

Guadalupe: An Heroic Ruin

The ruins of the old Augustinian sanctuary, Nuestra Señora de Guadalupe, surmount the heights on the left bank of the Pasig river near Fort William McKinley and a little to the right of the main road to the fort from Manila which skirts the river bank. The ruins are full of interest to all who have any inclination whatever to ruminare upon the noble monuments of a past but glorious age; and surely nothing is truer than that by the light of the past the future is illumined, "We are the same our fathers have been."

It is also true that we "run the same course."

The sanctuary was built in 1601, six years prior to the founding of Jamestown and eleven years prior to the voyage of the *Mayflower*—a ship little different from the caravels of Legaspi in which, in 1565, Fray Andres de Urdaneta and four other Augustinians arrived at Cebu and began the work of redemption of the land from barbarism, and subjection of the neophytes of the faith to the rule of Emperor Charles and his son Philip II, whose name, first applied to Leyte island alone, soon prevailed over the archipelago as a whole, theretofore known as the Islands of Magellan from his discovery of them, and his death at Cebu, upon his epochal voyage round the world, in 1521.

The friars of that period were men of the type who lead the world today in secular life. It was, for example, not Legaspi, but really Urdaneta, who, an experienced cosmographer and navigator with former experience in a Portuguese expedition, routed the armada successfully to the Philippines and then, upon the return voyage to Mexico, which was the initial one, charted the route by which Spain for centuries kept communication with her new territory and carried on her commerce with the Far East.

Yet it had been necessary for Legaspi to break out his sailing orders from the viceroy of Mexico only after he was safely 100 leagues at sea, off San Diego and Acapulco. And why? Because, for Urdaneta, the project was far too tame; he had no zest for it and the viceroy had assured him, as a pretext to gain his consent to embark and actually get him aboard, high adventure of a better sort:

"Far from undertaking a direct voyage to the Far East, he (Urdaneta) proposed to descend to the greater latitudes and discover the extent of New Guinea, which it was then believed reached into Antarctic

regions; or to ascend to the frigid latitudes in the opposite hemisphere and ascertain what islands or continents existed there, but coming at last to land, in the one case or the other, in the already known Philippines."

He was an angry friar when, finally, Legaspi called a council, broke out his orders and read that the voyage was to be direct to the Philippines, these Islands of the West, and therefore innocent of material discoveries. But he was habituated to discipline; he overcame his disappointment and set faithfully about guiding the ships westward.

His fellows were of like kidney. Two, Herrera and Rada, within one year had so thoroughly mastered Cebuano and instructed the people, that they had them converted and brought together into villages where their elders were maintaining order. Rada was made first provincial of the Augustinians in the islands; and Herrera was sent by Legaspi back to Mexico and to Spain to get reinforcements, not of soldiers, but of devoted friars; and with these and only handfuls of troops the Philippines were actually taken for Spain. Of

course many of the orders, and the Jesuits too, had a hand in this; the Augustinians were but first in the field.

Father Alba, arriving here at seventy, his memories of Villalobos' disaster forgotten, going alone to Panay and by means of learning an utterly strange language so as to talk and reason with the barbarians intimately, making the province Christian! The imagination hardly compasses the truth in respect to the faith of these men. Their wills, however, were as unshakeable of purpose; and so we find them, the Augustinians notably, often at odds with the king's governor—even arresting Salcedo summarily and putting him to the question.

But I go on with Guadalupe, chiefly in quotation from original sources.

The plans for its construction seem to have been those of Fray Herrera, like those of the Augustinian church in Manila. The plans for both called for the most substantial building. The church, still standing as firm as when first completed, attests this; and so do the massive walls and deep and wide foundations of the sanctuary, set in the living rock. The materials for the convent were taken indeed from the live-



The Paths of Glory Lead But to—Crumbling Decay (with apologies to Gray)

rock of the hillsides, and soil was placed in their stead so that gardens might adorn the sanctuary grounds.

"Two leagues up the river is our convent of Nuestra Señora de Guadalupe, which is built of stone. It is the most frequented house of devotion in the islands, both by Spaniards and by natives. And it is enough that it has not ceased to exist, because of the changeableness of the country." This was written very early in the 17th century by Fray Juan de Medina, who, in the Augustinian mission in the Philippines twenty-three years, died at sea from the hardships of the voyage back to Spain. Another gave Guadalupe all he had, \$1,000.

The Augustinian province of the Philippines is that of the Most Saintly Name of Jesus.

The leadership of the Lord was very real to the missionaries, and He had said, "In so much as ye do it unto the least of these, ye do it unto me. Suffer little children to come unto me." So we must go on to another old relation.

"The father provincial of the Augustinians, representing his order, took under charge the support, education and teaching of abandoned and orphan children. They transferred the children to the lower parts of the convent at Guadalupe, which

were spacious and well ventilated. There they opened work-shops of sculpture and ceramics, painting and modeling, and there they remained until the year 1892, when the schools, workshops and children were transferred to the building of the new plant constructed for that purpose in the village of Malabon. The pace united all the desirable conditions of solidity, decoration, size and even elegance, which could be desired. There the Augustinian fathers taught the orphans, in addition to their primary letters, painting, designing, sculpture and modeling, printing and binding, and indeed the printing plant was bought by the voluntary donation of some religious (friars), through the economies practiced in the missions by dint of privations and of a life of poverty and mortification." Fray Francisco Mercado, who took his vows in Manila in 1611, "gave generous alms to the province from his own funds, showing special favor to the convents of Guadalupe and Bantay."

Now let us turn to Buzeta, writing in 1851. Each order, and the Jesuits, had a chronicler; and numerous and valuable are the volumes of their records.

