Photos top to bottom:
1. Angeles church c. 1899
2. Calle Real, San Fernando c. 1898
3. Governor Howard Taft’s visit to San Fernando on August 12, 1905
4. Execution of a Kapampangan soldier by Americans in San Fernando c. 1899
5. Certificate of membership to the Veteranos de la Revolucion (Juan Tuazon of Angeles)
Throughout history, San Fernando and Angeles have run along parallel lines, crossing paths and parting ways and overlapping and colliding—which is inevitable not only because they are next-door neighbors, but also because their origins are linked more intimately than those of any other towns in Pampanga. Lower photo shows Gen. Aguinaldo’s triumphant arrival in San Fernando convento on October 9, 1898 after the last of the Spanish forces had fled Pampanga via the town of Macabebe; upper photo shows Gen. Aguinaldo the following year, on June 12, 1999, celebrating the first anniversary of the Philippine independence in Angeles, shortly before the town fell in the hands of the new colonizers, the Americans.

I have been meaning to send you a note to tell you that your last issue of Singsing, which I received before I left Manila last January (I am now in Washington, D.C.) was excellent, so please accept my congratulations for a very good issue. I understand that the second issue of your Research Journal is also out, but I was unable to place an order before I left Manila. I hope that you will continue to send me the Singsing issues as they come out because I want to make sure I have all the issues in my files. . .

Again, my congratulations and more power.

I felt I should inform you of an error in your article “Between the Devil and the Deep Blue Sea.” You stated that “... the earth’s sea level was much higher” a million years ago. That should be lower. The sea level was never more than about 5 meters higher than it is today and that was back from about 5000 to 3000 BC. The Philippines being in an active tectonic area has been rising from below sea level rather than the sea level being higher.

That Special Issue has much of interest and is a good issue.

Congratulations on your issue volume 3 number 2 featuring “Rivers, The Lost Highways of Pampanga.”

The way the articles were written, presented and well edited must have been the result of scholarly research. In a former talk with the deceased head volcanologist Punongbayan, we talked of reviving the rivers from Manila Bay to Pampanga.

Probably at my age, there are very few still alive, who navigated Manila Bay then landing in Guagua. During the Japanese Occupation in 1942, I remember taking this river route on moonless nights in big bancas going thru tributaries up to Guagua then snaking thru small rivers up to Tinajero and Talba of Bacolor, Pampanga. The passengers with me then must have died by now.

So it is with interest that I read your presentations of the river highways to Pampanga.

Congratulations to the writers, researchers, compilers and those whose ideas were collated in this beautiful presentation.

I certainly will cast any help I can muster in a campaign towards regionalizing the Kapampangans, the Cabalens and the Capatads.

Again, my congratulations and more power.
Manansala at Center

Thirteen (13) original paintings of National Artist Vicente Manansala are on exhibit at the Center for Kapampangan Studies. It is the first exhibit of its kind in the province.

The paintings came from the private collection of Manansala’s late widow, Herminigilda Diaz Manansala, a native of Saguin, San Fernando. The National Artist himself was also a Kapampangan, a native of Macabebe.

Center Director Robby Tantingco said that Engr. Roland Buan, the paintings’ custodian, allowed the paintings to be exhibited because “Kapampangans deserve to see these works of art more than any other people. In a way it is a homecoming for Manansala.”

The paintings, which bear Manansala’s personal dedications to his wife, are: Mary and Jesus (1981), Manansala’s last work before he died; Crucifixion (1978); Maria Laach – Brussels (1974); Streets of London (1976); Still Life Collage (1976) and Parisian Suite series nos. 1-8.

Tantingco said that after the Manansala exhibit, other Kapampangan visual artists will be invited to showcase their works at the Center for free. “There will be a corner in the library reserved for Kapampangan artists,” Tantingco said. “It’s the least we can do for our local artists.”
On the occasion of its third anniversary last March 8, 2005, the Center for Kapampangan Studies sponsored a concert which put together for the first time popular jazz singer Mon David and equally popular folk singer Totoy Bato, as well as ArtiSta. Rita and the Holy Angel University Chorale. The concert was attended by National Artist Napoleon Abueva, art critic/publisher Caesar “Cid” Reyes, artist/columnist Claude Tayag, members of the Nepomuceno Family, administrators, faculty and students of HAU and other schools.

The University Band, the University String Ensemble (violinists) and the University Rondalla also performed, together with Banda 48 of Betis and folk singer Ruth Lobo. A separate dance concert featuring the University Dance Theatre followed the musical presentation.

The concert was part of the University’s foundation anniversary celebration. Earlier, the College of Arts & Sciences unveiled a mural mosaic entitled Kamulatan, executed by Kapampangan artist Norman Tiotuico.

The most applauded numbers were the bawdy songs (basulto) of Totoy Bato, a popular name on pirated CDs peddled in Angeles sidewalks; Mon David’s Aro Katimyas Na, ArtiSta. Rita’s Kapampangan Ku (performed with Mon David) and Himno ning Kapampangan simultaneously performed and conducted by Edwin Lumanug (band), Reygie Honrada (chorale), Ernie Tulabut (rondalla) and Stan Palma (string ensemble).

The Center for Kapampangan Studies recently co-sponsored the CDs of ArtiSta. Rita and Mon David. It will again co-sponsor the second Kapampangan CD of ArtiSta. Rita, due next month.
The Center for Kapampangan Studies is in search of Kapampangans, past and present, who have made significant contributions to their community, for better or for worse, for inclusion in its next book project, Biographical Encyclopedia of Kapampangans, due in December to coincide with the annual Pampanga Day celebration.

Written by Ivan Anthony S. Henares, the book will include not only well known heroes, artists, achievers, politicians, businessmen, etc. but more importantly, those who have been ignored, forgotten, or waylaid in the passage of time, or overshadowed by big events or other big names.

Henares qualified that a Kapampangan “is one who was born in Pampanga or in any of the Kapampangan-speaking areas in Central Luzon, or one whose parent(s) is(are) Kapampangan. The board of consultants will evaluate those who do not fall under any of these criteria.”

In a previous issue, Singsing Magazine named 99 Memorable Kapampangans—“rebels, visionaries, trailblazers, mavericks, heroes, saints… men and women (who) altered the landscape of Kapampangan culture and changed the course of Philippine history. Some well known, others not at all, (they) expressed the great themes of their times and who made an impact on the world around them, and on the generations beyond theirs, representing the best, sometimes the worst, qualities in us all.”

The biographical encyclopedia, on the other hand, will go beyond the short list and include possibly thousands of Kapampangans who have made a difference in their immediate environment, their town, and not necessarily the entire Kapampangan region or the nation or the world.

Those who wish to contribute names, photos and other information may call (045) 888 8691 local 1311, or fax at (045) 888 2514, or email to rptmnt@yahoo.com.
OTHER BOOKS IN DEVELOPMENT

KAPAMPANGAN CUISINE

Co-authored by culinary expert Lilian Mercado Lising Borromeo of Mexico town, this book will feature recipes of famous as well as little-known Kapampangan dishes and delicacies, researched and documented from all over the province. The book will also differentiate pang fiesta from pang aldo-aldo dishes; explain ingredients, implements, processes, practices, beliefs, terms, influences and histories; inject colorful anecdotes; classify folk and colonial cuisines; and identify soups, salads, and other vanishing Kapampangan culinary traditions, including obscure variations in fermenting food, cooking insects, amphibians, reptiles, and preparing the celebrated Kapampangan delicacies.

KAPAMPANGAN MEDITATION BOOK

Fr. Venancio Samson has finished updating the Kapampangan translation of Ing Cacanan Cu Aldo Aldo (Anthony Paone's My Daily Bread), done by Don Juan D. Nepomuceno and originally published by St. Paul's Publications. In reissuing the book, the Center has also sought (and just recently acquired) a nihil obstat from the Archdiocesan censor, Msgr. Jose de la Cruz. When the book was first released in the 1970s, it immediately became a much-sought-after prayer companion. Tantingco said, “People have been telling us to please revive it as a way of teaching the present generation to pray.” He added, “And pray in the language God gave them, Kapampangan.”

OLD SAN FERNANDO FAMILIES

Ivan Anthony Henares, who is Consultant for Tourism and Heritage Conservation in San Fernando, is doing a second book, on the old families of San Fernando whose roots and influence extend to Bacolor, Mexico and the entire province: the Hizons, Singians, Santoses, Dayrits, Lazatins, Ocampos, Salgados, Hensons and others. “The rise of a family is directly proportionate to the rise of the community,” said Center Director Tantingco. “Families pull the community up with them. Thus, when one studies the history and culture of Kapampangans, he must first get himself acquainted with the Kapampangan families that played a major role in the development of their towns. Of all the old families in Pampanga, it is those in San Fernando that must be studied first not only because of their antiquity and their prominence, but also because they currently have a strong and extensive network of intermarriages, even with other families in other towns in Pampanga.”

KAPAMPANGAN FOLK MUSIC

The Center will publish an anthology of the more than one hundred little-known traditional Kapampangan songs collected from all over Pampanga through recordings and interviews with the common folk. At present, University bandmaster Edwin Lumanug is notating the songs and digitally orchestrating them. The book will contain a CD of the songs to facilitate learning. A similar book-cum-CD is also being planned for Kapampangan liturgical and para-liturgical songs, including those composed by contemporary musicians. “We have a rich tradition of post-Vatican II and even pre-Vatican II church hymns written in Kapampangan, both original and translations,” Center Director Tantingco said. “The Holy Mass is the only remaining occasion where the whole community speaks in Kapampangan, and yet the songs we use are in Filipino or English. Our project will hopefully encourage parishes in the Archdiocese to relearn these Kapampangan songs.”

GRAMMAR AND VOCABULARY

Having completed the translation of Fray Francisco Coronel’s Arte y Reglas de la Lengua Pampanga (1621), Fr. Edilberto Santos is presently working on the English translation of Fray Alvaro de Benavente’s Arte y Diccionario Pampango (1700), due August. Meanwhile, Fr. Venancio Samson has also completed the English translation of Fray Diego Bergaño’s Vocabulario en la Lengua Pampanga en Romance (1732), the oldest Kapampangan dictionary. It is part of a larger project, a Kapampangan-English dictionary, for which the Center is presently collecting Kapampangan terms through its research teams and in cooperation with DepEd officials, school principals, parish priests, municipal arts and culture councils, private individuals and groups.

ILLUSTRATED COMICS

The Center has completed the English- and Kapampangan-language versions of an illustrated comics magazine on the country’s first martyr for freedom, “the brave youth from Macabebe” whom some historians have named Tarik Soliman. (While the Tagalog chieftains of Manila welcomed the Spanish conquistadores in 1571, this Kapampangan warrior led his soldiers to the Battle of Bangkusay where he met his death.) Resident artist-archaeologist Joel P. Mallari did the comics’ illustrations. A second comics is also being prepared, on the life and martyrdom of Philippe Sansong, a former Macabebe soldier and veteran of the Kapampangan Revolt of 1660-61 who became a missionary in Guam.
The second issue of the Kapampangan-language magazine Indung Ibatan is off the press. Edited by Erlinda Cruz and co-published by the Center and the Sapni nang Crissot (Heirs of Crisostomo Soto), the publication features literary works like short stories, poems, children’s stories, essays and news articles. Featured on the cover is the mural mosaic entitled "Kamulatan" at the HAU College of Arts & Sciences, sculpted by Norman Tiotuico and recently unveiled by National Artist Napoleon Abueva. Copies of Indung Ibatan are available at the Center bookstore.

The second album of Kapampangan songs by the popular cultural group Artista. Rita will be launched in July, this was announced by the group’s director, Andy Alviz. The CD is co-produced by Holy Angel University and the Provincial Government of Pampanga.

Titled Pamanuli (Homecoming), the CD features both traditional songs and new compositions, including the carrier single, Pamanuli composed by Alviz. Among the songs are: Kauran, O Caca O Caca, Patag a Bunduk, Berya, Sintang Matua, Dalagang Kapampangan, Kokak (composed by Marcos Nulud), Duman (by Recy Pineda), Pinatubo E Ka Mámako and Mekeni King Siping Ku (all by Alviz).
KAPAMPANGAN CULTURE/LITERATURE IN CURRICULUM, SYLLABUS

Several schools have started integrating Kapampangan in their academic programs, following the lead of Holy Angel University, which has Kapampangan History and Culture as required subject in three Colleges and incorporated in some subjects in high school and elementary, and Angeles University Foundation, which offers Kapampangan Literature classes.

The University of the Philippines-Pampanga is conducting workshops on teaching Kapampangan literature, while the San Fernando City Council recently passed an ordinance requiring the integration of Kapampangan history and culture in the high school and grade school curriculum in all public and private schools in the city.

Councilor Jaime T. Lazatin, chair of the Sanggunian’s education committee, sponsored the resolution.

The local government of the City of San Fernando and the Center for Kapampangan Studies recently co-sponsored a syllabus development workshop for Department of Education officials, school officials and teachers. The Center presented syllabus outlines and promised to assist in the provision of teaching materials and teacher training.
San Fernando and Angeles

BRAIDED DESTINIES

By Robby Tantingco

When Angeles, then called Culiat, was born out of San Fernando, the mother town itself had barely been born out of Bacolor and Mexico. Thus, mother and daughter were almost of the same age; they grew up alongside each other, sometimes outpacing the other, their destinies intersecting and their inhabitants crossing borders as if the two villages had never split.

The land that Culiat occupied was San Fernando land; the couple who founded Culiat was a San Fernando couple; the pioneer settlers in Culiat were San Fernando families; and the additional barrios given to Culiat were carved out of San Fernando.

Culiat founder Don Angel Pantaleon de Miranda had just served his term as capitan (town mayor) of San Fernando at the time. He cleared the wooded areas and drove the Aetas out, his motive still the subject of speculation: to acquire more lands to pay debts? to push the northern frontiers of his town? to create lands for his casamac? to build a parish church so that they didn’t have to go all the way to the San Fernando church? The most intriguing explanation offered is that Don Angelo, inspired by his brief stint as town mayor or probably disillusioned by it, wanted to clone his old town, recreate a new San Fernando according to

Their histories alternately tangling and untangling, these two cities of Pampanga will someday reverse the cycle and osmosize once again into one metropolis.
San Fernando was the effect of a bureaucratic inevitability, while Angeles was the result of the force of one founder’s vision.

his personal vision and thereafter reign there beyond the one-year term that the colonial government set at that time. Thus he named Culiat’s poblacion as Sto. Rosario, which was also the name of San Fernando’s poblacion. It was surrounded by barrios named San Jose, San Nicolas, Lourdes and Sta. Teresita—repeating the names of the barrios surrounding the Sto. Rosario of San Fernando.

Culiat became a parish in 1813 and a town in 1829; the transition had many outspoken critics in San Fernando, among them local government officials and the parish priest himself, who even went to the extent of badmouthing massgoers from Culiat during his homily. But Don Angel persisted, going straight to Manila to plead his case and negotiating for priests to be sent to say Mass in their makeshift chapel, which had been built by one Alberto Batac and which had a painted retablo that featured the Virgen del Rosario flanked by San Isidro (patron of farmers) and San Agustin, later replaced by San Pedro and the Sagradung Pusu (Sacred Heart). Initially the parish priests of Porac and Floridablanca were sent to Culiat to say Mass; later Don Angelo finally got his wish and Culiat was given a parish priest of its own.

Don Angel’s intense desire to get his workers nearer to a church was yet another repeat of the very same motive for the creation of his old hometown.

Less than 50 years earlier, in 1754, the town of San Fernando had been carved out of two of the largest, oldest and most prosperous towns at the time, Mexico and Bacolor. The wide expanse of land between the poblacions of Mexico and Bacolor had a linear community on either side of the river connecting the two towns; apparently, the residents needed a church of their own because the nearest church in either direction was miles away.

But Angeles had a visionary founder; San Fernando had no single person to midwife its birth, just a group of Spanish administrators. Angeles was created by the force of that single person’s character and vision; San Fernando was the result of bureaucratic inevitability, a political idea whose time had simply come.

Such convergences and divergences would regularly punctuate the histories of the next-door towns. In their early years, they were both bedeviled by destructive fires, floods, locusts, disease outbreaks and earthquakes, but they continued to build their roads and bridges and most especially their churches—a testament to their respective residents’ quest for material prosperity as well as their enduring Catholic faith. In the violent years of revolution and war, San Fernando and Angeles played crucial roles and paid dearly for it.

But from then on, things looked increasingly brighter for the two towns. The good fortune of San Fernando is that before they left, the old colonizers, the Spaniards, made the all-important
Between the two, San Fernando is better situated, right at the crossroads of the Olongapo-Gapan business corridor; however, the perennial floods in the city’s historical district have shifted the focus of economic activity southeast to Mexico and ironically, south towards Angeles.

Angeles, on the other hand, is creating its own business corridor between Subic and Clark; since the 1990s, while the former US military base was re-inventing itself into a shopping and recreational center, Angeles has been trying to wobble up on its own two feet.

As the two cities of the Kapampangan Region (a third city in the Kapampangan Region is Tarlac City) grow and try to outpace each other, they will eventually osmosize and become one metropolis. One day a mega city will encompass San Fernando, Angeles and the surrounding urbanized areas like Dau, Mabalacat, Clark Field, maybe even Mexico, Sto. Tomas, Bacolor and Guagua. It may even merge with Metro Manila. That’s good news to many people, but it can be the worst possible scenario for Kapampangan culture, which has been struggling for many years now to move out of Manila’s sphere of influence.

The destiny of the two Kapampangan cities of San Fernando and Angeles has reached the fork down the road: they will either lead the rest of the towns towards a cultural and economic renaissance, or—because of sheer proximity—become the invitation to Manila’s deadly tentacles, which are already knocking at Pampanga’s door via NLEX. Today, San Fernando has the most active local arts and culture council in the region; for its part, Angeles is home to a number of research centers, museums, organizations and universities which are the leading proponents of Kapampangan studies and culture. Still, these initiatives and good intentions may not be enough to stop the tsunami of Manilazation that will hit the province, sooner rather than later.

References: Ing Pangatagating Balen Angeles by Nicolas Vicente Navarro (1840); A Brief History of the Town of Angeles by Mariano A. Henson; Fast Urbanization in the Philippine Context: A Multi-Scalar Analysis of the Province of Pampanga by Jean-Christophe Gaillard; Luther Parker Collections (University of the Philippines-Diliman)
There is no city in the world that is not located beside a river, and San Fernando and Angeles are no exception. San Fernando has San Fernando River, which originates from Pampanga River and cuts through Mexico town as Sapang Matulid (the oldest standing church in Pampanga is in San Jose Matulid, a village that used to be the town proper of Mexico until flooding from the Sapang Matulid forced the town to relocate to its present site). Sapang Matulid probably got its name from the fact that it flows in a straight line all the way to San Fernando, where it assumes the name San Fernando River. From San Fernando it crosses Bacolor and Betis (where it is called the Betis River) and merges with Dalan Bapor River in Guagua which flows into the larger Guagua-Pasak River which in turn joins the Pampanga River as it heads towards Manila Bay.

Today the city government has launched a dredging project to bring the river back to life. Over the years, the river died a slow death due to the encroachment of houses and factories which slowed down the flow and turned the water into a brackish, filthy soup; the stagnation allowed the water lilies to blanket the river, choke its waters and alter the ecological balance. In Angeles, when founder Don Angel Pantaleon de Miranda cleared the wooded area to make way for a new settlement, he chose the spot near the Sapang Balen—a mere creek that turns into a rampaging river during the rainy season. Old folks say Sapang Balen used to be an idyllic place where people went to swim and picnic; today, it is the convenient receptacle of human excrement, garbage, factory wastes and blood-stained water from the city abattoir.

Sapang Balen is the almost-generic name given to Taug River as it passes through the town proper of Angeles. Taug River originates in barrio Cuayan and is an offshoot of Ebus River which originates from the foothills of Mount Pinatubo and
In this 19th century map, Abacan River separates Angeles from Balibago and Malabanias, which used to be part of Mabalacat; the Sapang Balen Creek which flows through the town proper is much smaller but has more impact on Angeles than Abacan. Left, Abacan river after collapse of bridge in 1991 eruption) which caused the collapse of all the bridges on Abacan River, the most tragic of which was the Abacan Bridge where dozens of motorists stranded during the traffic jam went down with the bridge.

As lahar flowed through Abacan River in the months following the eruption, the hot, gravelly waters scoured the riverbed and the banks, exposing prehistoric layers, including huge tree stumps that residents thought were fossils of giant prehistoric trees or posts of ancient bridges that spanned a once deep and wide river.

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Today Abacan is back to its tranquil, shallow condition (further disaster was averted when lahar shifted towards Sacobia River after explosions on the slopes of Mount Pinatubo in 1993-94 had redirected the channels). There is no clue to its glorious past when its deep waters once enabled merchants from towns downstream (Mexico in particular) to travel by boat to Angeles which they reached about noon-time, which was time for abacan (old Kapampangan term for lunch or brunch, because our ancestors ate no breakfast, only brunch). (R. Tantingo)
TWO ANCIENT LEGENDS OF THE SAN FERNANDO RIVER

1. DAUGHTER OF THE PAMPANGA RIVER GODDESS

The River was formed by a wrathful river demon

By Eugenio B. Sicat (From the H. Otley Beyer Collections, 1917)

In the early days when San Fernando was a small thinly populated town, the present ilug of San Fernando was only then a small intermittent stream. It is said that it was the youngest daughter of the goddess of the Pampanga River. In this river, the river demon made his abode. As the goddess and the river demon were the only powerful sovereigns of the Pampanga River they agreed to form an alliance against any possible invasion by some other sovereign. The agreement continued for several years. It was dissolved when the river demon asked for the hand of her youngest daughter located in San Fernando. From that time on, she took a decided dislike for the river demon. So the river demon caused the banks of this once intermittent stream to fall in. Soon its banks widened and it ceased being an intermittent stream. The people afterward named it Ilug. This ilug, one of the branches of the Pampanga River, facilitates the communication of San Fernando with other towns. The people of San Fernando do say, “Because of the constant trouble between the goddess and the river demon, the latter causes the drowning every year of at least one of the townspeople.”

2. SINUKUAN’S PASSAGE TO SEXMOAN

The god came down from Mt. Arayat and converted the road into a canal

By Alfredo Nicdao (From the H. Otley Beyer Collections, 1917)

In olden times there lived a super-human being in Mount Arayat who was very rich. He was called Suku (another name of Sinukuan) and his golden palace was situated in the heart of the mountain. He was lonesome in spite of his vast wealth. He wished to have an heir to his immense wealth. To satisfy his longing, he sent one day a portion of his numerous slaves to different directions to look for a fair damsel.

In ten days all the slaves returned with unfavorable news. Again he sent another group of slaves. After twenty days, a slave prostrated himself before Suku and related to him of a beautiful woman who lived in Sexmoan.

Suku ordered his golden chariots readied in an hour’s time. Furniture of gold and jewels were packed up and placed in the chariots to be given to the unknown beauty as a dowry.

The party headed by Suku pursued their way through the grassy country to Sexmoan. The people of Sexmoan were dazzled at the shining gold. They proceeded to the house of the lady located among the nipa groves. This unknown beauty was the queen of the swamps. The offer was gladly accepted and marriage was to take place at the end of the fourth year dating from that day. Suku went home with gladness in his heart.

Suku visited his fiancée once or twice a week and the road he followed became dusty due to the continuous passing of hundreds of chariots. When it became so dusty that Suku could not pass through it without closing his nostrils he ordered all his subjects to dig it up and make a canal. The canal was joined to the main body of the Pampanga River so as to supply it with water. Instead of riding a chariot to Sexmoan, Suku used a banca. Today the people of Sexmoan use the same type of banca that Suku used many years ago.

The canal widened little by little due to the frequent floods and finally it took the form of a river.

The appointed time came and Suku took his bride to Arayat in a casco and sailed through the canal which was finally converted into a river.
San Fernando has always been considered among the later towns of Pampanga (having been created only in 1754, compared to Macabebe, Lubao, Sasmuan, Betis, Bacolor, Mexico, Arayat, Candaba, etc. which already existed even before the Spaniards came in 1571).

But San Fernando could not have been formed out of nothing. There must have been an older but smaller community in the area long before the Spaniards arrived, especially considering that it was in the vicinity of two ancient towns, Bacolor and Mexico. The name of that older community is the subject of curiosity. Maybe the Will of Fernando Malang Balagtas can provide a clue.

We know that the San Fernando River used to be called the Betis River. In his Will, as translated in E. Arsenio Manuel’s Dictionary of Philippine Biography, Balagtas names the various towns located on both sides of the Betis River:

“He declares and orders that all the high and low irrigated lands with bamboo trees, nipa plantations and mangrove trees, located in the towns of Macaveve, Carapdapan, Betis, Uuaa, Malataip, Bacolod, Becutan and Bulusan, on both sides of the Betis River with those of Mejico, be not claimed by his children and ancestors...”

Familiar are the towns of Macabebe, Betis, Guagua, Bacolor and Mexico which indeed are all located along the Betis (San Fernando) River. Which modern-day towns was Fernando Malang Balagtas referring to when he wrote Carapdapan, Malataip, Becutan and Bulusan? Could they be in the vast area between Bacolor and Mexico—the modern-day San Fernando? (Ivan Henares)
CARVED OUT OF BACOLOR AND MEXICO
NAMED AFTER TWO KING FERDINANDS
IT WAS COMMON PRACTICE AT THE TIME TO NAME A TOWN AFTER A SAINT BUT IN REALITY TO HONOR A PERSON BEARING THE SAINT’S NAME

By Ivan Anthony Henares

On 17 July 1754, Don José Bersosa, on behalf of the Augustinian cura parrocos of Bacolor and Mexico, namely Fray Lorenzo Barreia and Fray Alexandro Dominguez, presented a petition to Governor General Pedro Manuel de Arandia for the creation of a new pueblo from the said towns.

In his petition, Bersosa said the towns had grown so much in size that Bacolor had 1,300 taxpayers while Mexico had 1,600. As a result of this, the said priests could barely attend to their spiritual well-being. Another reason was the great distance between the churches of Bacolor and Mexico, approximately three leagues away from each other, with a continuous row of houses between them.

Crimes also occurred more frequently and became increasingly difficult to address. Thus, Bersosa argued, it was necessary for a new town to be created encompassing the middle road and all the roads on the extreme ends of the said towns. The residents in the new town would elect their own gobernadorcillo and other officials who would take charge of police matters and the administration of justice.

Acting on the petition, Governor General Arandia promulgated an orden del superior gobierno on 16 August 1754, in line with plans already drawn up by the cura parrocos of the two towns. He ordered the establishment of a new town to be called San Fernando, probably in honor of Ferdinand VI who was King of Spain at the time and who himself had approved the town’s creation. Thus, the titular patron of the town was Saint Ferdinand, coincidentally also a Spanish king, Ferdinand III.

Arandia also delineated the boundaries of the new town, identifying areas that had water sources, mountains, points of entry and exit, farmlands and other significant features. Some 200 taxpayers from Bacolor and 400 from Mexico were assigned to San Fernando to ensure the necessary income for the new cura parroco. The first gobernadorcillo of San Fernando was Don Vidal de Arrozal.

The town was named after King Ferdinand III (top), who was also a saint, but the Spanish officials were actually honoring the king at the time of the town’s creation, King Ferdinand VI (bottom)

Signature of Don Vidal de Arrozal, former gobernadorcillo of Bacolor who became San Fernando’s first gobernadorcillo
Mariano Henson wrote that the origin of Angeles’ former name is the plant Culiát, Gnetum indicum Lour. Merr. a woody vine that abound in the place then. Today, this vine is said to be an endangered specie. The few surviving kuliat can be found in Palawan and in the botanical garden of U.P. Los Baños in Laguna. Recent botanical researches done by the Kapampangan Archaeological Volunteers (KAMARU) of Holy Angel University show, however, that some of the Gnetum species still thrive in the thin forests of Sapang Bato, Angeles. In fact, the people there, as well as residents in upland Porac, still sell kuliat seedlings occasionally. Collection of botanical lexicons shows that there are at least two plant species named kuliat (var. culiat, kuliyat). The first one is the known woody vine mentioned by Mariano Henson (and a shrub of the same Gentum family), while the other is a Diospyros specie, of the black wood family.

Gnetum belongs to the class of Gnetophyta of the Gymnosperms classification that grow in the tropics, 30 species, growing usually as trees or as vines with large leathery leaves. The name Gnetum indicum (Loureiro) Merrill Interpr. Herb. Amboin, 77. 1917), based on Abutua indica Loureiro (Fl. Cochinch. 630. 1790), has been applied in the sense of G. Montanum, but may in fact be the correct name for G. parvifolium. The taxonomic identity of G. indicum has often been questioned, and many herbaria followed F. Markgraf (Bull. Jard. Bot. Buitenzorg, sér. 3, 10: 406. 1930), who dismissed it as being of uncertain application and placed most material so named in his new species, G. montanum.

Many species are used in a variety of ways: the bark provides a strong fiber used for making ropes and nets; the sap flows very freely from cut stems and can be drunk to quench thirst; the young leaves of some species are used as a green vegetable; and the seeds are roasted and eaten (the outer, fleshy layer contains irritant, needlelike crystals, and is not generally eaten).

The second kuliat plant belongs to a family of trees which includes the famous Philippine ebony wood, and talang (Diospyros discolor Willd. [D. philippensis Desr.]). Types of talang include the known kamagong and/or mabolo in many Philippine languages. It is called as Maitem in Malay; Camagón, Ébeno agrio, Guayabota, Matasano de mico, Sapote negro, Zapote de mico, Zapote negro, Zapote prieto... in Spanish. The Diospyros blancoi A. DC. is known as Tai wan shi (as D. discolor) in Chinese, and in English as Mabola-tree, Mabolo, Velvet-persimmon, Velvet-apple; Pommier velours in French and Ke gaki (as D. discolor) in Japanese. Historically, this family of black woods became the important source of timber (ebony) and fruits (talang, mabolo, and persimmon). It is one of the favorite raw mate-
materials for the old muebles made by local Kapampangan woodcarvers.

Relevant to this is the discovery of old black tree stumps exposed by the early activities of lahar in the 1990s, and even by pre-1991 erosion of the Abacan River banks. Folks of Angeles City like Erning Calara (80 years old and a resident of Amsic) say that long before 1991, they found 7 to 8 pieces with an average of 3 to 4 ft in diameter and were in situ on the exposed eroded riverbank of the Abacan River (very near the areas of Anunas and Amsic). Calara says that these hardwoods, which even loggers and firewood collectors were not able to move or cut with their chainsaws and axes, were prehistoric kuliat trees, according to those who were present, including Apung Quitong (ex-Mayor Francisco Nepomuceno). When the river current carried some of them they struck the steel posts of some bridges, bending them without acquiring even a dent. Continuous lahar deposition reburied the trunks. During the lahar years in the 1990s, huge trunks and parts of root system of trees were recovered. Among wood fragments recovered were a pterocarpus specie (Apalit or Narra?) and bulao (Vitex parviflora Juss.), one of which is on display at the Museo ning Angeles. These trunks are believed to be 800 years old, probably part of the forests which blanketed the province of Pampanga at that time. A local engineer found a similar trunk in August of 1991 which has a radiocarbon date of 2,970 years old. This particular tree debris was rooted at 20 ft. below the present ground level of the city. Historian Ed Sibug still recalls the oral reports of early dredging (or deepwell?) activities sometime in 1991 in barrio Pulungbulu, in which workers discovered botanical debris (waterlogged pieces of wood and bamboos) slot in the sandy soil unearthed from about 30 ft deep. According to taxonomist Elmer D. Merrill (1876-1956), this type of trees (like bulao and apalit) grows best in dry thickets and is common throughout the Philippines. If the old folks like Calara of Amsik together with the early oral reports and radiocarbon dates, are reliable, the prehistoric landscape of Culiat and of the neighboring municipalities was definitely much lower than the present ground surface of this modern city, and that it had suffered several series of mudslides and lahars that continually altered it. In fact some old barrios of this city were once called Talimundok (elevated grounds) even if they are no longer elevated, which means the landscape was padded over time.

Comparative etymological patterns suggest antiquated Kapampangan words for kuliat, such as kulat, kulul, kalat, uakat, pakat etc. Kulat and kulul are indicative of old color behavior while uakat and pakat indicates the plant’s strangling character similar to the widely known baliti trees and cognates such as auili, alasas, pakiling, isis, etc. Prehistoric pigments were mostly red and black in various forms while the tropical settings like the Philippines host a vast biodiversity of climbing plants. Thus the kuliat tree can be associated to kulat as red to dark stain of plant liquids or the old red color from soil or plant saps; and kalat, uakat and pakat are associated with the general behavior of plant creepers. Related to this, the early common practice done by foresters and carpenters recognized the special function of waterlogged trees, such as the strength and resistance to bukbuk and ané (all wood pests) and also the dark finishing character of these woods as they mature, which provides a beautiful sheen of wood fibers (aspe) when used as furnishings.

Consequently it can be assumed that the placename kuliat might have been derived from the black hardwood tree and not from the plant vine specie as generally accepted by Angeleños, including historians. The information from Mariano Henson’s notes identified the only botanical source of his study of the vine as the book “Useful Plants of the Philippines Vol. I” by Dr. Wm. H. Brown.
**A 1911 ACCOUNT OF THE EARLY YEARS**

**NAMED AFTER TWO ANGELS**

**THE NEW TOWN WAS NAMED AFTER THE LOS ANGELES CUSTODIOS BUT ACTUALLY IN HONOR OF DON ANGEL PANTALEON DE MIRANDA**

By Lupo Ramos
From the Luther Parker Collections
University of the Philippines (Diliman) Main Library

In 1796, Don Angel Pantaleon de Miranda and his wife, Doña Rosalia de Jesús, both from illustrious families of San Fernando, a town of Pampanga, initiated an agreement with some partners and farmers to cultivate an expanse of wild and uncultivated land called Culiat in the same town of San Fernando. A sculpted wooden statuette of the Virgin of the Rosary, to which they prayed for protection against the ambushes of the Aetas who were settled in the surroundings, was carried along in processions; they recited the Rosary every time they went down the clearing to prepare the land for planting.

Some years later (1810), the couple prospered and funded the construction of a Santuario made of wood and nipa, and provided the necessary furnishings for the celebration of the Holy Mass. Consequently, Culiat obtained from church authorities the appointment of a chaplain to recompense the couple for being conscientious of the spiritual needs of the community. The services were extended to the neighboring localities around Culiat, which were still under San Fernando. There were times when religious services were already administered by their own chaplain, being an autonomous cleric but sometimes still dependent on San Fernando.

Considering the significant population increase of those places, the said husband-and-wife, referred now as the Founders, obtained the favor from both civil and ecclesiastic authorities to establish a town detached from San Fernando. After eight years of relentless effort, and remaining firm against opposition from successive priests of San Fernando, the authorities finally granted on December 8, 1829 the official recognition of the new town. The
favored name of the new town was “Angeles” in honor of the “Holy Guardian Angels,” their patronesses’ protectors. It is also in consideration of the Founder’s name Don Angel who put forward the new town under the love and care of Our Lady of the Holy Rosary whose feast day (La Naval) commemorates the beginning of its foundation.

In the year 1833, the Founders built a new church replacing the old Santuario that was already inadequate in accommodating the inhabitants, who had multiplied progressively.

In the same year, the Casa Tribunal was built, although since 1829 (foundation date) there had already been a provisional one, having Don Ciriaco de Miranda, the Founder’s son, the first gobernadorcillo for the whole year of 1830. (The Casa Tribunal is the present municipal building.)

From then on, the town of Angeles had been governed by gobernadorcillos for an annual term each until 1868 and later changed to two-year terms until 1893. Due to reforms in the Spanish administration, the title was changed to Capitan Munici-

pales. The last one noted was Don Macario Paras. Parish priests succeeded them and the first Augustinian friars were as follows: Vicente Cordones, Manuel Diaz, Pedro Medina, Jose M. Torres, Tomas Orea, Guillermo Masnou, Ramon Sarronandia, Juan Marino, Pedro Ibeas, Vicente Ruiz, Rufino Santos, and Baltazar Camarra, the last Spanish priest; and later, the Filipino seculars, Don Vicente Lapus and Don Pablo Gamboa, the current parish priest.

This results in a summary of all data that I acquired at the time. And as seen, Angeles being a newly founded town, lacks legends and old manuscripts except those provided to me by Don Mariano V. Henson, one of the surviving grandsons of the founders.

(Translated from the Spanish original by Anton Prima)
These days, the cities of San Fernando and Angeles are the citadels of economic progress in the province of Pampanga and even in the whole region. Being next-door neighbors, they resemble twin towers jutting out of a vast plain in the heartland of Luzon Island. Their proximity to each other, however, belies the differences: San Fernando as the provincial and regional capital is the political hub sitting right at the busy crossroads between the Central Luzon provinces, while Angeles, nestled quietly out of the way, is more conducive to education and business. Not too many people still remember the filial bond that once existed between the two cities.

Two-and-a-half centuries ago, in 1754, a new town called San Fernando, named after a canonized Spanish king, was carved out of two towns, Macasicu (the modern-day Mexico) and Bakulud (Bacolor today). In 1796, the new town pushed its northern frontier farther by clearing a forest teeming with culiát, a woody vine (Gnetum indicum, Lour) after which the barrio had been named. The event set into motion the aggressive rivalry.

An 1818 account, prepared by the Ayuntamiento of Manila, presents a rare geographical description of the San Fernando-Culiat sphere. Done by Yldefonso de Aragon, the El Comandante de Ingenieros (chief engineer) of the Ayuntamiento, the report mapped the roads and other means of transportation linking various settlements in the region, at that time largely hinterlands. Indeed, the colonial government then was seriously preparing an economic blueprint for the area, probably as an alternative to the Galleon Trade and the Tobacco Monopoly which the Spain was contemplating to abolish. In his Ytinerario for Pampanga, the chief engineer wrote:

(The pueblo of San Fernando) is located in a vast plain and in the direction of a river by the same name, comprising in its jurisdiction the grand barrio named Culiát, situated 34º northwest and distanced by at least two leagues.

