

# A Visual Documentation of Fil-Hispanic Churches Part XXVI: The Church of San José de Malaquing Tubig, Batangas (1767-1898)

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**Abstract:** This article narrates the construction history of the church in the parish of San Jose, in the province of Batangas, from the time the parish was created in 1767 up to the end of the Spanish period. Throughout the Spanish period, the Augustinians ministered to the parish, and built and decorated the church, as well as the convento. The church compound is one of the most artistic and well-preserved in the country.

**Keywords:** Batangas, Bauan, Fil-Hispanic churches, Macolot, Manuel Blanco, San Jose de Malaquing Tubig

## The beginnings of San José de Malaquing Tubig

The present parish and town of San Jose, in the province of Batangas, had its beginnings sometime in 1765,<sup>1</sup> when its principal residents signed a petition for their barrio or locality of Malaquing Tubig to be separated from its mother parish, Bauan. In a recommendation dated December 1, 1766, the parish priest of Bauan, Father José Victoria, agreed with the petitioners.<sup>2</sup>

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<sup>1</sup> This is the year that appears in the marker installed by the Philippines Historical Committee in 1939. As clarified in this and other texts, however, the town was established two years later.

<sup>2</sup> Elviro J[orde] Pérez, O.S.A., *Catálogo Bio-bibliográfico de los Religiosos Agustinos de la Provincia*

He acknowledged the great distance from their barrio to Bauan, as well as the locality's sufficient number of tribute payers. The Augustinians, who ministered to the province of Batangas, formally accepted Malaquing Tubig (sometimes spelled Malaquintubig) as a *convento* or house in their Intermediate Congregation in Manila on May 9, 1767. Some areas from the eponymous town (now city) of Batangas were also aggregated to the new town. In a nod to the active sponsorship of Father Victoria, the fledgling parish was named San Joseph de Malaquing Tubig and placed under the heavenly sponsorship of Saint Joseph.<sup>3</sup>

At the time of its separation from Bauan in 1767, old San José extended up to the southeastern shore of Lake Bombon (Taal Lake). The mountain that dramatically dominated the landscape was Mount Macolot, whose curious name meant 'curly.' However, in the oldest known Tagalog-Spanish dictionary, the gloss *cabello encrespado* (curly hair) is followed by an example of its use: *Nagcocolot-colot na bohoc: como de los Aytas* (curly hair like that of the Aetas).<sup>4</sup> A lesser known definition of *crespo* (curly) in Spanish is 'angry, irritated.' The name Macolot therefore could refer to its shape (although now it doesn't appear curly); to the Aetas who may have inhabited the slopes in earlier times; or to the mountain's moods.<sup>5</sup> In fact, Mount Macolot is an extinct (or dormant?) volcano: its eruptions forced the people of Bauan to leave their town on the shore of Lake Bombon and finally settle down in the present site in 1692.<sup>6</sup> The territory around Mount Macolot, including the Lake Bombon shoreline and the principal barrio of Macolot, separated from San José on April 7, 1877, under the new name of Cuenca.

The principal settlement or *población* of San José de Malaquing Tubig was located on the banks of a deep ravine carved out by a river named after its size

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*del Santísimo Nombre de Jesús de las Islas Filipinas desde su Fundación hasta nuestros días* (Manila: Establecimiento tipográfico del Colegio de Sto. Tomas, 1901), pp. 266-268.

<sup>3</sup> Isacio Rodríguez Rodríguez, O.S.A., and Jesús Álvarez Fernández, O.S.A., "La visita diocesana de Fr. José Seguí a los pueblos de Batangas en 1831," *Archivo Agustiniiano*, 91 (2007) n. 209, p. 64.

<sup>4</sup> San Antonio, Juan Francisco de, O.F.M., *Vocabulario Tagalo*, ed. Antoon Postma (Quezon City: Ateneo de Manila University, 2000), p. 72.

<sup>5</sup> Curiously, it was spelled *Macolog* (thunderous), in Manuel Sastrón's *Filipinas, pequeños estudios: Batangas y su provincia* (Malabong: Estab. Tipo -Litográfico del Asilo de Huérfanos de Malabong, 1895), p. 106. This latter spelling also makes sense, considering the peak's volcanic origins. Sastrón gives an interesting late 19<sup>th</sup> century portrait of San Jose: see pp. 153-160.

<sup>6</sup> The primal site was in Tambo or Lumangbayan (in present-day Santa Teresita); *después, por miedo a las erupciones del próximo volcán y monte Macolote, mudaron nuestros viejos el pueblo a otro barrio, llamado Balet, y no pareciéndoles bien aquí, lo mudaron a otro llamado Duclap. [...] Hasta que, finalmente, el año 1692, [...] lo mudaron nuestros abuelos al sitio presente, llamado Tolozán, tierra que fue de Batangas.* Pedro Andrés de Castro y Amuedo, [Fray Agustín María de Castro], "Historia de la Provincia de Batangas," ed. and annot. by Fr. Manuel Merino, O.S.A., in "La provincia filipina de Batangas vista por un misionero a fines del siglo XVIII." *Missionalia Hispánica*, XXXIV (1977), 238-239.

(*malaquing tubig*, ‘large water’). This river led all the way to the Calumpang River of the town (now a city and capital of the eponymous province) of Batangas.<sup>7</sup> As travel by land improved, the town grew as a midpoint on the paths from the southern towns of Taal, Bauan, and Batangas to Lipa further northeast. The area was known to have much gold of high quality, according to Father Agustín María de Castro, who wrote in 1790. However, he learned from Father Manuel Urteaga, parish priest of San José from 1780 to 1784, that none could be found; Father Urteaga had even scaled the slopes of Mount Macolot.<sup>8</sup>

Even before its formal inauguration as a parish and town religious functions were already celebrated in what must have been a chapel of light materials. On April 26, 1767, as recorded in the town’s first baptismal book, the first three baptisms were administered by Fr. Jose Victoria. A second baptism was held a week after, on May 2, 1767. At this time, Fr. Victoria was prior and *ministro de doctrina* (equivalent of today’s parish priest) of Bauan and *presidente* (equivalent of today’s vicar, an interim or assistant parish priest) of San Joseph de Malaquing Tubig. On May 9, 1767—the day that San Joseph de Malaquing Tubig was accepted as an independent house by the Augustinians—a more permanent priest started signing the canonical books. Father Antonio Agustín de Horbegoso ministered to the fledgling parish for six years.<sup>9</sup> Father Victoria, however, continued to assist his erstwhile parishioners until about July 1767.<sup>10</sup> On the 13<sup>th</sup> of August that same year, provisions were made for the release of funds for the acquisition of a bell, chalice, and liturgical vestments.<sup>11</sup>

### Early constructions in stone

A church of cut stone was finished shortly after 1790, probably begun under the direction of Father Tomás Cañon, parish priest from 1788 to 1790. In this latter year, Father Cañon had just constructed a small but well-made parish house, *casa parroquial* or what is commonly referred to as *convento*, most likely of wood. The town then registered 700 tribute payers.<sup>12</sup> Also in 1790, the archbishop of Manila

<sup>7</sup> This can be seen in a map dated 1818-1825: *Plano Geográfico de la Provincia de Batangas parte de la Ysla de Luzon o nueva Castilla en las Yslas Filipinas... Construido bajo la Dirección del Ingeniero de los Ejercitos Naturales Dn. Yldefonso de Aragón y Abollado; Juan de Sevilla lo Gravo*. Biblioteca Digital Real Academia de la Historia. In 1790, a journey from Batangas to San José by horseback, traversing several ravines, took about three hours: Andrés de Castro, p. 215. In 1831, a ride in a carriage from Lipa to San José took an hour.

