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A SENSE OF HUMILITY: President Aguinaldo's Gift for Christmas



Emilio Aguinaldo Shrine, December 2016 (<https://www.youtube.com/watch?v=9c2hIJ4dCwk>)

The Philippine revolution is the Filipinos' highest manifestation for the love of country. The revolutionaries offered their lives to help their oppressed fellowmen and to vie for independence using their military capability against the military might of the enemy.

Those were the days when the veterans of the Philippine revolution cherished by recalling their hardships during the wreath laying ceremonies in historical makers. Aside from the love of country, one undeniable fact that happened during those times was the wrestle of leadership of noted Katipuneros and revolutionaries.

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Serye Silang No. 2**Ang Birhen sa Kanyang Paggagala**

ni Phillip N.A.L. Medina

Maraming kwento ang naitala, nasalin, nalathala, at napamana sa salinlahi. Mula sa pagkakatuklas ng isang imahen mula sa isang puno (Antipolo), sa pagkawala ng imahen at matagpuan ito sa gitna ng gubat na napapaligiran ng ibon (Caysasay) at maging sa pagkakahango sa isang imahen mula sa ilog o dagat (de Guia), ang ilan sa mga kwentong ito ang naging ugat o sanhi ng isang malalim na pananampalataya sa tao upang mas mapalapit sila sa Mahal na Ina.

Ang Milagrosang Damit ng Mahal na Ina

RECUERDOS de SILANG
1595



Sa bayan ng Silang, isang salaysay na naitala ng Kastilang prayle na si Pedro Murillo Velarde sa kanyang *Historia de la Provincia de Philipinas de Compañía de Jesus*. Ito ay nabanggit ni Fr. Rene Javellana sa kanyang aklat na *Wood and Stone* sa kanyang catalogo sa kasaysayan ng bayan ng Silang. Nakasaad dito na noong 1640, isang katutubo na nagingalang



Andres, ay may natagpuang kahon na naglalaman ng imahen ng Mahal na Ina sa bulubundukin ng Silang.

Ang kanyang kaibigan na nakakita rin sa imahen ay lubhang nagandahan dito at hiniling kay Andres na ipagkaloob sa kanya ito, at ibinigay naman ni Andres ng walang pagtangga. Ang imahen ay naging kilala sa mga katutubong Silangueño. Gumawa ng isang tabernakulo para sa imahen kung saan dinadasalan ito ng rosaryo araw-araw. Noong ika-30 ng Enero 1643, di-sinasadyang naglakbay si Andres at nakalimot sa tagubilin ng mga matatanda na gawing sagrado ang Biyernes. Sa kanyang pagbabalik natagpuang walang laman ang tabernakulo.

Nagsisisi at balisang hinanap niya ang imahe at kanya itong natagpuan. Humingi siya ng tawad rito

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EDITORIAL

Christmas Spirit during the Pandemic

Christmas is fast approaching. Everyone can feel the joy and hope of the season as the atmosphere is filled with decorations of colorful Christmas trees, lanterns and lights; so with the Christmas carols and songs heard everywhere.

The Christmas celebration cannot be postponed, suspended or cancelled. Despite the pandemic, people need this Christmas spirit of hope and joy amidst COVID-19 deaths, sickness and loss of jobs.

In Cavite, people express the traditional *paskuhan* with minimal preparations as most of the funds are directed to those pandemic affected communities. Although a different Christmas is observed this 2020, we could still extend the spirit of the celebration through the continuous help and reminders of our national and local government and non-government sectors on the impact of the pandemic.

All of us hope for a brighter and healthier life. Continuing observance of health protocol in order to contain the virus is the best gift that we can receive this Christmas.



https://www.google.com.ph/search?q=filipino+christmas+pandemic&tbm=isch&ved=2ahUKewiZv4uAxcztAhVjb5QKHQ4SDFYQ2-cCegQIABAA&oeq=filipino+christmas+pandemic&gs_lcp=CgNpbWcQAzIGCAAQCBAAeMgYIABAIEB46AggAOgQIABBDOgYIABAHEB46CAgAEAcQBRAeOggIABAIEAcQHICL5wNYpZkEYNybBGgEcAB4AIAABZygBpAISAQQx-NC4xmAEAoAEBqgELZ3dzLXdpei1pbWfAAQE&scient=img&ei=Jt3WX5mUN8ne0QSOpLCw-BQ&bih=856&biw=1263&hl=en#imgrc=b9yhcDITn9tpJM

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Si Dr. Jose Rizal sa Mata ni Heneral Emilio Aguinaldo

Jomar Encila

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“Hindi ako nagkaroon ng pagkakataon upang makita siya o kahit makipag-usap man lang sa kanya, ngunit hinahangaan ko ang kanyang kadakilaan”. Iyan ang isa sa mga pahayag (sariling salin) ni Heneral Emilio Aguinaldo sa panayam ni Lilia M. Sales ng Unibersidad ng Pilipinas na isinama naman ni Alfonso P. Santos sa kanyang artikulo sa PHA Historical Bulletin noong Marso 1959. Totoo ngang hindi nagkadaupang palad ang dalawang bayani na ito ngunit sa mga pasya at kilos ni Heneral Emilio Aguinaldo, mababakas ang kanyang paggalang at paghanga kay Dr. Jose Rizal.

