



CITY GOVERNMENT OF SAN PABLO, LAGUNA

CONSERVATION
PRINCIPLES & GUIDELINES
for the
SAN PABLO
HERITAGE ZONE

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HISTORICAL
DEVELOPMENT 3

3. 1 History of San Pablo

Tracing its beginnings as a pre colonial settlement encircled by seven lakes formed from volcanic craters, the City of San Pablo is located at the southern area of the province of Laguna, bordered in the west and northwest by Alaminos, Batangas; north by Calauan, Laguna; east by Rizal and Nagcarlan, Laguna; southeast by Tiaong and Dolores, Quezon; and southwest by Lipa City.

The Philippine Statistics Authority indicates that the City of San Pablo has a land area of 197.56 km² comprising 80 barangays with a population of 266,608 (Philippine Statistics Authority, 2020). Available early census records for San Pablo City specify a steady rise of its population from 1918¹:

Table 1. Census tables for San Pablo City

Year	Number of Population
1918	31,399
1939	46,311
1947	70,680
1948	50,435
1970	75,308

1 Bureau of Local Government. (1975). Symbols of the State. Manila: Department of Local Government and Community Development.

The early chronicles by Augustinian missionaries narrate that, soon after the conquest of Manila in 1571, the grandson of Miguel Lopez de Legazpi, Captain Juan de Salcedo, led Spanish troops to pacify the towns in Laguna de Bay². He was accompanied by the Augustinians, Fray Diego de Espinar, who would establish the Order's priory in Palanyag (Parañaque) in 1580, and Fray Alonso de Alvarado, who accompanied the expedition of Ruy López de Villalobos in 1542 to the Philippines³. Salcedo, while in the town of Bae, was informed that beyond the mountain ranges lie the upland community of Sampalok⁴, where the Aetas bartered gold dust and hardwood with the itinerant Tagalog traders⁵. One of his men, Gabriel de Montoya⁶ trekked to and conquered this settlement, which was eventually called as San Pablo de los Montes (in honor of the town's patron, St. Paul the Hermit) and it was Father Alvarado who proselytized the Catholic faith to the natives in the area. The town was believed at first to be the location of the Tribunal of Ecclesiastical Visitors⁷, but in Fray San Agustin's account⁸, in 1586, the Augustinian friars received it as a convent and installed a priest to spiritually minister to the converted inhabitants, and it was established as a parish in 1596⁹.

2 San Agustin, G. d. (1698). La Conquista de los Islas Filipinas Libro Segundo. Madrid: Manuel Ruiz de Murga

3 Medina, J. D. (1893). Historia de los sucesos de la orden de N. Gran P. S. Agustin de estas islas Filipinas. Manila: Tipo-Litografia de Chofre y Compania.

4 National Historical Commission of the Philippines. (1954). National Historical Commission of the Philippines. Retrieved from Historical Markers: www.nhcp.gov.ph

5 Hernandez, J. B. (1980). The Hometown Story: San Pablo de los Montes. Quezon City: National Printing Company, Inc.

6 Zuñiga, F. J. (1893). Estadismo de las Islas Filipinas. Madrid: En La Imprenta de la Viuda de M. Minuesa de los Rios.

7 Ibid. Zuñiga

8 Op. Cit. San Agustin

9 Op. Cit. NHCP

3.0 HISTORICAL DEVELOPMENT

Father Joaquin Martinez de Zuñiga¹⁰ notes that the Aetas were the ancient inhabitants or aborigines of San Pablo, and the area was ruled by four chieftains:

“El principal ó cacique que mandaba en San Pablo era el viejo Gat Paguil, que quiere decir Don Paguil. El cacique Gat Pulintan reinaba en los sitios de Bulaquin hasta el Magsalacot, y desde el río Labasin hasta Panghayaan, que hoy es de Batangas, y siempre estaba en guerra viva con sus vecinos; este dicho cacique dejó fama de muy valentón. Desde Macupa hasta Galanum reinaba el cacique llamado Gat Sungayan, gran cazador de venados y jabalíes. Desde el sitio de Lomot, Palacpaguin y Bitin-Olila hasta el Cococ, que hoy es de Santo Tomás, reinaba el cacique llamado Gat Salacab. Estos cuatro caciques eran señores de dichos sitios, por derecho de fuerza y conquista.”