He estimated that the town was around four miles away from the capital of Bacolor, while the two other boundaries, Sto. Tomas and Mexico, were a league and half-league away respectively. Even in those days, the chief engineer already observed that the said terrain between San Fernando and Culiat is quite elevated with some small hillocks, but the land is very fertile and of excellent quality, which is why today it is considered the safest, most strategic and fastest developing area in the province.

He attributed this to the preponderance of water sources and systems in the area. "A tributary of the Bacolor River," he wrote, "stretches among those terranes as it bifurcates north and south, collecting the waters of Arayat; and there are some rivuletts found in the vicinity that proceed in the north by northwest direction from the mountains."

Jean Mallat, the French traveler who visited Pampanga in the 1840s and who used the Ayuntamineto report extensively in preparing his monumental book on the Philippines, mentioned that "courses of water descending from Mount Arayat are only streams during the dry season, but become impetuous torrents during the rainy period. It is also during this period that through the meeting of rains with the rivers, is formed the pinac of Candava, a great lake situated east of the pueblo of Bacolor and to the left of the great river (Rio Grande)..."

It was common at that time to measure distances between settlements by the time spent in walking, but the engineer made an exception for the area because "even during the dry season, water communication between the towns of San Fernando and Bacolor remains, which is very deep, even today." He probably knew of other waterways that had been silted or their courses altered, a phenomenon that would recur over and over, most spectacularly after the eruption of Mount Pinatubo.

Mallat was also fascinated with the Gogo (Gugu) River, "which draws its sources from the mountains by the northeast." Gogo (Entada phaseoloides), Aragon (the chief engineer) wrote in his report’s glossary, is a climbing shrub found in many parts of the Philippines whose bark is cut and crushed by the natives to make jabon (soap). Mallat, however, believed that the river had been named after a different kind of gogo, the kind "whose use facilitates the washing of gold sand (arenas del oro);" this plant, Mallat added, thrived in the area, but he stopped short of saying that the Kapampangans living around the river practiced gold panning. He did observe that the town benefited from the river through a small tributary that flowed far into the town’s territorial limits; this tributary had an uncharacteristically lengthy approach or embankment "where the natives fetch their drinking water."

Mallat had a high regard for the inhabitants who "have dedicated themselves to agriculture, raising large quantities of palay, sugar cane and also indigo (Indigofera tinctoria or ahi!) and corn." He made special mention of the soil in Pampanga as very favorable in the cultivation of indigo.

Yldefonso de Aragon noted that there was already a liquor factory operating in Culiat at the time (1818). Even that early in history, the small barrio of San Fernando was well on its way to economic prosperity.
Two generations ago, Angeles was but a mere handful of rude huts, a wild solitary spot, inhabited only by poor casamac. Where the church stands now there were then the haunts of the nono and the patianac.

The place was at that time only a distant barrio of San Fernando. Most of the inhabitants were only tenants of well-to-do landowners, who had their homes in the poblacion of San Fernando. These landowners rarely visited the locality, staying there only temporarily during the planting and harvest seasons.

Among these opulent landlords was Don Angelo; notwithstanding his riches, he was a very pious man. He was known for many miles around as Apung Angel, the pious giver.

One Sunday evening, as he was meditating on how he could best serve God, Jesus Christ and the Virgin Mary, his thoughts wondered back to his tenants. They lived far from town, far from the church. It was a difficult matter for them to attend holy mass every Sunday. He thought long and hard about it until at last, he hit upon a satisfactory plan. He would go to the curate the following morning and enjoin him to send to Manila for a priest. On his farm he would erect a chapel for the holding of mass and a residence for the priest.

Two years later, a well constructed chapel stood at the middle of a large, elevated square plot of ground, fenced all around. It was Sunday morning; there issued out of the chapel a great throng of persons. From their quaint, old-fashioned costumes, one might have known at once that they were the rustic inhabitants of the place, and of the neighboring barrios. Behind them came Don Angelo, and the priest. The people were dispersing in all directions, but a great number of them were directing their steps to Don Angelo’s house to share in the feast that he celebrated for the people every Sunday.

Such was the piety and benevolence of Don Angelo, that far and near he was well known and beloved by the people. He was welcomed in every household. In his morning walks, it was deemed a great honor for any one to receive the friendly salute and his kind smile. His charity was so inexhaustible that his mere name became a blessing to the distressed people.

One morning, he was found, for some reason or another, lying in his bed pale and lifeless. What was the sorrow of his family! What bewailing was that of the people he loved and who loved him!

But all was of no avail. He was dead—a sad realization indeed—and the anguish of a thousand hearts could not restore him to life. As was his request, he was buried near the chapel and, needless to say, with great pomp and loud weeping.

Many years passed. One evening, the priest, the same one who walked by the side of Don Angelo five or seven years ago, was returning home from his vigils in the chapel when, to his great surprise, he saw issuing from Don Angelo’s tomb luminous rays of light like that of the stars. He crossed himself and approached; as he came nearer, the air was full of unspeakably sweet odor. He went home much perplexed and pondering along the way about the mystery he had just seen. The next day he visited the tomb and brought with him three workmen for the purpose of opening the vault. Besides the three there were other people present, for the news spread like lightning that Don Angelo’s tomb showed signs of a miracle. What was the amazement of those present when the coffin was taken out of the vault and opened! They found not the expected bones of the dead, but the same body that they had buried five years earlier, unaltered in any respect. It was a miracle from heaven.

The priest led the people in prayer, and as they prayed, lo! A strange odor filled the air. At the suggestion of the priest, the corpse was deposited in the chapel, to be taken in the morning to San Fernando. But behold, another miracle! The corpse of the pious Giver could not be moved the next day from the chapel. The people who assembled at the place to take their last look at the remains of their beloved were frightened. The priest made the people leave and let the corpse alone.

Soon news of this extraordinary event spread abroad, over towns and provinces alike, so that people from distant localities found their way to the little barrio. It soon became widely known that the diseased persons who visited Don Angelo’s corpse were cured. Dead were known to have been brought back to life by virtue of the sacred relic.

With such a treasure, no wonder the little barrio grew rapidly in popularity. Many of those who made pilgrimages to the place stayed there and established their abodes. In a few years the barrio had grown into a town. To accommodate the large number of pilgrims, a church was built where the holy corpse was placed and kept. As time went on, the population of the town continued to grow, so that today we have the large and fine town of Angeles, named doubtless, in honor of the benevolent Don Angelo. And even today people make pilgrimages to the place, and Apung Angel is still there to give help to those that need it.
TIMELINE OF SAN FERNANDO HISTORY

BACOLOR AND MEXICO SACRIFICED THEIR BARRIOS TO CREATE SAN FERNANDO; THEN IT WAS SAN FERNANDO’S TURN TO SACRIFY CULIAT

By Ivan Anthony S. Henares

1754
The town of San Fernando is founded with Don Vidal de Arrozal serving as the first gobernadorcillo the following year.

1755
The first church is built with wooden walls and nipa roofing. Later in the year, the municipal tribunal is erected in front of the plaza using durable materials and thatched nipa roofing.

1770
Filipino clergy finally obtain control of the Rectory of the parish church; Sultan Ali Mudin, deposed Sultan of Sulu who graciously embraced Christianity, comes ashore in San Fernando. He stays in Acocolao, the old townsite of Paniqui where he assumes the name Don Fernando Ali Mudin I.

1777
A law is passed requiring all shops in the town to pay taxes to the Public Treasury, as a means of identifying illegal shops known as bularit.

1781
Spain limits selling of tobacco to estanco, or special outlets.

1785
Governor General Jose Basco y Vargas visits the town. He is impressed with the enthusiastic welcome he receives from residents. In his speech, he admonishes them to concentrate on commerce and agriculture, which he considers the key to national development.

1786
The town is ravaged by an epidemic called sarampion; the price of palay reaches one real or 12.5 cents per cavan, despite the good harvest this year.

1788
The new parish priest, Fr. Manuel Canlas, starts construction of the current church building; he requests the gobernadorcillo at the time, Don Bernabe Pamintuan, to
call a general assembly to discuss the construction.  

1796  
After serving as gobernadorcillo the previous year, Don Angel Pantaleon de Miranda retires to Barrio Saguin, from where he starts setting up his hacienda in Barrio Culiat.  

1805  
The government sets up an agency to oversee taxation in the sale of liquor.  

1808  
After 20 years of construction, the current San Fernando town church is completed owing to donations of prosperous parishioners and parish priest Don Manuel Canlas who allocated modest funds for its construction. It is rededicated to the Asuncion del Nuestra Señora. As a sign of gratitude to Fr. Canlas, the pioneering families and the rest of the inhabitants commission his portrait which is displayed in the church sanctuary.  

1813  
The Archbishop of Manila, Most Rev. Juan Antonio de Zulaibar, visits San Fernando to administer the sacrament of Confirmation. As instructed, the parishioners kneel along the street when the Archbishop passes by.  

1814  
The major roads to Mexico and Bacolor are opened during the administration of Capitan Francisco Pamintuan. Ash fall from an erupting volcano in Camarines reaches the town.  

1820  
A cholera outbreak ravages the town.  

1821  
The town experiences a total eclipse of the sun.  

1829  
Culiat is separated from San Fernando on 8 December as the new town of Angeles.  

1850  
A big fire hits the town, burning the Tribunal which was then made of nipa. Major fires hit the town in 1888, 1899, 1907, 1910 and 1939.  

1852  
On August 6, an expediente requesting the transfer of the provincial capital from Bacolor to San Fernando is signed. A strong earthquake causes the church bells to ring wildly.  

1857  
In July, while farmers are negotiating to increase price of sugar from the current market rate of 10 – 15 pesos to una onza (16 pesos) per load, strong rain falls, lasting 10 days which brings down the price of sugar to 3 pesos per load. The casa municipal is reconstructed during the term of the town’s gobernadorcillo Don Candido Froilan Dizon, with full support from the provincial alcalde, Don Francisco Hidalgo.  

1860  
Malapad Road in barrio San Nicolas opens.  

1863  
On July 3, a strong earthquake hits the town, causing massive destruction.  

1867  
The Escuela Publica is constructed during the administration of Don Julian Buyson, on the site where the central school (presently the San Fernando Elementary School) now stands.  

1869  
The first telegraph lines are installed in the town during the administration of Don Isidro Teopaco.  

1872  
A gremio of printers from a government press in the town stage the first organized strike in Philippine history; the strikers are protesting against the abuses of the plant foreman.  

1878  
Following the example of Culiat, residents make an attempt to create a town out of barrio Calulut, to be composed of Calulut and the neighboring barrios of Bulao, Malpiti, Sindalan, La Paz, Lara, Saguin, Telabastagan, Balete, Malinao, Pulung Bulu, Panipuan, Macabacle and the caserio of Pau in San Fernando, and Panipuan, Acie, Suclaban and the sitio of Gandus in Mexico. The plan does not materialize.  

1880  
On July 18, the Treasury Office summons the town’s senior residents to a public meeting to discuss classification of cedulas (personal identity cards) for property owners (first and second class depending on economic status) and for the working class (fifth and sixth class). At 12:20 PM on the same day, an earthquake stronger than the 1863 tremor causes widespread destruction in San Fernando.  

1881  
On September 11, the Real Cedula 745 is signed; it approves the transfer of the provincial capital from Bacolor to San Fernando; once more, the move fails. 

Sugar land owners’ country mansion in San Fernando  

1882  
On 14 August, a day before the town fiesta Alcalde Mayor Graciano announces a decree coming from the Governor General canceling the fiesta celebration in honor of the town patron, the Asuncion de Nuestra Señora, due to a cholera outbreak in Manila. The epidemic reaches San Fernando on 12 September and claims many victims. On October 20, a terrible typhoon wreaks havoc on the town for six hours. In November, a disease called beriberi sweeps the country for the first time, catching everyone by surprise. About the same time, a comet appears in the evening sky.  

1883  
In August, a royal decree signed on July 13 and issued by the Governor General, abolishes the government’s tobacco monopoly, thus allowing anybody to sell it provided he pays the provincial tax of 12 reales (one peso and 50 centavos).  

1884  
During the term of Domiciano Tison, a circular is issued identifying the specific cat-
egories of personal cedulas and their amounts:

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<td>2nd class</td>
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<td>1.50</td>
</tr>
<tr>
<td>10th class</td>
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</tbody>
</table>

1886
On July 1, Pedro Teopaco is designated the first juez de paz of the newly established municipal court of justice.

1888
On April 17, at 2:25 PM, a big fire starting in barrio Sta. Lucia sweeps across the town, resulting in the loss of about one million pesos in property. In May, an epizootic epidemic outbreak wipes out livestock, which doubles the price of cattle and carabao. In September, there is another outbreak of cholera; Governor General Luis de la Torre y Villanueva calls for a meeting of local sanitary officials to discuss solutions to the epidemic.

1889
Construction starts for two important bridges: the Palawi Bridge leading to Bacolor and the Paralaya Bridge leading to Mexico.

1892
On February 23, Governor General Eulogio Despujol and the Archbishop of Manila, Most Rev. Bernardino Nozaleda, inaugurate the San Fernando railroad station and the Calumpit-Mabalacat section of the railway. The station immediately becomes the most important provincial station of the Manila-Dagupan railway after its revenues rank second only to those of Manila. On June 27, Jose Rizal makes a stopover in San Fernando (on his way from Tarlac to Manila) to visit old friends and recruit members to the La Liga Filipina.

1893
On January 28, the municipal council assigns names to streets and numbers to houses. Spain’s Queen Maria Cristina repeals taxes imposed to steam-engine ships as favorable response to petition of local farmers.

1894
On January 1, by virtue of a royal decree, the name municipio is changed to tribunal.

1896
In August, construction of the roofed hanging bridge in front of the church, the Puente Colgante, is completed. It will later be renamed San Fernando River Bridge and much later, the Baluyut Bridge. On September 1, a state of war is declared in San Fernando despite the peaceful situation. On December 2, Brig. Gen. Diego de los Rios, commanding officer of northern Central Luzon, is sent by the Spanish government to quell the rebellion in San Fernando.

1897
General Ruiz Serralde takes over the post of General Rios on June 26 to maintain the peace in San Fernando. The revolution is not yet at its height with occasional exchanges of fire...
On 18 September, Serralde is replaced by General de División Don Francisco Castilla who is immediately recalled on 29 September to serve as Segundo Cabo of the Spanish Army. He is replaced by General Jaudennes who does not spend much time in the position either, since he is replaced by General de Brigada Don Ricardo Monet.

(Peace will come only the following year when the Pact of Biak-na-Bato is signed.)

Governor General Don Primo de Rivera visits San Fernando from Tarlac on 17 November to gather information about the revolution in the province. He was welcomed at the railway station by Governor Don Joseph Canovas y Vallejos and San Fernando parish priest Fr. Antonio Redondo, together with prominent residents of the town; he stays in the capital town of Bacolor until December 7. On December 26, after a truce is signed at Biak-na-Bato between the revolutionaries and the Spaniards, Primo de Rivera escorts Emilio Aguinaldo and the revolutionary leaders as they leave by train for Dagupan en route to Hong Kong.

1898

On June 3, the revolutionaries, who have resumed hostilities with the Spanish Army despite the pact at Biak-na-Bato, burn the Palawi Bridge in San Fernando; later that day, provincial governor Mota, together with Spanish civilians and a few friars, are evacuated from Bacolor to San Fernando, after an uprising in the capital town. They are escorted by local volunteers led by a Spanish physician, Sebastian Sanchez Palomares. Volunteers also guard the governor’s house in Bacolor; however, when they are attacked by the revolutionaries, Gen. Ricardo Monet fails to send reinforcement because of a military recognition event going on in Angeles the same morning. He is able to send four companies of his regiment only the following day at 1 PM; they are, however, attacked by revolutionaries in Palawi Bridge in San Fernando; surviving the ambush, Gen. Monet’s troops advance to the Banlic Bridge as the battle continues; the town is evacuated. At 4 PM, Gen. Monet orders his men to dig defensive trenches in anticipation of a prolonged battle. The revolutionaries, concentrated in the adjacent town of Mexico, score victory after victory. On June 9, a desperate Gen. Monet writes Gen. Maximino Hizon an emotional letter begging him to respect Spain as the Motherland and offering a truce. Gen. Hizon replies he has a duty to advance the sacred cause of independence and will shed every
Gen. Monet de- cides to flee to Manila. On their way to Macabebe en route to Manila, the retreating Spanish troops are attacked in sitio Moras in San Matias; the ensuing battle reduces to ashes the village of San Francisco in nearby Minalin. Finally reaching the Spanish-friendly town of Macabebe, Gen. Monet joins forces with Col. Eugenio Blanco and his Macabebe volunteer soldiers. Shortly thereafter, the pursuing revolutionaries led by Gen. Torres attack Macabebe; meanwhile, Gen. Maximino Hizon and Col. Intong position their troops in sitio Frances. The Spaniards escape to Manila Bay in chaos; some, however, are captured in Paombong, Hagonoy and in Cavite. Gen. Monet and the wives of his military officers, including the family of the Capitan General himself, Basilio Augusti, reach Manila; those on the ship Leite fall into the hands of the...
Americans (who have arrived in Manila Bay) and are sent to Cavite as prisoners of war. On June 26, delegates from all Pampanga towns except Macabebe gather in San Fernando to swear allegiance to Gen. Maximino Hizon, then the provincial military governor and representative of Gen. Aguinaldo. On October 9, Gen. Aguinaldo and his Cabinet visit San Fernando, staying at the convento, which has been converted into the revolutionaries’ military headquarters.

Antonio E. Consunji serves as presidente municipal of the town.

1899

On February 4, the Philippine-American War begins, with the first battle occurring in La Loma, Manila; running out of ammunition, the Filipino soldiers led by Gen. Maximino Hizon withdraw to Caloocan and later to the hills of Mount Pinatubo. A municipal hospital run by the Red Cross is established in San Fernando to provide charity medical care to wounded Filipino soldiers. On April 1, Malolos falls in the hands of the Americans. As a result, the capital is transferred to Tarlac. On May 4, the Americans advance towards San Fernando, shelling the town of Sto. Tomas; at 3 PM, the retreating revolutionary army led by Gen. Antonio Luna torch the casa municipal, the parish church and several houses to render them useless to the approaching Americans. The Americans later establish a military government in San Fernando with Enrique Kerr as alcalde. On 16 June, due to the strategic location of the town, President Aguinaldo himself leads Filipino forces in the Battle for San Fernando. The plan to retake the town is unsuccessful. Calulut falls to American forces on 9 August.

1900

On September 7, a public municipal election is held in San Fernando presided by the Provost Marshal, Capt. William Arthur, assisted by election officers Pedro Paras, Anacleto Hizon and Catalino Henson. Francisco Hizon is elected alcalde, serving until the closure of the military government the following year. Others elected are Celso Dayrit (teniente alcalde), Gervacio Singian (sindico), Saturnino Henson (treasurer), Felix Dizon (secretary), Pedro Teopaco (justice of the peace) and 10 councilors.

1901

The Americans establish a civil government; the outgoing alcalde under the military government, Francisco Hizon, is appointed municipal president. In December, the construction of the public school is completed. It is made of stones and other durable materials with a galvanized iron roof. It is the first building to be built by the American
San Fernando Bridge, formerly Puente Colgante; later renamed Baluyut Bridge (American Historical Collection)

PASUDECO, the second provincial sugar mill after PASUMIL (John Larkin)

government and was followed by more schools in the barrios.

1902
Dismal harvests of both rice and sugar cane as a result of a livestock disease (epizootia) and locust infestation. Mariano Leon Santos is elected municipal president. Since the town has stabilized, the American cavalry detachment relocates to the next town of Angeles on December 2.

1904
On August 15, by virtue of Act No. 1204 signed earlier on July 22, the Pampanga provincial government is finally transferred from Bacolor to San Fernando, during the term of Governor Macario Arnedo and Municipal President Juan Sengson. The town of Minalin becomes part of San Fernando; it will regain its political independence again only in 1909.

1905
Eulalio Castro becomes municipal president. On January 2, after the municipal officials take their oath, Act 1208 of the civil government declares the town of Sto. Tomas part of San Fernando, during the term of Governor Honorio Ventura of Bacolor, by big-time Kapampangan sugar planters Jose de Leon, Augusto Gonzales, Francisco Liongson, Serafin Lazatin, Tomas Consunji, Francisco Hizon, Jose Henson and Manuel Urquico.

1907
Vicente Tiomico becomes municipal president. Another fire ravages the town in February while the reception for Governor General Smith is being held. Construction of the buildings of the provincial government begins later this year.

1908
The government starts construction of 27 artesian wells all over San Fernando.

1909
The a new public market building is constructed and divided into four areas. The roofing is of galvanized iron and the flooring is cemented. This is during the administration of municipal president Pedro Teopaco.

1910
On March 17, another fire breaks out in the town center, stretching all the way to Aviles Street in barrio Sto. Niño. Total cost of damage: P100,000.00. The first telephone in the town is installed during the term of Clemente Ocampo.

1914
A new spur of the Manila Railroad Company, from San Fernando to Arayat, is completed. Calulut becomes a parish; it thus becomes the first barrio in Pampanga to have its own parish.

1916
The San Fernando Central School building is completed, so is the San Fernando-Angeles stretch of the Manila-Tarlac Road.

1917
The municipal government building is completed under the term of Antonio Abad Santos.

1921
The Pamanga Sugar Development Corporation (PASUDECO) begins operations. The idea of a locally financed sugar central is hatched in 1918 in the San Fernando residence of Governor Honorio Ventura of Bacolor, by big-time Kapampangan sugar planters Jose de Leon, Augusto Gonzales, Francisco Liongson, Serafin Lazatin, Tomas Consunji, Francisco Hizon, Jose Henson and Manuel Urquico.

1927
The San Fernando Light and Power Company (SFELAPCO) is established.

1928
The Pamanga Bus Company (PAMBUSCO) begins operations.

1930
Construction of the concrete San Fernando Bridge, formerly Puente Colgante; later renamed Baluyut Bridge (American Historical Collection)

Pedro Abad Santos and his younger brother, Jose Abad Santos (John Larkin)

President Quezon speaks before peasants in front of the San Fernando town hall
River Bridge (formerly Puente Colgante) is completed.

1931
The Pampanga Provincial Hospital building opens; it will later be renamed Jose B. Lingad Memorial Regional Hospital.

1932
Pedro Abad Santos founds the Socialist Party of the Philippines. Two years later, he creates and heads the Aguman ding Madlang Talapagobra (AMT). The Abad Santos compound in barrio San Jose becomes the focal point of the peasant movement.

1937
The First Constabulary Zone, the first military training camp outside Manila, is inaugurated in San Fernando. It will be renamed Camp Olivas two years later.

1938
Vivencio Cuyugan is elected first municipal mayor of the Commonwealth Period. The first ligligan parul (lantern festival) is held in honor of President Manuel L. Quezon, who was earlier made an honorary Kapampangan. Guest of honor Doña Aurora Aragon Quezon awards the prizes in the ligligan.

1939
On Valentine's Day, President Manuel L. Quezon announces his social justice program before a gathering of farmers in front of the town's municipal hall.

1941
Forces of the Japanese Imperial Army occupy the town and place the municipal government under its supervision. Rodolfo P. Hizon serves as municipal mayor.

1942
Thousands of Filipino and American prisoners of war walk from Bataan to the San Fernando train station in what will be known as the Death March.

1945
The liberation forces under Gen. Douglas MacArthur enter the town; the Commonwealth is restored with Vivencio Cuyugan as mayor.

1952
The town of Sto. Tomas is separated from San Fernando.

1963
Bishop Emilio Cinense establishes the Assumption College, the diocesan college.

1969
Mayor Levi Panlilio is assassinated; vice mayor Virgilio Sanchez takes over.

1980
On December 16, Governor Jose B. Lingad of Lubao is assassinated in barrio San Agustin—the first of President Marcos’ political opponents to die fighting the dictatorship.

1986
After the People Power Revolution, Paterno Guevarra is appointed officer-in-charge of San Fernando; he is later elected mayor.

1989
The Pampanga Convention Center and Sports Complex opens; it will later be renamed.
named in honor of former Pampanga Governor Bren Z. Guiao.

1990
President Cory Aquino inaugurates the Paskuhan Village, the first Christmas village in Asia and the third of its kind in the world.

1991
On June 15, San Fernando, like most towns in the Kapampangan Region, is covered with a thick layer of ash, pumice and sand from the erupting Mount Pinatubo. But the worst is yet to come.

1995
Shortly after midnight on October 2, heavy rains caused by Typhoon Mameng mobilize pyroclastic deposits on the slopes of Mount Pinatubo, inundating barrios Sto. Niño, San Juan, San Pedro Cutud and Magliman; the town, led by Mayor Rey B. Aquino, rallies the people to build a dam to protect the rest of the town from succeeding lahar flows.

1998
The Sinukwan Festival is held for the first time in San Fernando.

1999
San Fernando receives the Galing Pook Award for its project “Breaking Financial Barriers.”

2000
House Speaker Arnulfo Fuentebella and Senate President Aquilino Pimentel sign the approved city charter of San Fernando on December 4 and 13, respectively.

2001
On February 4, the town becomes a component city following the ratification of Republic Act 8990 authored by Rep. Oscar Rodriguez during a plebiscite held the previous day. Dr. Rey Aquino becomes the first city mayor.

Reference: “Brief History of the Town of San Fernando” by Mariano G. Custodio, Luther Parker Collections, University of the Philippines Main Library

San Fernando suffered a near-fatal blow when typhoon Mameng mobilized lahar from the slopes of Mt. Pinatubo in 1995, which flooded the town’s commercial and historical district with pyroclastic material. (City of San Fernando)
Pedro Abad Santos was 10 years older than his brother Jose but it was Jose who would achieve greater prominence because he became the country’s Justice Secretary and Chief Justice of the Supreme Court, and suffer a high-profile martyrdom during World War II. Pedro was marginalized from civil society as he pushed farther and father left in his political ideology. While both of them had the same mission in life, which was to improve the condition of the masses, they held opposite views on how to attain this. Thus, Pedro and Jose Abad Santos endeavored to impose on history their separate ideologies, representing revolution and evolution, respectively, as means of securing change in the existing order.

Pedro founded the Socialist Party of the Philippines in 1932; two years later, together with his assistants Agapito del Rosario, Luis Taruc, Lino Dizon and others, he reorganized the Aguman ding Talapagobra ning Pilipinas (ATP) into the Aguman ding Maldang Talapagobra (AMT), similar to the general workers’ unions in Spain, Mexico and France, which advocated the expropriation of landed estates and friar lands, farmers’ cooperative stores and the upliftment of peasants’ living conditions. On November 7, 1938, during the anniversary of the Russian Bolshevik Revolution, the Partido Komunista ng Pilipinas (PKP) and Pedro Abad Santos’ Partido Sosyalista ng Pilipinas (PSP) held a convention at the Manila Grand Opera House where they declared their merger as the Communist Party of the Philippines. Crisanto Evangelista was elected president, with Pedro Abad Santos as vice president and Guillermo Capadocia as secretary general.

In those few remaining years before World War II, organized peasant uprising was sweeping the Kapampangan Region. To quote Justice Leopoldo Roviera, Pampanga had become “a little Russia where it is not the voice of justice but jurists that prevail but the voice of Lenin and Stalin.” Luis Taruc wrote that Don Perico (Pedro Abad Santos) was a Marxist who instructed peasants to defy landowners by keeping all the harvest, and promised legal assistance if sued.

Meanwhile, his younger brother Jose Abad Santos was a rising Pampanga was on the verge of a peasant revolt when Philippine President Manuel L. Quezon (top, left) came to San Fernando and spoke before a crowd of farmers and farm tenants, with Socialist leader Pedro Abad Santos (top, right) sharing the stage with him
star in mainstream society and was obviously enjoying the trust and confidence of the President of the Republic, Manuel L. Quezon. It was probably through Jose's influence that President Quezon accepted Pedro's invitation to address a huge gathering of laborers and casamac (farm tenants) in San Fernando on February 14, 1939. The President was probably assured by Jose that his feisty brother would do or say nothing that would cause embarrassment. On that fateful day, the Abad Santos brothers shared the stage with the President; it was the first time their paths crossed in what would become a dramatic public confrontation. Pedro introduced the President as "a friend of the masses and the poor" and instructed the crowd "to plant in your hearts what he will say." Just as Quezon was rising from his seat, Pedro enumerated the peasants' grievances, citing a very recent infamous court case, and accused judges and fiscal tribes of being pawns of capitalists. He then turned to his blushing brother Jose, who was seated beside the President, and challenged him as Justice Secretary to clean up the courts. Unable to hide his contempt for Jose's peaceful temper and methods, Pedro added, "The Secretary cannot help us if he just sits in his office."

That tense moment was completely forgotten when President Quezon went to the podium and began speaking about social justice. In his speech, he warned landowners against exploiting their laborers, but he also warned laborers against strikes and other divisive and unlawful acts; he promised to make the rich give laborers their due share, but he also made the poor promise not to ask for more than what they deserve. It was a magnificent speech; President Quezon made the tricky, complicated social issues crystal clear to his listeners; in the end, the peasants were lustily cheering him and Pedro Abad Santos stood with the look of someone from under whose feet the rug had just been pulled. Quezon had risked his office and probably his life in coming to the heartland of the socialist movement, and emerged triumphant.

Only a few months later, Japan invaded the Philippines; President Quezon would go in exile, leaving behind Jose Abad Santos as head of the caretaker government; he was executed by the Japanese on May 2, 1942. Meanwhile, Pedro Abad Santos was imprisoned at Fort Bonifacio, but was soon released due to failing health; he stayed in San Isidro, Minalin where he died on January 15, 1945. (R. Tantingco)

Following is the full transcript of President Quezon's speech in front of the San Fernando municipal hall on February 14, 1939:

**STRIKES--DON'T YOU KNOW?--ARE NOT THE BEST METHODS FOR BOTH LABORERS AND CAPITALISTS, BECAUSE THEY HARM BOTH PARTIES. REMEMBER THAT CAPITALISTS ARE FINANCIALLY BETTER EQUIPPED THAN YOU ARE; ON THE OTHER HAND, YOUR ASSOCIATIONS DON'T KEEP SUFFICIENT FUNDS WITH WHICH TO SUBSIDIZE YOUR STRIKES. AND GOVERNMENT OFTEN SIDES WITH CAPITALISTS TO MAINTAIN PEACE AND ORDER.**

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STARING--DON'T YOU KNOW?--ARE NOT THE BEST METHODS FOR BOTH LABORERS AND CAPITALISTS, BECAUSE THEY HARM BOTH PARTIES. REMEMBER THAT CAPITALISTS ARE FINANCIALLY BETTER EQUIPPED THAN YOU ARE; ON THE OTHER HAND, YOUR ASSOCIATIONS DON'T KEEP SUFFICIENT FUNDS WITH WHICH TO SUBSIDIZE YOUR STRIKES. AND GOVERNMENT OFTEN SIDES WITH CAPITALISTS TO MAINTAIN PEACE AND ORDER.

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From what Mr. Pedro Abad Santos said, it appears as if I were alone in promoting the welfare of the poor or the laborers in our country, and the only one upon whom you can chiefly depend. He made mention of the Barredo-Cueco case; of my order withdrawing the Constabulary from the sugar mills of the PASUDEC0; of my social justice policy. All that he said concerning me is true, but I do not want you to believe that I am the only one who promotes the welfare of the laborers in the Philippines. The members of my Cabinet and all other associates in the government are cooperating with me in carrying out the social justice policy of my administration.

While I have no authority to speak for the judiciary, inasmuch as the Constitutions provides for the separation of powers among the executive, legislative, and judicial branches of our government, yet it may be right if I say that at this time our courts, in making their decisions, follow the principles of social justice, not because they simply wish to please me—as they are not duty-bound to follow my desires, and I have no authority to compel them to do so—but because it conforms with our Constitution. It is the duty of our courts to enforce or give effect to our laws, pursuant to the spirit of our Constitution. Hence, you should have hope and confidence not only in me, but also in the entire government—in the executive, legislative, and judicial powers.

It is true I am the President of our country, but I am only a single individual, and however the powers vested in me by our Constitution and our laws are, yet I will not be able to able to accomplish anything if I be the only one to work hard or exert efforts in promoting the welfare of our country. The help of two other departments of the government—the judicial and the legislative—are also necessary in carrying out the social justice policy which is a mandate of our Constitution.

It may be true that there are still officials of the Executive Department and judges who are not yet familiar with the objec-
YOU MUST NOT MAINTAIN ANOTHER FORM OF GOVERNMENT.... YOU CANNOT SIMPLY ORGANIZE ASSOCIATIONS AND RECOGNIZE ONLY THEIR AUTHORITY.... IT IS NOT PROPER FOR YOU TO DECIDE MATTERS AMONG YOURSELVES ALONE AND START DISTURBANCES BY BLOWING THE TAMBUH.
contracts, not even by order of the court or by using the powers of the government. While it is, of course, the duty of the government to respect the contracts of the central owners, yet they should take the initiative—they should, of their own accord, increase the share if the planters and the landowners, and afterwards, the latter should increase what they give the laborers. There are also other provinces where, as in Pampanga, sugar centrals gain much and landowners make also wholesome profits, yet those who work the land hardly get a share sufficient for their subsistence. [Applause] I cannot force the centrals to renew their contracts; nor can I compel the landowners to improve outright their treatment of you. But if they do not take the initiative, I am ready to ask the National Assembly to pass a law increasing their taxes, from which will be taken what I would give you. [Applause] I hope, however, that the government will not be required anymore to exert efforts to improve the relations between the tenants and landowners on the one hand and the sugar central owners on the other. I do not wish the people to think that they owe the amelioration of their living condition to me or to my administration, because I am not seeking my own popularity. What I desire is the peace of the country. If I were the only one with whom our country would be pleased, while you, on the other hand, would be at loggerheads, what benefit would such a state of things give to the Philippines? Perhaps this would benefit me while I am still living; but when I am already dead, what gain would I still get from it? That is why every day I am exerting efforts in requesting the capitalists here to improve the living condition of their tenants, because I wish to see the rich, who are living in abundance, and the “have-nots” get along well; for it is only by this arrangement that we can have peace and order in our country. I do not wish to see occasion like this again, where you, who are assembled here, nurture hatred within your hearts against the property owners, as well as those of the “have-nots”. I am not favoring the workingmen because I wish to grab the property of the rich; I side with him because I believe that, for the well-to-do to live in peace and enjoy what rightfully belongs to them, they should give the laborers their due share. [Applause]

I beseech you to have a little patience. Do not resort to the burning of sugar-cane fields or to the harvesting of the crop and getting it as you wish, including the portion that does not belong to you. Do not do that; instead give another his rightful share. I know that in an accident which happened here, the man who took away the palay was right, for the landlord was indebted him. He wished that he be paid first before giving up a portion of the palay. That was not a criminal offense but a civil case, and it should have been brought to court. You should not do anything against the law, nor give the landowners motive to seek the help of the government. The Government has a duty to give the required assistance and it can post Constabulary soldiers to guard the crop.

I wish to remind you that the amelioration of your condition needs time. Do not be impatient; persevere a little more. If to construct a mere nipa house requires several days or weeks, how much more time would be needed to erect a big and magnificent mansion or palace wherein we are to live in eternal happiness and tranquillity?

Coming now to strikes. Strikes do not usually benefit you. Although a strike is a weapon which you can use in seeking your rights, it should not be employed often. If you have any complaints, present them to the Department of Labor or the Court of Industrial Relations. You can, of course, say that it takes time before cases brought to these branches of the Government are decided, as my friend, Mr. Pedro Abad Santos, said. However, we cannot do anything in this respect; their procedure is not like that of our own government. It would be at loggerheads, what benefit would such a state of things give to the Philippines? Perhaps this would benefit me while I am still living; but when I am already dead, what gain would I still get from it? That is why every day I am exerting efforts in requesting the capitalists here to improve the living condition of their tenants, because I wish to see the rich, who are living in abundance, and the “have-nots” get along well; for it is only by this arrangement that we can have peace and order in our country.

The Philippines is facing a dangerous future. We will be alone here. We shall be the only ones to defend our own country, in the event that any nation molest us. Upon such eventuality, in order that every Filipino could be expected to feel in the very core of his life in protecting this nation, it is necessary that every Filipino should have a descent living which, though not wholly substantial, would be a sufficient source of subsistence as long as he is willing to work. It should not only be a livelihood that would suffice for himself and his family, but also one that would afford him, his wife, and his children decent clothing even if for Sunday wear alone—clothes that are neat and not the ragged and dirty ones worn by them throughout the year.

If we believe that the heart of a laborer can throb with love for our country, we must exert efforts to make every person in the Philippines live in prosperity. I repeat, in order that we can expect every laborer to love and defend his country, it is necessary that we make him feel and realize that he enjoys, at least, a moderately prosperous existence. It is not that I am siding with the laborers because I am an enemy of the capitalists or landowners. No! I have no enemies. My responsibility to my position is my responsibility to all. I have a duty to protect the rights of the property owners, as well as those of the “have-nots”. I am not favoring the workingman because I wish to grab the property of the rich; I side with him because I believe that, for the well-to-do to live in peace and enjoy what rightfully belongs to them, they should give the laborers their due share. [Applause]

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I BESEECH YOU NOT TO RESORT TO BURNING OF SUGARCANE FIELDS OR TO HARVESTING THE CROP AS YOU WISH, INCLUDING THE PORTION THAT DOES NOT BELONG TO YOU.... I DO NOT WANT TO SEE YOU ASSEMBLED HERE TO NURTURE HATRED WITHIN YOUR HEARTS AGAINST LANDLORDS IN PAMPANGA AS THOUGH THEY ARE YOUR ENEMIES. I REPEAT, I DO NOT WANT TO SEE THIS AGAIN!