PAGSISIMULA NG HIMAGSIKAN

Nang kinokonsulta ng Supremo Andres Bonifacio ang opinyon ng mga kapatid sa Katipunan ukol sa pagsisimula ng himagsikan, kailangang ipaalala

na hindi lamang si Heneral Aguinaldo ang nagpahayag ng pagtutol dito kundi marami sa Katipunan, kasama na ang Pangulong Digma ng Magdiwang na si Santiago Alvarez. Pahayag ni Hen. Aguinaldo (Alvarez, *the Katipunan and the Revolution*, p. 247):

“. . . ang mga ala-alang iniharap ng sinundan kong kapatid na nagsalita ay kinikilala kong matwid at karapat-dapat sa banal na layon ng Katipunan. Dahil dito iminumungkahi kong bago pagtibayin ng pulong ang alin mang pagkakaisahan ay pag-aralan muna kung nararapat o hinding isangguni kay Dr. Jose Rizal sa Dapitan. . .”

Ayon pa kay Hen. Aguinaldo, “*mapalakat lamangagadayinako naminsangalan ng ‘Sangguniang*

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(*Si Dr. Jose Rizal...from p. 4*)

Magdalo' ang halagang isang daang piso (P100.00) upang iabuloy na noon din ay iniabot namin sa Supremo A. Bonifacio" (Mga Gunita ng Himagsikan, p. 50) – sa kagustuhang malaman agad ang opinyon ni Dr. Rizal sa Dapitan kasama si Raymundo Mata, sa mungkahi ng Magdalo.

SA USAPIN NG RETRAKSYON

Hindi naniniwala si Hen. Miong sa sinasabing retraksyon ni Dr. Rizal. Aniya, "*Bakit babalik ang isang taong kontra sa mga gawain ng prayle sa kanilang relihiyon?*" (Santos, "Aguinaldo on Rizal..."). Hindi rin naniniwala si Hen. Miong sa pangungumpisal ni Dr. Rizal bago bitayin. Ayon sa kanya, "*Kung totoong nangumpisal si Rizal sa isang Heswita, bakit may lagda ng isang pinuno ng guardia civil ang dokumento at hindi sa heswitang pinagkumpisalan?*" (Santos, *ibid.*). Maaaring may mga detalyeng hindi pa nabanggit sa nagawang panayam at dapat nating tandaan na ito ay pananaw ng isang kapwa mason na si Heneral Miong.

DISYEMBRE 30

Noong Disyembre 20, 1898, limang linggo bago ang inagurasyon ng Unang Republika ng Pilipinas ay inilabas ni Hen. Aguinaldo ang isang proklamasyon na nagtatakda sa araw ng Disyembre 30 bilang isang pambansang araw ng pagluluksa sa pagkamatay ni Dr. Rizal. Isa itong malinaw na pahayag na sa ilalim ng pamahalaang Pilipino naganap ang unang paggunita at pagpapahalaga sa buhay at ambag ni Jose Rizal, taliwas sa dating ideya na si Rizal ay isang "American-sponsored hero".

Matatandaan na nahatulan si Dr. Jose Rizal ng kamatayan sa Bagumbayan, Disyembre 30, 1896. Ang balitang ito ay umabot rin sa kampo ng Magdalo dahil upang pagplanuhan nila (sa inisyatibo ni Hen. Aguinaldo at pakikiayon ng Supremo) ang pag-agaw kay Rizal. Ayon kay Carlos Ronquillo (Ilang Talata tungkol sa Paghihimagsik):

. . . ang balitang yao'y labis na dinadamdam ng lahat, at sa pagluluksa ng kanilang loob ay ay bumukal sa puso ang mainit na at mapulang luha, . . . uusbong ang isang pagnanasang hibang na siya ay AGAWIN! . . .

Ayon sa plano:

1. *Aatasan ng Supremo ang Katipunan sa Maynila sa pag-abang at pag-agaw kay Rizal sa pagdaan niya papuntang Bagumbayan sunod na pagtakas papuntang Pasay.*

2. *Ang piling kawal naman na pangungunahan mismo ni Hen. Aguinaldo ang mag-aabang din sa Ermita nang madaling-araw ng Disyembre 30 bilang sumangkot sa pakikilaban at pag-agaw.* (Nangako rin si Hen. Santiago Alvarez ng pagpapadala ng mga kawal sa Maynila)

Ngunit kinagabihan ng Disyembre 28 matapos ang pagpupulong sa Imus (Dis. 28 - Aguinaldo, Dis. 29 - Alvarez, isa sa mga huling araw ng Disyembre - Ricarte) ay dumating si Paciano Rizal (Dis. 27 - Ronquillo) dala ang kumpirmasyon ng balita ukol sa kanyang kapatid. Hiningian ni Hen. Aguinaldo ng komento si Paciano sa kanilang binabalak. Sinabi ni Paciano na huwag gawin ang sinsasabing balak sa kadahilanang:

" . . .ni isa pong Katipunan ay walang natitira ngayon sa Maynila, Katipunan po't di Katipunan ay tumakbo sa bundok. . ." (Mga Gunita, p. 184). Samantalang ayon kay Alvarez, sinabi ni Paciano na payag si Rizal sa pag-agaw sa kanya kung ang gagawa nito ay iisang tao lamang dahil "ang dalawa sa pangangailangan ng Bayan ay di maaaring makatumbas ng isa (Alvarez, p. 306). Sa pagkatanto na wala na silang magagawa sa napipintong kamatayan ni Rizal ay tanging mas umalab ang paghihiganti tulad ng naibulong ni Hen. Aguinaldo: "walang utang na di pinagbabayaran" (Mga Gunita, *ibid.*).