(The headman who ruled San Pablo was the old Gat Paguil (the local word Gat is the equivalent of Don). Another headman called Gat Pulintan ruled in the communities of Bulaguin up to Magsalacot and the Labasin River up to Panghayaan which now is a part of Batangas and which is always in a state of war with its neighbors. Gat Pulintan is well known as a valorous man. From Macupa to Galanum, the headman named Gat Sungayan is the acknowledged ruler, a great hunter of deer and wild boars that abound here. The communities of Lomot, Palacpaguin and Bitin-Olila up to Cococ, which now belong to Santo Tomas, is under the rule of Gat Salacab. These four headmen are lords of the said communities by right of force and conquest.)

10 Op. Cit. Zuñiga

These headmen were of Bornean and Aeta blood, which is termed as daihagan in their native tongue. None of them recognized Spanish authority or wanted to be converted to the Catholic faith, and consequently, their descendants were not accorded with privileges. The Spaniard Montoya was said to have appointed another headman to become the governor of San Pablo:

“El español Don Gabriel Montoya, soldado de Legazpi, fué quien sujetó á estos pueblos y puso un fraile agustino ministro y por primer gobernador de San Pablo en nombre del Rey de Castilla, puso al principal Don Bartolomé Maghain; el segundo fué Don Cristóbal Somanglit; el tercero Don Bernabé Pindan, todos cristianos que ayudaron mucho á la conversión. El tercero hizo sangrar una laguna y socavar el rio de Palacpaguin, que es el que da los excelentes pescados llamados baculi, y mucho camarón. Este mismo era pariente muy cercano del cacique Don Agustín Maglansagan, señor y fundador del antiguo pueblo y cabecera de Bay, distante cuatro leguas de San Pablo, y también de su hermana Ladia, señora y fundadora del pueblo y cabecera de Calilaya, que después se trasladó á Tayabas y creció hasta la altura en que lo vemos y admiramos hoy día”

(The Spaniard Don Gabriel Montoya, a soldier of Legazpi, subdued these towns and placed an Augustinian friar as its minister and a native headman, Don Bartolome Maghain, as the first governor of San Pablo in the name of the King of Castille. The second was Don Cristobal Somanglit and the third, Don Bernabe Pindan, all of them Christian, who helped greatly in the conversion of the natives. It was Don Bernabe Pindan who drew water from a lagoon and deepened the Palacpaguin River, which furnishes the residents with those excellent fishes locally called baculi and plenty of shrimps. He himself was a very close relative of the headman, Don Agustin Maglansagan, lord and founder of the ancient town and capital of Bae,

four leagues away from San Pablo, and also of his sister Ladia, mistress and founder of the town of Calilaya. This town was later made a part of Tayabas and grew into a place with the stature in which we see and admire it nowadays.)

Father Zuñiga identifies San Pablo de los Montes as a “happy and healthful” upland town (sitio muy alto, alegre y sano) and bounded by three mountains: in its southeastern side is Mount Mararayap (Mararayap means “where lemons grow,” but now known as Malarayat, part of the Malepunyo mountain range); Mount San Cristobal; and Mount Banahaw in Tayabas, Quezon. He indicates that from its western slope, San Pablo’s fields and gardens are irrigated by 14 rapid streams of fresh water that passes inside the town and even into the church’s sacristy. Mount Mararayap, which provides various products such as lumber, honey, wax, and wild game, is also famous for an unnamed Franciscan friar who lived in a secluded life on the mountain:

“...se hizo famoso desde que allí hizo vida anacorética un P.franciscano descalzo, cuya vida ejemplar y exhortaciones cuando bajaba á este pueblo están muy en la memoria de los indios viejos, y una cruz grande que traía á cuestras se conserva con sus letras latinas en este convento de San Pablo.”

