charge of revenue collection in the towns of Pasig, Pateros, Taguig, Taytay, Cainta, Antipolo, Mariquina, San Mateo and Muntinlupa.<sup>70</sup> The entity was created on September 14, 1850. In 1850, taxes were collected in the following barrios of Pasig: Bambang, Caniogan, Palacio, Pinagbuhatan, Buting, Rosario, Santolan, Polo and the *población* of Pasig.<sup>71</sup> This indicates the extent of the jurisdiction of the town of Pasig during the period.

### The Church of Pasig

After 1764, the Church of Pasig was repaired from the ruthless desecration by the British. The church, which was ornately decorated with silver jewels, and its convent were considered one of the best in the country. Both church and convent were graced by a big and square plaza flanked by wooden structures. Behind the convent of Pasig was a beautiful plain sown to rice, and some Spaniards called this area as *la famosa vega de Pasig* from where much of the rice harvested was distributed to almost all the places in Manila.<sup>72</sup>

The Church of Pasig was restored by Fr. Simon Barroso in 1879. It was given a new roof of galvanized iron. Considered to be spacious and solidly built of rubblework and masonry, it had a very well decorated interior.<sup>73</sup> Fr. Santos Gómez Marañón designed the plaza in front of the church and landscaped it with waterfalls, the first of its kind in the country.<sup>74</sup>

Although the church and convent did not suffer from the earthquakes of the 19th century, the bell tower did. It was damaged by a series of earthquakes — those of 1824, 1863, and 1880. The 1896 Revolution and the Filipino-American War (1899-1902) spared the church from destruction.<sup>75</sup>

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<sup>69</sup>Recommendations of Fr. Simon Barroso, Pasig Parish priest, and Capitán de la Guardia Civil. Re: Those elected for the position of Gobernadorcillo de Mestizos of Pasig, 1892," *Varias Provincias (Pasig)*, Philippine National Archives.

<sup>70</sup>Expediente relativo a la instancia de la Nueva Administración de Pasig, formada de los pueblos que se expresan," *Varias Provincias (Pasig) 1850-1896*, PNA.

<sup>71</sup>*Ibid.*

<sup>72</sup>Joaquín Martínez de Zúñiga, *Estadismo de las Islas Filipinas*. (Madrid, 1893), pp. 204-205.

<sup>73</sup>Galende, *op. cit.*, p. 64.

<sup>74</sup>*Ibid.*

<sup>75</sup>Luciano P. R. Santiago and Carlos Tech, "Chronology of the Pasig Church Tower Restoration," *1571 PASIG 1980 Souvenir Program*.

## The 1896 Revolution and the Filipino-American War

The secret organization of the Katipunan spread its influence all over Manila and its surrounding environs. In due time, the Katipunan's far-reaching activities reached Pasig.

On May 29, 1896, a secret meeting of Katipuneros was held at night in the house of Valentin Cruz in San Nicolas, Pasig.<sup>76</sup> Andres Bonifacio presided over the meeting which was attended by Basilio Aguinaldo, Bonifacio's secretary Benigno Santi, Capitan Silverio Baltazar of Caloocan, Capitan Ramon of Mandaluyong, Pantaleon Torres of Manila, Capitan Celo alias Talem Karabinero, Vicente Leyva alias General Kalentong of Mandaluyong, Buenaventura Morcilla, a Pateros justice-of-the-peace, Valentin Victoriano, head of the Barangka balangay of Mandaluyong and Manuel P. Cruz, head of a Pasig *balangay*.<sup>77</sup>

At the meeting the Katipunan decided that Dr. Pio Valenzuela would inform Jose Rizal, who was in Dapitan, of the Katipunan's plan of an armed revolution. The meeting ended before dawn and they hied away to Sitio Ginuhit of Pinagbuhatan and rested and ate in the house of Mariano Tumul, before proceeding to Ilugin, where they continued their meeting.<sup>78</sup>