IF WE WANT THE HEART OF A LABORER TO THROB WITH LOVE FOR COUNTRY, WE MUST GIVE HIM A MODERATELY PROSPEROUS EXISTENCE.
mine in my capacity as head of the Constabulary; for anytime
that I need it, I can have it execute my orders at once. On the
other hand, Government departments or offices which have no
powers similar to mine cannot exercise their authority at will. It
is necessary that they follow the usual procedure in deciding cases;
it is but incumbent upon them to act that way. Now then, what
should we do? Necessarily, we should wait. Friends, you can rely
upon my help as long as you do not violate the law. Since you
can bring your complaints to the courts or express your feelings to the
ranking officials of the Government, I do not see why you should
need any weapon or gun. No officer of the law or Government
official can maltreat you, because justice is intended for all.

 Strikes—don’t you know?—are not the best method for both
the laborers and the capitalists to resort to, because they harm
both parties. You should keep in mind that associations of capital-
ists are financially better equipped than you are. Although you
have your associations, yet you cannot entirely depend on them,
because they do not keep sufficient funds with which to subsidize
your strikes. It is necessary first for you associations to have funds
to spend during the strikes, so that not only you, the members,
but also your wives and children—who are all dependent upon your
labor—would be given sustenance.

Whenever capitalists find themselves hard pressed by your
strikes, and if at the same time you resort to force in asserting
your rights, those very capitalists, in order not to suffer any loss
in their industry, business or property, would surely employ strike-
brainers for whom they would be forced to solicit government
protection should you assault them, and thereby maintain peace
and order in the community.

Friends: I will send representatives of the
government here—officials from the Depart-
ment of the Interior,
the Department of Labor,
and the Department of Justice—to investigate or see for them-
selves the things happening here. You must know that we have
many laws which can be used as powerful weapons against the
abuses of the rich and the landowners, but you just do not know
what to do with them. Recount to the authorities the offenses com-
mitted against you, and they will do what should be done for you.

In order that you can avoid strikes, I ask you to allow me some
time—at least six months—to study all the means which could solve
your problem and remedy your situation. In that way you will be
able to receive your rightful share; and I promise you that I shall
employ the powers of the government to induce the sugar-cen-
tral owners to give better shares to the landowners or hacenderos,
so that they, in turn, could also give reasonable shares to you.
Before the close of the present session of our National Assembly,
we shall enact a law increasing taxes, and collections therefrom
will be used by the Government to help ameliorate the condition
of the laborers. You should not, therefore, create any trouble nor
violate the law, or kill one another, for you who live in this prov-
ince would be simply injuring one another. Do not resort to such
means, in as much as your complaints can now reach the govern-
ment immediately. Your representatives or a delegate of Mr. Pedro
Abad Santos may at anytime go to the house of his brother, who is
ever ready to hear your complaints.

You can criticize anyone in the government; that would not
matter with me. What is important to me is that you should not
violate the law. If you wish to hold meetings, do so. You may say
that you would let blood flow, yet you should not state that you
would cut someone’s neck. You can also say that you would kill:
but kill only by means of speech. As I have said, you can criticize
any government employee or even my Administration and that
would not bother me. But I wish you to maintain constant peace
here and to allow the government sufficient time to intervene on
your behalf and to study well your situation.

Before coming here, I learned that Secretary Jose Abad Santos
had requested his brother, my friend Mr. Pedro Abad Santos, not
to display red flags in welcoming us. That is of no moment with me.
You can use red, blue, or any other color. You can form any
party or association here—socialistic or any other kind. You can
speak rashly in your meeting; that would not give me apprehen-
sions, as long as you do not create trouble and violate the law.
But I do not want to hear from anyone that our government is
weak; the government will not allow the citizens to be oppressed.
I wish to see you here in the best of terms and associating peace-
fully.

The main purpose of my trip here is to have an understanding
with you. Now that we are face to face, I wish to remind you
again that social justice does not give preferences to anyone, be
he rich, poor, wise, or in authority. It grants to everyone his due.
More so, it does not mean that all that you may desire will be
given to you. You should realize that you are not the only ones
profiting by social justice, because you are not the only ones who
receive benefits. Social justice means that you should receive
only what you rightly deserve; social justice does not mean that
if you have no property you will be given a piece of land, or that
the land of a landlord be seized from him and given to you.

Countrymen, in concluding, I wish to thank you all for afford-
ing me an opportunity to hear your complaints through the ef-
forts of my friend, Mr. Pedro Abad Santos. I promise you that
I am not the only one ready, but also all the
members of my Cabinet are, to hear and grant your rightful de-
mands. I also promise you that I will not allow anyone to use his
influence, wealth, or authority to abuse you! [Applause] Under
my Administration, all persons are equal before the law. I will
favor no one, be he my party man, companion, or friend, or even
my relative. I will side only with the man who is in the right. Have
me informed at once should anyone oppress you and I promise
that, if you could present evidence against the person who had
done you wrong, I would punish him without fail. However, in
return for my promises, I request you to demonstrate in deeds
your desire to cooperate with the government – by complying with
our laws and by avoiding trouble which would undoubtedly upset
the nation or disrupt the orderly relations among the citizens.
Your initiative in forming societies or associations in accordance
with law is not bad, and no one can prevent you from organizing
them. But you should not utilize your associations to violate laws
or orders, so as not cause disorders in the country. I wish to state
once more what I said a while ago; may all the sugar centrals in
Pampanga, at their own initiative, increase the share of the plant-
ers or landowners, so that the latter, in turn, may voluntarily
increase the wages they pay the laborers. Enough of this practice
of charging usurious interest on loans to laborers! What interest
can a person pay when he is hungry and he has nothing to eat?
[Applause] May the landowners in Pampanga, as well as through-
out the Philippines, grant you what you rightfully deserve in your
livelihood without waiting for the law compelling them to do; and
may this be their constant thought, so it could be shown in deeds
that they also have hearts which are charitable to the suffering
of the laborers in our country. [Applause]
1796
Don Angel Pantaleon de Miranda, Capitan (town mayor) of San Fernando in the previous year, leads the clearing of Culiat, a barrio of San Fernando, to pave the way for his hacienda. The following year, however, he is appointed to a high-ranking position in the military, leaving his wife, Doña Rosalia de Jesus, who is staying alone in their farmhouse in barrio Saguin, near Culiat, to continue leading the clearing.

1811
Now retired, Don Angel ends clearing activities in Culiat and puts up his first house “on the northwest corner of the intersection of Sapang Balen creek and the road to Porac” (present Robin Theatre). He will later donate this area to the Church for the town’s camposantong matua (old cemetery).

1812
Don Angel builds the first chapel of Culiat (where the present Chowking Restaurant is located), despite opposition from the parish priest of San Fernando, Fray Jose Pometa, OSA. Culiat is now composed of four barrios: Santo Rosario (in honor of Our Lady of the Holy Rosary whose image was carried in procession during the clearing activities), Cutcut, Pampang and Pulung Anunas.

1813
The Archbishop of Manila, Juan Antonio de Zulaibar, arrives to personally inaugurate the new parish of Culiat. It will be served by secular priests until the first Augustinian parish priest, Fray Vicente Andres, OSA, is appointed 40 years later. Thus, Culiat parish is established ahead of Culiat town:

However, the Culiat parishioners complain to Don Angel that the San Fernando-born priest assigned to Culiat publicly humiliates them during his homilies; after the Founder talks to him, the priest leaves in a huff. Don Angel requests the Archbishop of Manila for an immediate replacement; the Archbishop instructs vicar forane Padre Pedro David, also parish priest of Porac, to say Mass in Culiat on Sundays.
and fiesta (alternating with parish priest of the nearby town of Calumpaui (old name of Floridablanca), until Padre Vicente Navarro Bondoc of Apalit is eventually assigned (although Padre David remains the nominal parish priest): When a Tagalog priest is assigned to San Fernando, he convinces Don Angel to return to the old arrangement of having a priest from San Fernando say Mass in Culiat; the new priest however proves delinquent, and Don Angel again pleads to the Archbishop of Manila for a replacement; Padre Agapito Medina of Sta. Ana town is assigned.

Don Angel pays the priest his daily wages which is why the Founder has a say in the parish goings-on, and even in the fate of the parish priest. He forces Fr. Medina’s resignation after the priest proves abusive to his sacristans (altar boys), e.g., blaming them for every misstep (in one incident, the priest walked out of the Mass when the wine came late; in another, he berated them for bungling the blessing of a boy’s corpse).

1822
Don Angel builds first primary school, first sugar mill (located in Cutcut) and an alacan or alambique (alcohol distillery).

1824
Don Angel abandons first house and builds new residence near the chapel. It still exists today.

1825
Padre Macario Paras, a native of Culiat but first assigned in Ilocos, becomes parish priest of Culiat.

1829
After Don Angel pays (from his own pocket) the municipality of San Fernando the equivalent amount of taxes collectible from the 160 pioneer settlers of Culiat, the new town is formally separated from its matrix, San Fernando, on December 8. Culiat is renamed Angeles, dedicated to the Los Santos Angeles Custodios (Holy Guardian Angels) but actually in honor of the founder, Don Angel. The town acquires three additional barrios: San Nicolas, San Jose and Amsic. Total population of the new town: 500.

1830
In an effort to further promote devotion to the Our Lady of the Holy Rosary, patron saint of the founder’s wife, the new town celebrates for the first time on October 10 its own version of La Naval (already popular in Manila as a thanksgiving ritual to Our Lady of the Holy Rosary who was widely credited for saving Manila from a series of Protestant Dutch invasions in 1646). In December, the townspeople of Angeles also hold for the first time a lantern procession called lubenas, a custom that survives to this day. In the same year, the Augustinians approve in a meeting to accept Angeles although the first Augustinian parish priest is assigned only 13 years later.

1834
The original chapel is replaced with a larger church at the same site.

1835
The town’s founder, Don Angel Pantaleon de Miranda, 70, is found dead in his bed in the morning of June 21. He is buried in the old cemetery; years later, his remains are transferred to the new church.

1840
The Tribunal (municipal hall) is transferred from its first site beside the founder’s residence, to where the Museo ning Angeles is now. On December 9, the founder’s widow, Doña Rosalia, dies at age 75.

1846
Spanish Governor-General Don Narciso Claveria, today known for his 1849 decree hispanizing native surnames, visits Angeles and approves expansion of the town’s land area to 8.120 hectares.

1847
Pio Rafael Nepomuceno of Lukban, Quezon marries Maria Agustina Henson, granddaughter of Don Angel Pantaleon de Miranda, thus starting a great family dynasty in the town.

1850
Town population: 4,452. Number of houses: 742. Nipa palms (sasa) are still abundant in Angeles, especially along Sapang Balen in Mangga and Pulung Bulu.

1851
Townsmen build Santo Rosario Bridge, made of stone, near where the present Saver’s Mart on Plaridel Street is. Three years later, the Santo Angel Bridge is opened (in front of the present church). The third bridge over Sapang Balen, the San Jose Bridge downstream, is built five years later.

1855
The public market goes up in smoke, is
transferred to its present location in San Nicolas, on land donated by Don Pio Rafael Nepomuceno and his wife, the founder’s granddaughter Doña Agustina Henson. New parish priest Fray Guillermo Masnou, OSA, replaces makeshift nipa church with one made of wood.

1857
The old cemetery is transferred to its present site in Cutcut.

1863
On June 3, on the eve of the feast of Corpus Christi, an earthquake causes considerable damage to the town. The only medico (unlicensed doctor) is Don Silvestre Flores, who is on call from his residence in Calulut, San Fernando.

1865
The town’s parish priest, Fray Masnou, further renovates church with the installation of galvanized iron roofing imported from England.

1868
The market is again razed down.

1871
On the eve of La Naval, a strong typhoon blows away the church’s new galvanized-iron roof and destroys lavish decorations of thousands of lanterns that the townspeople, under Mayor Mariano Vicente Henson, have been preparing since July. The clamor to push through with the celebrations gives rise to this ditty:

1872

The first telegraph posts are put up in Angeles.

1873
Fray Masnou installs silver fittings on the church’s main altar, including the now-famous sunburst. The convento (now residence of the Holy Family Academy’s Benedictine nuns) is also constructed.

1875
Drought and locust infestation in the town forces the importation of rice from China.

1876
On the town’s founding anniversary (Dec. 8), the Archbishop of Manila, Pedro Payo, celebrates first-ever pontifical mass in Angeles, in the old chapel since the new church, destroyed five years earlier, has not been repaired.

1877
Fray Masnou is succeeded by Fray Ramon Sarrionandia, OSA. Construction of a large church, which can accommodate up to 3,700 churchgoers, begins on October 18. The Byzantine-style edifice, designed by Don Antonio de la Camara from Manila, will be completed 19 years later, on February 12, 1896.

1880
A series of earthquakes on July 18 rock the town. In November, the colony’s Governor-General, Don Fernando Primo de Rivera, visits Angeles—sign of the town’s growing prosperity and importance.

1881
Taug River overflows and floods the town, sweeping away the three bridges on Sapang Balen and several houses in barrio San Jose. The notorious Taug River perennially inundates the town’s western section, its floodwaters sometimes reaching as far as the present Villa Teresa Subdivision.
1882
On October 20, the most destructive typhoon ever caps a year of unusually numerous storms. Afterwards, a cholera outbreak kills many townspeople.

1885
Taug River again overflows into the Sapang Balen, destroying the town's three bridges once more. Starting this year, the provincial governor, formerly known as alcalde mayor, is called gobernador provincial. The town mayor, on the other hand, is known as gobernadorcillo until the Maura Law changes it to capitan municipal in 1894.

1888
The first resident medico (unlicensed doctor) of Angeles, Eulalio Castro of Sindalan, San Fernando, moves in. The first drug store, owned by pharmacist Ignacio Quero of Ilocos, opens along Miranda Street.

1892
The Angeles section of the Manila-Dagupan Railroad is inaugurated on February 22.
Doña Agustina Henson Nepomuceno donates land for the construction of the future Rizal Street connecting the railroad station and the public market.

1895
Fire once again destroys the public market, including the row of houses along Miranda Street (across the present Equitable-PCI Bank).

1896
Shortly after the completion of the big church, the Katipunan-led revolution against Spain breaks out. On August 30, a thousand Guardia Civil members arrive in Angeles en route to Factoria (San Isidro) in Nueva Ecija, to fight the forces of revolutionary leader Gen. Mariano Llanera. The first resident medico (unlicensed doctor) of Angeles, Eulalio Castro of Sindalan, San Fernando, moves in. The first drug store, owned by pharmacist Ignacio Quero of Ilocos, opens along Miranda Street.

1897
Pro-Spain Cazadores arrive and fortify the Tribunal (municipal hall in front of the church) with bamboo stakes and earth revetments. Their presence in the town heightens tension among the people, especially after arresting those they suspect of coddling or joining revolutionaries. When two successive fires break out in the public market, they mistakenly shoot to death a local peace officer and kill an innocent cart driver with a three-edged bayonet. As a result, local principales petition parish priest Fray Rufino Santos, OSA to start a quinario, a five-day novena after the La Naval fiesta in October, in honor of the Five Wounds of the Interred Christ (Santo Entierro, or Apung Mamacalulu). Thus, the tradition of celebrating Fiestang Apu on the last Friday of October begins. Devotion to Apung Mamacalulu reaches cult proportions after a man named Roman Payumu, arrested on suspicion of being a Katipunero, miraculously escapes death during the quinario: While being led to his execution at the back of the church, he turns to the image of the Apung Mamacalulu

June 12, 1899, first anniversary of Philippine Independence celebrated at the Pamintuan residence in Angeles, with President Aguinaldo in attendance
in one of the side altars of the church; it is said that after praying, the ropes loosen and he manages to flee to the nearby sugarcane field.

1898

As the revolution against Spain escalates, more than 300 Cazadores, members of the Guardia Civil, and Voluntarios de Macabebe, rescue the last Spanish parish priest of Angeles, Fray Baltazar Gamarra, OSA and bring him to safety in San Fernando. The town’s first theatre opens on the property of Don Modesto Quiason along Miranda Street. Among the first stage productions are comedia (Guagua’s Don Martin Gonzalez Bravo in the role of Gonzalo de Cordoba), zarzuela (featuring 10-voice ventriloquist Pregolini and local thespians Pili and Monico Resurreccion) and circo (operated by the Antonieta Circus Co.).

1899

News of the occupation of Manila by another country called America throws the town in panic; some families in Angeles, in fact, prefer to remain under the Spaniards rather than the new occupiers. From February 5 until August 9, the townspeople of Angeles leave their houses en masse. Filipino parish priest Padre Vicente Lapus evacuates to Sapangbato, staying in the house of Don Segundo Tayag, who builds a makeshift chapel where evacuees can hear Mass and celebrate La Naval and Fiestang Apu. Don Segundo offers his house also to transient soldiers of the revolutionary army, himself often sleeping on a bench on the damp floor, thus contracting lung infection which will later take his life.

On May 7, Gen. Emilio Aguinaldo arrives from Factoria, Nueva Ecija and makes Angeles the capital of his revolutionary government until July when he transfers the capital again to Tarlac. On June 12, the first anniversary of Philippine Independence is held in Angeles with a field Mass officiated by Fr. Vicente Lapus for the assembled revolutionary forces under Gen. Aguinaldo, Gen. Marcelo H. Del Pilar, Gen. Venancio Concepcion, Gen. Tomas Mascardo and Col. Alberto San Miguel, with subsequent reinforcements from Gen. Francisco Makabulos. On November 5, after three months of heavy fighting, American cavalrymen begin their offensive against Filipinos in various battles around the vicinity, from 9 P.M. until dawn. The most significant battles are those in Señora and Mitla in Porac town (where the young Manuel L. Quezon fought), and in Sapang Biabas in Mabalacat and Magalang. Two days later, the Americans put up a machine gun atop one of the church towers.

1900

On New Year’s Day, the first US-sponsored civil government is established in Angeles, with Don Mariano Vicente Henson as first town mayor. Later, he is placed under house arrest by US Commander General
Frederick Dean Grant on suspicion of aiding the revolutionary forces of Generals Antonio Luna in Calumpit and Servillano Aquino in Pulungbulu and Sapangbato. The actual end of military government and formal inauguration of the civil government, however, occurs only in the following year, on the Fourth of July. Houses are assigned numbers for the first time.

1901
Townspeople who evacuated when the Philippine-American War broke out, start returning home. They gather in a square in Talimunduc (Lourdes Norte) to witness the public hanging of US soldier George Raymond, who murdered a fellow American soldier over a Filipino woman. The first movie theatre, actually a warehouse owned by the Quiason-Baluyut family along Miranda Street, opens. The first movie shown is nothing more than a series of lantern slides.

1902
Land taxes are collected for the first time. On October 3, the local units of the US Army vacate the church premises and move to barrio Talimunduc (now Lourdes Sur, near the train station). The first Rizal Day is commemorated on December 30, six years after the hero’s execution.

1903

1904
The first municipal cemetery is put up along Santo Entierro Street (later called Patirik-tirik). Government bans narrow gauge wheels on carabao carts because they scour surface roads. The local US Army is moved from Talimunduc to Mangga, and then to Sapangbato, where it is later named Fort Stotsenburg. US President William McKinley orders the annexation of private lands into the military camp, including a 628-hectare lot in barrio Palusapis owned by Don Jose P. Henson. A number of Angeles residents take part (and win prizes) in the Exposition of St. Louis in Missouri.

1909
The Angeles Band, playing Tobani’s Crème de la Crème, wins first prize at the prestigious Manila Carnival. The conductor of the band from Sta. Rita, Pampanga, Prof. Lucino Buenaventura, is accused by Angeleños of stealing musical pieces from the Angeles Band. Governor-General William Cameron Forbes visits Angeles. Telephones appear in the town for the first time.

1910
Dr. Jose Tayag, with post-graduate studies at the University of Paris, together with Dr. Clemente Dayrit and Dr. Pacifico Panlilio, put up their respective clinics. Halley’s Comet appears over Angeles at dawn from May 1 to May 18. The intermediate school in Santo Rosario opens. On October 8, the Colegio de la Sagrada Familia, run by Augustinian Sisters, opens.

1911
On July 20, Taug River overflows into the Abacan River and wreaks havoc downstream. Later in the year, however, drought damages crops in Angeles.

1912
Using personal money, Don Jose P. Henson builds a concrete levee, 300 m long and 3 m high, between Bitlung river and Ebus river (leading to Taug river), which are only 40 m apart, to avoid merging.

1913
Three bars operate in Angeles for the benefit of US soldiers; they are “Edgar,” “Johnson” (for blacks) and “Farrell.”

1914
Don Celso Dayrit of San Fernando builds first ice plant in barrio Lourdes Sur; it folds up three years later. In December, the
1918
The Colegio de la Sagrada Familia is transferred to the convento (present Holy Family Academy). The Colegio’s former building will be occupied by the new Holy Angel Academy in 1933.

1919
Angeles sugar planters begin sending their produce to the Pampanga Sugar Mills (PASUMIL) in Masulput (Del Carmen) on bagun (railroad wagons); it is the first modern sugar central in Central Luzon. Two years later, they will transfer to the new Pampanga Sugar Development Co. (PASUDECO) in San Fernando, whose machinery can extract more sugar from burnt canes.

1920
Airport at Fort Stotsenburg opens.

1922
The Benedictine Sisters take over the Colegio de la Sagrada Familia. On October 16, the old Tribunal (municipal building) is replaced with the present edifice. Don Juan D. Nepomuceno opens a modern ice plant.

1923
Don Juan Nepomuceno inaugurates the Angeles Electric Light and Power Plant on July 10.

1933
Parish priest Fr. Pedro Santos inaugurates Sapangbato as a separate parish. The Tioseco-Pamintuan family donates the wrought-iron fence around the Angeles parish church. Holy Angel Academy, the country’s first Catholic school run by lay persons, opens.

1934
La Naval celebrations are ruined by a strong typhoon which strikes the town on the eve of the fiesta. The following month, a strong earthquake rocks the town.

1936
The town’s fourth bridge, connecting barrio San Nicolas with the road to Porac (near the present fire department), opens. Another typhoon spoils this year’s La Naval festivities.

1937
The most modern hospital in Central Luzon, the Angeles Hospital owned by Dr. Placido de Guzman, is inaugurated on October 5.

1938
On August 15, the town’s parish priest, Msgr. Pedro Santos, is consecrated Bishop of Nueva Caceres (Naga) at the Manila Cathedral. On October 2, more than 2000 Socialist peasants, dressed in red, parade in the streets of Angeles.

1940
Local peasants paralyze the sugarcane industry with a general walkout on January 22-23.

1941
On December 8, at 12:10 P.M., Japanese planes bomb Clark Field, signaling the start of World War II in the Philippines. The invading Japanese forces find the US military camp empty of arms and ammunition; earlier, the Americans allowed civilians to squirrel away military equipment, thus inadvertently flooding the province with US guns and helping the resistance movement. No processions (lubenas) and dawn Masses (simbang bengi) are held in the Christmas season.

1942
Mass evacuation of Angeles begins in the
morning of New Year’s Day, on orders from the United States Army Forces in the Far East (USAFFE). At nightfall, the Americans switch off water and electric supply in the town. Later in the evening, they bomb the town’s four bridges; the explosions damage houses, including the church. The next day, most of the town goes up in smoke; shortly thereafter, the Japanese forces arrive in the town en route to Porac, in pursuit of fleeing USAFFE soldiers.

1943
The Kempei tai (Japanese Military Police) starts zoning the town’s male population to prevent them from joining the guerilla movement. The Angeles Hospital is converted into a garrison by the Japanese-sponsored Constabulary. The suekus (wooden shoe) industry in the town flourishes.

1944
The Japanese convert a portion of barrio Pandan into an airfield, to augment similar landing fields in Cutcut and Clark Field. American planes intermittently make surprise attacks on the Japanese-occupied Clark Field; the air raids continue for months.

1945
A US B-25 bomber plane strikes the nave of the church on January 7 before crashing on the grounds of the Holy Angel Academy. Retreating Japanese soldiers kill innocent civilians in barrios Santo Rosario and Cutcut. On January 27, American troops liberate Angeles from the Japanese; the next day, they reclaim Clark Field. Bars and restaurants mushroom throughout the town’s poblacion.

1946
Cine Paraiso located along Miranda Extension is inaugurated on November 16. Residents start selling American goods in earnest.

1947
Marte, another moviehouse (after Eden and Paraíso), opens. An intense storm on November 7 destroys more than a hundred houses in barrios Margot, Baliti and Sapangbato and causes damage at Clark Field estimated at P1 million. On December 26, another strong typhoon causes widespread destruction in the town. Town population: 34,328.

1964
Angeles becomes a chartered city, following approval by Congress of a bill sponsored by Congresswoman Juanita Nepomuceno. Mayor Rafael del Rosario and Atty. Enrique Tayag wrote the city charter.
1965
As the Vietnam War escalates, subdivisions mushroom throughout the new city to accommodate the influx of American servicemen. Examples of these made-for-GIs subdivisions are Carmenville, Josefaville, Villasol, Villa Angela, Villa Gloria, Villa Angelina, L&S, Essel Park, Hensonville, Timog Park, Plaridel, and many more.

1966
The 1947 Military Bases Agreement is revised, setting its expiration date on September 16, 1991. The Nepomucenos inaugurate the new power plant in Pulung Maragul to expand the service area of the Angeles Electric Plant, which has become the most efficient power plant outside Manila.

1968
The Nepo Mart Commercial Complex opens, legitimizing the PX trade in the city and redefining Kapampangan tastes.

1972
Sapang Balen and Abacan rivers wreak havoc in Angeles during the monsoon season; dozens of houses in Pulung Bulu and San Jose are washed away.

1978
Entire neighborhoods apply for jobs in the Middle East; many employees in Clark Air Base do the same.

1986
Cory Aquino and Doy Laurel hold a massive political rally at the Nepo Square; within weeks, the People Power Revolution topples the Marcos dictatorship.

1990
A Magnitude 7.6 earthquake rocks Angeles City and its environs, but it is Cabanatuan City and Baguio City that takes the brunt of the temblor. Tension mounts as the expiration of the Military Bases Agreement nears; senators led by Joseph Estrada push for non-extension.

1991
On June 15, Typhoon Yunya crosses Angeles at the same time that Mount Pinatubo erupts. As a result, a mixture of water, ash and mud from the slopes of the volcano flows in quantities more than the Abacan river channel can take, destroying all the bridges in its path. In downtown Angeles, the Sapang Balen also overflows its banks. Residents evacuate en masse. US servicemen and their families have also evacuated earlier.

On September 16, or 91 days after Pinatubo’s main blast, Clark Air Base officially shuts down in accordance with the 1947 military bases agreement. Both the United States and Philippine Governments, which have been batting for its extension, rest their case.

1992
The city holds the first Tigtigan Terakan king Dalan to cheer its citizens up. Local businessmen and entrepreneurs, led by the Angeles City Chamber of Commerce, decide to stay and rehabilitate the devastated city.

Sources: Mariano A. Henson, A Brief History of the Town of Angeles; Nicolas Vicente Navarro, Ing Pangatatag ning Balen Angeles (1840); Greg L. Sangil, Historical Events in Angeles City (152nd Foundation Day Souvenir Program); Josie D. Henson, Relevance of the Role of Angeles in Philippine History (1993 Fiestang Kuliat Souvenir Program).
Fifty seven years separate the death of Angeles founder Don Angelo Pantaleon de Miranda (1835), and the birth of Angeles philanthropist Don Juan De Dios Nepomuceno (1892), but uncanny parallelisms in their life and mission unite them.

Both men descended from the Chinese Henson (Hengson) clan, a pioneering family that owned vast lands in Pampanga. Both were opulent landlords who were untypically generous to their tenants; both were pious Catholics.

Don Angel was a visionary who was audacious enough to risk his standing in the community in order to pursue his vision of a new town. Don Juan also had ideas that were much ahead of his time; he pioneered a co-ed school that broke rules (schools were previously either for boys or for girls).

Don Angel had a new parish created out of his concern for his casamac in Culiat who had to travel all the way to San Fernando to hear Mass; Don Juan had an electric plant built so that the parish church would be illuminated for the daily Masses which were held before sunrise.

Both men married colorful, headstrong Kapampangan women, who were as wealthy as their husbands: Don Angel’s wife Doña Rosalia de Jesus carried out the clearing of the wooded areas of Culiat while her husband served in the royal army; she had to brave wild Aetas, mosquitoes and humid conditions to help her husband lay the groundwork for the new town. Don Juan’s wife, Doña Teresa Pamintuan Gomez not only managed the couple’s many businesses while Don Juan mostly ran his law office and helped the parish, she also bravely sheltered her ten children from the horrors of World War II and the traumas of growing up. Both women were devout Catholics; Doña Rosalia’s devotion to Virgen del Rosario led to the town’s adoption of La Naval as the new feast day; on the other hand, Doña Teresa was a healer of physical and spiritual ailments, whose intense relationship with God enabled her to talk to Him in an eerily personal way. (The amazonian Kapampangan wife seems to be stereotypical—another prominent example is Justice Jose Gutierrez David’s mother—because wives of wealthy, career-oriented men were left to manage vast haciendas and hundreds of casamacs and their families).

Don Angel and Don Juan cultivated personal relationships with their respective parish priests, closely working together on various projects, from charities to cultural productions to new schools. Don Angel built the first primary school in Culiat in 1822 as well as the first sugar mill and an alcohol distillery. Don Juan built the country’s first Catholic school run by lay persons in 1933, the town’s first electric plant, first crystal-ice plant and first subdivision.

Both gave generously to the poor; after the Mass, they would distribute alms to small children and invite an unlimited number of parishioners to their home for breakfast. They both walked with a cane, enjoying the salutations of townspeople who considered it an honor to be greeted or even smiled at by Don Angel and Don Juan. Both shunned publicity and shied away from awards and honors:

Pablasang e na uculan ing bungang caparangalan nune lugud bininigan iting queang capagnasan.

That was a description of Don Angel Pantaleon de Miranda, in a poem written in 1840 by poet Nicolas Vicente Navarro, barely five years after the founder’s death. It may well apply to Don Juan D. Nepomuceno, who named the school he founded Holy Angel, after the titular patron saint of the town but who knows, maybe in honor of his ascendant whom he consciously or unconsciously emulated, in the same way that the town itself in 1829 had been named after the patron saint San Angelo de la Guardia but in reality in honor of its revered founder. (R. Tantingco)
Kapampangans and Jose Rizal

Kapampangans, including one from Angeles, played key roles in the national hero’s life.

Rizal’s Kapampangan cousin Monico Mercado of Sasmuan (left) wrote a passionate elegy and translated Mi Ultimo Adios after witnessing the hero’s execution. Jose Alejandrino of Arayat (top) brought the manuscript of El Filibusterismo to the printing press, while Valentin Ventura of Bacolor (bottom) financed its publication.

Kapampangans played crucial roles in the life of national hero Jose Rizal. His cousin and former classmate Monico Mercado of Sasmuan (whose father Romulo Mercado was a first cousin of Rizal’s father Francisco Mercado) wrote the first ever translation of Mi Ultimo Adios, in Kapampangan, barely a week after he witnessed Rizal’s execution in Bagumbayan. (The second translation was in Tagalog, done by Andres Bonifacio). Mercado also wrote a passionate eulogy in the Diario de Manila which riled the Spanish authorities.

Rizal’s famous visit (perhaps one of many) to San Fernando and Bacolor in 1892, shortly after the Manila-Dagupan Railway opened, was shadowed by Spanish authorities who afterward harassed, persecuted and exiled those whom he had visited. (For example, Gobernadorcillos Antonio Consunji of San Fernando and Ruperto Lacsamana of Mexico were kicked out of office after being visited by Rizal.) This somehow diluted the participation of Kapampangans in the first phase of the 1896 Revolution.

Felix B. Punzalan, a historian from San Simon, Pampanga, wrote in 1969 that Bacolor was special to Jose Rizal because he had a girlfriend there, a Rosario Joven, whom he regularly visited while he was still a student at the Ateneo de Manila. Miss Joven was Rizal’s first real love, to whom the national hero wrote poems and songs in flawless Kapampangan. Two persons that Punzalan interviewed attested to this little-known fact: Geronimo Joven of the International Harvester in Manila, a relative of Rosario, and Judge Eduardo Gutierrez David, brother of Supreme Court Justice Jose Gutierrez David. The latter was a youngster who directed Rizal to the Joven residence when he came to Bacolor for the first time; later, Eduardo accompanied Rizal to the residence of brothers Cecilio and Tiburcio Hilario in San Fernando, where he spent the night before returning to Calamba (the Hilarios had a relative in Bulacan who would also figure prominently in the Revolution: Marcelo Hilario del Pilar). After Rizal’s visit, Tiburcio was exiled to Jolo and Cecilio to Balabac Island (between Mindanao and Palawan).

It is said that many of his friends and roommates in Europe were Kapampangans. One was Gen. Jose Alejandrino of Arayat, and another was Don Mariano Cunanan of Mexico town, who told Punzalan in an interview before he died that Rizal spoke excellent Kapampangan. Rizal turned over to him (Cunanan) numerous love letters and confidential papers which Cunanan in turn donated to the National Library.

Valentin Ventura, an uncle of philanthropist Don Honorio Ventura, is credited for lending Rizal money for the publication of his second novel El Filibusterismo at the time when all the rest could not, or would not, help him financially. A grateful Rizal gave the original manuscript and the first printed copy to Valentin. The Spanish and German governments allegedly offered Valentin $30,000.00 for the manuscripts, but through the urgings of another Kapampangan, Dr. Trinidad Pardo de Tavera of Porac, Valentin chose to donate the manuscript to the Philippine government.

When Rizal was practicing in Hong Kong, his reputation spread far and wide that people from all over came for eye treatment. One of them was Taufer, who was accompanied by Josephine Bracken when he came to Hong Kong. However, Rizal had already been exiled to Dapitan. It was Rizal’s friend, Col. Julio Llorente of Angeles and Tarlac who directed them to Rizal with a recommendation letter. That was how Rizal and Bracken met and eventually married and the rest, as they say, is history.
La Junta Patriotica de San Fernando

During the Philippine Revolution, several patriotic women of Pampanga assisted and nursed the wounded and sick Filipino revolucionarios. This group, who included Nicolasa Dayrit, Felisa Dayrit, Felisa Hizon, Consolacion and Encarnacion Singian, embroidered and sewed the flag of the Pampango Batallion of the Philippine revolutionary forces in December 1898. Teodora Salgado was a financier to the revolutionary cause.

Several of the revolutionary nurses were members of the Junta Patriotica or Junta Filantropica de San Fernando, a group of concerned patriotic Filipino women who gave contributions, and assisted and nursed the revolutionaries who were wounded in the battlefield. Marcelina Limjuco was one of the better known members. The philanthropic exploits of these women for their Filipino comrades were published and lauded in the revolutionary newspaper, El Heraldo de la Revolution. (I. Henares)

Asociacion de Damas de la Cruz Roja de Angeles

Directora Srita. Zoila Nepomuceno
Sub-Directora Srita. Carmen Dizon (?)
Secretaria Srita. Januaria Lacson
Tesorera Srita. Maria Carlota Yenson
Contadora Srita. Marcelina Nepomuceno
Hermanas Mayoras

- Ana de la Cruz
- Anicia Paras
- Beatriz Torres
- Cristina Guico
- Emilia del Rosario
- Estanislaua Lacson
- Elena Socmea
- Florentina Guico
- Filomena Dizon
- Irene Canlas
- Isabel Mercado
- Jacinta Pamintuan
- Juana Pineda
- Maxima Henson
- Maria Dizon

(Lorelei De Viana, National Historical Institute)
TWO FUNERALS AND A WEDDING

Funeral procession for Dña. Concepcion Luciano de Henson in Angeles, 1935. (Jojo Valencia)

Funeral procession for Dr. Gregorio Singian in San Fernando, 1937. (Lazatin Family)
A grandiose event never witnessed in this part of Pampanga was the wedding of the Señores Torres y Singián. It was celebrated with extraordinary pomp and solemnity on the evening of the 27th of April, 1912, a Saturday, in San Fernando, capital of Pampanga. The guests in attendance were numerous and exclusive, the majority coming from prominent and influential families, those of the elite, the distinguished and the affluent. They are united as in the proverbial confraternity and amiability of families of engaged couples. The intimate feelings of jubilee become sharper with the extension of the dining room to sit the numerous guests, who would come to offer a solemn ceremony, acknowledged the pleasant and unrestrained gaiety of the atmosphere so much so that long and enthusiastic pleasures and animated conversations ensued.

From three in the afternoon, the numerous invited guests started arriving cordially received by the Señoritas Torres, sisters of the groom and the Señores Singián, brothers of the bride. After sharing impressions, they stood up to look at the magnificent pagoda facing the window, which was in front of the stairs. At around six in the afternoon, in the distance, the locomotive whistle blows announcing the arrival of a Special train with two First Class coaches from Manila totally brimming with distinguished and illustrious guests from that City. Their beautiful ladies and enchanting daughters joined the gathering of lovely Pampangueñas, who had earlier lingered to witness and to take part in the memorable ceremony. At the sound of the wedding march played by the Henson Orchestra before the multitude enters the majestic figure of the bride, Señorita Consolación Singián, who appears from the door behind the stairs luxuriously dressed in her precious wedding gown, all in white with the symbolic flowers of orange blossoms. She is in the arms of her godfather, the Honorable Señor Don Florentino Torres, Justice of the Supreme Court of the Philippines. They walk in between the silent gathering and he brings her before a magnificent altar standing on one corner of the house. Here, three priests garbed in their Sacred Ornaments carrying a cross and candles were waiting. Behind the bride with her godfather followed the groom with his godmother, the Señorita Doña Máxima Singián. In the midst of a sepulchral silence, the Parish Priest, Don Juan Almarrio, reads the epistle of Saint Paul while the deacons and the sub deacons answer. And the blissful couple is eternally united in the sacred bond of marriage before God and man to be forever blessed and to enjoy happiness in this life and in the next. After the betrothal, in an instant the altar was removed for the reception of the numerous invited who first queued before the newlyweds who were standing at the foot of the altar, the matrons first followed by the young single ladies and then the gentlemen. After this, the bride was brought to her room and here her friends and the sisters of the groom helped her change from the wedding gown to a dress of very fine known couturier, Pacita Longos, who also made her trousseau.