<sup>8</sup> Andrés de Castro, p. 215. Pérez, p. 342.

<sup>9</sup> Pérez, p. 298.

<sup>10</sup> The San José canonical books providing information on the parish priests will be cited in the table of parish priests at the end of this article.

<sup>11</sup> Rodríguez, and Álvarez, “La visita diocesana,” p. 64.

<sup>12</sup> Andrés de Castro, p. 215. Since a tribute was construed as a family of two parents and a child, the population could have been about 2,100 souls.

ordered the parish church of Batangas to turn over one of its old, dismantled *retablos* (altarpieces) to San José.<sup>13</sup> There is the possibility that Father Ramón del Marco Martín, *ministro de doctrina* of San José from 1792 to 1799, may have improved both church and convento. His next assignment was Taal, where he built the convento during his term (from 1801 until his death in 1836);<sup>14</sup> the arches and ground floor of coralline limestone blocks date from this period.

In 1806 an image of Saint Joseph (probably the one in the Museo ni San Jose in the convento), was given a new set of vestments by the wife of the provincial governor; by this time, the image also possessed a staff of silver. Three images of the crucified Christ were also acquired, for the three retablos. We learn more about the church and the parish from the report on the episcopal visitation of San José conducted by the archbishop of Manila, Juan Antonio Zulaybar, on January 15, 1807. The church of cut stone, with a roof of thatch, measured 30 ½ *brazas* long (50.953 m.) and 7 ½ *brazas* wide (12.52 m.); its walls up to the cornice measured 4 ½ *brazas* (7.515 m.).<sup>15</sup> Both church and convento were in need of repair. The number of liturgical vessels of silver had grown to such an extent that the archbishop approved the construction of a strong cabinet with locks to protect not only this wealth but also the archives. There were two rings and twelve coins of silver which served as the *arras* in weddings for a minimal fee. Of the silver vessels listed in the inventory, the shell used for baptism and the finely wrought chalice kept in the parish museum most probably date from this period. By this time a confraternity to Our Lady of Consolation had also been founded; its patronal image had its own set of vestments and jewels. Curiously, no bells are listed; although the church had two bronze versos (hand-held devices for setting off signal explosions).<sup>16</sup>

### The role of Father Manuel Blanco

The first stone church must have fallen into disuse by the time Father Manuel Blanco Ramos arrived in 1808. While all biographies of Fray Manuel—who later became famous for his scholarly work on Philippine plants, the *Flora de Filipinas* (first

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<sup>13</sup> Regalado Trota José, “Lumang Simbahan. Ancestral Churches of Batangas,” in *Batangas. Forged in Fire*, ed. Ramon N. Villegas, (Makati City: Ayala Foundation, Inc./ Filipinas Heritage Library, 2002), p. 107.

<sup>14</sup> Pérez, pp. 360-361.

<sup>15</sup> 1 *braza española* was about 1.67 meters. The population consisted of 2,169 souls. The three *principales* consulted one by one by the archbishop on the moral conditions of the town were Don Ygnacio de la Cruz, Don Gabriel de Mercado, and Don Hilario Mandigma. Individually, they reported that there was nothing amiss to report about the conduct of the parish priest nor on the morals of the townspeople.

<sup>16</sup> The visitation report and inventory are in Archdiocesan Archives of Manila (henceforth, AAM), Box 4A1, folder 19, fols. 81-97 and Box 4B5, folder 9, fols. 7-9.

edition, 1837, Manila)—date his ministry in San Jose from 1812 to 1815, research in the parish archives reveals that he was actually assigned four years earlier.<sup>17</sup> At the beginning of 1816, Father Blanco wrote that the church he encountered was one of bamboo with a roof of thatch. However, he had already begun one of stone and lime. Next to it was the *casa parroquial* or convento. This, however, had been completed earlier; it was also of stone and lime.<sup>18</sup> It is not clear if Father Blanco built the convento, or if it was the work of an earlier priest such as Fray Ramon del Arco. As San José was the first parish assigned Father Blanco, one wonders where he got the knowledge to build the church. Perhaps, he may have learned a few things in Angat, which was an important source of adobe stone in the 18<sup>th</sup> century. His eight years of administration in San José were marked by ‘evangelical charity and committed labor.’ When he left in 1816, the church was on its way to being ‘a beautiful and artistic’ building. His next assignment was the adjoining town of Bauan. The library he assembled in this last town was unfortunately burnt during the Second World War.<sup>19</sup>

At present, there is no way of telling which part of the present church pertains to the time of Fray Manuel Blanco. Most possibly, only certain parts of the lower walls of both church and convento were retained, and incorporated into the later structures that would rise to accommodate the burgeoning population of San José.

A modern artistic rendition of a map said to have been drawn in 1812 shows some interesting structures.<sup>20</sup> There is no information about its source, and therefore it is difficult to assess historically. However, it still gives a glimpse of how San José may have looked like during the time of Father Blanco (who in fact may have drawn the original). In the map, the cemetery was located to the east of the church; it is now a parking lot. An *escuela pía* stood on the southeastern corner of the plaza. Three watch towers stood guard over strategic sections of the Calle Real, now Makalintal Avenue.

<sup>17</sup> Father Manuel Blanco was born in 1778 and arrived in the Philippines in 1805. He studied Tagalog as an assistant in Angat, Bulacan. He first signed the San José canonical books in an interim capacity (*interino*) on Aug. 17, 1808 (a burial; his first baptism was on Aug. 20). He then signed as *ministro de doctrina* three weeks later, on Sept. 10. He last signed on April 3, 1816. He died on April 1, 1845, in the monastery of Guadalupe (in present-day Makati City), at the age of 66 years. Pérez, pp. 394-400.

<sup>18</sup> Rodríguez and Álvarez, p. 67.

<sup>19</sup> The story is told that Father Manuel Blanco kept a thick book in his library titled, *El Indio*, which he never opened for anyone. Upon his death, it was discovered that nothing was written in the book. Citing this, Wenceslao Retana began his book, *El Indio Batangueño* [The native Batangueño], and commented: “Silence, sometimes, says much more than a thousand speeches: the wise Augustinian made it known to the curious that the native Filipino is an undefinable being, a blank book [*un libro en blanco*].” Wenceslao E. Retana, *El Indio Batangueño. Estudio Etnográfico*, 3d ed., rev. (Manila: Tipografía de Chofré y C.a, 1888), p. 5.

<sup>20</sup> “Mapa de San Jose de Malaquing Tubig 1812,” in Gracia Alday Ona, ed., *Balik San Jose 2000* (San Jose, Batangas: The Historical Commission, Parish Pastoral Council, Parish of St. Joseph, 2000), p. 57.

One was somewhere along the eastern end of the road, where it curves northward to Lipa. The second was just west of the Casa Real (now a museum of the town), along the road south to Ibaan and Batangas City. The third was on the western end of Calle Real, by the corner of what is now J. de Villa Street, and a short distance from the bridge over Malaquing Tubig which leads to Bauan. Most curious of all is the 'Friars' Bath'. It was described as an "ornate bathing tank, with alcoves for priests," fed by a natural spring, some 20 feet above the Malaquing Tubig stream.<sup>21</sup> The bath may have been constructed under the direction of the parish priest, hence its monicker, but it certainly must have been enjoyed by the townspeople and travelers as well.