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(A Sense of Humility...from p. 1)

Today, we are all acquainted with the fact that Andres Bonifacio and Emilio Aguinaldo fought for leadership of the Philippine revolution. During the Philippine-American War, those in the cabinet challenged Antonio Luna's leadership style. Luna was murdered at the Cabanatuan convent. President Aguinaldo was implicated in this unfortunate event. Apart from the Bonifacio and the Luna controversies, Apolinario Mabini identified President Aguinaldo as the cause of the fall of the Philippine revolution, a sweeping statement that later historians would render as difficult to understand. Those mentioned controversies relative to President Aguinaldo boiled down to his inability to lead the Filipinos during those tumultuous times.

Going back to the pages of history, General Emilio Aguinaldo fought victoriously during the revolution. Teodoro Agoncillo, in his *Revolt of the Masses* mentioned Andres Bonifacio and Antonio Luna's failure to win in any battle as compared with Aguinaldo and the revolutionaries' victories in Cavite. Successive military victories in May and June 1898 followed which later allowed the declaration of Philippine independence. When the revolutionaries reached Biak-na-bato in 1897, President Aguinaldo ensured the establishment of a republic. In Hong Kong, he made certain about the political representation thru diplomatic relations in various countries in the world. Also, he made sure that the national congress will be convened on September 15, 1898 which would inspire everyone in the ratification of the proclamation of independence and in the drafting of a constitution that would legally recommend for the establishment of the first Philippine Republic. By December 1898, Aguinaldo stood tall in comparison with other Filipino politicians and revolutionists.

President Aguinaldo did not boast his leadership abilities to direct the people towards their aspirations for a republic. Up to this time, he would still consider himself as a person who lacks intelligence and leadership capability. President Aguinaldo's humility was recorded in history when he voluntarily expressed his intention to resign as Philippine president – to give way for others who were more knowledgeable and capable in governing our country.

This expression of resignation, in the form of fliers, served as his Christmas gift for the Filipinos. Mabini knew about this. He immediately gathered all these fliers and prevented the circulation. Mabini begged President Aguinaldo not to resign; he was needed by his country.

In his book, *Apolinario Mabini, Revolutionary*, Cesar A. Majul captured President Aguinaldo's humility of which he quote:

“Sa araw ng pasko, sumulat si Aguinaldo ng isang mensahe na ipinalimbag at kahit papaano ay naipakalat. Doo’y hiniling niya sa kanyang mga kababayan na bigyan siya ng regalo sa pasko na binubuo ng mga sumusunod: Pagpili ng isang taong papalit sa kanyang puwesto at manunungkulan bilang pangulo sa itatatag na republika. Kanyang ipinaliwanag na ang nararapat na pangulo ay isang taong magsisilbi nang mahusay para sa kapakanan ng bansa at yaong taong hindi ipapantay sa anuman ang pagpapahalaga sa kanyang bansa. Hindi rin sapat ang talino o kayamanan dahil may mga marurunong at mayayamang tao na hindi kayang sumugal para sa kanilang bansa kung ito’y nasa panganib. Ilan sa mga mayayaman ay nagbayad ng kanilang buwis sa digmaan at pumapayag magpautang sa publiko, ngunit ang marami ay nagbigay ng wala pa sa ikasanlibong porsyento ng kanilang kabuuang yaman, kahit alam nilang ang lakas ng kapuluan ay nasa kanilang mga kamay at sila lamang ang maaaring pumilit para kilalanin ang ating pamahalaan. Kaya naman, para sa kanya, ang mga mahihirap sa bansa ang siyang tunay na makabayan. Isa sa mga dahilan ni Aguinaldo kung bakit ibinibigay niya sa iba ang pinakamataas na posisyon sa pamahalaan ay ang kanyang simpleng pinagmulan kaya naman naging mahirap sa kaniya ang pagkakaroon ng sapat na kaalaman para makapanungkulan sa gayong posisyon. Ang isa pa ay ang ugali ng ilang mayayaman, na sariling kapakanan lamang ang iniisip at hindi ang para sa mga mamamayan. Dagdad dito, ang ilang opisyal ay ginagamit ang kanilang posisyon para sa pansariling kapakanan. Gayunpaman, hiniling ni

(continued on p. 12)



(*Ang Birhen...from p. 2*)

at muling iniuwi. Siyam na beses nawala at natagpuan ang imahen. Kanyang kinausap ang Heswitang Rektor na nangangalaga sa simbahan at isang *vigil* ang isinagawa. Sa simbahan, isang marangyang prusisyon ng sayaw, tugtugan at kasiyahan ang isinagawa. Ang imahen ay iniluklok sa kaliwang retablo (gospel side). Ang dibusyon sa Birhen ay naging katangi-tangi sa mga katutubo kung saan sila ay nagbigay ng mga alahas, gintong korona, damit na pilak, at mga *ornament* – mga alay para sa Birhen.

Sa kalagitnaan ng ika-20 dantaon, muling nabuhay ang kwentong ito. Ang Mahal na Ina, diumano ay bumaba sa kanyang pedestal. Kaalinsabay nito, may mga taga-Silang na nagpapatunay na may nakita silang isang di-kilalang babaeng tumutulong sa mga mahihirap at nangangailangan noong panahon ng digmaan. Dalawang damit ng Mahal na Ina ang iniingatang itinago ng mga nangangalaga sa kanya. Parehong damit na yari sa seda at satin at kulay puti ay may tila mga bakas ng putik at pagkakabasa. Tinatayang ang unang saya ay gawa noong 1930s samantalang ang

isa naman ay may nakalagay na 1940s. Ang isa sa mga saya ay maliit kaysa sa normal na sukat. Ayon sa mga *Mother Butlers Guild* na nangangalaga dito, dating pinipiraso ang mga damit ng Mahal na Ina upang makatulong sa may sakit. Ito ay isang paniniwala na ang mga gamit na binanal ng ritwal ng simbahan ay makakatulong sa maysakit lalo na kung mataas ang kanyang panananampalataya dito.