(a discalced Franciscan father, whose exemplary life and exhortations when he came down to this town are very much in the memory of the indios, and a large cross that he carried on his shoulders is preserved with its Latin letters in the convent of San Pablo.) Another Franciscan friar, Father Lorenzo de Santa Maria, climbed the mountains of San Cristobal and Banahaw to convert and baptize the Aetas, but this proved unsuccessful.

Father Zuñiga¹¹ described the soil of the town as “generally compact and rich in natural substances with a mixture of clay and chalk which makes it sticky during the rainy season and which is responsible for the existence of gaping mudholes and ravines that make travel difficult during the cool months.” He further identifies the local products of the town are rice, wheat, several kinds of beans, cacao, black pepper, coffee, garlic, onions, buyo, horses, carabaos, cows, pigs, fowls, roots, and vegetables. One of the discoveries of Father Zuñiga is a local specie of nutmeg, which is inferior to that of the Moluccas, but which can be cultivated to improve its quality. He also noted that San Pablo used to have a rope-making factory due to the profusion of the palm tree called cabo negro, but the locals abandoned the industry to concentrate on weaving abaca and cotton cloths.

San Pablo used to have a vast territory, but these lands were annexed to other towns in Batangas: “Este pueblo era muy grande en lo antiguo, pero le han desmembrado mucho para levantar los pueblos nuevos colaterales de Lipa, Rosario, Santo Tomás y otros, y por esto le quitaron las tierras y sitios de Panghayaan, Mamutha, Galanum, Palacpaguin, Bitin-Olila, Cococ y otras varias que poseen los dichos pueblos.” (This town was very extensive in the early times, but it has been dismembered drastically in order to organize the new collateral towns of Lipa, Rosario, Santo Tomás and others, and so they took out (from San Pablo de los Montes) the land and sites of Panghayaan, Mamutha, Galanum, Palacpaguin, Bitin-Olila, Cococ and several others, and given to those new towns.) Portions of San Pablo’s territory were also given to Bae, Pila, Nagcarlan, and other areas of Laguna. San Pablo formerly belonged to Laguna province, but was

11 Op. Cit. Zuñiga

3.0 HISTORICAL DEVELOPMENT

transferred to Batangas by Governor-General Pedro Manuel de Arandía Santisteban in 1756. San Pablo was returned to the province of Laguna in 1883¹². Because of Laguna's cash-crop economy and its proximity to Manila, towns like San Pablo prospered. The province became a favorite place to visit by foreign travelers such as Feodor Jagor, Jean Mallat, Charles Wilkes, and Sir John Bowring, who wrote about the lush beauty of its natural surroundings¹³.

The Augustinian fathers administered the town of San Pablo until 1793, when it was given to the Franciscans along with Tiaong in Tayabas¹⁴. The Franciscans administered the parish until 1898, when it was taken over by secular priest¹⁵. Another description of San Pablo de los Montes comes from Manuel Buzeta's *Diccionario Geográfico Estadístico-Histórico de las Islas Filipinas*¹⁶, which describes the town as:

"...en terreno montuoso al Sur del lago de Sampaloc del que dista media milla, y próximo á la orilla de un rio que corre al Sur y se une con el de Mapait. Tiene este pueblo unas 3,015 casa que forman varias calles, una carcel en la casa de comunidad, una iglesia parroquial servida por un cura regular y dos escuelas una para niños y otra para niñas. El Cementerio

12 Op.Cit Bureau of Local Government

13 Alvero-Boncocan, R. A. (2002). *Nineteenth Century Conditions and the Revolution in the Province of Laguna*.

14 Op. Cit. Zuñiga

15 Lijauco, C. (2000). *The Diocese of san Pablo and Its Churches*. San Pablo City: The Diocese of San Pablo.

16 Buzeta, M. (1850). *Diccionario Geográfico-Estadístico-Histórico de las Islas Filipinas*. Madrid: Imprenta de J.C. de la Pena.