Next to nothing is known about interventions on the church by Father Blanco's next successors. The next four were Father Manuel Grijalbo (1816-1817),<sup>22</sup> who eventually served twelve years as bishop of Nueva Cáceres; Father Bernardo Lago (1817-1818),<sup>23</sup> who eventually served in Abra and the Ilocos; Father Remigio de los Ángeles (1818-1825),<sup>24</sup> a native of Binondo; Father Beda Beloso (1827-+1829);<sup>25</sup> and Father Gelasio Compagny (1829-1831).<sup>26</sup> According to the report of the episcopal visitation conducted by Archbishop José Segui on February 18, 1831, the church was of cut stone, but had no ceiling. Its sacristy was of bamboo and nipa, as was the convento (the stone building encountered by Father Manuel Blanco must have deteriorated by this time). The population consisted of 1,714 tributes, including 6,656 souls. The *principales* sat on twelve *capias* or long benches, located in the center of the nave. Now there were two church bells.<sup>27</sup>

Like Father Blanco, for Fathers Grijalbo, Lago, Beloso, and Compagny, San José de Malaquing Tubig was their first ever parish assignment in the Philippines. From this something can be said about the people of San José being very accommodating and hospitable to first comers who had just barely learned Tagalog. Nothing much is known about the state of the church under Father Manuel Jaraba Juder (1831-1834),<sup>28</sup> and Father Francisco Garcés (1834-1836).<sup>29</sup> During these years, we also find diocesan priests serving as coadjutors: Don Mariano de San Nicolás (1825),

<sup>21</sup> Atty. Jose de Villa, "Nostalgic memories," in Gracia Alday Ona, ed., *Balik San Jose 2000* (San Jose, Batangas: The Historical Commission, Parish Pastoral Council, Parish of St. Joseph, 2000), p. 56.

<sup>22</sup> Pérez, pp. 406-407.

<sup>23</sup> Pérez, pp. 412-413.

<sup>24</sup> Pérez, p. 700.

<sup>25</sup> Pérez, p. 417.

<sup>26</sup> Pérez, p. 421.

<sup>27</sup> The report and inventory are in AAM, Box 4A3, folder 6, folios 56-64. The four *principales* consulted one by one by the archbishop on the moral conditions of the town were Don Diego de Robles, Don Victoriano Ysidro, Don Nicolas Lopez, and Don Francisco Quizon. This last reported that many old superstitions had disappeared, thanks to the books that the priests had given the people.

<sup>28</sup> Pérez, pp. 432.

<sup>29</sup> Pérez, p. 429.

Don Domingo Maglaqui y Saclao (1825), Don Nazario del Valle (1825), and Don Vicente Maralit (1828-1836). We know next to nothing about these early 19<sup>th</sup> century Filipino priests.

### **Building activity in the mid-19<sup>th</sup> century**

Next, we must take into account two ‘builder’ priests who were assigned to this parish, who may have repaired or rebuilt sections of the Father Blanco’s church. Padre Fray Manuel del Arco Aguado was *ministro de doctrina* of San José from 1837 to 1839. As prior of San Agustín church in Intramuros (1839-1841), he initiated the *retablo mayor* of that church (this altarpiece was finally installed in 1854, along with two other collaterals, thus promoting the neoclassical style among Augustinian churches).<sup>30</sup> In Bauan from 1841 to 1857, he rebuilt the convento there.<sup>31</sup> The second ‘builder’ priest was Padre Fray Marcos Antón Otero, who signed as *ministro de doctrina* of San José from 1843 to 1848. (Fray Marcos had actually been to San José for a day in 1837.) Sometime in 1847, just before the last year of Father Marcos’ term, the cogon roof of the church went up in flames.<sup>32</sup> A temporary shed must have been erected beside the ruin where masses were held.

Nothing is known regarding construction during the short term of Father Manuel López (February to May, 1849); there were also Filipino priests who served as assistants, Don Gavino Dimayuga (1848) and Don Vicente Yturralde (1849). Father Marcos Antón returned to San José for a second term, from 1849 to 1853. By October 1849 he had managed to roof the church with tile, giving credit to his parishioners for transporting the timbers and other materials. The walls had been replastered with *paletada*, and the ceiling, windows, and floorboards were in place (the nailing of the ceiling panels and floorboards had to wait until the dry season). Atop the façade was erected a small *templete* or campanile, from where two bells were hung. The acquisition of a new bell was approved in November 1849; dedicated to San José, it was cast in 1850 and then recast in 1870.<sup>33</sup> Flanking the façade tower were two *azoteas*. This was a construction unusual for that time, suggesting that perhaps Father Marcos had intended to renew the existing façade with two towers over the *azoteas*, replacing the central *templete* over the pediment. Fray Antón fulfilled his

<sup>30</sup> Isacio Rodríguez Rodríguez, O.S.A., “Iglesia de San Agustín de Manila,” *Archivo Agustiniiano* LXXI (1987), n. 189, pp. 28-29.

<sup>31</sup> Pérez, pp. 439-440. Between Father del Arco and Father Antón was Padre Fray Carlos Quintanilla, who served as parish priest from 1839 to 1843 (Pérez, p. 443).

<sup>32</sup> Juan A. Ona, “San Jose. Parish, Town & People,” in Gracia Alday Ona, ed., *Balik San Jose 2000* (San Jose, Batangas: The Historical Commission, Parish Pastoral Council, Parish of St. Joseph, 2000), p. 14. José, “Lumang Simbahan,” p. 107.

<sup>33</sup> This San José bell is one of two that hang in the rebuilt bell tower. The bell was acquired via a loan of 2,000 pesos from the church of Batangas, to be paid in two years.

ideal façade when he built the basilica in Taal, during his term there from 1857 until his death in 1878.<sup>34</sup>

Some work may have been continued during the term of another ‘builder’ priest, Padre Fray Benito Varas (1853-1856): he built the church and convento of Lipa during his assignment there from 1865 until his death in 1894.<sup>35</sup> Padre Benito introduced the extensive plantations of coffee, cacao, and tobacco.<sup>36</sup>

### **The constructions of Father Román Sánchez and Father Bruno Laredo**

The next parish priest was Padre Fray Román Sánchez, who ministered here for fourteen years (1856-1870). San José was his first and only parish.<sup>37</sup> Unfortunately, another fire in 1857 damaged the church and destroyed the convento.<sup>38</sup> After concluding the town’s cemetery of rough stone with its chapel in 1857,<sup>39</sup> Padre Román gained approval to start rebuilding the convento. The earliest surviving inventory in the church archives, prepared during his term in 1860, lists among other things, three bells, two images of the patron San José—one old, the other new—, two *capias* (long benches for the *principalía* which were placed in front of the sanctuary and faced each other), and four *bancos* (shorter and simpler benches).<sup>40</sup> In May 1866 a strong typhoon damaged the church roof, ruining the painted ceiling. Padre Roman obtained the archbishop’s approval in August that same year to spend 1,251 pesos for church repairs. The work was proposed and carried out by two local carpenters, Domingo Palura and Bernardo Atienza. The proposal, dated August 3, 1866, includes the costing not just for materials but also labor, showing that workers were paid.<sup>41</sup> In this same year of 1866, Padre Román constructed a baptistry costing 2,000 pesos, including a marble font and a painting of St. John baptizing Christ on the river Jordan.<sup>42</sup> A strong earthquake in October 1869 severely damaged the façade and Father Marcos’ *templete*; Father Román obtained permission to demolish the *templete* and repair the *azoteas*, based on a proposal prepared again by Bernardo

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<sup>34</sup> Pérez, pp. 440-441. AAM, Box 4C8, folder 2, fols. 1-2. The bell was acquired via a loan of 2,000 pesos from the church of Batangas, to be paid in two years.