Now dressed and bejeweled, the rigodón de honor, with thirty-five pairs led by the newlyweds, followed by Doctor Singián, brother of the bride with Señorita Pilar Torres, sister of the groom, began. Then came uninterrupted the waltz and the two-steps up to nine thirty in the evening. At this time, the guests went down to the very well decorated extensive dining room,
which could seat more than ninety people. At the end of the dinner, they all went back up to dance and those who had not had dinner went down for the second shift. Time passed like a flash of lightning. The families from Manila had to return that same evening on the train that awaited them on the tracks in Paroba, which was located very near the house. No, it did not stop in the San Fernando Station since this would be far from the house. Well, halting along a street in Paroba meant that the many guests could go on foot without need of a vehicle since it was very near our house.

In effect, after eleven in the evening, on a Special train, all those from Manila are escorted by the Henson Orchestra until the station and those from Pampanga stayed on until after midnight. At this time, everyone had gone, leaving the Torres and Singián families to wake up early the next day for the wedding ceremony, which would take place at eight in the morning.

On Sunday, the 28th of April, 1912, at eight in the morning with the splendid sun, the resplendent, happy and smiling spouses, Don José M. Torres and Doña Consolación Singián in their car, followed by their respective families, relatives and friends leave from the house in Paroba. Two angels who were to carry the long train on the gown of Doña Consolación Singián were with them. They are the children Pepita and Lourdes Singián, daughters of Don Anselmo and Doña Paz Soler. Many cars, automobiles, quiles, calesas from the automobile with the two angels behind them. Then the godparents with the guests entered the Church. Already, the Parish Priest Don J. un Almario was waiting by the main door of the Church to receive and to bring the betrothed to the main altar. The Church was filled to the rafters. A multitude of curious people flocked to have a better view of the betrothed and the entourage. During the Mass, the veil sponsors were Señorita Rosita Torres and Señor Vic-

tor Buencamino. At the end of the ceremony, they returned to their residence after taking a long ride around the town. They passed through the government section and the main streets of the town accompanied by the angels who carried the long train and by Don Anselmo Sinjían, who sat beside the driver directing the route sharing the smile, the joy and the happiness of the newlyweds.

The whole Sunday, the 28th of April 1912 passed with fun and animated spirits. There was a warm reunion of relatives and intimate friends, the food abundantly sumptuous. In the morning after the ride we took, I took off my wedding gown and put on my bottle green dress. My Pepe and I again left in a car to visit the two only sisters of my late father.

In the afternoon, on the last train trip of 5 p.m., we all departed for Manila. My brothers, cousins, sisters-in-law and many family friends among them the J Justice of First Instance, Sr. D. Julio Llorente, his wife, Sra. Da. Jessua Cortabartarte, their daughter, Jjesusa Llorente, their nieces, Flora and Remedios Orbeta, Maria López, Dr. Liones and his wife, Sra. Nunilon Ventura, Dr. Eliseo Santos and his wife, Sra. Belén Ventura, África Ventura, D. Anselmo Singián and his wife, Sra. Paz Soler, Maria Hizón, Trinidad Limson de Hizón, Dr. Honorio Ventura, Aurea Ocampo, Marcelina Limson and many others brought us to the train station.

Those among us who left for Manila were my Pepe and I, my parents-in-law, Don Florentino and Doña Sabina, my sisters-in-law, Alejandra, Pilar, Rosita, my brother, Francisco, Glicerio Avelino Rosario, Doña Josefina de Venato. Moreover, I brought with me two women among my tenants to serve as maids and Sabas de los Santos to be our cook. When we arrived at Tutuban Station, my brothers-in-law Manuel, Luís and Antonio were there to meet us. From there, we went to the house of my parents-in-law where they had prepared a grand dinner. Rested from the fatigue of the trip and after dinner, my Pepe and I took an automobile with the three household help, to our home on Gastambide Street Number 92, Sampaloc.

On the next pages are the gifts that we received on our wedding day. There are still many lacking inasmuch as I have been unable to note down exactly all the gifts since they are piled up in the mezzanine of my Pepe. I will only put those that I have been able to list and these are the following:

From the groom D. Josué Torres Vergara, a set of diamonds, the entire trousseau in white, a pink gown for after the wedding, a beautiful closet with beveled mirror, a grand matrimonial bed and a pair of big white pillows.

Hon. D. Florentino Torres, Justice of the Supreme Court of the Philippines, a complete set of black Vienna chairs with a marble table, a sofa and four chairs.

Da. Sabina Vergara de Torres, an elegant silver coin purse for ladies.

Sras. Alejandra, Pilar and Rosita de Torres, two beautiful images, one of the Sacred Heart of Jesus and the other of the Sacred Heart of Mary in an exquisitely and elegantly decorated glass case.

D. Manolo Torres, a dozen black Vienna chairs.

D. Luis Torres, a dining table of nara and a refrigerator.

Da. Soledad Gómez de Torres, a dozen embroidered linen handkerchiefs and a pair of waste baskets.

Dr. Gregorio Singián, a complete set of beautiful fine European crystal glasses.

D. Joaquín Singián, an magnificently elegant silver pitcher with a silver glass.

D. Francisco Singián, a set of a beautiful washstand in green crystal.

Da. Encarnación Singián de Lazatin, a dozen elegant and capricious oxidized tableware in a beautiful case.

Sra. Glicerio Avelino Rosario, a lovely dish of fine plaster of Paris, an embroidered silk bedcover and a pair of pillows all in pink.

Hon. Victorino Mapa, Justice of the Supreme Court of the Philippines, a big and beautiful silver set of cruets, very capricious.

Hon. Manuel Araullo, Judge of Manila, a set of elegant lacquered platters.

Hon. Simplicio del Rosario, Judge of Manila, a big silver tray of very
fine plaster of Paris.

Dr. Miciano, two pairs of silver napkin holders.
D. Mariano Limjap, Sr., a set of very fine European crystals.
Da. Carmen Ayala de Rojas, a dozen beautiful and elegant silver tableware.
Sra. Vda. de Nacpil and children, an elegant tie clip of pearls and diamonds.
Da. Ramona Valenzuela de Goyena, six European chairs for dining.
Ana Longos vda. de Zamar, a beautiful complete writing set in metal.
Da. Pacita Longos, a beautiful and elegant ivory fan with sequins.
D. Carlos Cuyugan, a beautiful and elegant silver coffee service.
D. Manuel Cuyugan, a pair of paintings of European scenes.
D. Maximo Paterno, a capricious table centerpiece in silver and crystal.
Alfonso Tioqui, a modern American nickel-plated coffee service with a spout.
D. Victorino Torres, a beautiful table clock.
D. Tristo Goyena, an elegant silver tea service.
D. Andres Avelino Rosario, a complete set of toilet case in ivory.
D. Antonio Rojas, a beautiful pair of modern American flowerpots.
D. Antonio Brias, an elegant silver set of cruets.
D. Antonio Constantino, a dozen elegant silver tableware.
D. Antonio Mapa, a precious silver butter dish tray.
D. J. Aquin Longos, a very fine Japanese tea service.
D. Faustino Lichauco, a capricious silver card holder case.
D. Crisanto Lichauco, an elegant silver tea service.
D. Gregorio Valenzuela, a beautiful silver butter dish tray.
D. Generoso Roño, a precious crystal decanter.
D. Benito Legarda, Jr., a precious set of crystal tobacco container engraved with silver borders.
D. Leopoldo Brias y Rosas, a beautiful green fan-shaped decanter.
D. Melcicio Aguirre, a pair of artistic crystal apple green flowerpots.
D. Manuel Gomez, a beautiful Japenese coffee service.
D. Pablo Tuason, denim cloth.
D. Mariano Monroy, a toilet case for men.
D. Felipe Buencamino, a nickel-plated coffee service in modern American style.
Da. Josefa vda. de Genato, a silver sugar tray and a set of cruets in metal.
Da. J. Uana vda. de Chuidian, a pair of elegant and beautiful Japenese earthen jars.
Da. Genoveva Angeles, an expensive linen tablecloth with twelve linen napkins.
Da. Sotera Vergara, a precious inkwell in crystal and metal.
D. Concepcion Vergara, a precious suitng material.
Da. Sofia Reyes de Veyra, a capricious set of desert tray in silver.
D. Trinidad Paterno de Gabriel, twelve glasses and twelve cups in fine crystal.
Da. Carmen Zaragoza de Araneta, a toilet tray in painted wood.
Da. Fermina Gomez, a big pitcher with two pink crystal glasses for the evening.
Da. Tula Pardo de Tavera, a set of salt shakers with teaspoons.
Da. Leonarda vda. de Lontoc, a pair of oil paintings with European scenes.
Sra. Belen Gomez, a dozen elegant and fine Japanese cups for coffee and a dozen cups for chocolate with saucers.
D. J. Jose B. Henson, a beautiful lacquered writing desk for ladies.
D. Perfecto Gabriel, an elegant pocket watch and an Ilocos blanket.
D. Catalino Concepcion, a complete set of silver tableware with a case.
D. J. Jose Reyes, a capricious dresser set of metal and silver with a mirror.
D. J. Aquin Zamora, a pair of capricious lacquered Japanese paintings.
D. Valeriano Valdezco, a capricious pink card holder case of metal and crystal.
D. Manuel Ramirez, a set of fine desert knives.
D. Vicente Gana, a complete set of very fine Japanese tea service.
D. Salvador Zaragoza, a capricious silver card holder.
D. J. Aquin Herrera, a pair of elegant Japanese pillows.
D. Pio Trinidad, a pair of beautiful Japanese flowerpots.
D. Castor Castilla, an inkwell of metal and crystal.
D. Eulogio Revilla, an artistic table clock.
D. Manuel Revilla, half a dozen metal tableware.
D. Francisco Revilla, an elegant Russian coffee service.
D. Mariano Limjap, J. r., an elegant wash basin set of fine plaster of Paris in green.
D. Enrique Brias Coya, a wide and elegant fruit tray with encrusted glass.
D. Pedro Sequia, an expensive Panama hat with linen, one piece.
D. Vicente Reyes, a magnificent silver tea service, in relief.

D. Vicente Lopez, a beautiful centerpiece of silver and crystal.
D. Luis Castro, a caprichius metal inkwell, with a very artistic shape.
D. Francisco Natividad, a magnificent silver ice bucket.
D. Ramon Gomez, a dozen very beautiful teawares and two turkeys.
D. Dario Eleesegui, various boxes of expensive brand named perfumes.
D. Severino Alverto, a pair of busts made from plaster of Paris.
D. Vicente L. Tormento, a beautiful silver decanter.
D. Gaudencio Eleesegui, an elegant crystal tea service.
D. Manuel Iriarte, a set of silver dishes for sugar and milk.
D. Manuel Zamora, an artistic silver flowerpot.
D. Honorio Ventura, an elegant case containing silver sets for ladles.
D. Basilio Ocampo, a decanter set of white crystal.
D. Ricardo Veles, a dresser set.
D. Godofredo Rodriguez, a silver toothpick holder.
D. Manuel Rodriguez, a capricious card holder in pink crystal.
Hon. Ignacio Villamor, Fiscal General, a pocket watch and a table clock.
Da. Amelia de Revilla, a dozen very fine glasses and a dozen cups.
D. Vicente Alberto, an elegant case for men.
D. J. Jose Paterno and brothers, a big silver fruit tray.
D. J. Jose Monroy, a pair of elegant apple green pedestals with flowerpots.
D. Tomas Arguelles, a pair of elegant apple green pedestals with flowerpots.
D. Oscar Soriano, Fiscal of Pampanga, a complete Japanese tea service very fine.
D. Felino Hizon, an artistic gilt-bronze table clock.
D. Anselmo Singiani, a set of beer service of thick engraved gilt crystal.
D. J. Jose Leoncio de Leon, a crystal card holder in pink.
D. Teofilo Carpio, some Japanese slabs.
Da. Belen Ventura, a beer service of crystal with a pitcher, six glasses and a tray.
Da. Victoria vda. de Hizon, a silver butter dish dish, with dedication.
Da. Librada Rodriguez, a small metal case with pink satin lining.
Sra. Isabel Liongson, an elegant parasol with silk embroidery in milky brown.
Sra. Elisa Tamayo, a capricious metal jewelry box with pink satin lining.
Sra. Arsenio Alfaro, an elegant Japanese tea service, very fine.
Sra. Carmen Pecson, an artistically elegant embroidered handkerchief of English lace.
From the organization, La Gente Alegre de San Fernando, Pampanga, a huge case lined with blue satin containing a complete table service in silver and white crystal, with a heartfelt dedication and a silver plaque on which are engraved the names of the donors, members of the Society.
The Early Principia

Since San Fernando was carved out of Mexico and Bacolor, it is no surprise that the old families of San Fernando find their roots in either town. According to some sources, the first families of San Fernando included the surnames Arrozal, Catacutan and David. In fact, from 1755 to 1799, these three families produced the most number of gobernadorcillos, with Don Vidal de Arrozal serving as the first town chief executive in 1755. The surname David appears six times in the list of gobernadorcillos, a sign of the importance of the clan in the early stages of the development of San Fernando, while the Arrozal and Catacutan, as well as the Dizon, families have three each. Also appearing early in the list are the Cunanan, Yutuc, de los Angeles, Singian and Singian de Miranda, Concepcion, Lacson, Tuason, Miranda and de Miranda, and Dayrit clans with two each. Many of San Fernando’s first gobernadorcillos had actually served in the same capacity in Bacolor before San Fernando was separated from it.

From 1800 to 1897 when the Philippine Revolutionary Government seized control from Spain, the Henson surname was most prolific, appearing 13 times in the list. This was followed by Dizon with nine, Singian and Singian de Miranda with six, and Dayrit and David with five each.

Rise to Prominence

Many of the current old families saw their influence strengthen during the latter part of the 1800s and the early 1900s. Although many old names remained, new families saw a rise to prominence, many with surnames from other towns of Pampanga as a result of intermarriages. Other old families of San Fernando moved to other towns as well, such as the de Miranda and Henson families as a result of the creation of Angeles. Many Angeles families actually trace their roots to San Fernando such as the Abad Santos, Dayrit, Tayag, and Pamintuan clans. Other Angeles families such as the Lazatins, trace their roots to Mexico similar to their counterparts in San Fernando.

Here are a few of the old surnames which are distinctively from or have made an indelible mark in the history of San Fernando:

Baluyut – A Chinese mestizo clan descended from Leoncio Baluyut and Casimira Julao; their claim to fame is civil engineer Sotero J. Baluyut, who was Pampanga governor, Secretary of the Interior and also Public works, and the only Philippine senator born in San Fernando.

Consunji – Another Chinese mestizo clan; they are descended from Ignacio Consunji and Feliciana Espino. Two of their children were active in the Philippine Revolution with Don Antonio Consunji serving as presidente municipal of San Fernando during the Philippine Revolution and his brother Fr. Jose Consunji recognized as one of the revolutionary clergy. Don Antonio was among those persecuted as a result of the 1892 visit of Dr. Jose Rizal to San Fernando. As incumbent gobernadorcillo of San Fernando, he was removed from his post together with Mexico gobernadorcillo Ruperto Lacsamana for their involvement in the Rizal visit.


Cuyugan – The surname is the abstract form of the noun cuyug (friend). According to an account written by Judge Antonio Cuyugan, Don Agustin Cuyugan was the chieftain of San Felipe when the community was “discovered” by a Spanish friar who usually stopped over in his house on the way to Mexico. When the friar organized the town of San Fernando, he baptized the chief-tain Agustin in honor of Saint Augustine, and named his barrio San Felipe in honor of King Philip II of Spain. His two sons were given the names Agustin and Teobaldo. The friar became the first parish priest of San Fernando. When he was called back to Manila, he took Teobaldo with him where he became proficient in theology and canon law. When his protector became Archbishop of Manila, Teobaldo was made the first secular secretary of the archbishopric. This office would be inherited by his son Don Vicente Cuyugan. Teobaldo is the ancestor of the Cuyugans in Ermita and other parts.
of Manila.


David – One of the biggest clans of Pampanga. Since the name has been in use for centuries, it is difficult to document the interrelationships between the different David clans.

Dayrit – This is one of the bigger San Fernando clans, which had several instances of intermarriage with the Singian clan. Thus it can be said that most of the Dayrits of San Fernando are Singians as well. There are three main Dayrit branches in San Fernando, namely the Santo Rosario branch, descendants of Don Florentino Dayrit and Doña Antonina Pamintuan; the San Jose branch, descendants of Don Fabian Dayrit and Doña Fulgencia Juan, and the Calulut branch, descendants of Don Marcelo Dayrit and Doña Angelina del Rosario.


Among the major sub-branches is the Panlilio clan, heirs of Doña Nicolasa and Don Vicente Panlilio, who include Archt. Pablo D. Panlilio and Ambassador Luis D. Panlilio. Also in this branch are goiter surgeon Dr. Aurelio L. Dayrit, and daughter Amelita K. Dayrit-Guevara. (Please see also Singian below)

Don Florentino Dayrit and Doña Antonina Pamintuan, ancestors of the Sto Rosario branch of the Dayrit clan

ummst Amando G. Dayrit, conchologist Fernando Dayrit, library science authority Marina G. Dayrit, Archt. Tirso D. Dayrit, television director Trina N. Dayrit and actress Judy Ann Santos. Don Mariano’s older brother Pablo married J uliana Nepomuceno from Angeles. Their children include Doña Carmen Dayrit-Tayag and Mayor Clemente N. Dayrit. Thus, the Tayag and Dayrit clans of Angeles find their roots in the San Jose branch of the Dayrits of San Fernando.

The Caluflut Branch includes [1] revolutionary Juan Dayrit who actually has a “lost” street in the poblacion named after him (Dayrit Street is currently part of the old public market. Most people do not know it is a street since it is covered by a roof and connects Consunji Street with Tiomico Street. In old maps, it is known as Del Pulgar Street), and [2] Maria Restituta Dayrit who married Gil Angeles. Among the descendants of Don Juan are cardiologist and virgin coconut oil scientist Dr. Conrado Dayrit, Health Secretary Manuel M. Dayrit, and chemist Dean Fabian “Toby” Dayrit of the School of Science and Engineering, Ateneo de Manila University.


Don Vicente Dizon, gobernadorcillo in 1800, 1821, 1825 and 1829 may have been the father of Don Doroteo. Other Dizon gobernadorcillos were Don Maximo Dizon in 1823 and Don Cirilo Dizon in 1824.


Henson - Another of the larger families, the known roots of the clan are brothers Don Francisco Henson whose descendants mostly settled in San Fernando; and Don Severino Henson, gobernadorcillo of San Fernando in 1806 and 1815, whose descend-

Another Lazatin branch in San Fernando are descendants of Jose Lazatin, younger brother of Don Serafin, and Deseda Teopaco. (Please see Teopaco)

Limjoco


Another is the family of Angel Ocampo and Juana Hizon. Their children are [1] San Fernando municipal president Clemente Ocampo, who married Marta Santos but were childless; [2] Simeon Ocampo who married Rosario Consunji; [3] Felisa Ocampo who married Nicetas Dayrit; and [4] Lucila Ocampo who married Ponciano Henson.


Santos (Ferre Santos) - The patriarch of this clan, Don Esteban Ferre Santos, was a brother of Don Vicente Abad Santos, the patriarch of the Abad Santos clan. They both annexed prefixes to their surnames to distinguish one clan from the other given that the Santos surname was very common. However, Ferre was dropped in later generations. The children of Esteban Ferre Santos with Anastacia David are [1] Victor Santos who married Andrea Gopez; [2] Fernando Santos who married Apolonisa Lising; [3] Jose Santos who married J uliana Makabale; and [4] Juana Santos who married Mariano David.

Santos (Leon Santos) - Another of the many Santos surnames in San Fernando, they are descendants of Don Francisco Paula de los Santos and Doña Luisa Gonzaga de Leon of Bacolor (who was the country’s first woman author). The San Fernando branch are descendants of their grandson Don Mariano Leon Santos y J oven, municipal president of San Fernando from 1902-1903, and Doña Higina Pecson of Mexico. For the longest time, the family had used the surname Leon y Santos/Leon Santos which is actually a combination of the surnames of los Santos and de Leon. This later evolved into Santos Joven. Current generations use simply Santos.

Singian - If in Bacolor, many prominent families have Joven blood, the Singian family would be their closest counterpart in San Fernando having intemarrried with the equally large Dayrit and Hizon clans. Among its more prominent branches is the Lazatin family. In fact, most Dayrits and Hizons from San Fernando have Singian blood. (Please see also Dayrit, Hizon, Lazatin and Ocampo).


Another branch of Singians may have descended from Don Serafino Singian de Miranda, gobernadorcillo of San Fernando in 1845.


Teopaco - This clan had two instances of intermarriage with the Abad Santos family. They were descendants of revolutionary Don Pedro Teopaco and Doña Miguela Hizon, a sister of Gen. Maximino Hizon. Their children include [1] Quirino Teopaco who married Pepita Dayrit but were childless; [2] Amanda Teopaco who married Chief Justice Jose Abad Santos; [3] Ramona Teopaco who married Antonio Abad Santos, the older brother of Jose and former municipal president of San Fernando; and [4] Deseda Teopaco who married Jose Lazatin. (Please see Abad Santos)
Most of the great clans in Angeles descended from the pioneer settlers of barrio Culiat starting late 1700s or around the time Don Angel Pantaleon de Miranda began organizing his new pueblo. Many of them were originally from San Fernando, like the Dayrits and the Hensons, and a few from elsewhere, like the Nepomucenos. It is interesting to note that almost all the subdivisions in the city have been named after the scions of these old families, examples of which are L&S (Lazatin-Singian), Essel or SL Park (Singian-Lazatin), Villas Gloria, Angela and Angelina (Lazatin), Villa Teresa (Nepomuceno), Carmenville (Carmen Dayrit Tayag), etc. Here are a few of these celebrated clans of Angeles:

Henson - The “mother of all clans,” probably the most extensive family network in Angeles. Historian Mariano A. Henson wrote that “All Hensons are Pampangos and they are closely related to each other” and that the male Hensons all have the typical “medium stature, lightly stooping shoulders, receding hairline after middle age, taciturn disposition.” The earliest recorded Henson was Luis Mariano Henson who acquired a doctorate in theology from the University of Santo Tomas in 1778 and became parish priest of Ermita. Probably of Chinese lineage, the Hensons lived in Betis (already existing at the time the Spaniards came in 1571); there was a Calixto Henson recorded in that ancient town.

The family of Pio Rafael Nepomuceno and Maria Agustina Henson (seated, second row, fourth from right). Capitan Juan G. Nepomuceno is in the fourth row, sixth from left. Juan D. Nepomuceno is seated in the front row, second from left. Photo taken in 1903.

Romance of the lanzones

There’s something about these slow-growing trees with gnarled branches and drooping leaves

The lanzones of Angeles were brought in from the Southern Tagalog Region in the 19th century by Pio Rafael Nepomuceno. It is not clear if he brought the seedlings during courtship or when he was already married to Agustina Henson, but romantics insist he started bringing the fruits as gifts to his girlfriend and her family; thus, the lanzones played a role in convincing Agustina to eventually accept Pio’s marriage proposal.

The first seedlings were planted in the front lawn of the Nepomuceno mansion along Sto. Rosario Street; today, lanzon trees from those original seedlings can be seen in backyards of old houses and inside Villa Teresa, which used to be the orchard of Don Juan Nepomuceno’s wife, Teresa. A few lanzones are found in Angeles’ immediate neighbors Mabalacat, Manibaug and Telabastagan, but not beyond.
Calixto’s uncles Severino and Francisco Henson lived in San Fernando; the historian explained that since San Fernando was established only in 1754, the younger Calixto may have had a more ancient lineage than his uncles. Meanwhile, Calixto’s contemporary, Fermin Henson, started the Henson clan in Baliti, San Fernando. The Hensons of Angeles are migrants from both San Fernando and Baliti. Francisco Henson’s descendants include the Lazatins, while Severino Henson’s include the martyrs Isabela and Agapito del Rosario, and Mariano Henson who, by marrying the daughter of Don Angel Pantaleon de Miranda, spun off a whole galaxy of illustrious families such as the Nepomucenos, the Aquinos, the Quiaisons, the Suarezes, the Dizons, etc. (R. Tantingco)

Source: The Hensons of Pampanga by Mariano A. Henson, 1948

Nepomuceno - The Nepomucenos originated in the Southern Tagalog Region; they branched out in Angeles in 1847 when a Tagalog ex-seminarian from Lucban, Quezon, Pio Rafael Nepomuceno y Villaseñor, a lawyer’s son, married his best friend’s sister, Maria Agustina Henson y Miranda, daughter of Don Mariano Henson, the first Filipino doctor of laws and granddaughter of Don Pantaleon de Miranda, the town’s founder. Pio Rafael left his family in Lucban and chose to settle in Angeles, at one time serving as its gobernadorcillo. He died at age 40 (his wife was only 30 at the time). One of his children, Juan Gualberto Nepomuceno, also became a capital municipal (hence he came to be known as Capitan Juan) and delegate to the first Malolos Congress (1898) which framed the Constitution of the first Philippine Republic. Capitan Juan’s son (by second wife Aurea Paras) and namesake, Don Juan De Dios Nepomuceno, also became town mayor and delegate to the 1934-35 Constitutional Convention in Malolos; it was this branch of the family tree that gave Angeles its electric plant, ice plant, the country’s first Catholic school run by laypersons, premier subdivision and commercial complex, including the popular mall. Don Juan’s children are: Javier Jesus, Aureo Jose, Geromin Pedro, Juan Mamerto, Carmelo Patricio, Teresita Marcela, Aurora Hilda, Flora Gracia, Josefina Marcela, and Pedro Pablo.

Another son of Capitan Juan, Ricardo Nepomuceno, also became a town mayor; a grandson (by first wife), Francisco Nepomuceno, also served as mayor and provincial governor, whose son Francis (“Blueboy”) is currently a member of the House of Representatives. (R. Tantingco)

Aquino - Many people think that the great Aquino family originated in Tarlac province. An important branch of the Aquino (Akino) genealogy that is not so well recognized is the one that had its roots in Culiat, or Angeles.

The Aquinos are related to the Nepomucenos, Hensons, Aguilers, Hipolitos and Mirandas of Culiat. The only daughter of fundador Don Angel Pantaleon de Miranda, Doña Juana Ildefonsa, married Don Mariano Henson (the country’s first lay Doctor of Laws, 1824, UST), about the second decade of the 1800s. One of their daughters was Juana Petrona Henson (b. April 27, 1834), who married Dionisio Aguilar y Hipolito. It was the daughter of the latter couple, Maria Antonina Petrona Aguilar, who got married to a caballero from Concepcion (then still a pueblo of Pampanga), Don Braulio Aquino y Lacsamana, on February 24, 1873, barely two months before the province of Tarlac was created.

Their son, Servilliano (or Servillanos), was born in Angeles on April 20, 1874. In his school records, especially his secondary education (segunda enseñanza) at the Real y Pontificia Universidad de Santo Tomas de Manila and the Colegio de San Juan de Letran, he identified himself as a native of Angeles, Pampanga. In 1890, at 16 years of age, he acquired his Titulo de Agrimensor y Perito Tasador de Tierras (Land Surveyor and Expert Appraiser) and Titulo de Perito Mecanico (Expert Mechanic).

In mid-1899, when the Philippine Republic was experiencing its worst case of factionalism, President Emilio Aguinaldo found his strength in the town of Angeles, most especially with the support of Gen. Servilliano Aquino and his relatives, who included Capitan Juan y Gualberto Nepomuceno, then the capital-municipal pasado of Culiat. Gen. Servillano’s sister Brigida was married to Don Andres Ganzon, son of Don Teofisto Ganzon, in whose house along Miranda Street Gen. Servillano Aquino stayed during...
President Aguinaldo’s sojourn in Angeles.

After the Revolution and the Philippine-American War, Don Serviliano chose the life of a farmer in Murcia and Concepcion (Tarlac province) where he raised his family that included his son, Benigno Aquino Sr., later a senator during the American colonial period. Don Benigno became the father of Benigno “Ninoy” Aquino, whose assassination in 1983 led to the People Power Revolution that installed his wife Corazon Cojuangco Aquino, as the President of the Philippines.

Pamintuan - Their first traceable direct ancestor was Alejandro Pamintuan, third gobernadorcillo of Angeles (after Angel Pantaleon de Miranda and his son Cirriaco). He married Teodorica Dizon, had a son, Vicente, whose first wife was Raymunda Caligagan (their son Mariano became the father of Florentino, the patriarch of the Pamintuan Family) and second wife was Severina Pamintuan (their daughter Josefa married Esteban Gomez, became mother to Teresa, the matriarch of the Juan D. Nepomuceno Family).

The Pamintuans are actually an ancient Kapampangan family whose ancestors include Augustin Pamintuan, one of the leaders of the Kapampangan revolt of 1660; Philippe Sonsong, who was martyred in Guam along with Pedro Calungsod, and is a potential candidate for beatification; Dionisia and Cecilia Talangpaz, founders of the Congregatin of the Augustinian Recollect Sisters and are in the process of beatification; and Jeronimo Sonsong, the longest-serving gobernadorcillo of Macabebe (re-elected for 10 terms, from 1671 to 1695).

Obviously the Pamintuans have branched out so widely it has become somewhat difficult to trace the interconnections. One family migrated to Davao decades ago and they have contributed immensely to the city’s progress; other notable members of the clan are: fashion guru Patis Tesoro, Cabinet member Edgardo Pamintuan, Mila Lane, Fr. Monching Quiogue, Ambassador Narcisa “Ching” Escaler, filmmaker Mike De Leon, filmmaker Marisa Lloreda Catlin.

De Jesus - The present generation of the De Jesus clan in Angeles, owners of several processional santos and carrozas, are not descendants of the Founder’s wife, Doña Rosalia de Jesus of Barrio Saguin, San Fernando. They descended from a Spanish (or Spanish mestizo) couple, Jose Sixto de Jesus and Apolonia Tablante, who settled in Culiat and maintained vast farmlands in Manibaug, Porac. The couple had a dozen children: Jose Candido, Vicente, Mercedes, Felisa, Magdalena, Cecilio, Godofredo, Vicente, Eduarda, Trinidad, Isidora and the youngest, Maria Luz who, at 101 years old, is the only surviving sibling. Most of the children played the piano, the most skilled of whom was Eduarda, who married a violinist doctor, Bernardo Samson.

Maria Luz (Lucing) married Meliton Ocampo, Sr., and together they raised six children: Antonio, Soledad, Meliton Jr., Francisco, Apolonia and Ma. Luz (Lucy). All of them remained single except Apolonia, who married Jesus Rojas of Tarlac, and Soledad, who married Eduardo Flores of Minalin. (R. Tantingco, based on interview with Soledad Ocampo Flores)

Tayag - The prominent Tayag family descended from a humble cochero in Angeles, Segundo Tayag, and his wife Catalina Tablante Rivera, a native of Malabon. The couple raised children who went on to become doctors and judges: Jose Tayag (who married Carmen
Dr. Jose Tayag and second wife Mercedes Narciso (seated, center) with children (front to back row, left to right) Filonina, Mayo, Guillermina, Victoria, Nolasco, Ludovico (twin), Luis, Renato (Katoks), Benjamin, Ricardo, Jose Jr., Enrique, Armentario, Clinio and Segundo (twin). (Dr. Nolasco Tayag)

Dr. Jose Tayag's first wife, Carmen Nepomuceno Dayrit, with brothers (left to right) Mariano, Clemente and Justino, circa 1903. (Dr. Nolasco Tayag)

Jose Tayag became a doctor, and after he was widowed he flew to Paris to take up postgraduate studies in pediatrics (he was among the first three licensed doctors to put up their respective clinics in Angeles, along with Dr. Clemente Dayrit and Dr. Pacifico Panlilio, in 1910). He raised nine children by his first wife (one girl followed by eight boys) who all went to Pampanga High School and eventually established illustrious careers: Herminigildo Tayag (who was in the same class as Diosdado Macapagal in 1929; Herminigildo graduated valedictorian while Diosdado was only 4th); Benjamin Tayag, Renato “Katoks” Tayag (also class valedictorian in 1933; he became Ferdinand Marcos’ roommate and partner in their law office, and later a noted journalist, book author and Director of the Philippine National Bank for 19 years); Dr. Ricardo Tayag, Luis Tayag, Dr. Nolasco Tayag (the only one still alive); Armentario Tayag and Atty. Enrique Tayag, who co-authored the Angeles City Charter. The only girl was Mayo Tayag Zablan.

Jose Tayag had other children by second wife Mercedes Narciso: Filonila T. Lansang (who owns Batis Azul), Guillermina T. Rigor, Victoria T. Dychoco, the twins Ludovico and Segundo, and Jose Jr., as well as out of wedlock: Josefin Tayag Gonzales (by Roberta Tablante Paras), who originated the R.T. Paras Dress-Making School which eventually grew into a fashion empire; and Clinio Tayag, a dentist.

The succeeding generations of Tayag include entrepreneurs Abong Tayag and Carmen McTavish, visual artist/culinary expert Claude Tayag, visual artist Ronnie Tayag, stand-up comic artist Tim Tayag, Anne Saldaña, manager of Isla Naburot resort since 1988. (R. Tantingco, based on interview with Dr. Nolasco Tayag)

Paras - Like the Pamintuans, the Paras clan dates back to the
Some of Modesto Paras' children: (top photo, left to right, seated, Isabelo, Isabela, Julia, Jose; standing, Augusto, Catalina, Felicitas, and Modesto, Jr., taken on July 5, 1975. Lower photos, Roberta (of the R.T. Paras fame) and Francisco Paras (taken in 1942 after he completed the PC training course in Manila)

It is the story of Roberta Tablante Paras that must be retold. She was, by all accounts, a woman of extraordinary talent and character, very much ahead of her times. Even in her youth, her dressmaking skills had already made her a small-town celebrity. She fell in love with—and had a child by—the town's famous doctor, Jose Tayag, who was very much married to a scion of a prominent family, Carmen Nepomuceno Dayrit, sister of Dr. Clemente Dayrit and granddaughter of Pio Rafael Nepomuceno and Agustina Henson. Disowned and driven out of the house by her father, Modesto Paras, she fled to Manila. Despite her pregnancy and later, single parenthood, she managed to pull herself together, open a small dressmaking shop in Quiapo in 1912 and in Binondo in 1918, and, because her talent was truly extraordinary, she became popular in no time at all. Later she opened a dressmaking school in Avenida.

Roberta Paras welcomed Dr. Tayag's children to her house in Manila during their schooling in...
Rich landowner Sixto Timbol of Mexico; upper right, Gregorio Timbol, Sr.; lower right, wedding picture of Gregorio Timbol, Sr. and Petronila Rivera (Archt. Greg Timbol)

University of the Philippines; she treated them like her own even after Dr. Tayag had been widowed and eventually taken a second wife (Roberta’s stoic selflessness earned the affection of the Tayag children, which explains the warm ties that have endured even between Roberta’s and Dr. Tayag’s descendants). Roberta’s daughter by Jose, Josefa (who later married a Gonzales from Camiling, Tarlac), acquired her mother’s talent; it was she who brought the big fame that Roberta’s couture house now enjoys (clients include Aurora Quezon, Cory Aquino, Imelda Cojuangco and Gloria Macapagal Arroyo). Josefa had two children, one of whom is Roy Gonzales, the Paris-based designer who became head designer for Jean Patou and Lecoanet-Hemant (the Versace and Calvin Klein of that period). (R. Tantingco, based on interview with Mrs. Avelina Evangelista)

Timbol - The starting point of the landed Timbol family of Angeles was the wedding of Sixto Timbol (son of landowner Rosendo Timbol of Mexico, Pampanga and Rosella Manalo of Concepcion, Tarlac) and Sixta Paras (daughter of landowner Pedro Paras and Florentina Panlilio, both of Angeles and first cousin of Modesto Paras). Sixto was born in 1855 and died in 1926; Sixta, on the other hand, was born in 1870 and died much later than her husband, in 1953. Their marriage produced 24 children, only 12 of whom survived beyond infancy. Those who grew up into adulthood are: Dalmacio Timbol (married Rosa Pamintuan), Agripino Timbol, Enrica Timbol (married Carlos Sandico, Sr.), Maria Timbol (married Ramon Diaz), physician Bernardo Timbol, Sr. (married Mary Knapp), Mariano Timbol, Sr. (married Leoncia Manaloto), Atty. Dalmacio Timbol II (married Maria Guinio), accountant for milled sugar in favor of landowners/sugar planters (instead of the prevailing 50%-50% in which the milled sugar was equally divided between the sugar central owners at PASUDECO and the landowners/sugar planters who brought their harvests to the sugar central for milling) made him some kind of a folk hero not only in Pampanga but in other provinces in Luzon (a 60% share for landowners meant more bonuses for their land tenants and workers). When President Quezon came to San Fernando on February 14, 1939 and spoke before a gathering of land tenants, he endorsed the proposal. However, five months later, on July 12, 1939, during a protracted negotiation between Timbol’s group and the sugar central officials in the administrative office at PASUDECO, guns were fired, leaving PASUDECO president Jose de Leon and treasurer Augusto Gonzalez dead (as well as Capt. Julian Olivas, provincial commander of the Philippine Constabulary—the camp in San Fernando was eventually named after him—who was also at the meeting). Gregorio Timbol’s brother Carmelino, who had accompanied him, was wounded. The court case that followed coincided with World War II; Gregorio and Carmelino (and their bodyguard, Angeles policeman Geronimo Buan) were convicted in 1944 and imprisoned in Muntinlupa in 1945; when the war ended shortly thereafter, they were among the prisoners released by the ROTC Hunter Guerrillas. They were never sought for re-confinement. When President Macapagal signed the Agricultural Land Reform Code in 1963, and the adoption shortly thereafter of the 60%-40% sharing of milled sugar in favor of sugar planters, many thought that Gregorio Timbol’s dream had finally if belatedly come true. He died in 1987 at age 84. (R. Tantingco, based on interview with Archt. Greg Timbol)
The Holy Family Academy was built by Fray Guillermo Masnou (Angeles parish priest in 1855-1877) on the first floor of the old convento; it was then called the Colegio de la Sagrada Familia and managed by the Tertiary Order of the Augustinian Sisters. The school was then turned over to the Benedictine Sisters of Tutzing in 1922 (the same year the St. Mary’s Academy of Bacolor was taken over by the Benedictines when Fr. Pedro P. Santos was the town’s parish priest).