Noong nakaraang Pebrero 2020, isinama ang partikular na damit na ito sa isang eksibit sa Museo De La Salle. Mula sa pagkakatago nito sa loob ng aparador, ito ay inilabas at inilagay sa kwadro bilang bahagi ang pagdiriwang ng jubileo sa Simbahan ng Silang.

(*Ang Serye Silang ay pagkilala sa ika-425 na Taon ng pagiging Parokya ng Matandang Simbahan ng Silang. Ang pagdiriwang ng simbahan at bayan ay magtatapos sa kapistahan nito sa taong 2021 sa pangangasiwa ng Kura Paroko, Silang Parish Council for Culture and Heritage at ng Komite 425. Makikita ang mga programa at proyekto sa kanilang official Facebook Page Celebrando 425. Si G. Phillip Medina ay ang kasalukuyang Chairman ng Komite ng NS de Candelaria para sa ika-425 Taon bilang Parokya.)*

(*Paper Abstract...from p. 13*)

of Silang had practiced and still practicing creating the dynamics of its faith heritage. Towards the end, the study will also have a peek into the syncretized form of faith-practice. This section scrutinizes the overshadow, struggles and blending of awareness and psyches of attributes related to local spirituality and faith in Silang. This concept has been published earlier in 2013 by the author as part of graduate studies in art.

Kilusang Propetikong Adbentista (KPA): Kasaysayan ng Milinaryang Kilusan sa Iglesyang Seventh-Day Adventist (SDA, 1994 – Kasalukuyan)

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Papaksain ng pag-aaral na ito ang kasaysayan ng Kilusang Propetikong Adbentista (KPA), isang



milinaryang kilusang lumabas sa Iglesyang Seventh-Day Adventist (SDA) sa Pilipinas noong 1990s dahil sa paniniwalang tumalikod na ang kanyang *madre iglesia* sa mga pamantayan at mensahe na ipinagkaloob sa kanya bilang “bayan ng Diyos.” Ibinenta ang mga ari-arian, nilisan ang mga trabaho, pinatigil ang mga anak sa pag-aaral, at nanirahan sa mga kabundukan sa paniniwalang magwawakas na ang mundo at darating na ang inaasahang “Tagapagligtas” noong taong 2000 – 2002. Sa hindi pagkatupad ng mga pinaniniwalaang tagna o propesiya, nagkaroon ng re-interpretasyon ang grupo sa pag-aaral ng mga mensahe lalo na ang may kinalaman sa mga tagna. Nakabuo sila ng mga

(*continued on p. 14*)



Cavite Historical Events

(From Cavite's Historical Calendar, T. P. Unabia, DLSU-D, 1997)

01 DECEMBER

1875 Mendez-Nunez finally became a full-pledged municipality during the administration of Governor-General Jose Malcampo. The municipality was composed of Gahitan, Palocpoc and Anuling. At present, Mendez-Nunez is simply known as Mendez (Saulo and de Ocampo, 1990:259).

02 DECEMBER

1896 Baldomero Aguinaldo urged the presidents of the towns to mobilize the refugees to obtain salt and pepper which were needed in making gun powder. The town council paid the corresponding price (Achutegui and Bernad, 1972:218).

03 DECEMBER

1632 Inauguration of the stone church of Our Lady of Loreto in Cavite Puerto. Don Lucas de Castro, a secular clergy celebrated the first mass (Saenz Mendoza, 1990:36).

04 DECEMBER

1896 Baldomero Aguinaldo sent a circular to municipal presidents revoking civilian passes to military camps.

- Walang Panganib, a colonel and municipal president of Indang, sent a circular to other town presidents informing them that Indang's new name was "Walang Tinag".

1924 A law which provided for the purchase of the original manuscript of the *Marcha Nacional Filipina* for ₱4,000 was enacted by the Philippine Legislature (Zaide, IX, 1990:250).

06 DECEMBER

1896 Cayetano Topacio, *Ministro de Hacienda* (Minister of Treasury), wrote to the presidents

of Haligui, Magpuri, Sumilang, Mapagibig, and Mapalad informing them that a ship with a cargo of 3,000 guns dropped anchor in Cavite harbor. For this reason, he urged them to raise money to be able to buy some of the arms. He expected all the funds collected on the twelfth of December (Achutegui and Bernad, 1972:76).

07 DECEMBER

1877 The politico-military governor of Cavite replied to the petition of Magallanes *principalia* to separate from their mother town Maragondon, citing the distance of the barrio to the matrix which caused many delays in the civil and spiritual needs of the residents.

08 DECEMBER

1883 Fr. Candido G. Valles became parish priest of Alfonso (Saulo and de Ocampo, 1990:125).

10 DECEMBER

1850 A decree created a permanent Council of War in Cavite. The council was presided by the provincial head and assisted by the assessor. The council tried all the highwaymen, malefactors, accomplices, spies, and receivers of stolen goods captured by the troops and municipal police in the provinces of Cavite, Batangas and Laguna (Medina, 1994:100-101).

1941 The Japanese Air Force launched heavy air attacks in Manila, Nielson and Nichols airfields and the 16th Naval Base in Cavite City and Sangley Point (HC, 1970:96).

1979 The management of General Emilio Aguinaldo College was transferred to the Yaman Lahi Foundation. A change of its official name to Emilio Aguinaldo College-

(continued on p. 9)



(*Cavite Historical...from p. 8*)

Yaman Lahi Foundation, Incorporated was also effected (CSC, Institutional Monograph Series No. 2:11).