<sup>35</sup> Pérez, p. 484. Father Varas, as with Fr. Blanco and other young Augustinians, was first assigned to San José upon his arrival in 1853. In 1854 he acquired new sets of vestments and a larger *cajonería* or chest to lay them in. AAM, Box 4C8, folder 2.

<sup>36</sup> Marin Morales, p. 41.

<sup>37</sup> Pérez, p. 492.

<sup>38</sup> José, “Lumang Simbahan,” p. 107.

<sup>39</sup> AAM, Box 4C8, folder 2. Marin Morales, p. 41.

<sup>40</sup> Archivo de San José de Malaquing Tubig (henceforth ASJMT), Libro de Inventario, 1860-1953.

<sup>41</sup> AAM, Box 4C8, folder 2. The proposal is transcribed at the end of this article.

<sup>42</sup> AAM, Box 4C8, folder 2. The archbishop granted the license on March 5, 1866.



Atienza.<sup>43</sup> The three bells present in the church were all cast by Father Román in 1870. One, dedicated to San José and commissioned by Father Antón in 1850, may have cracked as a result of the earthquake and was recast. The largest was dedicated to Nuestra Señora de la Consolación; the third was dedicated to San Agustín. The first two hang in the belltower built a century after they were cast; the third hangs in a separate structure across the tower, facing the church plaza. Apart from all this work, Father Román continued the planting of coffee, cocoa and tobacco begun by Father Benito Varas.<sup>44</sup> Upon Father Román's death on April 29, 1870,<sup>45</sup> until September of that year, the parish was provisionally cared for by its coadjutor, Padre Nicomedes Dimaculangan, a Filipino diocesan priest. There was another Filipino coadjutor at this time (1870-1871), Padre Alfonso Dimayuga.

The next Augustinian parish priest was Padre Fray Bruno Laredo, who arrived in San José in September 1870; like his predecessor he stayed for fourteen years until he was assigned to Batangas in 1884. His first parish assignment was Ibaan (1865-1870), where he completed the church as well as commenced the building of the twin towers flanking the façade. In San José, Augustinian biographers credit him with major restoration work on the church and convento, apart from building the schoolhouses and a stone bridge over the Malaquing Tubig river.<sup>46</sup> It was also under his term, in 1875, that the barrios of Macolot, Bungahan, Dalipit, and Ibabaw were separated from San José to become the town and parish of Cuenca. After San José, Father Bruno was assigned to Batangas (1884 until his death there in 1898); there, he finished the building of the church, convento and cemetery.<sup>47</sup>

In 1874, as recorded in the *Libro de Inventario*, Father Laredo had acquired various furnishings of marble: a *lavabo* (wash basin) for the sacristy, two holy water fountains on stands and another two mounted on the walls, and a large baptismal font (this last item cannot be found at present). The baptistry was also paved with marble (these tiles too disappeared in a renovation of the baptistry). Except for the sacristy *lavabo*, the marble pieces were described in the inventory as being "from Italy." An iron railing was installed separating the presbitery from the rest of the nave. This has been replaced by a wooden communion rail, but portions of the railing can still be found used as separators in various parts of the church. Father Laredo embarked on a major renovation of the church in 1881, which included the enlargement of the

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<sup>43</sup> AAM, Box 4C8, folder 2.

<sup>44</sup> Marin Morales, p. 41.

<sup>45</sup> It is not known if Father Román lived long enough to hear his newly forged bells.

<sup>46</sup> For pictures and descriptions of two bridges in San José, see Manuel Máximo López del Castillo-Noche, *Puentes de España en las Filipinas* (Manila: University of Santo Tomás Publishing House, 2011), pp.78-79.

<sup>47</sup> Pérez, p. 521.

church including a transept and a new sacristy, the construction of a pulpit, and the repair of a side altar which had been eaten up by termites. On the last day of that year, the archbishop conceded a license to spend 15,500 pesos for the project.<sup>48</sup>

The San Jose façade, probably part of Father Laredo's building projects, is uniquely marked by curious curved 'horns' that flank the pediment. The only other comparable church is the cathedral of the archdiocese of Capiz in Roxas City (formerly Capiz, in the province of the same name). The year 1877 is inscribed on its façade. The motif is a bit more common in retablos, as for example those in Binmaley (1860s-1870s) and San Carlos City (1870s), both in Pangasinan.<sup>49</sup> As it turns out, the motif is a revival from the late Renaissance and Baroque periods. These 'horns' actually evolved from halved tympanums, semi-circular decorative devices over a door or window, bound by a lintel and an arch. The motif was used by Giacomo da Vignola over the central doorway and the central upper window of his 1568 plan for Il Gesu; curved silhouettes of the motif also frame a sun with the Jesuit motif in the middle of the pediment. (The plan was rejected and replaced by another by Giacomo della Porta, which didn't include the motif in question.)<sup>50</sup> A pair of half tympanums frames the pediment of the Church of Santa Maria del Popolo, whose façade was redesigned by Gian Lorenzo Bernini along Baroque lines, 1655-1661. (Bernini used the curvature of these 'horns' to enliven the transition between the pediment and the upper edges of the façade.) Bernini's pediment is the one closest to those of San Jose and Capiz.

The three retablos are closely related to those in San Agustin, Intramuros, Manila. They were installed there around 1854,<sup>51</sup> although Father Manuel del Arco had initiated their construction as prior of San Agustín church in Intramuros from 1839 to 1841. Those in San José must have been placed after the conclusion of the transept in the 1880s.

### **From the end of the Spanish era to the present day**

Repairs and improvements continued until the very end of the Spanish era. The repair of the trusses, and replacement of the tile roof of the church by galvanized iron sheets were undertaken during the terms of Father Vicente Maril (1884-1887) and Father Victorino Pérez (1889-1896).<sup>52</sup> Father Pérez commissioned the dome

<sup>48</sup> AAM, Box 4C8, folder 2. ASJMT, *Libro de Inventario*, 1860-1953.

<sup>49</sup> Regalado Trota Jose, "Retablos," in Archbishop Socrates B. Villegas, D.D., executive director, *Panania. Heritage and Legacy*, pp. 113, 120. N.p.: Archdiocese of Lingayen-Dagupan, 2014.

<sup>50</sup> [https://www.wga.hu/html\\_m/v/vignola/il\\_gesu6.html](https://www.wga.hu/html_m/v/vignola/il_gesu6.html); <https://jp.pinterest.com/pin/647955465150716211/>, both accessed January 30, 2025.

<sup>51</sup> Rodríguez, "Iglesia de San Agustín de Manila," pp.28-29.