Figure 1: San Pablo Cathedral, circa early 1900s (Source: Biblioteca Nacional España)

se halla fuera de la población en Buena situacion y ventilado. Confina el Termino por Norte con el de Calauang en la provincial de la Laguna distante una legua por Oeste con el de Tanauan que dista unas 4 leguas; por Norte Oeste con el de Nagcarlan en la provincial de la Laguna distante unas 3 leguas, y por Sur con el de Tiaon en la provincia de Tayabas distante 3 id. El terreno es montuosos, por cuya razon los caminos son malos é impracticables para los carruajes... Los rios de Balayoz, Casia, Cacati, Balanga, Mapait, Larasin y otros riegan el terreno haciéndolo bastante

fértil. Las producciones de su agricultura son arroz, maiz, añil, legumbres y frutas. Su ind la agricultura y la fabricacion de algunas telas: y Tambien en la cria de ganado caballar y vacuno.”

(...in mountainous terrain south of Lake Sampaloc, which is half a mile away, and close to the shore of a river that runs south and joins that of Mapait. This town has about 3,015 houses that form several streets, a jail in the community house, a parish church served by a regular priest and two schools, one for boys and the other for girls. The cemetery is outside the town in good situation and ventilated... The rivers of Balayoz, Casia, Cacati, Balanga, Mapait, Larasin and others irrigate the land, making it quite fertile. Its agricultural products are rice, corn, indigo, legumes and fruits. Its ind agriculture and the manufacture of some fabrics: and also in the breeding of horses and cattle...)

Both Father Zuñiga¹⁷ and Buzeta¹⁸ mention of a church in San Pablo; the former specifies a beautiful convent and church made of bricks produced in the town (*tiene un hermoso convento é iglesia de ladrillo fabricado en el mismo pueblo*).

In Medina’s Historia¹⁹, he identifies that the first church was built of wood by the Augustinian friar, Father Hernando Cabrera. Father Cabrera, according to Father Perez’s Catalogo Bio-bibliografico (1901), hailed from Andalusia and took his vows in Cordova, Spain and became a missionary in the Philippines, serving as a sub-prior in Manila (1609); missionary in Batangas (1611); Taal (1613); Parañaque (1614); and in San Pablo de



Figure 2: Interior of the Cathedral of San Pablo, 1934 (Source: Internet Archive)

17 Op. Cit Zuñiga
18 Op. Cit. Buzeta
19 Op. Cit. Medina

3.0 HISTORICAL DEVELOPMENT

los Montes (1618, 1626, and 1629), where he built an excellent and well-equipped church and convent; he became definator, examiner, and definator-general. He died at sea while traveling back to Nueva España in 1630. Medina (Medina, 1893) describes the Church of San Pablo de los Montes:

“Pusieron religiosos en S. Pablo de los montes, que dista de Manila, por la Laguna de Bay, catorce leguas: diez á Bay y cuatro á este convento. No fué nada hasta que fué á él el P. Fr. Hernando Cabrera, de la provincia de Andalucía é hijo de la casa de Córdoba, que fué Prior en este convento muchos años, y aunque no tiene casa ni Iglesia de piedra, es de madera, y la mejor y más lucida que hay en la provincia; particularmente lo es la Iglesia con retablos y pinturas de los Santos de la Orden, con tanta curiosidad, que no hay mejor cosa en las islas. Témesse, y con razón, que siendo de madera, durará poco y se malogrará aquel gasto y hermosura...”