11 DECEMBER

1896 Cayetano Topacio, the Minister of the Treasury, appointed Manuel Topacio in charge of the collection of funds for arms (Achutegui and Bernad, 1972:78).

1924 Julian Felipe forwarded to the Philippine Library and Museum the original manuscript of his composition which was adopted as the Philippine National Anthem (Zaide, IX, 1990:250).

1957 Justiniano Montano was proclaimed as the duly elected representative in the lone congressional district of Cavite by the Provincial Board of Canvassers (Manila Times, Dec. 13, 1957).

12 DECEMBER

1878 The Governor-General's decree of September 6, 1875 creating the town of Mendez-Nunez was given sanction.

1896 A circular from Emilio Aguinaldo announced the replacement of Vito Belarmino by Salvador Estrella as Brigadier of Silang (Achutegui and Bernad, 1972:88).

- Bayot, the municipal president of Maypag-ibig (Amadeo) sent a letter giving the quantity and describing the kind of weapons and ammunitions the town possessed: 16 guns requiring cartridges, 2 double-barreled guns, 5 single-barreled two-breached guns, and 1 riffle belonging to Florencio Laviña (Achutegui and Bernad, 1972:80).

1899 Colonel Daniel Tirona and his troops surrendered to the Americans in Cagayan.

1930 Birth of Cesar E.A. Virata, grandson of Gen. Baldomero Aguinaldo. He was the Prime Minister of the Fourth Republic and concurrently Minister of Finance until

the ouster of President Ferdinand Marcos through the "People Power" in February 1986 (Saulo and de Ocampo, 1990:448).

1975 President Marcos included Maragondon in the tourist zone, in his Proclamation No. 52 (1977 Maragondon Souvenir Program).

13 DECEMBER

1748 ESTABLISHMENT OF MALABON GRANDE. Upon the request of Countess of Lizarraga, Doña Maria Josefa Yrizarri y Ursua, Malabon Grande (now Gen. Trias) was established as a town (Medina, 1994:34).

1959 The officers and members of Holy Name Society of Dasmariñas Immaculate Conception Unit were formally inducted into office.

14 DECEMBER

1897 SIGNING OF PACT OF BIAK-NA-BATO which temporarily stopped the hostilities between Spain and the Philippines.

16 DECEMBER

1896 The president of Magdiwang town sent a letter to the Commandant in-charge of the garrison of Magdiwang concerning enemy activity on Dalahican shore.

- Mabangis (Baldomero Aguinaldo), president of the People's Council, sent a letter of complaint to the town presidents. He complained that the first directive requiring all males to be equipped with bow and arrow had not yet been implemented (Achutegui and Bernad, 1972:83).

1897 General Emilio Aguinaldo as president of the Biak-na-Bato Republic, issued a decree approving the "Pact of Biak-na-Bato" and urging all revolutionists to lay down their arms.

17 DECEMBER

1880 The King of Spain through the *Ministerio de Ultramar* permitted the establishment of the Parish of Mendez-Nunez.

(continued on p. 10)



(*Cavite Historical...from p. 9*)

1893 Guillermo A. Bayan of Silang was appointed teacher in Albay with a monthly salary of ₱17.00 (Bayan, 1981).

1896 Andres Bonifacio arrived in Cavite in the late afternoon. He stayed in the house of Juan Castañeda in Imus (Alvarez, 1992:67).

1944 The Japanese Imperial Army conducted another zonification in Dasmariñas. Seventeen were killed and buried in one grave.

18 DECEMBER

1896 Emilio Aguinaldo, Baldomero Aguinaldo, Daniel Tirona, Vicente Fernandez, and others arrived in the house of Juan Castañeda to meet Andres Bonifacio. Upon seeing Fernandez, Bonifacio ordered him arrested and interrogated. The Supremo accused Fernandez of negligence of duty. His order, however, was ignored.

- Maj. Esteban San Juan, on behalf of the Magdiwang Council, extended greetings and invited Andres Bonifacio and his group. A brass band, flags, fireworks and gunfire, and shouts of "Long Live the Supremo!" greeted them in Noveleta. While in San Francisco de Malabon, Bonifacio stayed first in the house of Col. Santos Nocon and later in the house of Mrs. Estefania Potente.

A brass band, pealing of the church bells, and a *Te Deum* said by Fr. Manuel Trias, a Katipunero, welcomed them (Alvarez, 1992:67-68).

1918 Guillermo Bayan, a teacher, revolutionary councilor and farmer from Silang, was also a mason of Lodge Pilar No. 15 Valles de Imus as attested by a copy of a letter addressed to him on this day (EKB file).

20 DECEMBER

1896 President Emilio Aguinaldo sent a letter to the president of Silang (Martin Medina)

to acknowledge receipt of the notice concerning payment for a gun. The total cost of the gun was five pesos (Achutegui and Bernad, 1972:95).

1898 President Emilio Aguinaldo issued a decree proclaiming December 30 as "Rizal Day", a legal holiday with the hoisting of the Philippine flag in all government buildings.

1899 Birth of Mariano N. Castañeda in Imus, Cavite. He graduated from the Constabulary Academy on November 15, 1915 and from the Infantry School at Fort Benning, Georgia, United States of America in 1940 (Saulo and de Ocampo, 1990:47).

21 DECEMBER

1896 President Emilio Aguinaldo issued a circular to the military commanders of the towns, requesting data on troops and arms. He wanted to know the names of individual soldiers, the number of guns, bayonets, bullets, cartridge belts, and safety belts (Achutegui and Bernad, 1972:98).