<sup>52</sup> Sastrón, p. 159. Juan A. Ona, p. 14.

over the crossing.<sup>53</sup> The *Libro de Cargo y Data* for 1891 to 1958 contains instructions left by the archbishop during the episcopal visitation on August 2, 1892, to the effect that special masses and prayers be said for the benefactors of these projects. The *Libro de Cargo y Data* refers to the list of benefactors' names in the previous *Libro* which, unfortunately, cannot be found.<sup>54</sup> By the early 1890s, the population of San José had risen to 10,000 souls.<sup>55</sup>

The last Spaniard and Augustinian to minister to San José was Father Manuel Aróstegui, a famous and prolific musician (1896-1898). Sadly, none of his compositions or music books have survived in the church. The *Libro de Cargo y Data* only lists that two confessionals were varnished in March 1898.

During the next decade, San José was ministered to by Filipino priests, most of them in a temporary capacity. A native born priest, Father Juan Gerónimo Luna, served here various times: 1899-1900, 1901, and 1903. During the Fil-American War, American troops occupied both the convento and the building that housed the Cofradía de Nuestra Señora de la Consolación, from February 1900 until sometime after 1903. The parish charged the occupiers \$150 and \$50 per month respectively, but it is not known if the owners received justice.<sup>56</sup> From 1911 to 1915 the parish was administered by first a Capuchin friar and then by Missionaries of the Sacred Heart. Finally, in 1915, the bishop of Lipa, Giuseppe Petrelli, convinced the Oblates of St. Joseph to stay on a more permanent basis. The Oblates, founded by the Blessed Joseph Marelló, were the first Italian congregation to establish themselves in the Philippines. San José was their first mission outside Italy.<sup>57</sup>

Under the care of the Oblates of St. Joseph, the church of San José received a new life. The dome was finished under the term of Father Eugenio Gherlone (1921-1928); and the ceiling and presbytery and other walls were painted and decorated, under the term of Father Luis Mortera (1928-1938). From 1968 to 1970 the church underwent extensive renovation, during the term of Father Lucio Aguilar with the assistance of Father Raymundo G. de la Cruz. During this period the windows were lengthened, and a new bell tower was built.<sup>58</sup> The portico over the principal entrance was applied in 1996 or a bit earlier.

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<sup>53</sup> Marin Morales, p. 41. Juan A. Ona, p. 14.

<sup>54</sup> ASJMT, *Libro de Cargo y Data*, 1891-1958.

<sup>55</sup> Sastrón, p. 154.

<sup>56</sup> *Catálogo de las reclamaciones que por daños y perjuicios inferidos a la Iglesia Católica de Filipinas presenta al gobierno de los Estados Unidos de América el Arzobispo de Manila, y los obispados sufragáneos* (Manila: Imp. de "El Mercantil", 1903), p. 62.

<sup>57</sup> Juan A. Ona, pp. 15-16.

<sup>58</sup> Juan A. Ona, pp. 16-17.

## Conclusion

The parish of San José de Malaquing Tubig was established in 1767, after a petition was made by its residents to separate from Bauan in 1765. A church of cut stone was finished shortly after 1790. This must have been in a decrepit state by the time Father Manuel Blanco arrived in 1808. Father Blanco began a new church of stone, but left it close to completion when he left in 1816. The roof of this church burned in 1847. Most probably, the walls of this early church were incorporated when the structure was repaired by Father Marcos Antón in 1849-1853. The façade was topped by a *templete* for two bells; this small tower was flanked by two *azoteas*, which were probably meant to be the bases for two towers which, however, were not built. A fire in 1857, a storm in 1866, and an earthquake in 1869 necessitated further repairs. The *templete* was taken down by Father Román Sánchez (1856-1870), and the present façade with its Bernini-esque ‘horns’ rose probably during the time of Father Bruno Laredo (1870-1884). The church was extended and provided a transept. The rest of the decoration of the church, including the pulpit and retablos, are also most probably due to Father Laredo. The dome over the crossing was put in place by Father Victorino Pérez (1889-1896).

In the 20<sup>th</sup> century, the people and priests of San José further worked to improve and decorate their church. Most of the painting on the ceiling and walls was applied in the 1920s-1930s. A new tower replaced the fallen one in 1970. A portico was applied over the main entrance in the 1990s.<sup>PS</sup>

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Vol. 8, 1835-1840

Vol. 9, 1840-1844

Vol. 10, 1844-1850

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*Appendix: Proposal for church roof repair, 1866*

Source: AAM, Box 4C8, folder 2.

Los maestrillos que suscriben dicen: que de los reconocimientos y cálculos practicados por mandato del R. Cura del pueblo de San Jose Provincia de Batangas resulta necesitarse para los reparos y obras de la Yglesia parroquial de dicho pueblo, la cantidad de mil doscientos cincuenta y un pesos:

A saber:

*Para maderamen*

Por 60 piezas de dungon ó banaba (ú otra madera equivalente) de varias dimensiones de escuadria, y longitud, para remplazar las piezas deterioradas en la armadura del tejado y quizame, á razón de tres pesos una con otra, incluso el gasto de acarreto, 180 p.

Por 20 trozos de molavuín para las puertas y ventanas, baraquilan y baratejas á razón uno con otro de cuatro pesos con el gasto de acarreto, 80 p.

Por 1,000 tablas de baticulin de 12 á 15 pies de longitud, y once pulgadas ancho para quizame de la Yglesia y sacristia á razón de 13 pesos 4 reales el ciento con acarreto, 135 p.

*Herrages*

Por un pico de clavos para quilos baraquilan y baratejas, 9 p, 4 rs.

Por un barrilito de Yd., para tabla quizame, 10 p, 4 rs.

Por 3 cerraduras grandes con sus correspondientes cerrajas para las puertas exteriores a 10 ps. una, 30 ps.

Por visagras con sus tornillos, pasadores, y clavos grandes, para las puertas y ventanas, 40 ps.

*Jornales y efectos varios.*

Por jornales de 20 carpinteros a la semana se invertirán unos con otros 50 ps. en dos meses que durara la obra, son 400 ps.

Por jornales de canteros por destejar y tejar de nuevo lo que haya que renovarse, y demás reparos, 100 ps.

Por 600 cabanes de arena á razón de 4 á 5 cuartos un cavan con acarreto, 16 ps.

Por 400 cavanos de cal á razón de 25 ps. el ciento con la conduccion [sic], 100 ps.

Por cristales blancos ó de algunos de color para las ventanas, 100 ps.

Por blanqueo y pintura, y gastos imprevistos, 50 ps.

Suman 1,251 ps.

*Resumen*

Maderamen, 395 ps.

Herrages, 90 ps.

Jornales y efectos varios, 766 ps.

Total, 1,251 ps.

Ymportará por consiguiente la obra de recomposición de la Yglesia, la cantidad de mil dos cientos cincuenta y un pesos aproximadamente.

San José, 3 de Agosto del año 1866.

[sgd.] Domingo Palura  
Maestro de Obras

[sgd.] Bernardo Atienza  
Maestro de Carpintería



## Parish Priests of the Parish of Saint Joseph, San José, Batangas (1767-1898)

Dates are the earliest and last known, respectively, for the parish priests, based upon their signatures in the canonical books.

In the canonical books, parish priests are distinguished by their titles *prior*, or later *cura párroco*, and *ministro de doctrina*. An assistant parish priest was known then as *presidente*, or *theniente*, if this was a temporary assignment. An interim parish priest was known as *cura interino*.