With the Katipunan deeply entrenched as an underground movement in the *Provincia de Manila*, it was not long before the planned uprising broke out with the flames of revolt fanned and spread to Pasig. On August 29, 1896, the Katipuneros of Pasig rose in arms, estimated at more than 10,000, and fought with the *guardias civiles*, who sought refuge in the church convent, attempting to burn the church and kill the parish priest and the teniente of the *Guardia civil*.<sup>79</sup> The Spaniards were defeated and the memorable occasion is called by Pasiguenos as *Nagsabado*.<sup>80</sup>

The Filipino-American War, a bloody encounter between the Katipuneros and the invading American forces under Gen. Wheaton occurred on March 13, 1899. The poorly armed and hungry Katipuneros were defeated and driven to nearby Cainta.<sup>81</sup> On Christmas Eve of 1900, the Katipuneros attempted to retake Pasig from the Americans. A gun battle between the Filipino fighters and Constabulary guards ensued. The Filipino insurgents retreated to Marikina where they were caught by Constabulary soldiers after a battle.<sup>82</sup>

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<sup>76</sup>A. Pagan, "A Pasig Meeting," *Pasig Yearbook 1957*.

<sup>77</sup>*Ibid.*

<sup>78</sup>*Ibid.*

<sup>79</sup>Legaspi, *op. cit.*

<sup>80</sup>*Ibid.* This victory of Pasig Katipuneros occurred on Saturday, Aug. 29, 1896, thus the term *Nagsabado*.

<sup>81</sup>*Ibid.*

<sup>82</sup>*Ibid.*

## 20TH CENTURY PASIG

With the establishment of an American civil government in the country at the turn of the century, the United States Military Governor issued General Order No. 40 dated March of 1900 ordering the election of municipal officials in pacified towns.<sup>83</sup> It is worth noting that the Filipino-American War was still raging during the period. In 1900, the Second Philippine Commission arrived. It was composed of Judge William Howard Taft, Luke E. Wright, Henry C. Ide, Bernard Moses and Dean C. Worcester.<sup>84</sup> Granted with executive and legislative powers, this commission conferred with the Filipinos on the organization of provinces in the country, then properly and strongly established American civil government in the islands.

On June 5, 1901, the Second Philippine Commission met with delegates from the Province of Manila and the Politico-Military District of Morong in Pasig Church to discuss the merging of certain towns to create the new province of Rizal.<sup>85</sup> Thus, Act 137 of the United States, Philippine Commission enacted on June 11, 1901, created the Province of Rizal from the merging of towns from the Morong Politico-Military District and of the towns of the Province of Manila with Pasig as its capital.<sup>86</sup>

### Pasig Provincial Capitol

The residence of the Gómez family of Pasig served as the first capitol or provincial government building of Pasig. The Gómez house faced *Pariancillo Plaza*. It was in this building that the elections of the governor in 1906 by municipal presidents and councilors was held. Jose Tupas was elected Governor.<sup>87</sup>

A new capitol building was built during the incumbency of Gov. Tupas. Thus, in 1908, the Provincial Capitol in Pasig was erected by an act of the Philippine Assembly granting a loan of P/ 75,000. The old provincial capitol was afterwards used as a jailhouse.<sup>88</sup>

### The Second World War and the Battle of Liberation

The Japanese Imperial forces occupied Pasig on January 2, 1942.<sup>89</sup> On February 2, 1945, the Battle of Liberation caused the destruction of houses

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<sup>83</sup>*Rizal Province: A Political History* (Rizal Office of the Gov. Rizal Cultural Committee, 1967).

<sup>84</sup>*Ibid.*

<sup>85</sup>*Ibid.*

<sup>86</sup>*Ibid.*, p. 183.

<sup>87</sup>*Ibid.*, p. 201.

<sup>88</sup>*Ibid.*

<sup>89</sup>Legaspi, *op. cit.*

and edifices in Pasig. About two-thirds of all the houses and buildings in Pasig were burned and destroyed by retreating Japanese forces and the bombings by liberation forces.<sup>90</sup> The tower of Pasig Church was shelled.<sup>91</sup>

After liberation, through the aid of the War Damage Commission, the town of Pasig was rehabilitated with new buildings and structures reconstructed.<sup>92</sup>