- A circular from Baldomero Aguinaldo announced the transfer of the seat of government from Magdalo or Bakay (Kawit) to Imus for greater security. Kawit was within the bombardment range from the fort of Cavite.

22 DECEMBER

1874 Birth of Flaviano Yengco, the youngest Filipino general from Tondo.

23 DECEMBER

1879 A decree separated the parish of Mendez from Indang. It was reiterated by the royal order promulgated in 1880. The superior decree in 1881 caused the implementation of the appointment of Fr. Santiago Roy, O.P. as the first *cura culado* (Medina, 1994:52).

(*continued on p. 11*)



(*Cavite Historical...from p. 10*)

1896 President Emilio Aguinaldo sent a letter to Martin Medina, municipal president of Silang, and Hipolito Giron urging them to forget their differences as unity was of prime importance (Achutegui and Bernad, 1972:178).

1898 President Emilio Aguinaldo signed the Malolos Constitution which established the first Philippine Republic.

1938 Death of Placido N. Campos, *alcalde municipal* of Dasmariñas during the outbreak of the Revolution. He joined the Nacionalista Party and was elected president of its local chapter. Through his effective cooperation with the national officials, Campos was able to secure much needed facilities for the town such as a school building, public market and waste system.

24 DECEMBER

1896 Cayetano Topacio as Secretary of Treasury, sent a circular to the presidents of the towns asking for information on the amount of rice to be exacted from each owner for the consumption of the soldiers. The sample form required data such as place of owner, name of owner, amount of palay harvested and number of cavans of palay to be requested from each for the feeding of the army (Achutegui and Bernad, 1972:102).

1897 General Emilio Aguinaldo left Lingayen, Pangasinan.

25 DECEMBER

1896 "Buan" (Tomas Wenceslao), head of a Committee of Magdiwang (Noveleta), transmitted a complaint by Captain Julian Montalan Matapang of Ligtong against his thirteen soldiers who were absent without leave on Christmas Eve. The soldiers overpowered the commanding officer, took their arms and left Mapagtiis. Only one soldier was left to be on duty. The thirteen

soldiers were: Francisco Alfán, Custodio Javin, Felipe Arkon, Jose Salinas, Santiago Monton, Juan Bitangual, Basilio Leoncio, Lorenzo Asinsan, Benito Nuri, Vicente Hernandez, Engracio Luminero, Mariano de la Sea, and Servillano Elerman. The incident was investigated and confirmed by Colonel Santos Nocon Duhat (Achutegui and Bernad, 1972:112-115).

1898 President Emilio Aguinaldo wrote a Christmas letter address to the Filipino people, greeting them "Happy Christmas" and requesting from them a gift to allow him to resign and to choose his successor who was more educated and more capable than he. The letter, however, was intercepted by Apolinario Mabini, Pedro Paterno and other revolutionary leaders and it never reached the people.

27 DECEMBER

1897 Emilio Aguinaldo and other twenty-five revolutionists sailed for Hongkong on board the Uranus in accordance with the Pact of Biak-na-Bato (HC, 1970:204).

28 DECEMBER

1896 Baldomero Aguinaldo sent a circular to all municipal presidents alerting them on the Spaniard's intention to invade the towns with a force of some 800 infantry based on a report of a resident from San Pedro, Tunasan, Laguna (Achutegui and Bernad, 1972:102).

29 DECEMBER

1896 Baldomero Aguinaldo, president of the People's Council of Magdalo, issued a circular asking for a census of all citizens from 18 years and above and calling for an election of local officials (Achutegui and Bernad, 1972:179).

- Licerio Topacio, minister of Welfare, reiterated the warning to the town presidents

(*continued on p. 12*)



(*Cavite Historical...from p. 11*)

that the Spaniards with a force of 25,000 and not 800, would attack on January 15. He further added that provisions of rice and cattle must be prepared during the fighting (Achutegui and Bernad, 1972:101).

- The Magdiwang and Magdalo met in the friar estate house in Imus to settle differences and to further the revolutionary effort. Their proposition, however, came to naught, because each faction insisted on a “mine” rather than on “our” point of view (Alvarez, 1992:70).

1897 Emilio Aguinaldo and his party reached Hongkong. They received the partial payment of P400,000 from the Spanish authorities as first installment for the indemnity to be paid them.

30 DECEMBER

1896 Cayetano Topacio, minister of Finance of Magdalo, reiterated his appeal on the citizenry through the municipal presidents to cultivate seasonal crops such as mongo, camote, corn, and tobacco (Achutegui and Bernad, 1972:182).

- Josephine Bracken, Trinidad Rizal and Paciano Rizal arrived in San Francisco de Malabon in the afternoon. They were received by Andres Bonifacio in the house of Mrs. Estefania Potente. Later, the widow and sister of Jose Rizal stayed in the friar’s estate house in Tejeros.

31 DECEMBER

1896 IMUS ASSEMBLY. The gathering was called by the Magdalo to resolve their proposal of establishing a revolutionary government that would support their clamor for independence. Some of those present were Emilio Aguinaldo, Baldomero Aguinaldo, Andres Bonifacio, Mariano Alvarez, Artemio Ricarte, Edilberto Evangelista, Mamerto Natividad, and Clemente Zulueta. The meeting ended without a decision because the Magdalo and the Magdiwang could not agree on the right leader for the united revolutionary forces (Zaide, VIII, 1990:374).

- Gen. Emilio Aguinaldo and twenty-five other revolutionist arrived in Hongkong where they began their exile.

1949 The Noveleta Municipal Building was inaugurated.

(*A Sense of Humility...from p. 6*)

Aguinaldo sa mga mamamayan na panatilihin siya sa serbisyo militar.