An Augustinian was entered in the canonical books as *Padre Fray ... , del orden de nuestro padre San Agustín* (Father Brother ..., of the Order of Our Father Saint Augustine). A secular priest was likewise entered as *Bachiller*<sup>59</sup> (later *Padre*) *Don ... , clérigo presbítero de este arzobispado* (Father Sir ..., clerical priest of this archbishop [of Manila]).

Legend for biographical citations and other annotations:

<b>Name in bold</b>	Minister or parish priest
Indented name	Assistant
2x	second time
ar.	year arrived in the Philippines
b.	born
d.	died
EJP	Elviro Jorde Perez, 1901
prof.	professed
OSA	Order of Saint Augustine

Dates	Name	Lifespan	Biographical source/ Remarks
1767 April 26	Jose Victoria, OSA	b. 1719; ar. 1737; d. 1798.	EJP 266-268
	First three baptisms administered by Fr. Jose Victoria in San Jose de Malaquing Tubig. A second baptism was held on May 2, 1767. At this time, Fr. Victoria was prior and <i>ministro de doctrina</i> [equivalent of today's parish priest] of Bauang and <i>presidente</i> [equivalent of today's vicar, or assistant parish priest] of San Joseph de Malaquing Tubig. He also continued signing on various dates up to about July 1767.		

<sup>59</sup> Bachiller was the title given to those secular priests who had finished the baccalaureate.

1767 May 9- 1773 Jul 26	<b>Antonio Agustín de Horbegoso, OSA</b>	b. 1734; ar. 1752; d. 1786.	EJP 298.
1767 June	Salvador Dionicio		
1773 Jul 31 - 1775 Feb 27	<b>Santiago Villoria, OSA</b>	b. 1742; ar. 1763; d. 1803	EJP 325.
1773 Oct 23- Nov 18	Francisco Diaz, OSA		
1775 Mar 5-1776 Nov 28	<b>Manuel Rivera, OSA</b>	b. 1745; ar. 1763; d. 1799	EJP 326.
1776 Nov – 1779 Sep 11	<b>Juan Agustín de la Madrid, OSA</b>	b. 1749, ar. 1772; d. 1796.	EJP 335-336.
1779 Sep 30- 1780 June 11	<b>Agustín Horbegoso, OSA,</b> 2x	b. 1734; ar. 1752; d. 1786.	EJP 298.
1780 Jun 18 – 1784 Jan 25	<b>Manuel Urteaga, OSA</b>	b. 1742, ar. 1766; d. 1796.	EJP 328.
1782 Apr 21 – 1784 Feb 1	Alonso Cano, OSA	b. 1755, ar. 1778, d. 1784	EJP 342.
1784 Mar 9 – May 16	Domingo Ruidiaz, OSA	prof. Manila 1780; d. 1790	EJP (Domingo Plucidias), 393.
1784 May 22- 1786 May 21	<b>Antonio Ruiz, OSA</b>	b. 1735, ar. 1759; d. 1793	EJP 313.
1786 May 29 – Jun 13	Ignacio Vázquez y Fallares, OSA	b. 1743, ar. 1772; d. 1791	EJP (Ignacio Pallares), 335.
1786 Jul 2 - 1788 Feb 2	<b>Manuel Galiana, OSA</b>	b. 1744, ar. 1772; d. 1802.	EJP 334-335.
1788 Feb. 9– Mar 28	Joaquín Martínez Zúñiga, OSA	b. 1760; ar. 1786; d. 1818	EJP 346-348.
1788 Apr 5 – 1790 May 3	<b>Tomás Cañón, OSA</b>	b. 1757, ar. 1786; d. 1813.	EJP 343-344
1790 May 9 [1 day only]	Domingo Ruidiaz, OSA, 2x	prof. Manila 1780; d. 1790	EJP (Domingo Plucidias), 393

1790 May 12- 1792 May 27	<b>Felipe Ruiz, OSA</b>	b. 1736, ar. 1754; d. 1802.	EJP 301.
1792 June 3- 1799 Apr 27	<b>Ramón del Marco Martín, OSA</b> ; signs as Ramon del Marco	b. 1767, ar. 1789; d. 1836	EJP 360-361.
1799 Apr 18; 1799 Apr 29- May 15	Silvestre Zires, OSA	b. 1765, ar. 1795; d. 1802.	EJP 365.
1799 May 17- 1805 Apr 17	<b>Manuel Rodríguez, OSA</b>	b. 1766, ar. 1789; d. 1819.	EJP 362.
1805 Apr 19- Aug 31	Benito Santillana, OSA	b. 1770, ar. 1797; d. 1820.	EJP 375.
1805 Sep 4- 1806 May 14	<b>Francisco Villacorta, OSA</b>	b. 1770; ar. 1795; d. 1844	EJP 365-367.
1806 May- Jul 16	Gregorio Grijalbo, OSA	b. 1779, ar. 1805; d. 1826.	EJP 400.
1806 Jul 23- 1807 Aug 16	<b>Ramón Cosío Costilla, OSA</b>	b.1777, ar. 1805; d. 1834.	EJP 400.
1807 Aug 21- 1808 Aug 14	<b>Elias Nobreda, OSA</b>	b. 1773; ar. 1797; d. 1846.	EJP (Nebreda), 376.
1808 Feb	Manuel de los Reyes		
1808 July	Cipriano Palmario		
1808 Aug 17- 1816 Apr 3	<b>Manuel Blanco Ramos, OSA</b>	b. 1778, ar. 1805; d. 1845.	EJP 394-400.
1816 Apr 6- June	<b>Manuel Grijalbo, OSA</b>	b. 1787, ar. 1810; d. 1861	EJP 406-407.
1818 Apr 28- May 2	Francisco de Mendoza		
1818 Apr 24- 1818 Sep 30	Bernardo Lago, OSA	b. 1786, ar. 1817; d. 1839	EJP 412-413.
1818 Oct 7- 1825 Jun 15	<b>Remigio de los Angeles, OSA</b>	Natural de Binondo; joined OSA, 1816; d. 1834.	EJP 700.
1819 May 26- 1819 May	Agaton Aguila		
1822- 1824	Venancio Santiago		

1825 Jun 1- Oct 18	Mariano de S. Nicolas		
1825	Domingo Maglaqui y Saclao		
1825- 1827 June 30	Nazario del Valle	d. after June 30, 1827	
1827 Jul 3- 1837	Vicente Maralit	b. 1796 <sup>60</sup>	
1828 Apr 26 – 1829 May 13	<b>Beda Beloso, OSA</b>	b. 1803, arr. 1826; d.1829, S Jose.	EJP 417.
1829 May 16- 1830 Nov 16	<b>Gelasio Compagny, OSA</b>	b. 1786; ar. 1827; d 1844.	EJP 421.
1829-	Baldomero de Arrioja		
1831- 1834 Jun 4	<b>Manuel Jaraba Juder, OSA</b>	b. 1804, ar. 1828; returned to Spain after 1834.	EJP 432.
1832	Salvador de Mercado		
1833-1836	Rodrigo Umali		
1834 July 16- 1836 Aug 13	<b>Francisco Garcés, OSA</b>	b. 1821; ar. 1827; ret. to Spain 1846	EJP 429.
1836-1844	Jacinto Masancay		
1837 Jun 24- 1839 June 15	<b>Manuel del Arco Aguado, OSA</b>	b. 1803, ar. 1832; d. 1857.	EJP 439-440.
1839 June 19- 1843 Oct 25	<b>Carlos Quintanilla, OSA</b>	b. 1807; ar. 1836; ret. to Spain and was secularized.	EJP 443.
1843 Nov 29- 1848 Jul 22	<b>Marcos Antón Otero, OSA</b>	b. 1812, ar. 1834; d. 1878.	EJP 440-441.
1846	Antonino Mercado		
1847	Valerio Malabanan		
1848 -1849	Gavino Dimayuga		

<sup>60</sup> Isacio Rodríguez Rodríguez, O.S.A., and Jesús Álvarez Fernández, O.S.A., “La visita diocesana de Fr. José Seguí a los pueblos de Batangas en 1831,” *Archivo Agustiniiano*, 91 (2007) n. 209, p. 65.