Formerly known as the Assumption Academy, it was established as a parochial high school in June 1925 in the house of the Singian family in San Fernando, under the auspices of Msgr. Prudencio David; it produced its first graduates in March, 1930.

Due to big enrollment, the school was relocated to its second site in Brgy. Sta. Teresita (at the back of the church) in 1931; the ownership of the school was transferred to the Benedictine Sisters in 1938. It is the third Benedictine school in the province, after Holy Family Academy of Angeles and St. Mary’s Academy of Bacolor. The school was used as a military hospital during World War II. In 1966, it was renamed St. Scholastica’s Academy. After the 1972 Great Flood wreaked havoc on its buildings, St. Scholastica’s Academy transferred to higher ground, along McArthur Highway.

The Holy Family Academy was built by Fray Guillermo Masnou (Angeles parish priest in 1855-1877) on the first floor of the old convento; it was then called the Colegio de la Sagrada Familia and managed by the Tertiary Order of the Augustinian Sisters. The school was then turned over to the Benedictine Sisters of Tutzing in 1922 (the same year the St. Mary’s Academy of Bacolor was taken over by the Benedictines when Fr. Pedro P. Santos was the town’s parish priest).
Baltangan da ring Memalengan Pueblo San Fernando

Kebiauan, Telabastagan, Sindalan, Kalulut, Bulaun, Maimpis and other villages that the colonizers failed to hispanize

By Joel Pabustan Mallari

Baltangan is the name of an old village near the northwest boundary of San Fernando. Its old dictionary definition includes (a) crossing (crossroads); and/or (b) along or across the border, edge, margin, bank, shore or in some extent against the breeze or moving wind.

The old site of this village actually covers part of Sto. Domingo (of Angeles City) down to Essel Park Subdivision and Telabastagan (of San Fernando) and Calibutbut (of Bacolor). At the heart of this old site now runs the polluted old river known as the Sapang Aslam among the people of Sto. Domingo. This river once supplied residents with freshwater bios such as parusparus (Telescopium sp.), susung balibid (Telescopium sp.), bia (goby), etc. This old crossroad once had a rugged terrain which can hardly be seen now due to the breadth of residential and commercial structures. Folks still recall the old gasgas (dirt road) located across the river connecting the villages of Salapungan, Manga and Pulungbulu (all of Angeles City) towards the southern part of Telabastagan (of San Fernando), going to the western section of San Fernando (Calibutbut of Bacolor), and northwest to Porac. Today this site still serves a similar purpose of its setting; it is near the entry point of the circumferential road going to the Clark Economic Zone and also near where the boundaries of the cities of Angeles and San Fernando meet in reference to the Mac Arthur Hi-way.

Plant names

A barrio at the mid-southwest boundary of San Fernando was named Alásas, apparently derived from the tree álásas (Ficus ulmifolia Lam.) of the balíti family. Balíti is a basic term for all the "strangling" figs, of Ficus family. Some of the known species include not only álásas but also buku-bukuan (Ficus pseudopalma Blco.) pakiling (Ficus odorata [Blco] Merr.), aulí (Ficus huali Blco.), and the common balíti varieties (Ficus benjamina L. and Ficus indica L. etc.). Bulaon was named after the bulaon tree (molave or smallflower chastetree Vitex parviflora Juss.). This type of tree is known as lagundi in Guam and the famous molauin in Tagalog. It is one of the preferred wood materials for making balutu (canoe type boat), lunas of sarul (plowshares' base), furnitures etc. Calúlut, one of the oldest barrios in San Fernando, was named after an erect tree about 8 m high with oblong leaves, axillary inflorescence, and many seeded fruits known locally as kalulút. This tree is a decoction for its bark; fresh leaves are administered in fevers. It is also known as anubing and anubing by the people in the Kapampangan-Tagalog boundaries and anardong among the Ifugaos. It is a favorite material for wood carving for its softwood character just like the sacred bulul figures of the Ifugaos. Old folks say one would spend about 6 days just to fell one matured tree of this kind. Another barrio with lesser population is Lára located near the boundary between Porac, Bacolor and Angeles City. The name of this barrio was derived from the plant name lára. This plantname is a generic term for all types of local chilis (in English) or sili in many languages of the Philippines.

Just because San Fernando was created only in recent times does not mean the villages that comprise it are just as young: the parts are much older than the whole.

ETYMOLOGY OF PLACENAMES IN SAN FERNANDO
The Philippines was once recognized as the number 1 exporter of bananas in the world. It is no wonder why Barrio Ságuin was named after this fruit. In fact, varieties of ságin are known to local Kapampangans such as paltikus, saba, latondan, matapia, seniorita etc.; the fruit has also a special place on the Kapampangan table as pesa, sisig pusu, sigang, putchero, barbequing ságing... This herbaceous plantain was called plantano by the Spaniards, who saw a similarity to the plane tree that grows in Spain; they later adopted the Kapampangan term. Baritan is an old barrio whose name was derived from a kind of grass, green forage, or horse-fodder known as barit, sakate or kumpay, which proliferated in the area due to the pipita (waterlogged areas) which extended up to the old place of Ponduan.

**River culture**

The San Fernando River collects its waters from the network of small rivers flowing from the barrios of San Jose Matulid, Sabanilla, San Miguel and Balas of Mexico and rivers such as Sapáng Calulut (of San Fernando and Mexico) and Sapa Creek of Mexico’s southwest section. This river snakes down towards the various rivers and creeks of Bacolor town. An outline map of soil survey which shows the natural drainage and general relief of Pampanga Province in 1956, shows the connection between the Pasig River (in Porac and Angeles City) and San Fernando River. This might support the early significant role of the old Ponduan as one of the busy trading ports of the province at least during the late Spanish Period onwards.
Kabalasan (or Mabalas) River which is a major tributary of Sapang Balen from Angeles City runs its waters on the southeastern part of the city joining the Sapa Calulut River and Sindalan River before it loses much of its water towards Maimpis as the smaller Maimpis River. It was called Kabalasan River because this part of the river was sandy, or mabalas in Kapampangan. The current of these various rivers and creeks "bends and slows down" halfway through Barrio Sindalan, thus gaining a meandering shape—marked by old townfolks as sinandal. The water of these rivers and creeks continues to decelerate, thus becoming meimpis, i.e., thinning of river flow or shallowing of water. This spot is what known today as Barrio Maimpis.

Northwest, one of the many small creeks is known as Malino River. Its name is apparently derived from the word malino, meaning “clear” as the location is close to the headwaters of almost all the rivers mentioned above. Thus the barrios of Sindalan, Maimpis, and Malino are apparently named after the association of each barrio to the various behaviors and characters of their respective rivers.

Barrio Pandaras and Pandaras River were named after the adze or adze-like tool, dasas, used for making the old-fashioned, canoe-type boat known to old Kapampangans as balutu. Sapa Palau Creek was named after the small village of Palau (Palawi), which probably derived its name from the word palawi which means “going or close to contamination,” a term ordinarily used to refer to various stocks of grains such as kalun (rice, Oryza sativa L.) and balatong (mjcklx), or even pulbarra (for gunpowder or fireworks), ápi (shell lime) etc.

Just because the pueblo San Fernando was created in relatively recent times does not mean the villages that comprise it are just as young. In fact, the parts are much older than the whole. The linear pattern of settlements was already seen along every important rivers of the pueblo. Examples of this settlement pattern are the old sitios of barrio Del Carmen. By following the downstream direction of the Maimpis River, one can observe river-related toponyms of sitios, from Dungan, Pangulu, Centro I & II, Pigulut to Mauli I & II. Dungan means port, the place where boats and ships dock, load and unload passengers and goods; pangulu is the headwater; centro is a hispanized term pertaining to the middle part of the river (or riverbank); pigulut literally means back end (of the bending river) and mauli the downstream section of river flow. The sitios’ names describe the significant influence of the river on the lives of early settlers (or passersby) in the old area of Del Carmen.

Another old barrio is Ponduan which is near the present location of the public market, the city hall and the pisamban. Ponduan literally means “stock pastures,” usually located along port areas just like the dungan. Historically, it was in Ponduan where the cascos and small Chinese junkies docked and did their trading activities before going to or after coming from the ancient town of Mexico, stocks of maiumung muscovado (sugar) and other trade goods on board.

Barrio Patrons

It was a common folk practice to name places after the patron saints, due either to the religiosity of Kapampangans, or to Spanish authorities’ deliberate conversion of native placenames for political expediency. Unfortunately, hispanized names make it difficult for historians and ethnographers to trace provenances and study early culture.

Barrios De La Paz Norte, De La Paz Sur, Del Carmen, Santo Rosario, Dolores and Lourdes have all been named after the Blessed Mother’s various titles (Del Rosario, on the other hand, was named after a historical figure). The rest follow: San Augustin (St. Augustine), San Felipe (St. Philip Neri or the Apostle?), San Isidro (St. Isidore), San J ose (St. Joseph), San Juan (St. John the Evangelist), San Nicholas (St. Nicholas of Tolentine), San Pedro (St. Peter the Apostle), Santa Lucia (St. Lucy), Santa Teresita (St. Therese of Lisieux) and Santo Niño (Holy Child). Barrio J uliana may have derived its name from Santa J uliana or from a local resident now forgotten.

More home-grown placenames

Butarul is another old village name which means “waterway.” The area probably had this type of water channels which fed on the waters of either or both Sapang Aslam River from Angeles City and the Palaui Creek of San Fernando. Contemporary descriptions of this word include the undulating slopes associated with talimundok.

Landing is the name of at least two places in San Fernando, one near or part of barrio Maimpis while another one is in proximity of Barrio Lara. Old folks claim that either or both sites once served as secret battle airfields during World War II. According to Fr. Venencio Samson, who is translating Bergaño’s dictionary, the term “landing” may have an earlier provenance not necessarily associated with airplanes’ landing fields. He cites a 1913 sketch (map) which already has “landing” as a placename (in San Fernando). In 1913, aircrafts were not yet a common sight in the country, at least not as common as to make people name a place after them. The term “landing” can be compared to words like lande (bamboo splits used as floors and walls), landi (immodesty), etc. Another barrio with an unexplained etymology is Pasbul (door or
gate); nothing in the village at present might explain the name.

Lunac is the old name of De la Paz; in Kapampangan (as well as Bahasa Melayu and Bahasa Indonesian) it means “soil where water passes or stagnates.”

Panipuan is a placename of at least two barrios, one in San Fernando and the other in the town of Mexico. These barrios were once both a part of Mexico; the split came probably when San Fernando was carved out of Mexico and Bacolor in 1754. Its toponym may have been derived from several terms such as (a) pipanipunan which means “a collecting area” or “a place of gathering”; (b) the root word puapu, a kind or type of a paduas (fishing implement with hook, string and rod) used for fishing or for frog catching since the place conveniently has several headwaters of small rivers and creeks; and (d) the plant ipo (Antiaris toxicaria [Pers.] lesch.), a term common to Kapampangans, Tagalogs and Bisayas.

Barrio Magliman is another barrio which probably had a connection to barrio Magliman of next-door Bacolor, as in the case of the two Panipuans of San Fernando and Mexico. Its name is derived from a conjugation of the rootword liman. Magliman (or magaliman) is the verb used by an infanticipating woman when she asks a favor, usually for something to eat. But it can also be associated to maglimas, that is, “to get rid of the water” (from waterlogged areas like bana, pinak, etc.) either by constructing a tabun (irrigation dam) or manually, using a container; the objective is usually to facilitate the catching of fish. This theory is bolstered by the presence of rivers and creeks in the vicinity of both Magliman barrios, which have a long history of rice farming and fishing.

Makabakle whose root word is bakle (Sp. atravesado, oblígued or crosswise) means “lying across” (Sp. atravesado algo, i.e., balangtai, which may be the root word of the name of the next barrio in Bacolor, Cabalantian, although it is widely accepted as having been named after the tree balanti). The name of Barrio Malpitic (also called as Palpitik) is probably an abbreviation or corruption of the word malapitik: mala means “like” and the rootword pitik means any of the following: (a) flick (with a finger); (b) carpenter’s or boat carver’s line marker; (c) spark and its sound (as in ignition), like pisik; (d) the sound of sudden tension or waving (of cord, rope, bridle, whip etc.); (e) smarting pain on the skin, or muscular numbness due to exhaustion. Another possible etymology is salpitik, which is the Kapampangan for “graded paper” or “brave person.”

Quebiawan (Kebiauan) is another barrio near Malpitik and Maimpis. Its name obviously came from the noun kebiauan meaning “a place where sugar cane juice is extracted.” The process uses rotating cylinders locally known as atlu bola, which were made of either wood or stone. There was a time when Pampanga was the country’s number-one supplier of sugar.

Surplus is another barrio name with a World War II provenance. Discarded military vehicles, uniforms and paraphernalia probably littered the place after the war, or were traded there.

Telabastagan literally means “frame-like;” it can be the bastidor-like frame used in weaving fishing nets or dase ebus (native mat made of palm leaves of Corypha utan Lam.). Some old folks associate its origin to the early game venue of jueteng.
Agapito Del Rosario, a present barangay named after Agapito Jose Del Rosario y Abad Santos. San Fernando-born Del Rosario (he was the son of Isabelo del Rosario, the Kapampangan martyr who played his violin moments before the Americans executed him) was the famous Socialist mayor of Angeles (1940-1942) and one of the founders of the Upsilon Sigma Phi, the oldest Greek-letter fraternity in Asia. Together with his uncle Pedro Abad Santos, leader of the biggest peasant organization in Central Luzon, and other peasant leaders, Del Rosario rallied the peasants to become a potent force in Philippine politics. They fielded candidates representing the peasantry in the 1940 local elections, including those in the key towns of Angeles and San Fernando. Shortly after Japan invaded the Philippines in December, 1941, Mayor Del Rosario was put on the list of officials to be arrested immediately. After securing the safety of his family, he met with other anti-Japanese leaders in Manila, where he was eventually caught and imprisoned at Fort Bonifacio. When he refused to swear allegiance to the Japanese flag, he was executed, just like his father before him. He was only 41 years old.

Amsic a barrio named after an erect, branched, glabrous or nearly glabrous herb, 1m high or less; also spelled amsík, amisík or amsí (Solanum nigrum L.). It is known in English as the many varieties of nightshade, hierba mora in Spanish and kunti in Tagalog. This herb belongs to the same family of balasenas (eggplants) which differed (slightly) from what Mariano Henson noted as a kind of timber-tree. This area once belonged to sitios Anunas and old Pampang. The old location was on the merging point of the Pasig (Potrero downstream) River and the upstream of Abacan River. It was one of Culiat’s three new additional barrios in 1829 with San Nicolas of the Poblacion and San Jose.

Anunas is a barangay that took its name from the native fruit-bearing custard apple (Anona reticulata Linn.). It is a native of tropical America and introduced only in the Philippines sometime ago. This tree belongs to the family of Anona said to be derived from the Malay name menona (minuna in Kapampangan?) having 3 varieties in the Philippines to which atis and bena-bana (gyabano) belong. The village used to be known as Pulung Anunas and was one of the 4 new barrios of Culiat in 1812, together with Sto. Rosario, Cutcut and Pampang.

Balibago is one of the busiest entertainment districts in Central Luzon. Its name came from the much-branched tree of 4 to 12 m height, Hibiscus tiliaceus Linn. During the early days it was valued in making ropes for its flexible bark. This is actually common in the tropics and throughout the Philippines, especially in places near the sea. This plant that belongs to the hibiscus family includes the favorite variegated species common in gardens which also includes varieties of gumamela and malutú (or malibago). Thus the placename balibago should not be mistaken as having been derived from the synthesis of the two words bale + bago (“new house”). In fact bago is not a Kapampangan term for new; otherwise it should have been called as balebaiu.

In Cuta, an old sitio of barrio Anilao in the town of Bongabong, Oriental Mindoro, the
light but sturdy balibago tree has been a favorite timber source in the construction of old-fashioned bangka since the early days. An old village in Marinduque, as well as a sitio in Magalang, has also been named after this tree.

Balíti is the name of an old village now under the political boundary of Sapang Bato, as well as a sitio in San Fernando. It belongs to the many "strangling" figs, of Ficus family, 800 or more species in all tropical countries, a few in warm temperate regions, and about 100 in the Philippines, most of which can be found in Pampanga alone. Fr. Pedro Chirino, S.J. (1604), described how early Chinese immigrants would insert roots into the corals' crevices and place them onto water basins until the roots clasped the host corals. This practice led to what is popularly known today as bonsai, a common sight along the stretch of the Mc Arthur Hi-way in Mabalacat and Bamban.

Bángcal was an old sitio now reduced into a mere street of Balibago, very near the Abacan River. Its name came from the mangrove tree plant known locally as the Abacan River. Its name came from what is popularly known today as balíti, a common sight along the stretch of the old Marisol Subdivision.

An old barrio of Guagua is also named after this tree. Benigno Aquino one of the newly re-named barrios of the city in honor to the late Kapampangan martyr Benigno “Ninoy” Aquino Jr. Most parts of the barangay comprise the area of the old Marisol Subdivision.

Capáya obviously from kapáia tree, Carica papaya Linn. It is in common cultivation throughout the Philippines and frequently spontaneous, all the year. This perdigones tree was introduced from Mexico by the Spaniards at an early date and now found in all tropical countries.

Claro M. Recto a barrio next to Salapungan going to the north along the old railroad; named after the famous legislator and patriot.

Cuáyan is adject to barangay Anunas in the west end. It was once a sitio of Anunas. Its name is a generic term for almost all types of bamboos and some grass plant names. One is from the plant kuliát, Gnetum indicum Lour. Merr. a woody vine that abound in the place or a shrub of the same Gnetum family. While the other one is a Diospyros specie, of the black wood family. This family of trees includes the famous Philippine ebony wood, and talang (Diospyros discolor Wild. [D. philippensis Desr.]). Types of talang includes the known kamagong and/or mabolo in many Philippine languages. Culiat Street is said to be the area where the old San Fernando barrio of Culiat was located, near the chapel of Apu Mamacalulu. An old barrio of Tandang Sora in Quezon City is also named Culiat (or Coliat).

Cutcut is the barrio on the boundary with Porac town. It means “to sink the feet,” a reference to the abundance of fine sand in the area. Meanwhile, Angeles historian and visual artist Daniel Dizon points to the present public cemetery located in the center of social activities where the visita is located and the center of social activities where the visita is located and the outermost and least populated area of the barrio. This ordinary bamboo name is a common placename throughout Central Luzon.

Culiat, the old name of Angeles town; derived from at least two possible sources: (a) Babá, the center of social activities where the visita is located and (b) bábo or sepung cuayan, the outermost and least populated area of the barrio. This ordinary bamboo name is a common placename throughout Central Luzon.

The town that grew around Sapang Balen circa 1940s

1. Nepomucenos’ Bale Malati
2. Bale Matua/Don Ricardo Nepomuceno House
3. Founders’ House/ Don Pepe Henson Residence
4. Holy Family Building
5. Holy Rosary Parish Church
6. Holy Angel Academy Main Building
7. Old Convento, First Site of Colegio de la Sagrada Familia and Holy Angel Academy
8. Parish Convent built by Mgr. Pedro P. Santos
9. Sto. Rosario Street
10. Patricia Mercado’s House (now Bale Herencia)
11. Lacandola Street
12. Cine Eden
13. Deposito
14. Bale Cuayan, Henson Residence
15. Alfredo De Leon Mansion
16. Miranda Street
17. Old Angeles Ice Plant/Angeles Electric Plant
18. Angeles Municipal Building
19. Sto. Entierro Street
20. Pamintuan Mansion
21. Nepomuceno Street
22. Sapang Balen
23. Nepomuceno Lands (site of future Villa Teresa and Nepo Mart Commercial Complex)

Photo: Angeles Electric Corporation

From the book A Cofradia of Two by Erlita Mendoza (Holy Angel University Press)
catechu comes from the native palm "bunga" near the old location of Pandan. Its name produces through Malaya. This is the palm that introduced, most probably from India and cultivated areas, sometimes being found along forest trails or on hillsides. In Hawai'i, it is known as an uncommon garden weed. Its native area is question-able; probably southeastern Asia as it was almost certainly an inadvertent aboriginal introduction throughout the Pacific portion of its range. Northern Tagalog speakers knew this herb as "lima, and among South-erners, as nipai. The stinging hair of this plant is related to the famous poison ivy and bue (bean family); and capable of in-flicting severe skin allergies and serious ir-ritation for days.

Mánga is another barrio next to Pulungbulo going to Mexico town. It was named after the mangga tree (Mangifera indica L.) of Anacardiaceae (balubad fam-ily). This tree originated in South and South-east Asia. Wild mango trees are known to have come only from North-East India and Burma, and so it appears plausible that the species evolved from there. The name mango, almost identical in countless lan-guages, is derived from Tamil, the most im-portant language of Southern India, and was transferred to the West by the Portuguese. The general term for "mango" in Tamil is mamaran, but the fruit is usually referred to either as manpalam (also transcribed mambazham) which means "ripe mango fruit," or mangai which means "unripe mango fruit". It appears that the latter term was picked up by Portuguese sailors; since sea trade required unripe fruits at that time. The North Indian names for mango derive from Sanskrit amra, itself probably a Dravidian loan and thus related to the Tamil words and even to English mango. The genus name Mangifera ("bringer of mango") contains Latin ferre

Cutcut as kutkutan or Camposantung Matua. Incidentally the private Holy Mary Memorial Park, also located in Cutcut, is just a stone's throw away from the old cem-etery. Cutcut is where the town's first pri-mary school, first muscovado sugarmill and alacan or alambique (alcohol distillery) were built by the founders of Culiat. There are barrios in Capas, Tarlac that have also been named cutcut.

Cutud is the southeastern barrio on the boundary with Mexico town. Cutud is the Kapampangan word for the verb "to cut" or the noun "a cut piece." Thus the place could have been a cleared forest or, as his-torian Mariano Henson pointed out, an area where the road has been cut.

Lourdes Northwest, Lourdes Sur and Loudes Sur-East apparently named after their common patron saint Nuestra Señora de Lourdes with respect to their respective geographical locations.

Lúyus (or Lúius) is another old village near the old location of Pandan. Its name comes from the native palm "bunga" Areca catechu Linn. It is certainly of prehistoric introduction, most probably from India through Malaya. This is the palm that pro-duces betel nuts, much used by "Kapampangang mambama" or Kapampangans (as well as other natives in the Austronesian world) who chew betel as a mild stimulant.

Malabàñas (or Malabánias), formerly part of Mabalacat town, has at least two possible name provenances. One is from the prefix mala- (a word base for "resembling") and baño, a kind of timber-tree (Dacrycarpus cumingii [Parl.] de Laubenf.) as Henson noted. But the root word was recorded to have come from the Mangyans of Mindoro. In fact it is not entered in any Kapampangan, Tagalog (including Mindoro’s Southern Tagalog), Ilocano, Pangasinense vocabularies. Another possible etymology is the word baño or banias (water lizard specie, Hydrosaurus pustulosus). According to Fray Diego Bergaño’s 1860 dictionary, baño is an old Kapampangan term for a barag (monitor lizard, Varanus salvator), which is also a close relative of dapu (of crocodile family). Since Malabanias is situ-ated near the Abacan River, passing boats probably looked to people on the riverbanks as having the appearance of floating baño, Old Kapampangan folks still say “Balamu galakgak ka!” to a person who is skinny and gawky enough to look like an iguana.

Malupá is another village now part of Porac town, located near Manueli (Porac) and Cuayan (Angeles City). Its name was derived from the prefix ma (“abundant”) and the root word lupa, an herb with sting-ing hairs, Fleurya interrupta, Linn. In Fiji island, this plant occurs in areas “from near sea level to about 525 m as a weed in vil-lages, roadsides, waste places, pastures, and cultivated areas, sometimes being found along forest trails or on hillsides.” In Hawai’i, it is known as an uncommon garden weed. Its native area is question-able; probably southeastern Asia as it was
“carry, bring”, cf. Lucifer “bringer of light” or Christopher “he who carries Christ”. Thus the word mangga was definitely influenced by early conquistadores in Philippines. The closest indigenous term for this family of mangoes is a specie known as “Pahu” or “Pau” (Mangifera altissima Blanco) in Kapampangan, ‘Paho’ among the Tagalogs, ‘Pahutan’ among the Visayans, and ‘Pangamangaen’ among the Ilocanos.

Márgot comprises most parts of the old Tacondo area going to Sapang Bato. It is said that the name came from a certain lady named Margot, Margaret, Marga etc, or most probably from an old “borrowed” Kapampangan term margaha. This term was one of the peculiar entries in the Kapampangan-English Dictionary by Michael Forman which means as “volcanic ash” or “lava [rare]”. Its proximity to the slope of Mt. Pinatubo and its location across several headwaters of the Abacan River might provide clues to the prehistoric eruption of the said active volcano.

Mining is another barrio of Angeles City. The origin of its toponym is unknown even during the time of historian Mariano Henson.

Palengking Hapon is the old train station near the railroad crossing of Sta. Teresita now part of Barangay Agapito Del Rosario. It was starting in 1942 when the Japanese controlled all networks of transportation which included this old railroad in Angeles.

Palusapis derived its name from a timber-tree, Anisoptera thurifera Bl. a good source of sturdy timber used in making furnitures, house posts and early types of boats. It is now part of Porac, next to Sapang Ebus and Manuiali (both remote barrios of Porac).

Pampang is actually divided into the new and the old Pampang. Matuang Pampang used to be the entire old Pampang village which got its name from its location along the brink of cliffs which line the Abacan River (later relocated to its present site where the Pampang Public Market now stands). This word was generally applied to all riverbank communities in all parts of the Kapampangan Region.

Pandan derived its name from specie of Pandan tree, Pandanus luzonensis Merr. Its present location is along the Angeles-Magalang road. The placenames of Pandan and Pampang have a good trace of Indonesian connection. As quoted from Fr. Edilberto Santos’ notes:

"a geographical and statistical dictionary of the Dutch Indies, published in Amsterdam as late as 1896, contains names of places in these Indonesian islands which right away bring to mind those found in the abovementioned Philippine province. According to it, there are (in Java) two villages, one river, and one bay bearing the name Pampang; and (in Sumatra) three villages and one river bearing the name Pampangan. There are (in Java) seven villages, a mountain and an island, a cape and an inlet bearing the name Pandan."

Pasbulbulu, now a barrio of Porac. Derived its name from “Pasbul” for “gate” or “door” and “bulo”, the sauali bamboo Schizostachyum lumampao (Blanco) Merr.

Patrik-tirik is currently a part of Barrio Sto. Cristo. Its name’s provenance may mean many things to lexicographers. Tirik could be taken as setting up something straight or erect (as candles, post, building), like the most recognized origin of the placename, the Spanish-Period cemetery; or in Old Kapampangan, it refers to fish corral, or a pool of water where an enclosure was installed for confining or capturing fishes. This last theory is credible since the place is the most depressed area in the city. Lastly, a far-out opinion on the place’s etymology is that the area was once a lair for prostitutes, before they moved to “Area,” the now notorious red district between Sta. Teresita and Pampang.

Pulúngbulu located on the northeastern section of Sapang Balen Creek. Its name came from the compounded words pulúng (“forest of”) and bulu (Schizostachyum lumampao [Blanco] Merr.).

Pulúng Cacutud is the last barrio going to Magalang town. Its name also came from the compounded words Pulúng (“forest of”) and cacutud (“slice” or “cut of trees”). It is known by old folks in the area as Pulung Kaputut (“a piece of forest” or “a tiny forest”). A barrio in Mabalacat is named Cacutud probably of the same origin as Pulung Cacutud.
Pulung Maragul is the place where the new City Hall is located. It is literally translated as “big forest,” probably to differentiate it from Pulung Maragul a.k.a. Pulung Kaputut (“small forest”), which is also in the same vicinity. It seems that the places with pulu (literally, an island) as part of their toponym were once forested with either libi (cogon grass, Imperata cylindrica [L.] P. Beauv.), kuaian tutu (Bambusa blumeana, J. A. & J. H. Schult Bambusa Schreber) and other indigenous trees, thus forming island-like sanctuary in the middle of sandy lands.

Salapungan is taken rom the root word salapang, this means “a splitter.” Fray Diego Bergaño likened the idea to the split tongue of a barag. Presently, the place well represents its meaning; it is a place of intersection going to at least two road ways, one to the city proper (Sto. Entierro St.) and the other going any of the roads northwestwards (like the Magnolia St.) . It best represents rotonda of the modern traffic scheme.

Sampaloc is a sitio found on the frontage of barrio Cuayan after Pampang. It was named after the tamarind tree (Tamarindus indica Linn. of the Caesalpinioideae (a tropic family closely related to the bean family like bube and kamangiang). This tree originated in Eastern Africa, but is now growing all over the tropics. Its etymology came from the Arabic tamr hindi which simply means “date of India” (“date” being a general name for the fruits of various palm trees); needless to say, tamarind neither stems from India nor is it related to palm trees. In spite of this deficiency, loan translations of this name have made their way into English, German (Indische Dattel) and Russian (Indiyskiy finik). It is no wonder that contemporary Kapampangans include tamarindu or tamarindu to their collection of glossaries which pertains to the dried ripe fruits of this tree.

San Jose was one of the early barrio of the then Culiat town, named by the people after their patron saint San Jose Labrador or Apung Jose Talapagobra.

San Nicolás formerly known (partly) as Talimundoc for “rocky, dry upland or hilly area.” Part of the barrio intersects with Lourdes Sur East. It was named after their patron saint San Nicolas Tolentino.

Santo Domingo formerly known as Tibág (either “steep gorge” or “crumbled earth, rocks etc” or “landsliced area on the mountain side or riverside,” or colloquially, “demolition.”) At present a sitio named tiáb is located in the boundary of San José and Sto. Domingo near the Sapang Balen Creek, also running parallel along the old railroad. It is a popular squatting area for newcomers in the city.

Santo Teresita known before as part of the malángo village. Large droves of lango (housefly Musca domestica) infested the area due to garbage dumps in the palengking laun (old marketplace of San Nicolas) and old Pampang.

Santo Cristo obviously named after their patron saint Santo Cristo del Perdon, the image of the Crucified Christ.

Santol came from the popular fruit tree, Sandoricum koetjape (Burm. f.) Merr. This fruit and sampalok, when unripe, are used as panaslam for the daily sigang (soup) of Kapampangans. This old village is now part of Barrio Anunas. The santol tree is believed native to former Indochina (especially Cambodia and southern Laos) and Malaya, and to have been long ago introduced into India, the Andaman Islands, Malaysia, Indonesia, the Moluccas, Mauritius, and the Philippines where it has become naturalized. The southern town of Masantol, formerly a barrio of Macabebe, was also named after the tree.

Santo Rosario, the poblacion or town proper of old Culiat, apparently deriving its name from its patron saint Nuestra Señora De Santissimo Rosario de la Naval. The same thing is true with one of the oldest streets of the city, the Santo Rosario Street.

Sapalibutad from sápa (“creek”) and libutad (“middle”). This placename does not say if the river is between two villages or between two land formations. It is a barrio south of Pulung Cacutud touching the boundary of Mexico in the east.

Sapangbato is the westernmost village of the city. Its name came from Sápang (“creek of” or “river of”) and bato (“stone”). Apparently, huge boulders of volcanic origin littered (and still litter) this hillside-riverside barrio. The site may have contained a quarry of calcareous rocks (such as adobe and planas), dacite and pumiceous rocks used in the early times in the construction of pisamban (Catholic churches such as the Holy Rosary Parish Church), bale batu (colonial houses like the Bale Herencia), large kamalig (rice granaries) etc. This old barrio comprises some of the upland sitios like Sitio Babo populated mostly by the Baluga (Kapampangan speaking Alta) and Sitio Baluga. Sapangbato is one of the old sites of the frequently moving Fort Stotsenberg, which was integrated later...
Suclaban is an old sitio of Mining. Its name means “to bend down” since travelers on their way to Mexico town had to bend their way through a thick forest of bamboo.

Tabun a barangay on the northeast end of the city, beside Capaya; its name means “irrigation dam” which is explained by its proximity to the Abacan River. Many other places in Pampanga are named after the tabun.

Talimunduc, now called Lourdes Sur-East; according to Mariano Henson, it means “hilly landscape.” It seems that the talimundok area wasn’t confined to the present barrio but extended up to San Nicolas which was also once called Talimundok (as Henson also noted), and all the way to the northwestern side of the city beside the Abacan River (Matuang Pampang). Thus, Talimundok may have had the general meaning of being elevated.

Tacóndo, an old village, once a part of Margot and Sapang Bato. Mariano Henson notes that the word came from a corruption of the Negrito phrase tacur dú (“long hill”). The place had long been inhabited by the Islands aborigines.

Taratpipit is a purok of Sto. Domingo named after the high-pitched common fantail warbler (Cisticola junciidis). This bird is extremely widespread (except North and South America and Antarctica). Outside the breeding season these birds are very difficult to spot. The high scratchy notes of their call coincide with the low points in their courtship flight.

Tibágin is a sitio of Sta. Trinidad near the barrio of San Nicolas; tibágin refers to an easily eroded area, which makes sense since the location is very near the Sapang Balen Creek.

Virgen delos Remedios, one of the newly created barrio located between the barrios of Sta. Teresita, Ninoy Aquino and Claro M. Recto; named after Virgen Delos Remedios (Inu ning Kapaldanan), which is also the patroness of the whole Pampanga Province.

Some of the famous old streets of Angeles City indicate the prevailing influence during the time they were named, e.g., Rizal Street named after the national hero, Burgos Street after Fr. Jose Apolonio Burgos of Gomburza, Jake Gonzales Boulevard in honor of “Jake” Gonzales who was killed in an aircraft accident while on a Jaycees mission. Prominent mayors (and Presidentes Municipales or Alcaldes) and pioneering families and other personalities who made an impact on the city’s history have streets named after them, such as Lazatin St., Dr. Clemente N. Dayrit St. (Clemendez), Nepomuceno St., Henson St., Miranda St., Navarro St., E. Mallari St., F. Jacinto St., T. Bugallon St., P. Deang St., J ustino Surla Street. Quite notable are streets named after prehistoric personages such as Lacandula Street after the famous ruler of Tondo during the time of Spanish contact in Manila, Panday Pira Street after the famous metalsmith worker of Apait, Pampanga; streets of barrio Sta Teresita like Prince Balagtas, Noble Araw, Lady Maylag, Malangsik, Anca Widjaya, Madjapahit etc. are all derived from the genealogical tree of the so-called Kapampangan Empire, established and consolidated from A.D. 1335 to A.D. 1400.

Abácan River (Sapang Abakan) derived its name from the word abákan meaning “lunch time”. This is one of the major rivers emanating from the foothills of Mt. Pinatubo. Its name might have been associated with early river people or boatmen who took their lunch meals along this river. The length of the river snakes down to the towns of Magalang and Mexico before merging to the rest of the rivers collectively known as Guagua-Pasak River and empties far down south in the Pampanga Bay. But the big question is, who named this famous river? Were they the early people of Culiát, or the people somewhere in Magalang or Mexico towns? The term for a river is sapa, regardless its size or length. Sapang Balen was so named for its role and location in the pioneering days of the balen (poblacion); it straddles at least two old streets of Culiát (Sto. Rosario and Miranda). The Arrayo River might have derived its name from the word márayo or máraio meaning “far” or “remote”. Its location is on the upstream section of the Abacan River. Pasig River (or Pasig-malangi River) is located on the northwest section of the city after barrio Cuayan. Pasig is another term for a riverbank in Kapampangan while malangi meant as “dry”. It was called as Pasig-malangi for the river is always seen nearly empty of flowing water; it contains deposits of Angeles Fine Sand, while Sapang Bayo River is located part of Pasig-malangi River. Its name came from the word “baiu” for “new”. This might explain the river’s new course at the time it was discovered by the people who knew the old topography, the team from the National Mapping and Resource Information Authority (NAMRIA) who recorded it in 1951.
1881-1904: HOW SAN FERNANDO BECAME CAPITAL OF PAMPANGA

San Fernando in 1904 was scarcely bigger than Bacolor, but the new railroad connected it to Manila and the vast sugar regions in the north; also, the Americans had to move the seat of power away from the symbol of the old Spanish colonial government.

By Ivan Anthony S. Henares

Credit for making San Fernando the capital of Pampanga belongs to Governor Macario Arnedo who, on 15 August 1904, implemented Act No. 1204, which had been signed one month earlier on 22 July 1904 to authorize the transfer of the seat of provincial power from Bacolor to San Fernando.

Former Governor Ceferino Joven and other prominent citizens of Bacolor had strongly opposed the transfer, citing the fact that Bacolor had been provincial capital since the mid-18th century, and even once the capital of the Philippines, during the British Occupation in 1762-1764. It was in Bacolor where Acting Governor General Simon de Anda y Salazar transferred the seat of the Spanish colonial government when the British invaded Manila and Cavite.

Unfortunately, there was nothing much ex-Governor...
Joven and the Bacolor townsfolk could do as the transfer already had the approval of the Philippine Commission.

Moves to transfer the provincial capital to San Fernando actually began as early as 1852. On 6 August of that year, the alcalde mayor (as provincial governors were then called) proposed in an expediente to transfer the capital from Bacolor to San Fernando. The King of Spain granted the request in a real cedula dated 11 September 1881. Despite royal approval, the transfer was not executed.

Shortly after his election as provincial governor in 1904, Arnedo, a native of Apalit (his predecessor, Ceferino Joven, was a native of Bacolor), revived the proposal. Gov. Arnedo pointed out that San Fernando was the biggest and most strategic town of Pampanga, not to mention the fact that the Manila-Dagupan Railroad, which linked the province with Manila and the rest of Luzon, passed through San Fernando. Bacolor, on the other hand, was bypassed by the railroad and thus was no longer a convenient location for the provincial capital.