Bagama’t usap-usapan ng ilan na ang mensahe ni Aguinaldo ay isa lamang gimik pampulitika na ipinakalat upang makuha niya ang simpatya ng mga tao, ang iba ay naniniwala na totoo siya sa kanyang sinabi. Katunayan pa nga, sa panahong ito ay kumalat ang balita na si Cayetano Arellano ang nasa isip ni Aguinaldo para pumalit sa kanya bilang pangulo. Ngunit sinabi ni Aguinaldo kay Maximo Kalaw pagkalipas ng ilang taon na ang nasa isip

niya ay si Mabini. Bago pa man ito ay sumulat si Aguinaldo na dahil sa kanyang paghanga sa talent at pagiging makabayan ni Mabini, siya mismo ang nag-alok kay Mabini na pumalit sa kanya bilang pangulo at tinangka niyang sorpresahin ang Konggreso sa pagpaphayag ng kaniyang pagbibitiw.”

Today, President Aguinaldo’s role in history is already established; however, there are still groups who challenged his place in Philippine history. As time goes by, more information regarding the president will be discovered that will prove further his humility, selflessness and unquestioned love of country.



Paper Abstract: Webinar Series #7

Religiosity and Heritage

SERIES 7 Religiosity and Heritage
11 December 2020, Friday, 9:00 AM - 12:00 PM

LHCN WEBINAR SERIES 2020-2021
Sustaining the Discussion on Philippine History and Culture During the Pandemic

Leaving It to God: Religion, Spirituality, Faith, and Devotion of Dasmariñeos
Aquino I. Garcia
Professor, De La Salle University Dasmariñas

Our Faith Heritage: Religiosity in Silang 1595-2020
Phillip L. Medina
Silang Parish Council for Culture and Heritage

Kilusang Propetkong Adventista: Kasaysayan ng Milinyaryang Kilusan sa Iglasyang Seventh-Day Adventist
Dr. Palmo Iya
Professor, De La Salle University Dasmariñas

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Head, National Unesco-World Heritage Secretariat
GUEST

Official activity of the Department of Education in collaboration with the National Historical Commission of the Philippines, National Unesco-World Heritage Secretariat, and various government agencies.

Leaving it to God: Religion, Spirituality, Faith, and Devotion of Dasmariñeos through the Nuestra Señora de la Purisima Concepcion de Dasmariñas

Aquino I. Garcia

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College of Liberal Arts and Communication
De La Salle University-Dasmariñas

For hundreds of years, Filipino Catholics have drawn strength from a variety of Catholic and Christian practices and attitudes to help them manage daily challenges and hardships. Through Scripture and Church teachings, many Catholics dutifully attend mass and services to merge virtues into their daily lives. For the Catholics, religious faith encompasses a wealth of formal and informal options in seeking God’s help, guidance and miracles. Activities include private prayers to public processions. A connection to divine power may also be sought through amulets, pilgrimages, saints, and/or charismatic gatherings.

Immaculate Conception Time line in the Philippines

- Pope Gregory XIII — In 6 February 1578 through his papal bull *Quoniam* established the doctrine of the Immaculate Conception as a public dogma of the Roman Catholic Church and declared that the words *Conception of the Most Holy Virgin Mary*.
- Pope Clement VIII — granted the same invocation to the cathedrals of Nueva Segovia and Cebu by decree of 13 August 1592.
- Pope Pius IV — granted the petition to continue using the privilege of Mass vestments for the Feast of Immaculate Conception included in a list of indulgences granted to the Philippines, dated 15 February 1565, executed by Cardinal Rafael Nino de Guzman.
- Pope Pius III — through the Apostolic Letter *Insuper* issued on 17 September 1582, declared the Virgin Mary under the title of the Immaculate Conception as a public dogma of the Roman Catholic Church (Papal Bull *Quoniam* and *Quoniam*).
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Because many Filipinos are raised as Catholics, many turn to faith-based ways to manage life’s challenges. This cultural disposition is so ingrained that official church-sanctioned activities are not necessarily essential for keeping a practice of Catholicism alive, a practice that the people of Dasmariñas, fondly called Dasmariñeos, are not exempted.

Our Faith Heritage: Religiosity in Silang 1595-2020

Religiosity in Silang, Cavite 1595-2020

Reconstruction Outline:

- Review of Silang’s Pre-colonial Belief Systems
- Arrival of Early Missionaries
- Mission Church of Espalido Caste
- Development of Heritage
- Local Syncretism
- Conclusion

Our Faith Heritage: Religiosity in Silang 1595-2020

Phillip N.A.L. Medina

Silang Parish Council for Culture and Heritage

Silanguenos innate religiosity was accounted in the 17th century Jesuit chronicles of Fathers Pedro Chirino and Pedro Murillo Velarde. Here, the locals were identified as *simple, tractable, and well inclined toward all good things* (Chirino 1604, 191), attributes that made the inculcation of Catholic faith easier for the Spanish missionaries. Or was it really that easy to conclude? Silang has claimed to be one of the oldest, if not a contender to the oldest Christian settlement south of the province with direct records from the Franciscan and Jesuit chronicles. In this presentation, historical narratives on the establishment and development will be discussed. This will give the readers the overview on how the *reduccion* turned into a *residencia* and helped built the 500-year old catholic faith in this part of Cavite. However, the body of the exposition will lie on the accounts of the Devotional Heritage expounding the various traditions the people

(continued on p. 7)



Salitang Cavite

Ang kultura ng Kabite ay mayaman sa talasalitaang maaaring magkaroon ng pareho o ibang kahulugan ayon sa paggamit ng mga naninirahan sa bawat bayang pinanggalingan. Ang kahalagahan ng mga talasalitaan sa komunikasyon ay bahagi sa anumang larangan at aspeto ng buhay.