1849-1853	Nicolas Ylagan		
1849 Feb 14- 1849 May 16	<b>Manuel López, OSA</b>	b. 1826, ar. 1847; obtained secularization 1856	EJP 471.
1849 May- July 21	Vicente Yturralde		
1849 Jul 25- 1853 Mar 30	<b>Marcos Anton Otero, OSA, 2x</b>	b. 1812, ar. 1834; d. 1878.	EJP 440-441.
1849 Nov 3- 1853 Nov 5	Paulino Palacios, OSA	b. 1826, ar. 1847; d. 1859.	EJP 469.
1853 Oct 26- 1856 Feb 9	<b>Benito Varas, OSA</b>	b. 1814, ar. 1853; d. 1894.	EJP 484.
1855 Oct. 8- 1869	Leoncio Noblejas		
1856 Feb 13- 1870 Apr 29	<b>Román Sánchez Sierra, OSA</b>	b. 1831, ar. 1853; d. 1870 Apr 29, S Jose.	EJP 492
1863- 1867	Benito de los Santos		
1868-1876, 1889	Nicomedes Dimaculangan		
1870-1871	Alfonso Dimayuga		
1870 Sep 6 -1884 Jun 6	<b>Bruno Laredo, OSA</b>	b. 1837, ar. 1863; d.1898	EJP 521
1873	Juan Geronimo Luna		
1875	Mariano de Villa		
1884 Jun 6-1887	<b>Vicente Maril, OSA</b>	b. 1847; ar. 1871; d. 1888.	EJP 557.
1887 Mar 31- 1889	Pablo Bozal, OSA, int.	b. 1858; ar. 1885; still alive in 1901, in Spain	EJP 620-621.
1889 Mar 29- 1896 Aug 25	<b>Victorino Pérez, OSA</b>	b. 1864, ar. 1885; in China in 1901	EJP 626.
1896 Aug 25- 1898 Junio	<b>Manuel Aróstegui, OSA</b>	b. 1854; ar. 1886; d. 1903	EJP 627-630.
1898-1899	Vicente Jose Romero		

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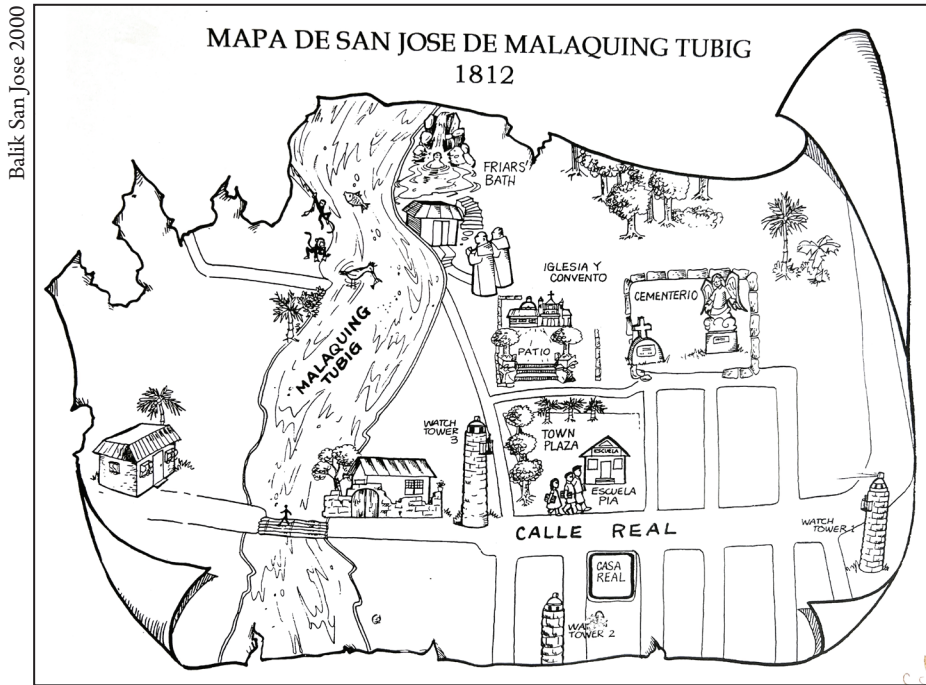
1-1. View of Mount Macolot from the air. San José is on the upper left. Cuenca is on the lower right.



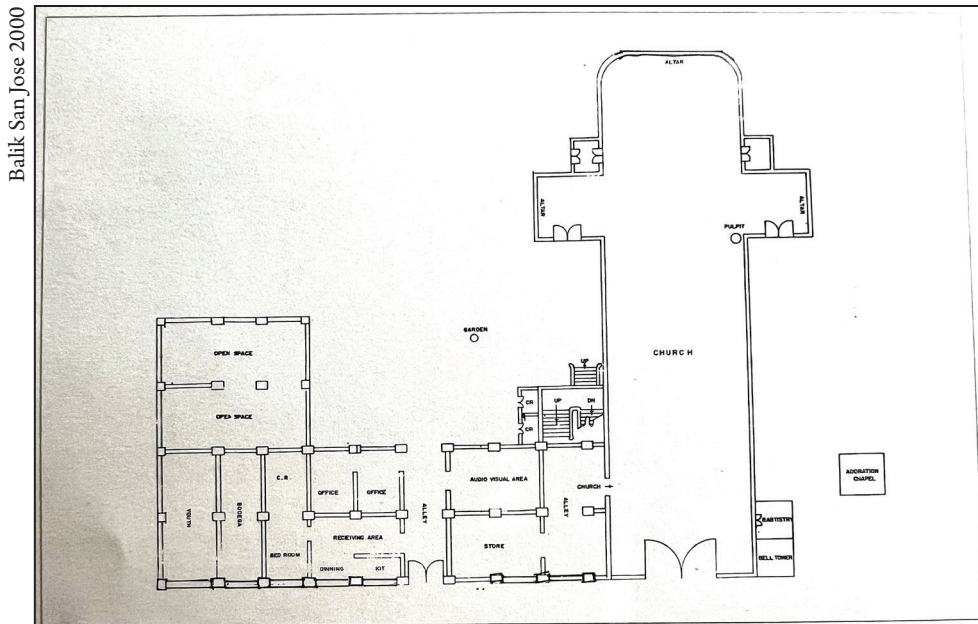
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1-2. Detail of a map of Batangas province, showing San Jose in the upper left section. Plano Geográfico de la Provincia de Batangas parte de la Ysla de Luzon o nueva Castilla en las Yslas Filipinas... Construido bajo la Dirección del Ingeniero de los Exercitos Naturales Dn. Yldefonso de Aragón y Abollado; Juan de Sevilla lo Gravo [ca. 1815-1825].