### Renovations in the Church of Pasig

The spiritual administration of Pasig was handed over to the CICM Fathers of Belgium in 1910. Fr. Cornelio de Brouwere was assigned as its first Belgian parish priest.<sup>93</sup> He was succeeded by Fr. Paul Hubaux, then by Fr. Godofredo Aldenhuyaen (1925),<sup>94</sup> and by Fr. Victor de Klerck (1926).<sup>95</sup>

Under the CICM Fathers, the church of Pasig underwent improvements and renovations. During the term of Fr. de Klerck, the present wooden altar (major retablo) of varnished molave was built.<sup>96</sup> Above this altar is a mural of cherubims and a host, representing the Lord God of Hosts, painted by the Pasig artist Ramon Peralta, Jr. At the center of the main retablo is the shrine of Our Lady of the Immaculate Conception, the patroness of the church. The precious icon was executed by the famous sculptor from Quiapo, Maximo Vicente.<sup>97</sup> The Immaculate Conception is depicted as trampling over a serpent.

Flanking the main retablo are two side altars, located at both ends of the transept. One altar is dedicated to St. Joseph with the child Jesus, at whose sides are St. Martin de Porres and St. Jude Thaddeus. The other minor retablo is dedicated to St. Therese of the Child Jesus at whose sides are St. Anthony of Padua and St. Francis of Assisi.

Another retablo is located in the baptistry which is found at the base of the belltower. This unique altar of Churrigueresque style — a Spanish counterpart of the Baroque style — has for its centerpiece a painting of St. John the Baptist baptizing Jesus in the river Jordan with the Holy Spirit hovering above as a dove.

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<sup>90</sup>*Ibid.*

<sup>91</sup>Santiago and Tech, *op. cit.*

<sup>92</sup>Legaspi, *op. cit.*

<sup>93</sup>Federico Licsi Espino Jr., "Pasig Church Counterpoint of Old and New," I, no. 4 *Architectural Journal* (Manila, August, 1980), p. 19.

<sup>94</sup>*Ibid.*

<sup>95</sup>*Ibid.*

<sup>96</sup>*Ibid.*

<sup>97</sup>*Ibid.*

During Fr. Carlos Van Ooteghem's curacy in the parish of Pasig, the church was remodelled under the architectural supervision of Crisanto Beltran.<sup>98</sup> During the renovation, the unique lead sheet painting in the ceiling depicting the four evangelists with their Christian iconographic symbols — Matthew (winged man), Mark (lion), Luke (ox) and John (eagle) — was replaced by another painting which is that of the Holy Spirit in the image of a dove.<sup>99</sup>

Notable features, too, of the church's antiquity are its relief retablo of the Blessed Virgin set against a representative iconographic background portraying Her as the mystical rose, tower of David, house of gold, etc., the Santo Entierro, its old-fashioned molave confessional, cabinets, bureaus and church vessels among others.

### Restoration of the Belltower

The belltower of Pasig Church was damaged by the earthquake of August 2, 1968. The clock stopped and its bells were silenced.<sup>100</sup> In 1975, the Municipal Government of Pasig inspected the tower and declared it unsafe. In 1976, Fr. Andres Desmet, CICM, who was Pasig parish priest, initiated the plan of restoring the church tower. Through the collaborative work of engineers, architects, historians, and other benefactors, the tower's restoration came into full swing in 1979.<sup>101</sup> Since the Church of Pasig was a classified historic structure, consultation with the National Historical Institute was made by the restoration committee of Pasig Church. Engr. Fiorello Estuar offered his services gratis in inspecting and analyzing the structural defects and fabric of the tower.

On October 2, 1979, boring was done by Tierratek, Inc. while Mr. Felino Camacho and his sons began to repair and restore the clock on July 19, 1980.<sup>102</sup> The clock was installed on November 17, 1980. Landscaping work of the church plaza meanwhile was undertaken by Lourdes Caruncho on November 24, 1980. At the end of the year, the belltower was blessed and rededicated to God and to the Virgin of the Immaculate Conception who had stood by the Church of Pasig and its town through all the centuries of strife and peace. □

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<sup>98</sup>*Ibid.*, p.21.

<sup>99</sup>*Ibid.*

<sup>100</sup>Santiago and Tech, *op. cit.*

<sup>101</sup>*Ibid.*

<sup>102</sup>*Ibid.*