Upang lubos na maunawaan ng mga mambabasa, ang kahulugan ng mga talasalitaang itatampok ay magpapakita ng pamumuhay, kaugalian, hilig, at pananampalataya na magpahanggag ngayon ay naririnig at sinasabi ng bawat Kabitenyo. Sa pamamagitan ng kahulugan ng mga salita at mga halimbawang pangungusap, inaasahan ang patuloy na ugnayan sa kultura ng ating mga ninuno at sa relasyon ng bawat bahagi ng makabagong Kabitenyo.

APENAS – bahagya na; kaunti lamang (Gen. Trias)

Hal.: Sa kamahalan ng presyo ng iyong mga paninda, *apenas* ang bibili sa iyo.

BUGALGAL – hindi maingat

Hal.: Bakit hindi mawawala ang kanyang mga gamit, *bugalgal* kasi siya.

GAMAS – mag-alis ng damo sa mga halaman

Hal.: Tumulong si kuya sa *paggamas* sa aming patolahan.

KALABASA – baksak sa iskuwela o eksamen

Hal.: *Kalabasa* ang maiuuwi ng mga taong tamad mag-aral.

LASA – palagay; pakiramdam

Hal.: Kung susunod lamang sa “Health Protocol” ng lokal na pamahalaan, *lasa* ko ay magiging maayos ang kalagayan ng bawat komunidad.

NALIMOT – napulot; **PALTAKERA** – pitaka

Hal.: Hindi po sa akin ang *paltakerang* iyan. *Nalimot* ko lang po iyan sa may upuan.

PALSO – palpak

Hal.: Walang *palso* sa bawat gawain kung ito’y tama at para sa kabutihan.

PASUKI – ipasok

Hal.: Tayo na. *Pasuki* na sa may sala ang mga dala nating pasalubong sa mga bata.

SORA – inis, suya

Hal.: *Nakakasora* na ang pagiging makulit ng mga taong walang magawang mabuti.

Sanggunian:

Medina, Isagani R. Ang Kabite sa Gunita: Essays on Cavite and the Philippine Revolution. Compiled by Mirana R. Medina. Diliman, Quezon City: University of the Philippines Press, 2001.

(Paper Abstract...from p. 7)

mensahe, paniniwala, at praktis na may pagkakaiba na sa kinagisnang doktrinang SDA. May mga bagong praktis ding lumabas na may pagka-Pilipino bunsod ng kanilang pagsasakonteksto sa nakuha nilang mga paniniwalang galing sa labas.

Sa pagtunghay sa kasaysayan ng KPA, hindi lamang metodolohiyang pangkasaysayan ang ginamit kundi maging etnograpihong pamamaraan – ang paglubog sa kilusan sa pamamagitan ng malay na pagmamasid at pakikisalamuha na naging daan upang makita ang daynamiks at ebolusyon ng nasabing grupo, ang pagkakatulad at pagkakaiba nito sa tradisyong milinaryang Pilipino, at higit sa lahat, ang pagkakaugnay ng kilusan sa sinaunang tradisyon ng

mga Pilipino. Sa pag-aaral na ito, napatunayan na hindi lamang sa mga relihiyong Katoliko, Budismo, Hinduismo, at Islam naganap/nagaganap ang esisyon o paghihiwalay, bagkus sa tulad din ng isang Protestanteng denominasyon gaya ng Iglesyang SDA na may hirarkiyang istruktural at sariling organisasyon. Isang ikutang pangyayari ang ginawang pagpopook, pagsasakonteksto, at pag-aangkin ng KPA sa panlabas na kaisipang panrelihiyon ng Iglesyang SDA lalong-lalo na ang kanyang paggamit ng diskurso ng tagna upang isingkaw mula rito ang ukol sa paghahanap ng ideya ng “bagong liwanag,” “sugo,” at “huling bayan.”

Mga Susing Salita:

Kilusang Propetikong Adbentista (KPA), Iglesyang Seventh-day Adventist (SDA), milinyan, kasaysayan, tagna



Cavite Cuisine

Researched by Neriza M. Villanueva

This month... Nilupak na Balinghoy

Namnamin ang mga pagkaing naging bahagi ng lutuing noon pa man at maging sa kasalukuyan ay maaaring ulam o meryenda sa bawat hapag ng tahanan. Tampok sa buwang ito ang isa sa madaling lutuin. Bakit hindi subukin at tikman ang resiping ito?



Mga Sangkap:

- 1 kilo balinghoy (cassava), balatan, hatiin sa apat na pulgada at ilaga
- ½ kilo asukal puti
- 1 maliit na margarina
- 1 buko o murang niyog, kayurin
- 1 gatas na malapot

Mga Pamamaraan:

Ilagay sa isang malinis na lusong ang inilagang balinghoy. Bayuhin. Kapag durog na ang balinghoy, ihalo ang asukal at ang kinayod na murang niyog. Ipagpatuloy ang pagbabayo. Ilagay ang margarina at gatas na malapot. Bayuhin hanggang sa maging pino. Tikman upang balansihin ang lasa. Hanguin sa lusong ang binayong balinghoy kapag makunat na. Ilagay sa isang tuyo at malinis na lalagyan.

Tandaan: Maaaring pamalit sa nilagang balinghoy ang nilagang murang saging na saba.

Sanggunian:

Mula sa panayam kay G. Aquino I. Garcia ng Lungsod ng Dasmariñas, Cavite.