3-1. Modern copy of an 1813 map of San José.



3-2. Plan of the church and convento of San José.



4-1. 1927 photo of the church and *convento* of San José.



Balik San Jose 2000

Courtesy of Aaron H. Briones



4-2. Early 20th century photo of the church and *convento* of San José.

4-3. Church and newly constructed tower, 1970.



Balik San Jose 2000

Balik San Jose 2000



5-1. Façade of San José, 1970.

5-2. Façade and convento of San Jose, 2017.



RTJ 2017

RTJ 2024



5-3. Upper section of façade.

6-1. Façade of Santa Maria del Popolo, Rome, redesigned by Gian Lorenzo Bernini, 1655-1661.



RTJ 2024

RTJ 2024



6-2. Upper section of retablo, Binmaley, Pangasinan, 1860s-1870s.



RTJ 2015

6-3. Upper section of façade, cathedral, Roxas City, Capiz, 1877.

Courtesy of Aaron H. Briiones



6-4. Rear of the church, early 20th century.

7-1. Right wall and transept.



RTJ 2024

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7-2. Left wall and transept.

7-3. Entrance, left transept.



RTJ 2024

Courtesy of Aaron H. Briones



8-1. Presbytery, early 20th century.

8-2. Nave and presbytery, early 20th century.



Balik San Jose 2000

Balik San Jose 2000



8-3. Nave and presbytery, 1965.

RTJ 2024



9-1. Present-day view of the nave and presbytery.

RTJ 2024



9-2. General view of the presbytery.

RTJ 2024



9-3. General view of the right transept.

RTJ 2024



10-1. Retablo mayor.

RTJ 2024



10-2. Retablo mayor of San Agustín, Intramuros, c. 1854.



RTJ 2024

10-3. Left side retablo.



RTJ 2024

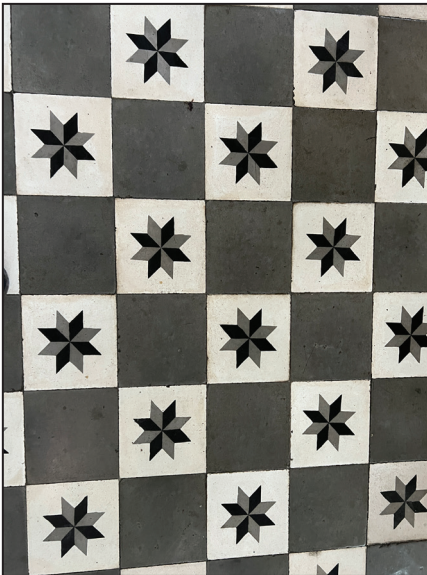
10-4. Right side retablo.

RTJ 2024



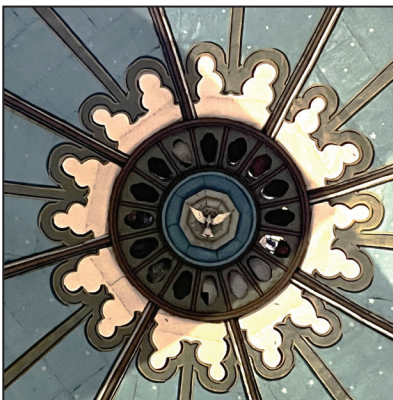
11-1. View of the nave from the presbytery.

RTJ 2024



11-2. Machuca tiles, c. 1920s.

RTJ 2024



11-3. Central image of the Holy Spirit over the crossing.

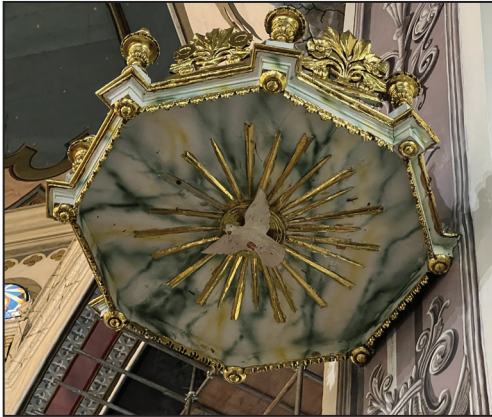


12-1. General view of the pulpit.



RTJ 2024

RTJ 2024



12-2. Underside of the pulpit's tornavoz.

12-3. Tornavoz (canopy) of the pulpit.



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12-4. Carved floral panels of the pulpit.



RTJ 2024

13-1. Former communion rails, relocated near the pulpit.



RTJ 2024



RTJ 2024

13-2. Grillwork, choirloft.

13-3. Bell dedicated to Nuestra Señora de la Consolación, 1870.



RTJ 2024

RTJ 2024



14-1. Bell dedicated to San José, cast in 1850 and recast in 1870.



RTJ 2017

14-2. Bell dedicated to San Agustín, 1870.

RTJ 2024



15-1. Marble *lavabo* in the sacristy.

RTJ 2024



15-2. Holy water font.

RTJ 2024



15-3. Holy water stoup.

15-4. Marker placed by the Philippines Historical Committee in 1939.



RTJ 2024

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16-1. General view of the *convento*.

RTJ 2024



16-2. View of the *convento* from the western end.

RTJ 2024



16-3. Main corridor, second floor of the *convento*.

RTJ 2024



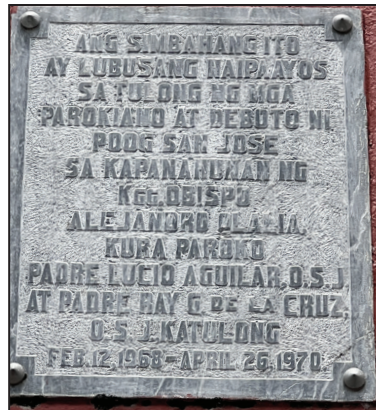
17-1. Former site of the old cemetery, now a parking lot.

17-2. Cemetery chapel.



RTJ 2024

17-3. Commemorative plaque placed in 1970.



RTJ 2024

RTJ 2024



18-1. Path leading to Malaquing Tubig and the 'friars' bath.'

18-2. Enclosed bathing and washing alcove with running water.



RTJ 2024

RTJ 2024



18-3. Quarry marks on the walls surrounding Malaquing Tubig.

RTJ 2024



19-1. Folk image of San José, now in the parish museum.



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19-2. 18th century image of San José, now in the parish museum.

RTJ 2024



19-3. 18th century image of San José. Brought to the barrio chapels.



RTJ 2024

19-4. Head of San José in the *retablo mayor*, late 18th or early 19th century.

RTJ 2024



20-1. Carroza for the Santo Entierro.



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20-2. Head of the Santo Entierro.



RTJ 2024

20-3. Possible image of Nuestra Señora de la Consolación.



RTJ 2024

20-4. Close-up of the image, showing a hole on the left of the Virgin's arm, where an image of the Holy Child would have been inserted.

RTJ 2024



21-1. Chalice, late 18th century.



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21-2. Detail of base of the late 18th century chalice.

RTJ 2024



21-3. Chalice, 19th century.



RTJ 2024

21-4. Shell of silver for baptism.