John A. Larkin, author of The Pampangans, sums up the economic considerations behind the transfer: “San Fernando came into existence only in the middle of the 18th century as a result of a Spanish administrative decision. The town had a few distinguishing events in the past and in 1904 was scarcely larger in population than Bacolor. But the Manila-Dagupan Railroad passed through San Fernando connecting it to both the capital city and the vast sugar regions in the northern part of the province and in Tarlac. Hence the town became an important transportation center for a population increasingly committed to commercial sugar culture and more desirous of contact with an urban marketplace and cosmopolitan setting.”

Narratives of the transfer can be seen in annual reports of Gov. Arnedo to the Philippine Commission. On 15 July 1904 he wrote: “The Provincial Board, supporting the recommendation of the municipal presidents, reiterated at least six of their conventions, earnestly desires to use its good offices with the honorable Philippine Commission in order that the capital of Pampanga may be transferred from Bacolor to San Fernando as soon as possible. There being many and weighty reasons for this change, the Provincial Board trusts that this matter be carefully and favorably received by the said honorable body.”

Just seven days after Governor Arnedo sent this report, the Philippine Commission approved the transfer by signing Act No. 1204. In his annual report the following year, the Governor narrated: “Thus on 15 August 1904, the capital of Pampanga was officially transferred from Bacolor to San Fernando. In compliance with Act No. 1204, entitled ‘An Act amending Act No. 85, extending the provisions of the provincial government act of the province of Pampanga by changing the capital of that province from Bacolor to San Fernando.’ This change was received and considered in the province in general as a sign of a new era of greatness and prosperity.”

Also transferred to San Fernando were the Court of First Instance, the Provincial Jail, the Provincial Board of Health and the headquarters of the Philippine Constabulary. These provincial offices joined the Provincial Normal School and the Central Post and Telegraph Office, which had been established in San Fernando long before the transfer of the capital took place.

Gov. Arnedo also reported that the physical transfer of the capital—all its dependencies and offices—to another town three miles away did not cause great difficulty and expense to the province. According to him, several municipalities had volunteered to transport articles and furniture as well as provide men, carabaos and carts free of charge.

Because there was no large building in San Fernando that could house all the offices, the provincial government decided to rent three buildings situated in the same block. Another building was also rented out to the Provincial Board of Health, which eventually had to be relocated to make way for the newly created Internal Revenue Office under the Office of the Provincial Treasurer.

In the same year, US Secretary of War William Howard Taft and Alice Roosevelt, daughter of President Theodore Roosevelt, visited San Fernando. A charming banquet hall made of bamboo and nipa was built in front of the church to welcome the guests. Taft later became President of the United States.
THE MOVABLE CAPITAL OF PAMPANGA

San Fernando is not the only town to which the provincial capital had been relocated

By Robby Tantingco

Bacolor became the capital of Pampanga in 1755, or 184 years after Spain created the Province of Pampanga and seven (7) years before it became the interim capital of the Philippines during the British Occupation.

Before 1755, Mexico town “es la corte de Pampanga,” according to Spanish chronicler Fray Gaspar de San Agustin, while Bacolor “es la capital” and Guagua “es igualmente.” Historian Dr. Luciano Santiago theorizes that before Bacolor was formally recognized as provincial capital, it was already informally functioning as capital although other provincial administrative offices were elsewhere in Mexico and Guagua; it was probably shortly before 1755 that the provincial government organized itself in one town.

When Bacolor became the capital of the entire Philippines in 1762-1765, the capital of Pampanga was relocated to Factoria (San Isidro) in Nueva Ecija, farther upstream in the Rio Grande, according to documents in the Luther Parker Collections. At that time, the territory of Pampanga covered practically the whole of Central Luzon and Nueva Ecija as a province was still non-existent. The provincial officials thought it wise to move the capital as far away from Bacolor as possible in anticipation of British attacks—which in fact happened. One account says that the alcalde mayor (term for provincial governors at the time), a Señor Biron, was already in Factoria when the British invaded Sasmuan from Manila Bay through the Rio Grande; he ordered all residents of Sasmuan to get into their boats and evacuate to Cabiao, near Factoria, for the duration of the British Occupation.

After the British left the country in 1765 (the Seven Years' War between Spain and England had ended in Europe), Gov. Gen. Simon de Anda left Bacolor and returned the capital to Manila, and the capital of Pampanga was returned from Factoria to Bacolor. Bacolor functioned as provincial capital until 1904, when San Fernando became the new capital of Pampanga.

At the height of lahar devastation in 1995, there were talks of relocating the capital, albeit temporarily, to higher ground. In fact, several regional and provincial government offices were moved to Angeles City, Maimpis and other spots between Angeles and San Fernando.

The functions of provincial government were once located in Mexico, Guagua and Bacolor before they were organized in one capital, Bacolor. When Bacolor became capital of the Philippines in 1762-65, the provincial capital was moved to San Isidro in an area in Pampanga that would eventually become the Nueva Ecija province.
The visionary families in Angeles like the Nepomucenos, who built the town’s electric plant, ice plant, soft drinks factory, co-educational school, upscale subdivision, and commercial center, laid the first stones for the foundation of a city. But it was only after the disruptive World War II that the pace towards cityhood really quickened. This is due to two factors:

Expansion of Clark Air Base As the Cold War escalated, followed by the start of the Vietnam War, the US military installation began playing a crucial role in American foreign and military affairs. Thousands more US servicemen were assigned to Clark Air Base, and Angeles grew side by side with the military base. People from other towns came seeking employment at Clark; eventually they and their families established residence in the town.

Huk problem in the countryside At the height of the Huk-government clashes, barrio people abandoned their houses and lived in the safer town of Angeles. Rural folks had been caught in the crossfire, perceived Huk sympathizers were liquidated by government forces, while those who were perceived to work for the government were “salvaged” by the insurgents.

Mayor Rafael S. del Rosario, who took office in 1960, convinced the municipal council to pass a resolution for the conversion of Angeles into a city, then, assisted by Atty. Enrique Tayag, the Mayor prepared the city charter and later, with the help of Rep. Juanita L. Nepomuceno, got the bill approved in Congress. The bill carried with it a referendum clause calling for a plebiscite to coincide with the next local elections. Thus, Del Rosario ran for re-election and campaigned for the ratification at the same time in 1963.

Angeles was formally inaugurated as a city on January 1, 1964. Mayor Del Rosario gained the distinction of being the last town mayor and first city mayor of Angeles, aside from earning the title Father of the City Charter of Angeles.

Residents of Angeles feel defensive, even hurt, when outsiders make fun of it as “the city of angels,” which is a euphemism for place of ill repute. The notoriety, Angeleños argue, is exaggerated because the so-called red district is but a small street called Fields Avenue that's located far from city proper, near the gate of the former US military base. In fact, they add, neither customers nor hostesses are from Angeles; the former are either transient servicemen or retired veterans, while the latter are immigrants from other provinces.

Actually, taverns started appearing in the town as early as the American colonial period, when Fort Stotsenberg was first put up near the town proper before being relocated to what will eventually become Clark Air Base. The notorious area called, well, “Area” was a row of brothels during pistaym (peace time, or the period before World War II), located near what is now the Pampang Market. “Area” was (and some say, is) the place for local men and boys to be devirginized; in those days, all it took was P2.50 (P5.00 if you wanted the more private cubicle.

It was also around this time that nightclubs (called “kabarets”), kiosks and hotels sprouted along Sto. Entierro Street and Sto. Rosario Street, scandalously close to the parish church, because that was the town’s main business district. From the Deposito all the way to the San Nicolas public market area, and even beyond, from the Family Theatre/Rabbit Station area to
the railroad crossing (the demarcation line between bars catering to blacks and bars catering to whites only) and all the way to the Abacan Bridge—nightclubs sprouted. Across the Abacan Bridge, starting with where Robinson’s Mall is today, extending as far as the boundary between Mabalacat and Angeles, nightclubs mushroomed like there was no tomorrow. It looked like the residents of the town cashed in on the demand occasioned by the influx of US servicemen as the Vietnam War escalated, and rented out their houses, garages and front lawns for conversion into bars.

According to Angeles oldtimers, the Pamintuan House, where Gen. Aguinaldo stayed during the Revolution, was once leased as a hotel, the Lazatin (now Angeles) House (beside Toll House) was once “Esquire Club,” and Funeraria Angelina and Bale Herencia in front of Holy Angel University were also entertainment joints.

During World War II, Japanese soldiers had a regular hangout, a brothel near what is now the rotunda, run by a Japanese merchant. This did not prevent them from getting “comfort women” — a tragic episode in Angeles history revealed by the late Rosa Henson.

Angeles historian Ed Sibug says that all the villages on the periphery of Clark Air Base also used to be studded with clubs servicing American soldiers in search of R & R, from Sapangbato down to Margot, Anunas and Balibago.

The decline started after the US base authorities declared Angeles off-limits to US soldiers because of the sharp rise in petty crimes (robbery, mugging, etc.). What the American servicemen did was drive all the way to San Fernando where, as expected, many nightclubs had relocated, especially in the vicinity of the railroad crossing near the provincial Capitol, and around Camp Olivas on the road to San Matias.

Patronage further declined when in the 1960s, the head of the association of nightclub owners and operators, movie actor Rey Paulino, was killed allegedly by communist hitmen for failure to pay revolutionary tax (at the time of his death, he was supervising construction of his multi-storey building named Pauline’s—today occupied by NCR Construction Supply). Fellow actor (later Senator) Ramon Revilla put up a club in the area around this time; his daughter Evelyn Bautista, who studied at Holy Angel College, would later marry basketball star (later Senator) Robert Jaworski.

Angeles has returned to its old reputation as a bastion of Catholicism, one of very few places where Sunday Mass is said more than 10 times, all well attended—and that is not yet counting the other parish churches elsewhere in the city. Today, only Balibago is known for its casinos, bars and hotels, but the strip called Fields Avenue, now safely hidden behind a wall in Astro Park, continues to be the hub of those who seek all kinds of entertainment and those who are only too willing to provide them—a vestige of that chapter in history that Angeles is trying to forget. (R. Tantingco)
San Fernando was founded as a parish in 1754; it was placed under the advocacion of Our Lady of the Assumption although the town was named after Fernando III, King of Castille and Leon, who was canonized in 1671. Fray Sebastian Moreno was named prior-vicar in 1756. The town would grow into a trading hub that it was called the “second Parian or even the second Escolta due to the many Chinese established there.” San Fernando became the seat of the diocese bearing its name in 1948.

The first church was built probably by Fray Sebastian Moreno, its parish priest in 1756. The work was finished by the next parish priest, Fray Mariano Alafont, in 1781. It may have been damaged because in 1828, the parish priest sought permission to have it rebuilt.

In 1757 the townsfolk petitioned the Governor General for exemptions from tribute to enable them to build a larger church and convent. In 1788 the parish was transferred to the care of native secular priests. The construction of the present church started during the same year under the supervision of Padre Manuel Canlas, the first secular cura parroco of San Fernando, and a committee composed of the town’s principales led by gobernadorcillo Don Bernabe Pamintuan. Construction was completed in 1808 (this was after the parish was returned to the Augustinians); its ceiling was painted with trompe l’oeil murals (similar to the ceiling murals of San Agustin Church in Intramuros and the Apalit Church) apparently by Italian painters Giovanni Divella and Cesare Alberoni or their students.

Fray Pedro Medina (1853) and Fray Antonio Redondo (1886) restored the church; Fray Redondo finished painting the Tuscan interior and added...
Renovated after the Revolution, this is how the San Fernando church looked before it was destroyed again in 1939, this time by fire. (City of San Fernando) Below, the church today. (Jojo Valencia)

the majestic dome.

Both church and the convento were burned by Gen. Antonio Luna’s soldiers on May 4 or 5, 1899. Reconstructed, both buildings were again burned by a big fire in 1939. The church was reconstructed after World War II by noted Kapampangan architect Fernando Ocampo. A rather oversized portico was added in 1950.

The town was accepted by a meeting among Augustinians in 1830, under the advocacion of Los Angeles de la Guardia, or Angeles Custodios. It was served by a secular priest until Fray Vicente Andres was appointed its prior in 1843.

The original church was made of nipa and bamboo. Fray Guillermo Masnou replaced it with one of wood in 1855. Fray Ramon Sarrionandia started building the present edifice of stone and bricks in 1860; it was designed by an architect from Manila, Antonio de la Camara. Fray Juan Merino continued its construction in 1881. It was opened to the public in 1890 although still unfinished. It was Fray Pedro Ibeas who completed the church in 1892: “a magnificent church, a perennial monument to the religious dedication of the townspeople of Angeles.” Fray Rufino Santos (not to be confused with the Kapampangan cardinal) added a few renovations in 1893. The church was completely finished in 1897—a legacy of the Spanish Augustinians on the eve of their departure.

We received from the Philippines a letter stating that on April 14 [1886], the Very Rev. Fr. Juan Merino, OSA solemnly blessed and opened for public worship, a portion of the newly constructed church at Angeles, Pampanga, which will soon be one of the roomiest churches in the country.

Those who assisted in the ceremony were Fathers Antonio Redondo [then San Fernando curate], Urbano Bedoya, and Galo de la Calle [the cholera martyr of Lubao in 1902]—all Augustinians. Fathers Gregorio Bueno [Mabalacat] and Mariano Morales—both Augustinian Recollects—were also at hand. The event was attended by all the residents of the town, who were filled with joyful satisfaction to see a solemn celebration in this new church for the first time. The construction of the new edifice was made possible through the patronage of eight prominent families of this town, together with the zealous efforts and sacrifices of Father Merino. Not to be forgotten also is the generosity of the faithful who did everything possible to contribute with donations, labor and anything to help their beloved parish priest. For now, only the portion of the principal nave with its choir is opened to public worship, in which they have placed the altar, confessional, and other church utensils, thus giving it an impression of a real church. The rest of the structure is at the finishing stage with all its necessary materials at hand.

The dedicated structure successfully attained the union of all elements of beauty and safety which is necessary in these islands exposed to danger of earthquakes, thus affording it strength by the solid construction of its walls, the proportion of all its parts, its well chosen materials, and the framework and roofing, all made from the more reputable factories of Europe.

Father Merino must have been gratified by the fruits of his labors; the satisfied inhabitants of Angeles can now have their divine worship with splendor and pomp inside the church. All are equally satisfied for having prepared a dwelling for the Lord, so that He may live among mortals, putting in mind that the Lord of Lords never fails to repay not even a glass of water given in His name.

-From REVISTA AGUSTINIANA Vol. XII (1886) (Fray Francis Musni)
1901 catalog of damages to the parish church of Angeles

By Fray Francis Musni, OSA

The church and parish house in this town suffered great destruction as a result of the war. The following were the damages incurred:

- Its iron roof and dome perforated by bullets of different caliber;
- Two (2) moldings of the wall broken: a) one of the bell towers and b) the other front of the “crucero” cross on the right side; c) gilt moldings in the gilt frontal of the “sagrario”;
- The image of the Holy Angel disrobed of its vestments and jewels;
- The statue of the Blessed Virgin Mary defrocked of its mantle, and her jewels taken; gilded carriage destroyed;
- A small image of the baptism of Jesus Christ by St. John the Baptist, and the sacrarium of the baptistery - lost;
- Four (4) arm chairs used for high mass - unserviceable;
- A set of crucifix and wooden “ciriales” - lost;
- Fifteen (15) little angels with their silver “alas doradas” - lost;
- Two (2) wardrobes “aparadores” in the sacristy - lost;
- Twenty (20) metal candleholders, a crucifix ½ meters (?) in height - lost;
- A processional canopy “palo” of white fabric - lost;
- A “guion” of gilded terciopelo - lost;
- Two (2) baptismal fonts of cast cement - destroyed;
- A small organ (organillo) - destroyed;
- Two (2) wooden book rests (atril) - lost;
- Eight (80) chant book porters of Santiesteban - lost;
- Six (6) catafalques (feretros) for adults and children - lost.

From the Catalogo de Daños (1901)

SAN FERNANDO CHURCH BELLS REPLACED

In 2003, the San Fernando, Pampanga Heritage Foundation, Inc. (SFPHFI), chaired by Levy Laus, learned from Cathedral Rector Msgr. Cenovio M. Lumanog that the three remaining centuries-old church bells were in a state of disrepair. Prof. Regalado Trota Jose of the National Commission for Culture and the Arts (NCCA) advised the Foundation not to restore or repair the bells, but replace them with new ones and preserve and display the original bells as historical artifacts.

The new bells made in the Netherlands (by a foundry named Petit b.v. Holland, established in 1660), with a price tag of over 2 million pesos, were installed at the belfry of the Metropolitan Cathedral of San Fernando last December 16, 2004, during the first of the nine simbang bengis. President Gloria Macapagal Arroyo electronically pealed the bells shortly before the start of the dawn mass, symbolizing the traditional role of church bells in summoning the faithful to Mass. Archbishop Paciano B. Aniceto, DD and Msgr. Lumanog concelebrated the Mass.

The four major donors were the Laus Family (for the largest bell, which weighed half a ton), the descendants of Don Serafin Lazatin and Doña Encarnacion Singian (for the second bell) and the families of Antonio O. Koh and Senen P. Quiambao (for the third bell).

Each bell contained 20 percent tin, half a percent of lead, 1.5 percent zinc, antimony with iron and the balance of some 78 to 80 percent in copper. The clapper is made of construction steel and the clapper balls of manganese bronze, a metal softer than the bells themselves. (Colonial bells in the Philippines easily cracked because their clappers were made of the same or even harder metal).

Meanwhile, the old bells are now on display at the side of the Cathedral in a bell house donated by the San Fernando Jaycees Senate.

(Ivan Henares)

ANGELES CHURCH BELLS RESTORED

The seven remaining century-old church bells of Angeles were restored in ceremonies dubbed as Pasibay, Tigtig Ia ding Campana held October 6, 2000.

The restoration was sponsored by the Kuliat Foundation, Inc. (KFI) and timed with that year’s Fiestang Kuliat celebration.

The last time the bells had rung was during the eruption of Mount Pinatubo on June 15, 1991.

Old townsmen recall that it was the church bells of Angeles that alerted the people of Angeles of the many fires, floods and other emergencies throughout the town’s history. The bells also rang during the June 12, 1899 first anniversary of Philippine Independence, which was held in Angeles with President Emilio Aguinaldo witnessing the marching troops led by the boystish General Gregorio del Pilar, from the windows of the Pamintuan Mansion along Sto. Entierro Street.
The diocese of San Fernando, Pampanga was created on December 11, 1948, through the Apostolic Constitution Probe Noscitur; it comprised the provinces of Pampanga, Bataan, Zambales, a part of Tarlac, and Nueva Ecija. It was initially a suffragan of the Archdiocese of Manila. The first bishop was the Most Rev. Cesar Ma. Guerrero, DD, a native of Intramuros, as first bishop; he received his appointment from the Vatican on May 29, 1949 and was installed on September 8 of the same year. The parish of Our Lady of the Assumption, in the provincial capital town of San Fernando, was selected as the seat of the new diocese; the parish church was thus elevated into a cathedral and was renamed Cathedral of Our Lady of the Assumption.

Bishop Guerrero established the Mater Boni Consilii (now Mother of Good Counsel) Seminary in 1950 (it was originally in Guagua, then Apalit, before being relocated to its present site in San Fernando); the Cruzada de Caridad y Penitencia (or devotion to the Virgen de los Remedios) in 1952, which continues to this day; and the Carmelite Monastery in Angeles in 1956, where he retired following his resignation on March 14, 1957 due to poor health. He died March 27, 1961 and was buried beside the monastery chapel, according to his wishes.

Eventually the diocese was dismembered when provincial boundaries became more pronounced. Zambales was established as a prelature on October 18, 1955, Nueva Ecija as a diocese on February 16, 1963, Tarlac as a diocese on May 10, 1963, and Bataan as a diocese on March 17, 1975.

The Most Rev. Emilio A. Cinense, DD, a native of Guimba, Nueva Ecija, became the second bishop of San Fernando on March 15, 1957. It was during his term that the Diocese of San Fernando was elevated into a Metropolitan See and Archdiocese; the canonical erection was held on June 15, 1975. The new archdiocese comprised the whole province of Pampanga with three suffragan dioceses, namely, the Diocese of Tarlac, the Diocese of Iba (Zambales) and the Diocese of Balanga (Bataan).

After the death of Archbishop Cinense, the Most Rev. Oscar V. Cruz, DD, a native of Balanga, Bataan and at the time rector of San Carlos Seminary, was appointed second Archbishop of San Fernando on May 22, 1978; he resigned on October 24, 1988. On January 31, 1989, the Most Rev. Paciano B. Aniceto of Sta.Anna, Pampanga, former rector of the Mother of Good Counsel Seminary and Bishop of Iba, was appointed third (and first Pampanga-born) Archbishop of San Fernando; he was formally installed on March 14, 1989.

On the occasion of the Golden Jubilee anniversary of its creation as diocese on December 11, 1998, the Archdiocese of San Fernando’s Cathedral of the Assumption was consecrated and rededicated as The Metropolitan Cathedral of San Fernando, during ceremonies presided over by the papal nuncio, the Most Rev. Antonio Franco, DD.
On April 15, 1952, Kapampangans started the Cruzada y Buena Voluntad (Crusade of Charity and Goodwill) through the initiative of Bishop Cesar Ma. Guerrero. The Cruzada was carried out under the patronage and guidance of Our Lady of Remedies (Indu ning Capaldanan), who had proven to be a true remedy for the ills that threatened religion and peace in the province. Through the crusade, which called for uninterrupted pilgrimage of Our Lady's image to the different towns (siba-balen) and parishes (parokya) of the diocese, immense spiritual and temporal blessings had been bestowed on the people of Pampanga, including conversions, increased religious fervor, peace and order in the countryside, and salvation from communism. As a fitting expression of the Kapampangans' gratitude to the Virgen de los Remedios, the diocese declared her the Patroness of Pampanga. On September 8, 1956 (four years after the first crusade was inaugurated in Masantol), the first canonical coronation of the image of Virgen de los Remedios was solemnized at the Capitol grounds in San Fernando.

Themed Qng Tula Da Ding Capampangan, the coronation activities included a Eucharistic celebration and a misa solemn at 4 AM and 8 AM, respectively, both celebrated by Msgr. Andres Bituin, vicar general of the diocese.

At 2 PM, a huge procession started at the Cathedral of the Assumption (Asuncion) all the way to the Capitol grounds; it was participated in by Marian devotees from various towns, cofradias and escuelas catolicas of the province.

Virgen de los Remedios officially became Patroness of Pampanga during the canonical coronation of her image on September 8, 1956. (Alex Castro)

VIRGEN DE LOS REMEDIOS
OUR LADY OF PAMPANGA

Called “Little Russia,” Pampanga was being torn apart by a communist-inspired peasant uprising when the Diocese turned to the Mother of God for help

By Dr. Rodrigo M. Sicat

At 4 PM, simultaneous ringing of church bells (dupical) throughout the province signaled the start of coronation rites of Virgen de los Remedios as the Patroness of Kapampangans.

The affair was attended by church and civic leaders of Pampanga as the programme shows:
1. Mabasa ya ing Decreto ning Coronacion qng salitang Latin at Capampangan
2. Ing Nuncio Apostolico bendicionan ne ing Corona ning Virgen
3. Iputung ya ing Corona.............Arzobispo Pedro P. Santos (Nueva Caceres), Gov. Rafael Lazatin
4. Santa Misa..............................Obispo Alejandro Olalia (Lipa)
5. Pamungcasi.............................Msgr. Santiago Guanlao
8. Pamagtagulaling qng Virgen..........Gov. Rafael Lazatin
10. Salve Regina.............................Obispo Cesar Ma. Guerrero

Tasked to oversee the canonical coronation were Bishop Guerrero and Gov. Lazatin as honorary chairmen; Msgr. Cosme Bituin, Don J uan Nepomuceno and GK Cesar Genuino as chairmen; Fr. Diosdado Victorio and GK Galicano Coronel as secretaries; S. Aurora Rodriguez and GK Jose Valdez as treasurers.

In his message, written in Kapampangan, President Ramon Magsaysay said, “Tapat kung sasalpantayanan qng pangadang pabigay ya ing misa diling calasag at sandatang panlaban qng quilusan a sawil at alang Dios.” He also added that “metung qng pagmaragul cung dangangan qng tutungguen cung capampangan ing malati cung sarili. Itang malugud cung impu bato ya at dagul Betis. Inia pin ata, tanggapan yu o ali, mayubu ing panlalaue cu quecayu.”
1. The original Virgen de los Remedios of Baliti and her three replicas

True to form, Kapampangans make a big fuss over appearances; they don’t quite know how to solve the problem of two images of the same Virgin-- the officially crowned replica and the sidelined antique original.

By Robby Tantingco and Arwin Paul Lingat

The Cruzada, in which the image of Our Lady of Remedies (Virgen de los Remedios) is taken in daily processions all over Pampanga 365 days a year, is a tradition that can be found only in this province. Today, the original purpose of the crusade has been diluted and the Lady’s image disputed. On one hand, the original image stays in its original chapel in Baliti, San Fernando; on the other hand, three replicas have been made to serve as symbols of the crusade. In Baliti, the parish has begun actively promoting its shrine as a pilgrimage site, a la Our Lady of Manaoag in Pangasinan.

However, for the rest of Pampanga, devotion is mostly directed to the most visible and accessible two pilgrim images which are replicas of the replica; these two images are processioned non-stop even to the farthest fishing villages and mountain hamlets. However, the biggest crowds gather (albeit once a year only) around the first replica of the original image, the one that is taken out once a year (from the Archdiocesan Chancery) for the annual coronation rites (alternately in San Fernando and Angeles). Thus, there are four identical images of same Virgen de los Remedios: one stationary image in Baliti, another that is kept in the Chancery, taken out only every September 8; and the two pilgrim images constantly going around the province for the Cruzada.

In these processions, the image of the Santo Cristo del Perdon accompanies the Virgen--underscoring the belief of Catholics that the Blessed Virgin helps bring Christ even to the most unreachable people.

But first, a little flashback:

The Diocese of San Fernando was separated from the Archdiocese of Manila on December 11, 1948. Its first bishop was The Most Rev. Cesar Ma. Guerrero, DD, who immediately identified the most pressing problem of Pampanga as the peasant uprising against the feudal system, fueled by a communist ideology. Socialist mayors were being elected, including those in Angeles and San Fernando; the sonorous scund of the tambuli was a nightly occurrence, and so were parades of peasants waving red flags. The people did go to Mass, pray the Angelus and the rosary, but as Bishop Guerrero said, “Aquí en Pampanga hay mucha piedad, pero poca caridad!” (“Here in Pampanga there is much piety, but little charity!”) In the vernacular: “Deng Kapampangan, mapangadi la, pero ali la mapamie!”

Which was why, after much prayer and reflection, Bishop Guerrero established the Cruzada ning Pamanisi at Lugud (Crusade of Penance and Charity), during a meeting held on the third Sunday of February, 1952 at the San Guillermo Parish in Bacolor, Pampanga. He appointed the parish’s co-adjutor Fr. Diosdado Victorio as director of the Cruzada. The bishop chose the image of Virgen de los Remedios, then enshrined in the Virgen de los Remedios Parish (not San Roque Parish as previously thought) in Brgy. Baliti, San Fernando, Pampanga, as the image that would accompany the Cruzada across the province. It may be deduced that Bishop Guerrero’s choice of patron saint may have been influenced by his personal devotion to Virgen de los Remedios, patron saint of Malate, his former parish. The beautiful andas (shoulder-borne carriage) on which the image was mounted was commissioned by Doña Jacinta vda. de Tayag of Bacolor.

The Cruzada officially started on May 1, 1952, or four years after the birth of the diocese, in the San Miguel Arcangel Parish in Masantol, the southernmost town of Pampanga. Throughout the year, well-attended processions marked the transfer of the image from parish to parish.

Part of the tradition of the Cruzada was the donation of all alms and goods collected from the previously visited parish to the next parish. Soon, the processions of the Virgen de los Remedios featured truckloads of material goods being distributed to the indigent residents; thus, Kapampangans learned to share their possessions and the visits of the Virgen became joyous occasions of replenishing both the soul and the body.

And when all the parishes had been visited by the image of the Virgen, it was the turn of Baliti, its home parish. Obviously the people of Baliti had sorely missed their beloved Virgen; they had also celebrated their fiesta earlier without the image. When the time came for the Cruzada’s second round of provincial vis-
The people of Baliti graciously lent the image of their parish patroness for the first year of provincial processions. However, when it wasn’t returned in time for their barrio fiesta, and when talk circulated that the image did not belong to them anymore but to the entire province, their mood turned from gracious to sour to indignation.

its, Bishop Guerrero, who had arrived in Baliti to pick up the image, was politely told by Baliti’s parish priest, Fr. Generoso Pallasigui, that his parishioners would not allow the image to leave the parish again. Msgr. Jose de la Cruz, now 92, who was present in the meeting, said in a recent interview that Fr. Pallasigui was quite worried that “blood would flow” if Bishop Guerrero insisted on taking the image away. (Apparently the people and their officials had made their feelings clear to the priest earlier.)

Msgr. De la Cruz recalls that the bishop decided right then and there to have a replica made. “Considering that Baliti was Huk-infested at that time,” Msgr. De la Cruz said, “the bishop thought it wise to let the matter rest. Besides, the Cruzada was intended to bring the people closer to God, not away from Him.”

Msgr. De la Cruz was the director of the radio program Ing Siuala nang Maria (The Voice of Mary) at the time. He said the people may have reacted to an earlier comment he had made on the program that “no single parish owns the Virgen de los Remedios. Every parish that the image visits owns it in the duration of the visit. She belongs to the entire diocese.” The comment is canonically sound because all church edifices and all artifacts found inside are technically the property of the diocese.

The first replica was thus hastily made; it was carved by the Siocos of San Fernando. It was so well made that when the processions began for the Cruzada’s Year 2 in late 1953, the people did not realize it was a different image. Bishop Guerrero next decided to apply to the Vatican for permission to have the image canonically crowned.

The criteria for a canonical coronation of a religious image are: (a) there must be widespread devotion around the image; and (b) the image must have proven antiquity. It was the second criterion that made Msgr. De la Cruz pause. Which of the two images should be canonically crowned, the antique Baliti image or the new replica to which popular devotion had now been transferred? Bishop Guerrero told the priest, “Just pray, Pepe.”

On September 8, 1956, more than 70,000 Kapampangans witnessed the canonical coronation of the replica, performed by the Pope’s emissary to the Philippines, Msgr. Egidio Vagnozzi, held on capitol grounds in San Fernando.

After that, the popular devotion around the crowned image of the Virgen de los Remedios grew even more. Towns that were visited often kept the image away beyond the allotted period, which slowed down the intinerary. It took 10 years or more before the image returned to the same town, which was why people pulled...
all stops whenever the image finally did come back to their town.

It was also around this time that the image of Santo Cristo del Perdon (Crucified Christ, Lord of Pardon) was added to accompany the Virgen. There was discussion on which image should come first during the procession, until it was decided to put the Santo Cristo del Perdon first, not only to emphasize that Christ should be first (despite the popular belief that the more important image should be last) but also since the Cruzada is based on penance, the first image that the people should see must be that of suffering.

In 1978 or 1979, San Fernando Arch-bishop Oscar V. Cruz wanted to solve the problem of the extremely slow pace of the Virgen’s provincial rounds. There was a proposal to have nine (9) new images made so that each of the diocese’s nine vicariates (cluster of parishes based on geography) would have its own Virgen. Msgr. De la Cruz informed Archbishop Cruz that “it was not the intention of Bishop Guerrero to have multiple images going around.” So the compromise was reached that only two images should go around, one for the northern towns of Pampanga, and one for the southern towns. But then again, the Bishop anticipated debate on which group of towns would get the canonically crowned image and which would get the new one. So he solomically decided to have two new replicas made for the Cruzada in the north and the south, while the canonically crowned image would stay in the Chancery (Bishop’s residence) and would come out only every September 8 for the reenactment of the canonical coronation. (Many Kapampangans today erroneously call the annual event “canonical coronation;” the Virgen was canonically crowned only once, on September 8, 1956; the succeeding September 8 events are all merely anniversaries or reenactments of that first and only canonical coronation.)

The two new images were introduced during the 1981 reenactment, held in Minalin. (Reenactments were held in whichever town the Virgen was visiting around the time of the anniversary; however, when flooding worsened after Pinatubo, especially in the southern towns, the archdiocese decided to hold the reenactment alternately between San Fernando and Angeles, simply because they are the only towns with enough facilities to accommodate the big crowds and because they are relatively dry during the monsoon season.)

There are thus four identical images of the Virgen de los Remedios in Pampanga: the original in Baliti; the canonically crowned replica which is kept in the Chancery and taken out every September 8 for the annual reenactment; a third for the southern towns, and a fourth for the northern towns.

Next year is the golden anniversary of the canonical coronation of the Virgen, to be held in San Fernando (instead of Angeles in accordance with the alternating arrangement; the explanation is that events of such significance should be held in the seat of the archdiocese). Meanwhile, the people of Barrio Baliti conduct their own non-canonical coronation of the Virgen, not once but twice a year.

Reference: Msgr. Jose de la Cruz, “Souvenir Program of the 45th Anniversary of the Canonical Coronation of Virgen de los Remedios”.

Kapampangans troop to a distant shrine in Manaoag when they have a similarly miraculous Virgen de los Remedios right in their midst. Problem is, all four images are said to be miraculous, as well as equally popular, so which one will the Church position as the official image?
Origins

The tradition of venerating the image of the dead Christ traces its origin to the early Church. The earliest article of veneration being the sindon, or the very shroud believed to have been used in burying the body of the dead Christ. Several representations of the dead Christ became common in the fifteenth century. When Spain introduced Christianity to these islands, they brought several representative images of the dead Christ. Known by such names as Santo Sepulcro, Santo Cristo Yacente, Santo Retiro, Santo Entierro, the most common portrayal is that of the dead Christ lying in state on a stately bier.

The image of the dead Christ is a very popular icon in the Philippines. Fr. Bulatao, SJ, a noted author on Philippine religious psychology, writes that the Filipinos identify with the suffering of the dead Christ because of poverty and other socio-economic difficulties they experience. Angeles has its own widely revered patron under the advocacion of Apung Mamacalulu [The Lord of Mercy]. It appears that 150-180 years ago [1828-1838] Father Macario Paras, parish priest of Angeles, caused this venerated image to be sculpted by a well known sculptor of that day, named Buenaventura. It was at first installed in a little sanctuary built by Padre Paras on his own premises [which may have also been located within the vast Paras and Dayrit estates, somewhere off Talimundoc, now barrio Lourdes Sur], and there became an object of veneration among the pious inhabitants of the place. An entry in the book of records of the Roman Catholic Church of Angeles [marked as exhibit B in G.R. No. 30242] shows that the image, its carriage, and other appendages, appear to have been given as a gift to the church by Padre Paras. There is also a similar entry found in the church records under the date February 20,
1865, where it appears that the Apu image, with its adornments and carriage, was a gift from Padre Paras and was then in his care. Another document shows that the image together with its carriage was transferred to the church in 1872. It remained there until about 1896 or 1897 when, owing to the disturbed conditions of the country, the image and the carriage were removed and transported to another municipality for safekeeping. [Mabalacat or San Fernando?] Henson writes that during the tumultuous years of the revolution, the image was kept in barrio Sapangbato. It was taken back to the church, sometime in 1904, where it remained, except when taken out on two occasions each year for the purpose of being carried in solemn procession. The image was put out in procession on Good Friday and upon the occasion of its proper fiesta held in October.

The 1928 Fiasco

When the image was carried out in procession on Good Friday of 1928, its camarero [caretaker] Eriberto Navarro, acting for his aunt Alvara Fajardo [an heiress to the Paras estate], and with the assistance of numerous other persons [among them several policemen and then town Mayor Juan D. Nepomuceno], caused the image to be taken forcibly from the precincts of the church when the procession was over, and from there it was carried to a place that had been constructed for its deposit. Renato ‘Katoks’ Tayag, author of The Sinners of Angeles, adds a colorful note to the 1928 incident, as recounted to him by a certain Atty. Ricardo Canlas of San Fernando: it is said that the snatching fiasco resulted not only from an ownership dispute but also from a long-standing political quarrel between the then Nacionalistas and Democratas. This incident gave rise to the 1929 replevin suit [a civil action to recover personality] G.R. No. 30242 filed on March 25, 1929 with the Supreme Court, entitled The Roman Catholic Archbishop of Manila vs. Alvara Fajardo and Eriberto Navarro.

The ponente Associate Justice Street wrote:

The claim put forth by Alvara Fajardo has its origin in the following facts: Padre Paras died about the year 1876, leaving a will in which he instituted his nephew, Mariano V. Henson, as his universal heir, and he is supposed to have inherited the image from Padre Paras. From Henson the image passed by transfer, so it is claimed, to Fernanda Sanchez, and from her to her son, Crispulo Bundoc, and his wife, the defendant Alvara Fajardo. Crispulo Bundoc is now dead, leaving Alvara Fajardo as the only claimant to the image by virtue of alleged title derived along the line indicated. But the entries in the inventory of properties of the church to which we have referred above show that before his death Padre Paras had given the image to the church or at least that the church was holding it under claim of such gift. It therefore did not pass with other property of Paras to Henson as a result of the will made by Paras in which Henson was instituted as universal heir. More than this, the transfer of the property from Henson to Fernanda Sanchez is not proved by satisfactory testimony. What is proved is that after the death of Padre Paras, Fernanda Sanchez exercised the office of recamadera (caretaker) of the image, and this office finally passed to Alvara Fajardo, one of the defendants in this case. The church authorities seem never to have questioned, prior to the institution of this action, the right of Alvara Fajardo to this office. It appears to be the duty of the recamadera to keep the image and its carriage in proper condition and to supply proper apparel for it, — all of which is done with money supplied by contributions of the pious. In addition to this, it is the duty of the person filling said office to collect alms with which to pay for the religious services incident to the celebrations devoted to the saint. As a result of these duties, the person filling such office apparently has a right of free access to the image.