"The Augustinians always have at Guadalupe a prior, who is usually a priest superannuated in the mission work. The elevation of the place is notable; it is

reached by ascent of hundreds of steps hewn from the rock. It dominates the whole province of Tondo and is one of the most picturesque places in the islands. The health and spaciousness of the place, together with the character of the instruction given by the prior, bring many persons there for convalescence, and youths to pursue their studies.

"It is also notable for the famous Fiesta of St. Nicholas. On this saint's day, September 10, the infidel Chinese established (in business) in Manila, hold a celebration at Guadalupe. It is very significant to a thoughtful man who knows how to appreciate and value the customs of peoples, to see, on this day, those infidel votaries of the sanctuary arriving in their gayly decked boats from Manila, whence they attract the entire city. They fetch along the military band and make a thousand preparations for the festivities. They form a gala procession at the river and elaborately manifest their veneration for their patron saint."

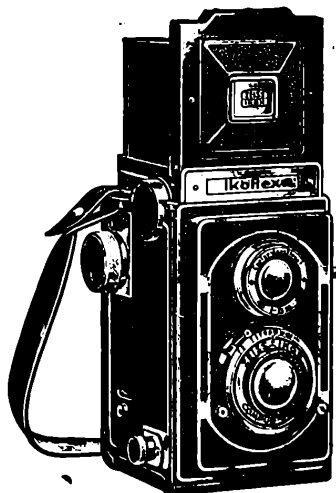
The reader must remember, respecting the charity the Augustinians established and continued to the very end at Guadalupe, that St. Augustine himself gave his deathbed to the poor.

(Please turn to page 38)

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full fare. Sometimes further restrictions are imposed regarding children. The Philippine Aerial Taxi Co., for example requires that children sit on the accompanying adult's lap, unless there are unsold seats on their planes.

One thing to remember: it is prohibited to take pictures from the air. Only American and Philippine citizens may take pictures from the air at all, and these only by applying to the Aeronautics Division, Post Office Building, Manila.

Turning to trips outside of the Philippines: there are several trips to be taken over Indo-China way. One trip, taking about three weeks, would take you from Manila to Saigon direct, or via Hongkong, thence by bus or motor to Pnom-Penh, Angkor, Dalat, returning via Hongkong.

A slightly longer trip would be from Manila to Hongkong, thence to Haiphong via Fort Bayard, Hoihow and Pakhoi. A side trip can be sandwiched in to Bay de Along, then to Hanoi, Yunmanfu and return via Hongkong.

If you have a month to spare, you could go from Manila direct to Saigon, or via Hongkong, thence by bus or motor to Pnom-Penh, Angkor and Aranya Prades, then by rail to Bangkok, Penang, Kuala Lumpur and Singapore, returning from Singapore direct by steamer to Manila.

There are many other very fine vacation trips within easy reach of Manila. We will

describe a few of them with each issue. Meanwhile, a study of our sailing schedules and rate tables—particularly those covering sailings to the Southern Islands and Australia—will disclose many more, to suit every taste and every purse. These tables have been very carefully prepared, and, barring printer's error, are accurate, and complete.

We repeat—you should not attempt a trip without consulting a good travel bureau. (For a list of travel bureaus in Manila, see elsewhere this section.)

Guadalupe . . .

(Continued from page 34)

"The asylum of the orphans," which we see had been removed in 1892 to Malabon, "and of the unfortunates abandoned by its founders who had to flee from the revolutionists, was burned by the shells which the Americans threw to dislodge the Indian rebels who had made forts of it; and it was looted afterward by pillaging Chinese who took away even the paving stones of the lower floor, a cargo of which was surprised by the North American (the Spanish term for us) police in the Pasig river, and returned to the Augustinian fathers—the only indemnity which they have received up to date.

"The Augustinian fathers also extended their charity to orphan girls..." But,

stopping here, I add that the claims of the church, and of all others, too, were all carefully considered by the United States, in good time, and where demonstrated to be just they were paid. The funds seized in the treasury were returned to Spain, eventually, but meanwhile were used to expedite sanitation and repress epidemics. We may conjecture what became of the steps at Guadalupe after the place was fired: some Chinese was on watch for them. The old treasure vault is easily traceable still; and the old cisterns, though in worse condition, and the old granaries and warehouses; for there were lands round about, and peasants clothing them.

Guadalupe was destroyed by American forces March 13, 1899, just five weeks after the outbreak of hostilities between the United States and General Aguinaldo. It was a necessary act of war executed thoroughly by "Weaton's Flying Brigade." This brigade was organized to "clear the enemy from the country to the Pasig and to strike him wherever found," for the reason that from this quarter the waterworks at San Juan del Monte had been repeatedly threatened; and the enemy in this region also had easy access to Malolos, Aguinaldo's capital.

"Many a year is in its grave
Since I crossed this restless wave,
And the evening, fair as ever,
Shines on ruin, rock and river."

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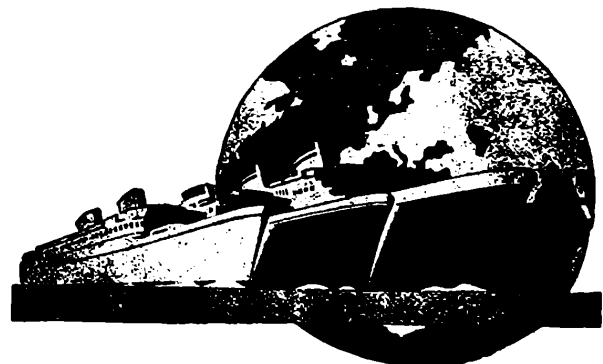
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