We conclude from the evidence that the right pertaining to Alvara Fajardo as recamadera does not carry with it the ownership of the image or the carriage; and the church, having had possession of the image, under claim of ownership by gift, for a long period of time, the title of the Archbishop thereto is perfect.

Judgment will therefore be entered for
the plaintiff to recover of the defendants the image and carriage which are the subject of this action; and a writ for the delivery of the same to the plaintiff will accordingly issue from this court in due course. So ordered, without costs.

Two Apu Images

As a result of the 1929 decision, the defendants Navarro et al, delivered the image to the parish priest of Angeles, the latter acting for the interest of the Roman Catholic Archbishop of Manila [Pampanga became a diocese only in 1948.]

For many years after the 1928 incident, the issue of the image became the subject of friction between the Dayrits and the Angeles parish priests. While the original image was apparently returned to the parish church, an identical image surfaced at the chapel in the Dayrits' estate at the same time. Devotees remained with the Dayrits' image, in fact increasing in number until the shrine's popularity reached cult proportions. The two images were taken out in separate processions, and on two occasions even simulatenously. But the Dayrits' processions enjoyed more following.

Several prewar correspondences between the Archbishop of Manila and Don Clemente Dayrit show that requests for Masses in the Apu chapel owned by the Dayrits were all denied. Later, it was the matter of accounting the donations to Apu that became a major issue. The persistent talk in town then was that the Church was interested in Apu because it was drawing a big crowd of devotees on Fridays and that the chapel was receiving huge amounts of alms. The money issue became more heated when the Dayrits began leasing their lands and nearby alleys to transient vendors who started making good business on the Apu premises in the 1970s. Through the years, the Dayrits managed to have Masses said in the sanctuario sans permit, by priests from faraway stations, and even by non-Catholic priests. To avoid further problems, Fr. Aquilino Ordonez, then Angeles parish priest, brokered negotiations with the Dayrit family and then San Fernando Archbishop Oscar V. Cruz. He thought that the best solution was for the family to sell the chapel to the Church so that it may attain full canonical recognition and thereby become a seemly venue for Apu devotees. Talks failed and no agreement was reached.

Even long after the sensational Supreme Court case, the story about the second image just refuses to die. The authenticity of the image surrendered to the Angeles Parish Church following the court order began to be doubted when rumors spread that right after the court handed the 1929 decision, the disputed image was sent to Paete, Laguna, a town renowned for its carvers, presumably to have a copy of it made. Many also believe that neither the image in the left niche of the pisambang maragul (parish church) nor the image enthroned on the altar of the Dayrit owned sanctuario at barrio Lourdes Sur is its miraculous powers. There were times, they say, that it refused to be carried, that even six men could not move it. But when Apun Mentu (as Eriberto was popularly called) came, he could carry the image by himself. The office of recamadero was eventually turned over to his nephew Santiago Julian, who performed the office until his death in the late 1970s. The office was later delegated to the househelps of the Dayrits and some of the children. Several persons privy to the Dayrits' secrets claim that the original image is placed in this underground room of the old Dayrit mansion. One of them even remembers having seen the image in an underground room in the late 1960's. The image was much darker than the one found in the sanctuario; it was encased in a plain urn. There was some talk later that the image had already been spirited away to the United States by some of the Dayrit daughters.

Apu is nowadays known by younger Angelesños as more of a place to shop for great bargains than as a miraculous, if controversial, image. Apu has somewhat morphed from a little makeshift sanctuary to a local Quiapo. Old folks note that nowadays many people go to Apu not so much to pray as to buy a variety of goods at dirt cheap prices. Over the years, Apu has acquired the hustle and bustle of Quiapo with its own share of snatchers and pickpockets and a motley Baclaran crowd of hawkers and bargain hunters. It has evolved from a shrine for the pious and desperate, into a shopping mecca of sorts.
Angeles celebrates not one, not two, but four fiestas every year:

October 2 - calendared feast day of the Holy Guardian Angels, titular patron saints of Angeles; this was initially the official town fiesta, until La Naval gained popularity

2nd Sunday of October - La Naval fiesta, to commemorate the naval victories of the Spanish colonial government against the invading Protestant Dutch; the victories are attributed to the intercession of Our Lady of the Most Holy Rosary, who is the patron saint of the town founder’s wife, Doña Rosalia de Jesús de Miranda; the first La Naval fiesta in Angeles was celebrated on October 10, 1830; thereafter, the town celebrated the feast of its titular patron saints, the Holy Guardian Angels, no longer on October 2 but on the Monday after the La Naval fiesta, to take advantage of the fact that the processional carrozas are still in the church and residents still have enough leftovers for another banquet

Last Friday of October - Fiestang Apu, in celebration of Apung Mamacalulu, the Interred Christ (Our Lord of the Holy Sepulcher); the image was supposedly used only in Good Friday processions, but something happened in 1897 that established the Fiestang Apu in October, right after the La Naval fiesta: the town was caught in the crossfire between Cazadores and insurgentes, and the town officials asked the parish priest to hold a quinario (five-day continuous praying, to differentiate it from the novena, which is nine days) to honor the Five Wounds of Christ and ask Him to save the town from further disaster; on the second day of said quinario, a prisoner of war named Roman Payumu from barrio Capaya escaped execution after praying to the image of Apung Mamacalulu; this incident further popularized the devotion to the image; in 1928, another incident (the “kidnapping” of the original image and subsequent lawsuit) transferred the site of popular devotion from the parish church to the Dayrits’ chapel in Brgy. Lourdes.

December 8 - foundation day of Angeles; it was on this day in 1829 when Culiát was separated from its matrix, San Fernando
The Ligligan Parul (lantern showdown) and its featured giant lanterns are not the only reason that the city has been called the Lantern Capital of the Philippines. There is a thriving lantern industry that has produced the distinctive parul sampernandu—not the giant variety, but the smaller version with the same dancing rainbow colors.

According to lantern-maker Roland Quiambao, the lantern tradition probably began in the La Naval festivities in Bacolor and was acquired by next-door San Fernando either by osmosis or when the provincial capital was transferred from Bacolor to San Fernando in 1904. At the time, lanterns were lit from inside by candlelight, and later by kalburu (sulfur compound), car battery and generator. The ligligan or contest most likely started around that time, among barangays, during their respective lubenas (lantern procession held December 16-24). The large lantern behind the lubenas’ carroza was the one in competition, not the 12 pairs of smaller lanterns that make up the main body of the procession.

From December 16 to 22, residents scrimped by using only candles to light the lanterns; on the lubenas’ last two days, they went full blast by using electricity; on the 24th (Christmas eve), lantern processions from competing barangays converged in the town square (not in the patio but in the basketball court between the Assumpta Building and Liberty Building) for the ligligan, which, at the time, was a contest of endurance: all the competing lan-
terns were simultaneously lit and played until their bulbs exploded or went dead; the lantern with the most number of remaining lit bulbs won. The competition lasted well until daybreak of Christmas day.

The lanterns started assuming their gigantic proportions only in 1965, probably due to the competing barangays’ increasing prosperity, and of course, the Kapampangans’ natural tendency to overspend just to produce a thing of beauty.

Acknowledged as the pioneer in modern lantern-making was Mario Datu of barrio Del Pilar; he is credited as the first to use iron framing for lanterns (previously they used bamboo frames) and for a more scientific mechanism to make the lights dance (previously they used only a kalakati, where one would run an iron rod against a row of nails). The rivals in the competition in those early days were Datu and Susing Maglalang of barrio San Jose. Later other names became by-words: Erning Diwa of Sta. Lucia; Emilio Dizon, Gregorio Miranda and a Mr. Santos of Del Pilar. A Mr. Linson was known for his dinukit a parul, or lanterns using paper cardboards and layers to give the impression of having been “carved.”

It was Crising Valencia who invented the now-famous rotor system, in which a rotating cylinder (originally made of wood, then of copperplate, today of tin sheet covered with masking tape) is manually driven to make the lantern’s lights dance. A few years ago, a group was commissioned by the city government to computerize a giant lantern; the lantern-makers, however, have since returned to the more traditional method.

The parts of a traditional San Fernando lantern are as follows: tambor (the lantern’s round middle part), siku-siku (the right-angled designs emanating from the center which give the lantern its distinctive star shape), palimbun (circular shapes on the outer rim) and puntetas (the rays of the lantern).

If the San Fernando lantern dances and has psychedelic colors, the Angeles lantern is a dainty all-white star with a pair of dangling tails representing the rays of the Star of Bethlehem. The tradition of lubenas in Angeles is stronger today than in San Fernando (but not quite as strong as in Mabalacat); Mariano Henson wrote that in 1830, when the first La Naval was held in Angeles, residents were already processing their lit lanterns around town. But while the lanterns of San Fernando grew in size by leaps and bounds, those in Angeles basically remained the same: small and white, with lacy cut-outs pasted on the star; they even retained the quaint fish lanterns with movable fin and tail—a vestige of the folksy past of lubenas when organizers had to use gimmicks to attract participants and impress observers. Only one person, Eulogio Catahan (a.k.a. Apung Eloy) of Brgy. Cutcut still makes fish lanterns (he also makes burarul and gurion, or kites), and only one family, in Brgy. San Nicolas, still makes the white lanterns which are unique to Angeles.
The horse-drawn carriage from colonial days plods on in the hustle and bustle of the two cities of Pampanga

By Joel Pabustan Mallari with Janice Musngi, Krystle Ryan, Stelyn Simbahan and Kimberly Anne Tañedo of the YKAMP class

The kalesa (calesa or carromata) or horse-drawn carriage is an anachronism in Angeles and San Fernando. It competes with tricycles for passengers and races with jeepneys in the busy thoroughfares. In San Fernando’s busiest streets, the kalesa is allowed while the noisy tricycles are banned; in Angeles, especially in the old district (Sto. Rosario, Cutcut and San Nicolas), the kalesa is the preferred and sometimes the only mode of transportation late at night, for teenagers coming home from the disco and for others who are nocturnally disposed.

Because the kalesa is still a viable vehicle in these two cities, kalesa makers (called karosaria) have also survived. One of them is Virgilio P. Calilung, Sr. of Bacolor (now residing in Angeles), who provided much data for this article. The cost of constructing the kalesa carriage is in the vicinity of P49,000.00 mainly because it requires hardwoods like apalit, guijo, ikal, tangili, etc. and also because of the number of skilled workers that must be assembled, from carpenters to woodcarvers to saw cutters and metal molders. They use a wide variety of equipment including indigenous tools like ritcho (lagari nang cristo), iabe (monkey wrench), katam, etc. which are no longer available in most hardware stores.

According to kutseros Bert Ferrer of Telabastagan (SF), Gonzalo Mariano of Porac and Gerardo de Jesus also of Telabastagan, the kutsero must always bring 2 – 3 gallons of water (sweetened with pulot or native honey; some horses are even given Pepsi) for the horse, bundles of grass, or darak (rice bran) already mixed with the drinking water. Horses prefer the species of grass called barit, muta and grama. Fort Stotsenburg was first set up in Talimundoc in Angeles because of the proliferation of said grass for the cavalry horses; a part of Brgy. Sta. Teresita in San Fernando was once called Baritan for the same reason.

Deng kalakalakuti ning kalesa (Parts of the kalesa)
Source: Virgilio P. Calilung Sr.
1. trapalina – pangambilia kng uran ampong pali
2. karang – pekabubung ning kalesa
3. pilar – magdala kng kalesa
4. sandalan – pisasandalan ning makalukluk a pasarus ning kalesa
5. pasamanu – pekabakud kng gulut, pasabat
6. sintas – pangambilia kng pisuglung, panakap
7. tambul – tatakap kng kalesa
8. uelia (muella) – ispring ning kalesa
9. rabu – depensa nung mituag, bakal iang aduang pirasu
10. hge-hge – magdala kng parulang
11. tiupan – bakal a makadapuk kng masa (ban iang dumulag ing parulang)
12. tapis – uakas ning dutung lalam tambul
13. buklud – magmantini o gagapus kng masa
14. masa – saksakan o pibubusalnan da ring raius o iatang
15. vokay masa – depensa na ning masa; pekalual
16. goma – makalpa kng gabun, magdala kng parulang
17. antas – bakal makaduglung at magdala kng goma
18. kamang (camang) – malating busbus, pisaksakang iatang
19. raius (rayus o iatang) – babie bilug kng parulang
20. largeru – babie tabas kng kalesa
21. sulu – babie sala kng dakilub ampong daralanan ning kalesa
22. abrasader – talnanan ning paserus potang tipa-manik ia
23. latiku – pamarug kng kabaiu potang papulai ia
24. latikera – dapukanan ning latiku
25. timbri – peka busina
26. pondu – dalpakan da ring paserus
27. sunde – babie ubug/korba kng kalesa
28. torda – kasuglung ning karang babie bubung kng kutseru
29. tapalodu – depensa ning kutseru kng uran
30. barasu – peka gamat ning kalesang sasampa kng kabaiu
31. patukud – magdala kng torda
32. piskante – luklukan ning kutseru
33. Ianza – luganan ning kabaiu
34. dalpakan – dalpakan ning kutseru
35. palad istribu – dalpakan ning paserus potang tipa-manik ia, makataid king istribu
36. tarubu – tasada; pekasabalun ning kabaiu
37. puntera – punta/dulu ning lansa; saksakan ning pasabat
38. pasabat – kaingatan ning bienda ning kabaiu
39. kujing – luklukan da ring paserus
40. kutseru – magmaneuv
What is now the Clark Special Economic Zone (CLEZ) in Pampanga emerged from the debris of a former American air base bearing the same name, in memory of Maj. Harold Clark, a pioneer aviator who died in a plane crash in 1919. Vacated in 1991, it had been the largest US military installation outside mainland USA during its heyday.

The military camp started out actually as a grazing area for horses of the US 5th Cavalry during the Philippine-American War—these were the Yankees assigned to pursue the fleeing President Emilio Aguinaldo, who was then holed up in his capital in Tarlac. With the cessation of hostilities, the area was declared a military reservation by virtue of an executive order dated September 1, 1903 and General Order No. 4 of the US War Department dated October 13, 1903. The reservation was named Fort Stotsenburg, after Col. John Stotsenburg who died near Quingua (Plaridel), Bulacan during a skirmish with Filipino soldiers on September 23, 1899.

From an original 7,600 acres, Fort Stotsenburg was expanded to 158,277 acres, larger than—as Prof. Roland Simbulan likes to compare—the District of Columbia, or about the size of Singapore. The expansion was by virtue of an executive order dated April 30, 1908 signed by President Theodore Roosevelt. Three months earlier, in January 1908, 1st Lieut. J. Lauber of the 2nd Infantry, and 2nd Lieut. Kenyon A. Joyce made a survey and eventually recommended the expansion: from a starting point of 1,773.46 meters of the original camp, then 1,585.16 meters NW to a cement monument near the west end of barrio Dolores, then 1,736.81 meters NE to a cement monument on the south bank of the Bamban River, then “following the meanderings of the Bamban River on its south bank, to a cement monument at the point of confluence with the Mabanglo River,” with a distance in direct line of 4,739 meters, then 892.47 meters NW to a wooden stake on the summit of Panaysan Hill, then 14,135 meters NW to a cement monument near barrio Telatau, then 9,203.42 meters NW on a triangulation station on Mount Biclat, then 17,139.29 meters SW to the southernmost peak of Mount Bocuel, then 9,817 SW meters to a flag pole on the summit of a hill on the main ridge of the Zambales Mountains, then 15,650 meters SW to the summit of the south scarp of the gap in the ridge east of Mount Pinatubo, then 6,149.93 meters NE of the existing reservation.”

Indeed, it was a vast pastureland for American thoroughbreds and stallions that encompassed mountains and rivers and other hydro-geographic forms. This is not to include yet the separate O’Donnell military reservation in Capas, Tarlac, which was around 58,006.5 hectares “more or less,” and that included rivers (Capatian, Bangut and Caliuagin) and a
creek (Calanat) in determining its demarcation. In such a short time, the two Yankee foot soldiers were able to mark the spots on the gargantuam landscape with wooden or cement stakes—something that the Spaniards had failed to do in more than 300 years, except for sporadic Recollect missions in the hinterlands of Upper Pampanga at the adjunct of Pampanga, Tarlac and Zambales.

It cannot be denied, as Katoks Tayag pointed out in the 1950s, that “the town of Angeles progressed as Fort Stotsenburg expanded.” Its economy greatly depended on the fort, just as it depended on Clark Air Force Base well until 1991.

In 1917, aviation was introduced to Fort Stotsenburg, as was the trend at the time. A year later, an airfield was built, which eventually dominated the fort and replaced its name. Yet for some time, the identity of Fort Stotsenburg as an equestrian paradise lingered. In 1925, for example, one Capt. H.A. Myers prepared an itinerary for persons interested in riding, especially newcomers, since “the Stotsenburg Reservation and nearby country in general, offers much that is worthwhile for persons interested in mounted activities. Not only is there much pleasure to be derived from riding over the country but there is much beautiful scenery and many interesting landmarks to be seen.”

And the toponyms have changed: e.g., Fern Canyon, which “offers the finest scenery of its kind...a beautiful array of typical shrubbery particularly ferns;” Three Crater Trail, which “follows along a canyon which opens out frequently into a circular clearing similar to...very old craters;” Lost Canyon, “with its misleading offshoots and dense growth offers a heaven for seekers of the unusual and uncertain;” South Boundary Trail, following the reservation from Camp Stotsenburg to Dau, which in reality is a second-class road that offers an excellent route for persons desiring to take a ride of several miles over level country;” and many more:

**Whatever happened to these idyllic hideaways?**

Excerpted from a Memorandum submitted by one Capt. H.A. Myers of the 26th Cavalry at Fort Stotsenburg dated January 17, 1925, proposing trails for equestrians.

**Artillery Trail to China Sea** “The beauty and wonders of this forest cannot be appreciated unless seen. There is practically no animal life but abundant flora: ferns, air plants, orchids, giant fern trees and other trees 250 feet tall and 25 to 30 feet in diameter. Other beautiful flora peculiar to this forest only and never named...The cool climate and invigorating atmosphere rivals Baguio...The view...is incomparable with anything in the Philippine Islands. Looking back to the east, the plains of Pampanga are visible for scores of miles and to the west, the mountains of the coast and over them the China Sea and the Capones Islands. From Camp 6 you should ride about a mile farther to the north and view Pinatubo crater. It is beyond description.”

**Fern Canyon** “Wild fowl abound, especially the smaller birds many of which are bedecked with the brightest of plumage...The canyon narrows down into a gorge only a few feet wide with walls of solid rock on either side varying from 75 to 150 feet in height. Only at midday does the sun ever reach the depths of the canyon and the air is always cool and laden with the fragrance of wild flowers.”

**Lost Canyon** “Here one can find everything in its natural state, there being few evidences of changes made by man. Varicolored birds flit among trees and greenery, unconscious of intruders. Air plants...such as many varieties of epiphytic orchids can be seen as they grow in their natural state.”

**Spanish Cut Trail** (There is) a large pool of cool clear sparkling water. This is an excellent place for swimming and in years gone by it was quite the thing to arrange swimming parties here, tents being taken out on pack mules for dressing rooms. There are any number of excellent sites along the route for staging picnics.”

**Banyan Trail** “(The trail) joins the Dolores road...(and) taken near the Air Service and then runs through the Banana Grove where the famous Banyan tree is passed. There is a very dense growth in the Banana Grove and as the sun seldom filters through the thick foliage, it is always cool there.”

**Trail to Dry Pasig** “Several pretty canyons are crossed and the country in general offers much in scenic beauty. The trail terminates in what is known as the Dry Pasig, a stream bed usually having little if any water but deriving its name from the fact that the headwaters of the Pasig (Potrero) River originate in this area.”

**Griffiths Peak** “The climb up the peak is steep but not difficult and once at top one can get a very excellent view of the country for miles around. On clear days the Central Luzon Valley stretches out to the east and is plainly visible as far as the mountain ranges that run north and south along the Pacific coast of Luzon.”
In the years leading to 1991, Angeles, with its galloping economy, was the premier city of Central Luzon. It was second only to Manila in terms of family income, and second only to Cebu as the most progressive city in the provinces. It had the highest population density in Region III (4000 residents per square kilometer), almost like Singapore's and just slightly lower than Hong Kong's. Angeles City helped Central Luzon become the third most productive region, after Metro Manila and Southern Tagalog.

1991 was the year the US military bases agreement was set to expire. The city, which had been economically dependent on Clark Air Base (CAB) for almost a century, was in a panic mode, supporting calls for an extension of the agreement on one hand and preparing for a takeover of CAB lands on the other hand. The Angeles City Chamber of Commerce and Industry, Inc. (ACCCI) made studies on alternative uses of the military base: agro-industries, manufacturing, an international airport, economic zones similar to Hong Kong's, and military camps. Local businessmen and investors knew, however, that the bonanza of opportunities was nothing compared to the $560 million yearly rent by the United States government. That's P30 billion up

At midday on June 15, 1991, Mount Pinatubo blew its top and in just a matter of minutes; its 5725 ft peak was reduced by almost a thousand feet to 4855 ft. Top photos show the volcano before the eruption (left) and after (right). Above photo superimposes pre-eruptive and post-eruptive Mount Pinatubo. (Bear Sobkoviak)

1991: ANGELES’ APPOINTMENT WITH DESTINY

The city was readying itself for the expiration of the US military bases agreement, scheduled that year—and then, the explosion that was heard around the world

By Robby Tantingco
front just by allowing the Americans to stay.

Of all the towns surrounding Clark Air Base, it was Angeles City that was in the best position to reap the most benefits whether the Americans stayed or their base reverted to the Philippine government. The city had an efficient electric power distribution system, plush hotels and restaurants (as well as clubs), good housing facilities and modern subdivisions, access to Manila, high-standard schools, brisk trading with other towns in the region, and steady supply of skilled manpower. There was a livelihood village between Angeles and Magalang, and a thriving rattan and furniture industry.

It was really the best of times for Angeleños. Non-Kapampangans from other regions, and even fellow Kapampangans from other towns in Pampanga and Tarlac, envied them for their access to Clark’s FENTV; by simply installing a special antenna on their roofs, Angeleños were able to watch US shows which other Filipinos would be able to see only weeks later. It was also the heyday of PX goods, which enabled Angeleños to strut their wares like peacocks, everything from imported Adidas and Lacoste to Spam and chocolates and multivitamins. Angeleños were even able to watch stars like Bob Hope and Michael Jackson fly in for shows for US servicemen (they skipped Manila).

While Sen. Joseph Estrada and so-called nationalists cried “Americans out!” in the years leading to 1991, Angeleños at first secretly but later publicly cried back “Americans stay!”

And then 1991 came, and the debate reached violent proportions, and just when things were coming to an ugly climax, a mountain just six kilometers from Clark Air Base awakened into the century’s most explosive eruption, and sent the Americans back home. It was sweet irony to see the Americans, who many thought would never leave, not in a million years, running away without missing a beat. But it was bitter victory for Filipinos to be able to reclaim at last an ash-covered military base that was next to useless.

It is to the credit of Angeleños that Clark Air Base has not only been salvaged but is also on its way to becoming an even better place than it ever was.

Reference: “Angeles City, Spread your Wings” by Ramon M. Quesada
San Fernando and Angeles as Urban Centers: A Comparison

By Robby Tantingco

San Fernando is more strategically located than Angeles because it is in the heart of Pampanga right where the wet southern towns intersect with the dry northern towns; it is thus accessible from all directions and by all towns, unlike Angeles which is near the northern tip of Pampanga and thus closer to Tarlac’s southern towns than to the delta communities like Apalit, Macabebe, Sasmuan and Lubao.

Aside from being host to various government offices both in the provincial and regional levels, San Fernando has of late also developed into a commercial center with the opening of SM City Pampanga and Robinson’s Starmills. Shoppers from as far as Bataan, Bulacan and Nueva Ecija show up in the San Fernando malls, while in the Angeles malls, only those from the city itself and the neighboring towns of Mabalacat, Magalang and Porac are able to come. When the projected SM complex in Clark Field opens, it will most likely draw shoppers from Tarlac and Pangasinan, but still not from the southern half of Pampanga.

Angeles has a bigger population than San Fernando (263,971 as against 221,857 in year 2000). But while San Fernando is a geographic, political, commercial, administrative and economic center, Angeles grew solely on the strength of its service-oriented businesses vis-à-vis Clark Air Base: subdivisions, restaurants, nightclubs, manpower complement, cottage industries, construction. When the Americans left in 1991, Angeles managed to survive the abandonment mainly due to Clark’s quick conversion into a special economic zone.

“Angeles appears as an incomplete urban center,” says Jean-Christophe Gaillard, a French geographer who presented a paper on the subject at the Center for Kapampangan Studies in 2003. “The connection of Angeles to the surrounding towns is also weaker than that of San Fernando.” Only nine towns, including resettlement areas, are directly connected to Angeles by jeepneys, compared to over 20 towns in the case of San Fernando (including...
Malolos, Balanga and Cabiao). Gaillard proposes a San Fernando-Angeles “agglomeration” which can become a real metropolis with supra-municipal authority like other metropolises in the country (Davao, Iloilo, Cebu and Metro-Manila); he says the corridor between the town centers of San Fernando and Angeles, with Sindalan at the center, can be the future hub.

In terms of planning, the City of San Fernando is the classic urban circle, with everything rotating around the area where the Olongapo-Gapan Road crosses with the McArthur Highway. San Fernando’s historical district, where the church, city hall, plaza, public market and heritage houses are located, forms another equally dynamic ring.

Angeles City is similarly designed: its historical district forms a circle of radiating economic and social activity. And then there’s another area akin to San Fernando’s other hub at the Olongapo-Gapan intersection: Balibago. Its dynamism emanates not from a busy highway but from its proximity to the main gate of Clark Field. Because of its distance from the historical center of Angeles (it used to be a barrio of Mabalacat) and the great divide that is Abacan River, Balibago evolved quite independently from Angeles, sometimes even rivaling it in terms of development. Because of its heavily non-Kapampangan migrant population, Balibago has developed quite a separate and different social character from that of Angeles; it will not be surprising if in the not-so-distant future Balibago will seek independence from its matrix, in the same way that Culiat separated from San Fernando centuries ago.

Gaillard describes the structure of Angeles as “anarchic.” “One who enters Angeles from the south will first find a high-income district (Sto. Domingo) before quickly reaching the historical center and Central Business District of the town (Sto. Rosario and San Nicolas),” Gaillard says. “He will then pass through very densely populated and low-income areas (Lourdes, Sta. Teresita, Marisol, Pampang), whose densities range from 15,000 to 30,000 inhabitants per square kilometer. After crossing the Abacan River, the visitor finds barangays Balibago and Malabanias which grew near Clark Air Base. Balibago can also be viewed as an outlying Central Business District.”

He attributes this confusing urban planning to the growth of Clark Air Base which has resulted in a huge number of informal settlers or squatters, who are scattered all over the city, near sources of incomes (Pampanga public market, Clark main gate, subdivisions) and without regard for sanitation and care of environment. Another disadvantage of Angeles’ location is its proximity to Mount Pinatubo. In 1991, residents were shocked when told that their city was a mere 16 kilometers away from the crater of the erupting volcano. In the few years after the eruption, no one would like to invest in Angeles. However, after lahar had flowed down from the slopes and choked river channels in the southern towns, including San Fernando, the tables were turned around and Angeles became a desirable destination. The constant floods in the historical district is probably another reason economic activity shifted northward to the Olongapo-Gapan intersection. Meanwhile, because of the establishment of resettlement communities in the vicinity, Sindalan has also boomed.

Today both cities are making the most out of their respective situations, with San Fernando building around the flood-prone areas and Angeles learning to use its native resources after being orphaned by Clark Air Base. Their economic recovery is sustained and directed by a few aggressive businessmen and entrepreneurs: Levy Laus and Rene Romero of the City of San Fernando; Eredito Feliciano, Angelito Baltazar, Eloisa Narciso, Abong Tayag, Carmen McTavish, Ruperto Cruz and the Nepomucenos of Angeles City. Both cities are also lucky to have had two visionary leaders elected at the most critical period in their respective histories: Dr. Reynaldo Aquino of San Fernando and Atty. Edgardo Pamintuan of Angeles. Source: Urban Dimension of Development: A Multi-Scalar Analysis of Pampanga, by Dr. Jean-Christophe Gaillard. A paper presented at the Center for Kapampangan Studies, Holy Angel University, Angeles City in July 2003.
The economic prosperity brought about by the boom in sugar production before World War II gave Kapampagans enough time and resources for trivial pursuits, like fashion and grooming. The proliferation of fashion schools, most notably the Salgado School of Fashion in San Fernando and the Angeles Fashion School either enhanced the reputation of Kapampangans as maporma, or merely reflected the trait that they have always possessed. From R.T. Paras of Angeles and her descendants Josefinas Gonzales and Roy Gonzales, to Florencia Salgado Paloma and Gang Hizon Gomez (a.k.a. Dom Martin de Jesus, OSB) of San Fernando, Kapampangan couture leaders have innovated and influenced Filipino fashion. Today, the most respected fashion expert and advocate of indigenous materials and designs in the Philippines is Patis Pamintuan Tesoro, a native of Angeles.

Graduates of the Salgado School of Fashion and their teachers whose credentials are announced in streamers ("graduate in France," "graduated from Hollywood and New York"). Opposite page, the collections of Salgado fashion school owner, Florencia Salgado Paloma, modelled by Salgado herself (Florencia Salgado Paloma)
Graduation ball for the graduating class of the Angeles Fashion School, held at the then Holy Angel Academy in the 1940s

Panuelos, serpentinas and baro't saya with rich embroidery and handwoven floral designs mark the style of Patis Tesoro’s collections.

Liturgical vestments woven out of indigenous materials and fabrics designed by Dom Martin de Jesus, OSB (formerly known as Gang Gomez).
And this year’s Miss Philippines is..."
For decades now, these words from a pageant host have introduced a life-defining moment for one lucky young woman on the threshold of national and even international fame. And, year after year, we are caught up in the electrifying drama when our Kapampangan beauty delegates take their place in competition on stage, ever hopeful for another one of our pekamalagung dalagas to bag a royal crown. Consistently, since the turn of the century, lovely Fernandinas and Angeleñas have lived up to these expectations as beauty contest records show, earning personal glory for themselves and acclaim for the province as the country’s no. 1 source of beauty queens.

Here is a comprehensive list of celebrated San Fernando and Angeles beauties, winners all in ligligan leguan from 1909 to the present.

FAIREST FERNANDINAS

AMANDA TEOPACO (1909). In 1909, a beauty contest was launched by the Philippine Free Press, as a tribute to the Filipina. The leading magazine of the era declared: “In no other country in the entire Orient does woman play such an important part in the Philippines...the comely daughters are worthy of the lofty esteem in which they are held and deserving of the glowing tributes so often paid them in painting, song and verse.” One of Pampanga’s bets included Amanda Teopaco, daughter of the revolutionist Pedro Teopaco. Amanda later married the famed jurist and Chief Justice of the Supreme Court, Jose Abad Santos (1886-1942). Their children included Jose Jr., Luz, Amanda, Osmundo and Victoria.

LOUISA BUENAVENTURA (1909). Louisa’s mestiza beauty was also immortalized in the commemorative album published by Free
Press in honor of the country’s fairest. The Buenaventuras have since relo-
cated outside San Fernando.

LOURDES SINGIAN (Manila Carnival Princess 1924). One of the
tronrunners in the fabled 1924 Manila Carnival was a statuesque Fernandina
with a distinct Kapampangan surname: Lourdes Singian, daughter of Paz
Soler and Anselmo Singian (son of former gobernadorcillo Bernardino Singian
de Miranda and Clemencia Gotiangco). Although the crown went to Trinidad
Fernandez of Palawan, the charming Lourdes Singian made it to her royal
court, where she was escorted by Ito Kahn. Lourdes remained unmarried
for the rest of her life.

CORAZON HIZON (Miss Pampanga Carnival 1933). The selection of Miss
Pampanga was the fitting highlight of the 1933 Pampanga Carnival and Ex-
position held at the Capitol grounds. Twenty one towns sent their beauty
delegates but all eyes were on this slim and raven-haired girl who carried
the Miss San Fernando sash with fashionable aplomb—Corazon Hizon. The
daughter of Ramon Hizon and Maria Paras, Corazon came from a large
family of 11 children. At the provincial pageant, she competed against such
socially prominent beauties as Luzvismin Gwekoh (Magalang), Luz
Sarmiento (Bacolor), Lina Espiritu (Apalit), Maria Guintu (Masantol) and
Pacita Sese (Mabalacat). But hardly anyone was surprised when she was
named Miss Pampanga. Shortly after her reign, she married Marcelino Dizon,
also of San Fernando with whom she had 9 children.

LETICIA RODRIGUEZ (Pampanga Carnival Beauty 1933). Letty, a St.
Scholastica student and daughter of San Fernando sugar planter Godofredo
Rodriguez and Victoria Hizon, graced the Pampanga Carnival as one of its
muses. Her eldest brother, Virgilio, married Miss Mindanao 1935, Carmeling
del Rosario.

CARMELING DEL ROSARIO (Miss Mindanao 1935). In 1935, another
Fernandina beauty—Carmeling del Rosario, sponsored by the newspaper La
Vanguardia vied for honors at the Miss Philippines contest. She was also the
reigning Miss Centro Escolar de Señoritas. Carmeling garnered the Miss Mindanao crown,
just 3 steps away from the eventual winner, so-
cialite Conchita Sunico. Her victory had already
been reported in national papers together with
Catalina Zabala (Miss Luzon) and Julieta Abad
(Miss Visayas) when she decided to give up her
precious title. Thus, 4th placer Celia Araullo was
elevated to the court as Miss Mindanao. The truth
MARINA PURA BENIPAYO (Bb. Pilipinas-World 1992). Already a Bodyshots model contest winner, Marina joined Bb. Pilipinas in 1992 and emerged as Bb.Maja Pilipinas. Although a Marikina resident, Marina had clear Kapampangan roots; her mother was an Abad Santos from San Fernando. When the candidate for the Miss World crown (fellow kabalen Marilen Espino) failed to go to London due to an illness she contracted a week before the pageant, Marina went in her stead. The crown though, went to Russia’s Julia Kourotchkina. After her reign, Marina worked for the local tourism office in Angeles and is a familiar figure in the socio-cultural scene.

GEMMA GATDULA (Miss Philippines 2001-Earth 4th Runner Up). Gemma, a travel management student, joined the local Miss San Fernando tilt and came home empty-handed. But her persistence paid off when she entered the maiden search for Miss Earth-Philippines 2001, a contest put up by the former franchise holders of Mutya ng Pilipinas. She was an instant crowd favorite in the national finals and did us proud by barging into the winning circle, placing 5th and copping the Best in Swimsuit award.


ALLURING ANGELEÑAS

BEATRIZ GUTIERREZ (1909). Beatriz Gutierrez shared honors with Amanda Teopaco and Louise Buenaventura as the Kapampangan representatives to the early Philippine Free Press Beauty Contest. She married Soltero Garcia; their daughter Celia is the mother of Dean Menela Seng of Holy Angel University.

ROSARIO PANGANIBAN (Miss Angeles 1924, Miss Pampanga 1925). Rosario was originally from Macabebe, but in the Angeles Carnival 1924-1925, she was named as Miss Angeles and feted with a motorcade. Charing, as she was called, was a multi-titled beauty having also won Miss Centro Escolar of 1924. In 1926, she was chosen as Miss Pampanga and competed in the 1st National Beauty Contest where she was one of the top vote-getters. The crown though was won by Anita Noble of Batangas. The year after her reign, she married the famed director, Vicente Salumbides, who set up a movie outfit with Jose Nepomuceno and produced films starring Rosario herself as his love interest. Dña. Aurora Quezon stood as one of their wedding sponsors. It was Rosario who persuaded Vicente to quit the movies after watching him kiss Miss Cotabato in one of passionate love scene. Rosario’s beauty was featured in the Miss Philippines Free Press, chosen from more than 2,000 photographs of the most beautiful Filipinas of that time.

SOCORRO HENSON (Queen of the Manila Carnival 1926). Socorro Henson (29 Aug. 1907-26 Feb. 1976) of Angeles holds the honor of being the 1st Kapampangan beauty to win a national title. She was the eldest of 10 children of Jose Bartolome Henson and Encarnacion Martinez Borcena. Her father, who had a thriving pharmacy business, relocated the family to Intramuros. In the 1926 Manila Carnival, the crown was hotly contested by Socorro and another notable Kapampangan beauty from Magalang, Lourdes Luciano. In the end, Socorro’s regal bearing and translucent skin captivated the panel of judges and awarded her the title. Proud neighbors decorated the Solana St. neighborhood with photographs of the most beautiful Filipinas of that time.
buntings to celebrate her win. Vicente Rufino was her King Consort at her Hindu-Arabic themed coronation, which required her to ride the back of a real elephant. Socorro ended up marrying one of the escorts of her court—Francisco Limjap y Escolar, from an affluent and influential Manila family. After her marriage, she completed her Home Economics degree at the Holy Ghost College and bore 4 children: Francisco Jr., Baby, Josefinella and Ginny.

MARIA AUGUSTINA PILAR NEPOMUCENO (Miss Angeles 1933). (b. 13 October 1911-d. 5 June 1995) Daughter of Gonzalo Mariano Nepomuceno and Gertrudes Ayson y Cunanan. Not much is remembered about her reign or the circumstances of her victory. Later married noted doctor, Conrado Manankil y Tison. They have 4 children, one of whom—Marieta Manankil—continued the tradition of beauty in her family by becoming Miss Angeles 1955.

MARINA LICUP CONCENGSO (Miss Angeles 1936) In June of 1936, as part of the U.S. Independence Day festivities, a committee chose an 18-year-old Chinese mestiza to wear the Miss Angeles crown. The winner, Marina Licup Concengso, born 18 July 1918, was the daughter of Eduardo Concengso of Malabon and Beatriz Licup of Angeles. She practically grew up in the Lourdes Sur area near the Angeles Train Station where her beauty obviously went unnoticed. She emerged as the winner in the contest that put emphasis on beauty alone. Based on hazy recollections, a poet laureate named Angel did the coronation honors. There were no escorts or court of honor to speak of, but she participated in a motorcade in her honor, riding a topdown car installed with a decorative arch. Three years later, she married a prominent Fernandino, Ramon Hererra J.r. in Bayombong, Nueva Vizcaya, where the groom’s uncle was a health officer. They had two daughters, Marietta (now Gaddi, present Dean of the Holy Angel University College of Nursing) and Cecilia. The marriage lasted for just 6 short years, with the death of Ramon in 1945. Marina, who never remarried, died in 1985.

VICTORIA MARIELA MANANKIL (Miss Angeles 1955). (b. 23 April 1936). Marieta is the eldest and only daughter of Conrado Manankil M.D. and Pilar Nepomuceno, herself a Pampanga beauty titlist. Noted for her proper grooming sense, she carried this fastidious trait to her golden years. She married Renato Mercado y Magpayo with whom she had 3 children: Ma. Gliceria Regina, Renato and Rufino.

MA. VICTORIA CRISTINA PAMINTUAN (Miss Caltex 1965 Finalist) (b. 1 June 1943). One of the most prestigious corporate contests of the 1960s was the Miss Caltex search, began in 1962. The nationally televised Miss Caltex was more than just a beauty contest, however; it placed a premium on the personality and intelligence of contestants. As such, it attracted scores of high-profile beauties like past winners Elsa Payumo, Aurora Patricio and Vicente Pamintuan, daughter of Ramon Pamintuan and Esperanza Fabella, joined the pageant. Many were quick to point out her prominent Kapampangan lineage—Backie, as she was called, had illustrious Angeleños as forebears: Don Florentino Pamintuan y Torres and second wife Tomas Centeno of Pulung Bulu. Sure enough, Backie was chosen as among the 5 finalists, that also included Elnora Cunanan, Wilhelmina Dulla, Gladys Baban and eventual winner, Susan Suarez. Backie later married Dr. Miguel Fortich Celdran with whom she had 4 children: Anna Patricia, Denise, Miguel Jr. and Carlos. Backie has another well-known younger sister, fashion icon and cultural advocate Pati Pamintuan Tesoro.

MIMILANIE LAUREL MARQUEZ (Miss International 1979). Though her roots are in Mabalacat (her father is noted director Artemio Marquez), Melanie Marquez, the future 1979 Miss International, practically grew up in Angeles. After high school at the Holy Angel University, she won as Bb. Pilipinas International at age 17. She had previously joined Maid of Cotton at age 13 and placed 3rd. In Japan, she not only bagged special awards (Kumamoto Festival Award, Best in National Costume) but also the plum title of Miss International 1979. Years after, she moved to the U.S. and romped off with Face of New York title in 1986. She, however, opted to wear the Philippine sash in the Ford Supermodel of the World '86 competition, and emerged 1st runner up and winner of the Clairol Award. Recently, she was chosen as the Most Beautiful Miss International by Global Beauties, an internet group composed of beauty aficionados from around the world. In 2005, she represented the country in the Mrs. World Contest in India and emerged as a semi-finalist. She is married to Adam Lawyer.

VIOLETA ASELA ENRIQUEZ NALUZ (Bb. Pilipinas-Université 1986). This comely Angeleña triumphed as Bb. Pilipinas-Université, giving her the right to represent the Philippines’ “people power” in the Miss Universe pageant held in Panama. The winner that year was Venezuela’s Barbara Palacios-Teyde.

MARILEN ESPINO (Bb. Pilipinas-World 1992, Supermodel 1988). This 6-footer Angeleña first gained prominence by becoming Supermodel of the World-Philippines in 1988. In 1992, however, she won the more prestigious Bb. Pilipinas-World, but she was sidelined by a sickness that caused her to skip the international pageant in London (fellow Kapampangan Marina Benipayo went in her place). After her reign, Marilen became a much-sought after fashion model, with stints in Europe, U.S. and
all parts of the world. She is now married to marketing executive Joey Mendoza.

LORENA PANGAN (Supermodel 1993, Bb. Pilipinas Semi-finalist 1995). 1993 was the year when another striking Angeles, Lorena Pangan, made waves in the modelling world. She won the Supermodel of the Philippines title, giving her the right to fly to Orlando, Florida to compete in Ford's Supermodel of the World where she landed in the Top 15. Trying her luck in the 1995 edition of Bb. Pilipinas, she only reached as far as the Semi-Finals, to the surprise of many.

JO IT PUNZALAN (Mutya ng Pilipinas 4th Runner Up 1994)

MARICEL GOMEZ MORALES (Mutya ng Pilipinas 1995). This nursing student from Angeles University Foundation edged out favorite Faith Amigo in the finals to win the Mutya ng Pilipinas 1995. She was a semi-finalist at the Miss Asia-Pacific that year. After dabbling with showbiz, Maricel married action star Ace Esponosa with whom she has a child. Chosen as Mrs. World-Philippines 2000, she went to Las Vegas to vie for honors in the international pageant and came in 2nd, behind India's Sarah Lakdawala. She has since separated from her husband.

ABBYGALE WILLIAMSON ARENAS (Bb. Pilipinas-Universe 1997). The sensational performance of Angeles belles continued in 1997 as an Angeles City model, Abbygale Williamson Arenas, copped the Bb. Pilipinas-Universe title. She had been a contestant in the same pageant in 1994, where she finished 1st runner up. With her rigorous training and new-found confidence, Abbygale took the crown and went to the Miss Universe pageant, and lost a semi-final slot by a whisker to the Indian delegate, scoring 8.950 in the preliminaries to Nafisa Joseph's 8.966. Nevertheless, she won the Miss Photogenic Award. After her return, Abbygale became a beauty consultant for Avon, married top-notch photographer Jun de Leon and set up a beauty consultation personality development school. It is also noteworthy to mention that her 1st runner up in the Bb. Pilipinas was her very own kabalen, Abiele Ariianne del Moral, also of Angeles, thus completing a rare 1-2 finish for Pampanga.

HEIDI PUNZALAN (Mutya ng Pilipinas 1998, 1st Runner-Up). Competing alongside the statuesque Heidi Punzalan was a kabalen from Mabalacat, Rochelle Ong. When all the votes have been tallied, only Rochelle and Heidi were left on stage to dispute the crown, which eventually went to Rochelle. As runner-up, Heidi won Mutya Intercontinental and the Best in Long Gown award. Later, Heidi competed in the Bb. Pilipinas and managed a semi-final finish. After finishing her studies, she worked as an executive at Clark Field.

ELSIE SICAT (Bb. Pilipinas 1998, 2nd Runner-Up)

VANESSA BERECERO MINILLO (Miss Teen U.S.A. 1998). Balibago-born Vanessa Minillo, the daughter of an Irish-American air force father and a Leyteña (Helen Berecero) was an Angeles resident in her early years. Upon settling back in the U.S., she joined and won Miss Teen South Carolina. At the national pageant, she won Miss Teen U.S.A., the first Fil-Am to accomplish that feat. She later became an MTV spokesperson and a celebrity host.

CHRISTINE ANNE DE JESUS (Mutya ng Pilipinas 2000, 2nd Runner-Up). Fair and doe-eyed Christine Anne de Jesus vied for the Mutya 2000 crown and placed a respectable 3rd. Later in the year, she improved her ranking to 2nd when she competed in Malaysia for the Queen of the Year, just a few points behind Guatemala's Evelyn Lopez.

DARLENE ZIMMER CARBUNCO (Mutya ng Pilipinas 201, Miss Asia-Pacific 4th Runner Up). For the third time, an Angeles University nursing graduate, Darlene Z. Carbungco, swept competition away to win the Mutya ng Pilipinas 2001. Her beauty, brains and form enabled her to win 5 special awards and before the night's end, everyone knew that she would be the runaway winner. Competition was much tougher at the Miss Asia-Pacific Contest that year, but Darlene still made it to the royal court of the Peruvian winner, Luciana Farfan.

LAURA DUNLAP (Miss Philippines Earth 2003). This Amerasian beauty, a student of Angeles University, already had the Miss Clark Centennial 2003 tucked under her belt. Laura set her sights higher by joining the Miss Philippines 2003 contest—and surprised herself by winning that crown too. Later in the year, Laura earned a Top Ten berth in the Miss Earth finals.

GENEBELLE RAAFAS (Miss Philippines Earth 2005), a statuesque 5'10" beauty from Angeles and a student of Systems Plus Computer College, won the Miss Philippines-Earth 2005 title last May 29. Also adjudged as the Best in Swimsuit and Miss Avon, Genebelle is the 2nd Angelena to win the title. She will represent the country in the annual Miss Earth quest, the only major international beauty contest hosted by the Philippines.

With crowning achievements such as these, one is wont to ask: what makes the Fernandina and Angelesña beauties stand out? Beyond the physical, it cannot be denied that they were born and bred to live the Kapampangan way. Ultimately, it is not the X-factor, but her unique K-factor that makes the winning difference. On stage, we are not just treated to the usual glitter and glamour, but we see in her a good dose of humor, compassion and love for competition. Most importantly, we find an unwavering faith and determination so deeply rooted in her culture. Determination to conquer odds, pursue one's dreams and fulfill ambitions, whatever that may be—whether simply to be a good student, a happy homemaker, a successful professional...or to become the most beautiful woman in the world.
It is indeed the most prestigious social event in Pampanga where, as in the olden days, women would flaunt their best jewelry, gowns and ternos, and men would elegantly dress in their formal attire, and dance the night away. El Circulo Fernandino is the oldest surviving social club in Pampanga. Formed sometime 1920, it was an organization for the social elite of San Fernando. Its precursor was the La Gente Alegre de San Fernando (The Merry Folks).

According to John Larkin in his book The Pampangans, “a new phenomenon, town and provincial social clubs, which sprang up in the early American years, demonstrated how the native upper class flourished under the new regime. These organizations, exclusively for the elite, provided among other things an opportunity for young single adults to socialize with and meet others of the same age and class."

Larkin later continues, "the Pampangan elite, a greater number of them emulating late nineteenth century patterns of behavior, turned their attention to peer group organizations, politics, and extra provincial activities. They resolved many if their economic and political problems by banding together into various agricultural organizations and political parties. The trend toward forming upper-class social clubs for amusement also continued. Such groups as the Young Generation in Macabebe, the Kundiman in Angeles, and the Circulo Fernandino in San Fernando were all patterned after organizations formed in the early American years." Also worth mentioning is the fact that when the town of Santo Tomas was still part of San Fernando, the residents there formed the Thomasian, an organization which sponsored the annual Sabado de Gloria Ball. The ball is the oldest uninterrupted social event in Pampanga.

El Circulo Fernandino organized annual balls and receptions to achieve this end. All of it however stopped as a result of the hostilities during the Second World War. After the war, the organization again resumed its social activities. But due again to the uncertain political situation during the 1960s, the annual receptions were halted.

It was only in 1997 that the organization decided to revive its annual receptions during the presidency of Engr. Angelo David and Dr. Leticia Cordero-Yap. The El Circulo Fernandino Foundation, Inc. was born as a result of this revival, transforming the organization from a strictly social-status club to a socially involved organization.

On its 85th year, El Circulo Fernandino is the most-awaited annual social event in Pampanga, where the crème de la crème meet. As part of keeping up with Filipino traditions, the immortal dance classic, the rigodon de honor, is performed by the prominent citizens of the City, men in their best piña barongs and women in dazzling and colorful ternos. (Ivan Henares)
The City of San Fernando Heritage District covers the historic core of San Fernando, mainly barangay Sto. Rosario and partly barangays San Jose (Panlumacan), Santa Teresita (Baritan), Lourdes (Teopaco), Del Pilar, Santa Lucia and Santo Niño. Among the important sites found in this area are:

CHURCHES AND OTHER RELIGIOUS STRUCTURES

Metropolitan Cathedral of San Fernando (A. Consunji Street, Santo Rosario)

The first structure of wood and thatch was built on the current site by the Augustinian friars in 1755 under the patronage of San Fernando III, King of Castille. Construction of the present church building was completed in 1808; it was rededicated to the Assumption of Our Lady. President Emilio F. Aguinaldo and his Cabinet viewed the Philippine Revolutionary Army from the windows of the convento on October 9, 1898. The church and convento were burned by the Philippine Revolutionary Army on orders of Gen. Antonio Luna, on May 4, 1899. It was again destroyed by fire in 1939, and later restored by architect Fernando H. Ocampo.

Church of San Vicente (Barangay Calulut) – heavily damaged by renovations
Virgen de los Remedios Church (Barangay Baliti) – damaged by recent renovations
J eosay Shinghongkong Temple (Brgy. San Jose)

HERITAGE HOUSES

Hizon-Singian House (A. Consunji Street, Santo Rosario)

Built in 1870 by the couple Don Anacleto Hizon, gobernadorcillo of San Fernando from 1877-1879 and 1886-1887, and Victoria Singian de Miranda y de Ocampo. Inherited by their daughter Victoria Hizon y Singian who was married to Godofredo Rodriguez y Yabut from Bacolor. It was occupied during the 1896 revolution by Spanish General Antonio Ruiz Serralde, appropriated by the Japanese Imperial Army to serve as a military hospital and barracks from 1943 to 1944, and served as headquarters of American General Walter Krueger of the 6th American Army during the liberation period until the end of 1945. Inherited by their son, the late Gerry Catalino Rodriguez y Hizon, former president of the Pampanga Sugar Development Company (PASUDECO), who was married to Aurora Angeles. This bahay na bato of the Spanish colonial period was declared a Heritage House by the National Historical Institute on 27 January 2003 by virtue of Resolution No. 4, S. 2003.

Henson-Hizon House (V. Tiomico Street, Santo Rosario)

Built by the couple Saturnino Henson y David, gobernadorcillo of San Fernando from 1882-1883 and 1896, and the first tesorero municipal from 1900-1902, and Maria Lacson. Inherited by their eldest daughter Juana Henson y Lacson who was married to Florentino Hizon. Inherited by their son Vicente Hizon y Henson who was married to Concepcion Dizon y Dayrit. Inherited by their son Vicente Hizon y Dizon who was married to Anastacia de los Reyes. Purchased by the couple Pablo Panlilio y Dayrit and Dolores Arguelles. This bahay na bato of the Spanish colonial period was declared a Heritage House by the National Historical Institute on 27 January 2003 by virtue of Resolution No. 3, S. 2003.

Lazatin House (A. Consunji Street, Santo Rosario)

Built in 1925 by the couple Serafin Lazatin y Ocampo, sugar farmer and former president of SFELAPCO, and Encarnacion Singian y Torres. It was appropriated by the Japanese Imperial Army during the Second World War to serve as a residence of the 14th Army Commander of the Japanese Imperial Army, General Masaharu Homma, in San Fernando, Pampanga. This ancestral

Amidst the floods and frenzy of urbanization, residents strive mightily to preserve as many heritage sites in the city as possible

By Ivan Anthony Henares
Complete list of Gobernadorcillos (Mayors) of San Fernando

Vidal de Arrozal 1755
Tiburcio Cunanan 1756
Vidal de Arrozal 1757
Luis Catagatan 1758
Juan David 1759
Juan Yutuc 1760
Domingo de Vera 1761
Nicolas Capati 1762
Tomas Aquino 1763
Miguel de los Angeles 1764
Agustin Dison 1765
Manuel Manaloto 1766
Francisco Bautista 1767
Miguel David 1768
Nicolas Dison 1769
Mariano Singian de Miranda 1770
Mateo David 1771
Bernardo de Anunciacion 1772
Francisco David 1773
Agapito Singian 1774
Vicente Concepcion 1775
Eugenio Yutuc 1776
Juan Lingat 1777
Juan Lacson 1778
Vicente Concepcion 1779
Jose de Arrozal 1780
Nicolas Tuason 1781
Carlos Catagatan 1782
Vicente David 1783
Lucas David 1784
Antonio Alonso del Rosario 1785
Regino de Castro 1786
Sebastian Manarang 1787
Bernabe Pamintuan 1788
Juan Dison 1789
Manuel Miranda 1790
Vicente Dayrit 1791
Nicolas Tuason 1792
Jose de los Angeles 1793
Vicente Quison 1794
Angel Pantaleon de Miranda 1795
Vicente Dayrit 1796
Jose Cunanan 1797
Juan Lacson 1798
Carlos Catagatan 1799
Vicente Dison 1800
Jose Ocson 1801
Agustin David Lising 1802
Jose Concepcion 1803
Raymundo David 1804
Ignacio David de Miranda 1805
Severino Henson 1806
Juan Crisostomo Paras 1807
Domingo Henson 1808
Leon de Vera 1809
Vicente de Castro 1810
Gregorio Singian 1811
Ignacio de Miranda 1812
Miguel Catagatan 1813

The Santos-Hizon House (Ivan Henares)
house, which exemplifies the architecture prevalent during the American colonial period was declared a Heritage House by the National Historical Institute on 27 January 2003 by virtue of Resolution No. 6, S. 2003.

Dayrit-Cuyugan House (MacArthur Highway, Dolores)
Built in 1920 by the couple Joaquin Dayrit y Singian, sugar farmer, and Maria Paz Cuyugan y de Leon. Inherited by their eldest daughter Luz Dayrit y Cuyugan who was married to Ulderico Rodriguez from Bacolor. This ancestral house, which exemplifies the architecture prevalent during the American colonial period was declared a Heritage House by the National Historical Institute on 27 January 2003 by virtue of Resolution No. 5, S. 2003.

Consunji House (A. Consunji Street, Santo Rosario)
Residence of the presidente municipal of San Fernando during the Philippine Revolution, Don Antonio Consunji y Espina.

Tabacalera House (A. Consunji Street, Santo Rosario)
Built by Tabacalera owned by Don Ramon Lopez. The first floor of the house served as the office of Tabacalera. The property was owned by Simeon Ocampo. During World War II, it was sequestered by the Japanese Imperial Army together with other residences in San Fernando, and served as the headquarters of the Kempeitai. Its current owner is Marco Lazatin.

Hizon-Ocampo House (A. Consunji Street, Santo Rosario)
The first residence of Anacleto Hizon and Victoria Singian de Miranda, it was inherited by their daughter Leocia Hizon who was married to Basilio Ocampo, gobernadorcillo of San Fernando. Among their children was renowned architect Fernando H. Ocampo.

Santos-Hizon House (A. Consunji Street, Santo Rosario)
A turn-of-the-century Victorian-style house built by the couple Teodoro Santos, Jr. and Africa Ventura, it was later purchased by Maria Salome Hizon, a volunteer of the Red Cross during the Philippine Revolution. The property was acquired by her brother Ramon Hizon and is currently owned by the heirs of his son Augusto Hizon.

Pampanga Hotel (A. Consunji Street, Santo Rosario)
Residence of Asuncion Santos, a daughter of Don Teodoro Santos, Sr. (Dorong Tola), who married Andres Eusebio. It was the first site of the Pampanga High School when it opened in 1908. Later became the site of the Harvardian College and the Pampanga Hotel and Panciteria, now Pampanga Lodge and Restaurant.

The chalet-type Datu House (Ivan Henares)
Francisco Pamintuan 1814  
Severino Henson 1815  
Agustin David Lising 1816  
Bernardo David 1817  
Bernardo Timio 1818  
Eriberto Yutuc 1819  
Vicente de Castro 1820  
Vicente Dison 1821  
Pablo de Ocampo 1822  
Maximo David 1823  
Ciriaco Dison 1824  
Vicente Dison 1825  
Manuel Pasion Henson 1826  
Anacleto del Rosario 1827  
Vicente Dising 1828  
Vicente Dison 1829  
Pablo Ocampo 1830  
Doroteo Dison 1831  
Mariano Yutuc 1832  
Manuel Pasion Henson 1833  
Gregorio Tuason 1834  
Blas Borja 1835  
Doroteo Dison 1836  
Agustin Pamintuan 1837  
Agustin Cuyugan 1838  
Juan Dayrit 1839  
Raymundo David 1840  
Macario Yutuc 1841  
Matias Quaison 1842  
Pedro Lacasman 1843  
Bernardino Singian de Miranda 1844  
Serapio Singian de Miranda 1845  
Mariano Arceo 1846  
Agustin Cuyugan 1847  
Guillermo Henson 1848  
Bernardino Singian de Miranda 1849  
Agustin Pamintuan 1850  
Gregorio David 1851  
Maximo Feliciano 1852  
Paulino Paras 1853-1854  
Agustin Lacson 1854-1855  
Simon Henson 1855-1856  
Cosme Lacson 1856-1857  
Candido Frilan Dison 1857-1858  
Florentino Dayrit 1858-1859  
Manuel Pasion Henson 1859  
Jose Navaro (Accidental) 1859  
Victor David 1860  
Manuel de Ocampo 1860-1861  
Bernardino Singian de Miranda 1861-1862  
Guillermo Henson 1862-1863  
Aniceto Yusi 1863-1864  
Simon Henson 1864-1865  
Juan Quaison 1865-1866  
Julian Buison 1867-1868  
Benigno de Ocampo 1868-1869  
Isidoro Teoapaco 1869-1870  
Domiciano Tison 1870-1871  
Florentino Dayrit 1871-1872  
Eustaquio Ricafort 1872-1873  
Pedro Parayn Castro 1873-1874  
Bernardino Singian de Miranda 1874-1875  
Julian Buison 1875-1876  
Anacleto Hizon 1877-1879

Singian House (A. Consunji Street formerly Sto. Niño Viejo, Paroba, San Juan)  
Santos-Cuyugan House (A. Consunji Street formerly Sto. Niño Viejo, Paroba, San Juan)  
Ocampo House (A. Consunji Street formerly Sto. Niño Viejo, Paroba, San Juan)  
Archdiocesan Chancery (A. Consunji Street, San Jose)  
Former residence of Luis Wenceslao Dison and Felisa Hizon, it was purchased by the Archdiocese of San Fernando, Pampanga and now being used as the Archdiocesan Chancery.  
Cuyugan-Baron House (Vivencio Cuyugan Road, Del Pilar)  
Residence of Vivencio Cuyugan y Baron, it was sequestered during the war and served as the Municipal Hall of San Fernando during the Japanese Occupation.  
Dayrit-Galang House (A. Consunji Street, San Jose)  
Built by the couple Florentino Singian Dayrit and Juana Gatchalian Galang; among their children was Amando G. Dayrit, a popular pre-war columnist known for his Tribune column “Good Morning Judge.”  
Santos-Miranda House (A. Consunji Street, San Jose)  
Built by the couple Teodosio Pekson Santos and Josefa Panlilio, it was purchased by the Miranda family.  
Bamba House (Levi Panlilio Road, Sta. Lucia)  
Sengson House (Levi Panlilio Road, Sta. Lucia)  
The Chalets of Teopaco Subdivision (Barangay Lourdes)  
During the American colonial period, Teopaco Subdivision became the new residential area of San Fernando. The area was badly damaged as a result of the 1995 floods. Several chalets still stand in the area despite the fact that street level has risen by at least one meter.  
Aquino House (Barangay del Rosario)  
GOVERNMENT BUILDINGS, SCHOOLS, AND HOSPITALS  
Municipio of San Fernando (A. Consunji Street, Santo Rosario)  
The first casa municipal made of stone and thatch was built in the present site in 1755. Burned by the Philippine Revolutionary Army on orders of Gen. Antonio Luna, on May 4, 1899. The building was again reconstructed in 1917 during the term of municipal president Antonio Abad Santos. Again burned during the Japanese invasion of the town, the municipal government was temporarily transferred to the residence of Vivencio Cuyugan in Barrio Del Pilar.  
After the war, the present City Hall of San Fernando was reconstructed using the original adobe stonework.  
Pampanga Provincial Capitol (Capitol Boulevard, Santo Niño)  
Seat of government of the Province of Pampanga, the original building was constructed shortly after the provincial capital of Pampagna was transferred from Bacolor to San Fernando in 1904. Annexes were added before the war. It was the site of a major battle between guerilla forces and the Japanese Imperial Army during
World War II.  
Presidio (Artemio Macalino Street, Sto. Niño)  

Among the buildings built in 1907 when the property of the current Provincial Capitol was acquired, it was used to house the courts of Pampanga before serving as the Pampanga Provincial Jail.  

Provincial High School Building (Capi- tol Boulevard, Santo Niño)  

Completed shortly after 1910, it served as the main building of the Pampanga High School until 1935 when it was transferred to its present site. The building was then used as an annex of the school. It also served as the site of the University of the Philippines Extension Program in San Fernando, Pampanga until floods hit San Fernando in 1995.  

Pampanga High School Building (High School Boulevard, Lourdes)  

The current main building of Pampanga High School was completed in 1935. It follows Standard Plan No. 20 of Gabaldon schoolhouses and is currently being restored as part of the Heritage Schoolhouse Restoration Program of the Department of Education and Heritage Conservation Society.  

San Fernando Elementary School (B. Mendoza Street, Santo Rosario)  

Built in 1907, the main building of the San Fernando Elementary School follows Standard Plan No. 20 of Gabaldon schoolhouses.  

Old St. Scholastica’s Academy (Pedro Abad Santos Road, Sta. Teresita)  

The former building of the St. Scholastica’s Academy of Pampanga, the third Benedictine school in the Philippines. Formerly known as the Assumption Academy, it was established in June of 1925 in the house of the Singian family. The first high school was eventually added. In March of 1930, the first secondary graduates of the Assumption Academy were presented. Due to the large number of enrollees, and the zeal of its biggest benefactor, Monsignor Prudencio David, the school was relocated to its second site in 1931, and ownership of the school was passed on to the Benedictine Sisters in 1938. With the outbreak of World War II, the building was used as a military hospital. In 1966, the school was renamed St. Scholastica’s Academy of Pampanga. The school was transferred to a bigger site in 1972, leaving the old building without occupants.  

Pampanga Provincial Hospital (Barangay Dolores)  

Built during the American colonial period, it is currently part of the Jose B. Lingad Memorial Regional Hospital.  

Virgen de los Remedios Hospital (A. Consunji Street, San Jose)  

COMMERCIAL STRUCTURES  

The Arcaded Shop Buildings of Consunji Street - 1950s (Barangay Santo Rosario)  

INDUSTRIAL STRUCTURES AND SITES  

San Fernando Train Station (Barangay Santo Niño)  

Inaugurated by Governor-General Eugenio Delos Santos and Bernardino Nozaleda, Archbishop of Manila, on February 23, 1892. Jose P. Rizal disembarked from the station on June 27, 1892 and again the next day en route to Bacolor. During the Death March in April 1942, it was the ending point of the 102-km Bataan Death March, from which Filipino and American prisoners-of-war were carted to Capas, Tarlac en route to their final destination, Camp O’Donnell.  

PASUDECO Sugar Central (Capi- tol Boulevard, Santo Niño)  

In January 1918, a group of prominent Kapampangans gathered at the home of Gov. Honorio Ventura in San Fernando to form an organization that would construct a native-financed central. These included Jose de Leon, Augusto Gonzales, Francisco Liongson, Serafin Lazatin, Tomas Consunji, Francisco Hizon, Jose P. Henson and Manuel Urquiola. The organization was formally incorporated in April 1918 as the Pampanga Sugar Development Company. Finished in March 1921, the PASUDECO Sugar Central was the first Filipino-financed sugar central in Pampanga. Built through the initiative of the Pampanga Sugar Development Company, it was constructed by the Honolulu Iron Works. Its existence became a catalyst for the exponential growth of San Fernando, the capital of the rich sugar-producing province of Pampanga.  

PASUDECO Staff Houses and Commissary (Capitol Boulevard, Santo Niño)  

Several wooden staff houses and commissaries of PASUDECO still stand in the lot adjacent to the sugar central.  

The San Fernando Water Reservoir (Barangay Lourdes)  

Referred to as the “Leaning Tower of San Fernando” the San Fernando Water Reservoir was built during the term of municipal president Jose M. Valencia sometime in the 1920s.  

The Sugar Pugons (Greenville Subdivi- sion and Barangay Quebiawan)  

Calulut Train Station (Barangay Calulut) - heavily damaged by illegal settlers. This wooden station was built during the American colonial period as an additional station along the Manila-Dagupan Railway.  

Baluyut Bridge (Gen. Hizon Avenue, Barangay Santo Rosario) Formerly know as Puente Colgante. Reconstructed in 1896 using iron and stone. Destroyed during the Philippine-American War in 1899. Reinforced concrete arch bridge later designed by Sotero Baluyut for his Bachelor’s thesis in the University of Iowa in 1909.
CHURCHES AND OTHER RELIGIOUS STRUCTURES

The Holy Rosary Parish Church (Brgy. Sto. Rosario)  Built in 1877 on a land donated by Don Mariano Vicente Henson y Miranda and wife Doña Asuncion Leon Santos; the adobe blocks were quarried in Mancatian, Porac; the galvanized iron roofing was imported from England. Its design was Central European Romanesque. Revolutionaries used the belfries as watchtowers; Gen. Arthur MacArthur converted the church into a military hospital and the belfries into watchtowers in 1899-1904; in World War II, the Japanese used the church as garage and horse stable; its dome was heavily damaged when an US B-25 bomber hit it before crashing into the Holy Angel Academy campus on January 7, 1945.

Our Lady of Mount Carmel Monastery (Brgy. San Jose)

HERITAGE HOUSES

House of Angel Pantaleon de Miranda (Founder’s House) (Brgy. Sto. Rosario)  Built in 1824 by Don Angel Pantaleon de Miranda and Doña Rosalia de Jesus; most of the materials came from their original 1811 house in barrio Cutcut; after the couple’s death, the house was inherited by their daughter Juana de Miranda, wife of Dr. Mariano Henson, and later by Don Mariano Vicente Henson. When Don Mariano died in 1917, the house was passed on to a son, Jose Pedro Henson; after his death in 1949, it went to his son, Vicente N. Henson who later bequeathed it to his daughter, Rosalie Henson, wife of Sergio Naguiat.

Pamintuan Mansion (Brgy. Sto. Rosario)  Built by Don Mariano Pamintuan and Doña Valentina Torres in 1890 as a wedding gift to their only son, Don Florentino Pamintuan. On June 12, 1899, first anniversary of the Philippine Independence, Gen. Emilio Aguinaldo watched from the mansion a parade of revolutionary troops led by Gen. Gregorio del Pilar and Gen. Mariano Henson, and later by Don Mariano Vicente Henson. When Don Mariano died in 1917, the house was passed on to a son, Jose Pedro Henson; after his death in 1949, it went to his son, Vicente N. Henson who later bequeathed it to his daughter, Rosalie Henson, wife of Sergio Naguiat.

2. STO. ROSARIO:
THE HERITAGE DISTRICT OF ANGELES

This relatively younger town has also preserved its own heritage sites

By Erlinda Cruz
Complete list of Gobernadorcillos (Mayors) of Angeles

1829-1830  Ciriaco de Miranda
1831    Alejandro Pamintuan
1832    Nicolas de Guzman
1833    Felipe Mendiola
1834    Nicolas Navarro
1835    Pantaleon Paras
1836    Victoriano Morales
1837    Mariano Tolentino
1838    Tiburcio Paras
1839    Vicente Feliciano
1840    Pedro Arceo
1841    Alejandro Pamintuan
1842    Eulogio Tadeo
1843    Cristobal Lacson
1844    Nicolas de Guzman
1845    Doroteo Dizon
1846    Esteban Datu
1847    Jose Maria Henson
1848    Nicolas Navarro
1849    Mauricio de Jesus
1850    Victoriano Morales
1851    Mariano Tolentino
1852    Tiburcio Paras
1853-1854  Pio Rafael Nepomuceno
1854-1855  Pablo del Rosario
1855    Victor Lacson
1856    Jose Narciso
1857    Valentin Tuazon
1858    Pedro Tanjueco
1859    Carlos Cayanan
1860    Cesareo Dizon
1861    Perfecto Paraiso
1862    Tomas Dizon
1863    Pedro Sanchez
1864    Victor Lacson
1865    Agustin Dizon
1866    Jose Narciso
1867    Macario Dizon
1868    Mariano Suarez
1869    Filomeno Pamintuan
1869-1871  Laureano Lacson
1871-1873  Mariano V. Henson
1873-1875  Francisco Paraiso
1875-1877  Mariano Pamintuan
1877-1879  Eduardo Tison
1879-1881  Juan G. Nepomuceno
1881-1882  Simplicio Mendiola
1882-1883  Vicente Paraiso
1883-1885  Maximo Tablante
1885-1887  Jose R. Henson
1887-1889  Aniceto Guermo
1889-1891  Laureano Suarez
1891-1894  Catalino de los Santos
1895    Mariano Paraiso
1896    Clemente Guermo

Revolutionary Committee
June, 1898    Filomeno Pamintuan
Teofisto Ganson
Galician Valdes

Repulika Filipina (Presidente Municipal)
Sept. 1898    Juan G. Nepomuceno

Nepomuceno House (Brgy. Sto. Rosario)
The Deposito (Brgy. Sto. Rosario)  The Deposito, built in 1899 by Don Jose Pedro Henson, was used as a garage for the family’s carrozas and santos; it served as a military jail for errant US soldiers during the Philippine-American War; after World War II, the US Army 11th Film Exchange rented the building; it served as jail for the US Army 1129th Military Police Co. (1947-1953) and for the 13th US Air Force (1954-1965); from 1967 to 1978 it served as the city’s post office; today it functions as a physical therapy clinic.

Dizon House (Bale Cuayan) (Brgy. Sto. Rosario)  Built in 1892, mostly of bamboo, sawali and nipa, by Don Mariano Vicente Henson as a rest house for a sick son, Manuel. In the late 1890s, Julio Valenzuela, a Manila commercial photographer, rented the groundfloor; the house served as the provincial art studio of Prof. Vicente Alvarez Dizon, the Kapampangan painter who bested Salvador Dali and 78 other painters at the 1939 Golden Gate International Competition.

The Camalig (Brgy. Sto. Rosario)  The granary was built in 1840 by Don Ciriaco de Miranda, son of the town’s Founder and first gobernadorcillo of Angeles; it functioned as a granary for over 120 years, until 1960; converted into a pizzeria in 1973.

Gomez House (Brgy. Sto. Rosario)  Built by Fray Guillermo Masnou, OSA now owned by Gigi Paras who named the place Bale Herencia.

Mendiola House (Brgy. Sto. Rosario)  Actually the property of the Paraiso family who built it in late 1800s; a daughter of Modesto Paraiso, Isabel, married Jose Mendiola who came to owned the house; presently owned by Catalina Parais Bulaon, sister of Isabel.

Lacson House (Brgy. Sto. Cristo)  Built it 1918-20 by the family of Manuela Lazatin...
Lacson presently occupied by the children of Onofre Lacson, a descendant of the builders.

Lacson Mansion (Brgy. Sto. Cristo) The owners are related to the family of the other Lacson house; occupied by the USO (an agency of the American military) in the 1950s; once used as the first Montessori School in Angeles.

Lazatin House (Brgy. San Jose) Now owned by the Angeles family.

Dayrit House (Brgy. Lourdes) Located beside the Apung Mamacalulu chapel; execution site for American cavalry deserters in the early 1900s.

Yap House (Brgy. San Nicolas) Residence of the first Chinese immigrants in Angeles; owned by Lydia Yap

Ocampo-De Jesus House (Brgy. Sto. Rosario) Originally owned by Jose Sixto de Jesus and Apolonia Tablante both Spaniards who had migrated to Angeles from Malabon; bequeathed to youngest daughter Maria Luz de Jesus, who married Meliton Ocampo.

Narciso House (Brgy. Pulung Bulu) Owned by Ludovico Narciso.

GOVERNMENT BUILDINGS, SCHOOLS AND HOSPITALS

Old Municipal Hall (Brgy. Sto. Rosario) Constructed in 1922 as the municipio (town hall) during the incumbency of the then town mayor, Don Juan D. Nepomuceno. The original building, known as La Casa Tribunal, was built in 1840; it was located 20 yards to the south of the present edifice which, on the other hand, was the town’s public market. The market was relocated after a fire in 1855 destroyed it and the nearby church as well. In 1897, the Tribunal was commandeered by the Casadores (a detachment of the Spanish Army); in 1898, after the Spaniards fled, the Philippine Revolutionary Government Committee took over the Tribunal. In 1900, the Americans appointed Don Florentino Pamintuan alcalde in the same building. In 1942, the Japanese imprisoned an American escapee from the Death March inside the municipio prior to his execution. In 1999, the building was turned over to the Kuliat Foundation to serve as the city museum.

Holy Angel University Main Building (Brgy. Sto. Rosario) Used by the Japanese as headquarters and execution site during World War II.


INDUSTRIAL STRUCTURES

Angeles Train Station Lazatin Vinegar Plant The first muscovado factory established in Pampanga; it is still fully functional.

Some write-ups by Daniel H. Dizon (Excerpted from articles courtesy of Kuliat Foundation, Inc.)
Respect the elders

All too often we discard them when they have outlived their usefulness.

That useless old man sitting by the window or watching TV all day is actually a National Treasure because he holds in his mind all the experiences you will never find in historical documents.

Don’t let your old folks fade without recording their memories.

And don’t forget to thank them for it.

A Message from
The Center for Kapampangan Studies

LUI S TARUC
Huk Supremo, labor leader, champion of the masses


Read about the great Kapampangans at
The Center for Kapampangan Studies
Holy Angel University

Editor: Robby Tantingco  Layout: Ana Marie Vergara
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or email at rptmt@yahoo.com.
Visit website at www.hau.edu.ph/kcenter.

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Museum Curator/Consultant: Alex Castro, Historians/Consultants: Prof. Lino Dizon and Fray Francis Musni, OSA,
Language Consultants: Francisco Guinto and Felix Garcia
Highway near San Fernando in the early 1900s
Concert celebrates Kapampangan music
Sugar land owners' country mansion in San Fernando
Presidio (Pampanga provincial jail)  Pampanga High School
Pampanga Provincial Hospital (American Historical Collection)
Nepo Mall in Angeles
The Santos-Hizon House (Ivan Henares)

The chalet-type Datu House (Ivan Henares)
The Pamintuan Mansion during historical marker unveiling ceremonies on November 10, 2002
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