(Religious were established in San Pablo de los Montes, which is 14 leagues from Manila by way of Laguna de Bay—ten to the Bay, and four to this convent. It was nothing until Father Hernando Cabrera, of the province of Andalusia and a son of the house at Cordova, went there, who was prior in that convent for many years. Although its house nor its church is of stone, yet they are of wood, and the best and finest in the province—particularly the church with its retablos and paintings of the saints of the Order, so handsomely made that there is nothing finer in the islands. It is feared and with good reason, that since it is built of wood, it will last but a short time, and all that expense and beauty will be wasted...)

Father Cabrera also decorated the church’s sacristy with so much silver that no church in Spain can rival it in its abundance. It is also narrated that when Father Cabrera left San Pablo, some of the silver ornaments were

transferred to the Augustinian convent in Manila costing 800 granos and was used to decorate the convent during solemn feast days.

Father Cabrera, was well-versed in Tagalog and served as an interpreter. He organized the town of San Pablo, with the houses of the natives arranged in a grid pattern, with wide streets. The good friar also maintained a stock farm, which provided the Manila convent with 500 heads of cattle. With Father Cabrera’s departure from the town and his eventual death in 1630, San Pablo was said to have regressed. Medina ends his narration with a short description of San Pablo:

“...Hay en este lugar mucha fruta: las aguas son malas, y por eso los religiosos las buscan mejores. De aquí en vacas trajinan lo que tienen llevándolo á Bay, donde hallan champancillos de sangleyes y japones, que lo compran para revender en Manila; porque de esta Laguna se saca toda la fruta y buyo que se gasta en la ciudad de Manila: ya pienso lo dejo dicho. Hay por estos altos muchas lagunas de agua salobre y otras de agua salada, de á media legua de bojeo; otras de á menos, más tan hondables, que no se les halla suelo...”

(...A quantity of fruit grows in this place. The water is bad, and therefore the religious are looking for better. Cattle draw the fruit from here to bay, where small Sangley and Japanese champans are found. These buy the fruit to resell it in Manila; for all the fruit and buyo used in the city of Manila comes from Laguna, as I believe I have already mentioned. Amid these heights are many fresh water lakes, and others of salt water, one half league in circuit or more. Others are less but so deep that the bottom cannot be found...)

San Pablo also figured prominently during the Philippine Revolution, as noted in the memoirs of General Artemio Ricarte²⁰, when the forces of Generals Miguel Malvar and Mariano Trias attacked the town on 9 October 1897, and besieged it for three days. The siege was raised on the fourth day when Spanish reinforcements from Nagcaralan arrived. During this campaign, the female general, Agueda Kahabagan, along with Colonels Luis Banaag and Aniceto Oruga, Brigadier-general Esteban San Juan and Captain Ylino Mendoza distinguished themselves during skirmishes with the Spanish cazadores.

During the Philippine-American War, Filipino troops under Colonels Placido Escudero and Luis Banaag defended the road east of the town of San Pablo, with the town itself defended by soldiers under the command of the presidente local Inocencio Martinez. However, American forces under the commands of Major Benjamin Cheatham and Captain Walter Loving arrived in the town of San Pablo and defeated Martinez's troops on 14 January 1900²¹. After the war, a civil government was established in San Pablo in 1902 with Marcos Paulino as its first elected presidente local

General Miguel Malvar's younger brother, Dr. Potenciano Malvar, became a representative to the Philippine Assembly (1909-1912), governor of Laguna (1912-1914) and appointed Mayor of the City of San Pablo in 1940. Through the efforts of its Congressman Tomas Dizon, the municipality of San Pablo became a chartered city through the passage of Commonwealth

Act No. 520 on 7 May 1940.

During the early American period, San Pablo became known as the center of Laguna's coconut region and continued in its prosperity due to the establishment of a coconut oil refinery. The town had developed a semi-metropolitan character with its substantial buildings and business establishments²². Nevertheless, despite its economic prosperity due to the thriving coconut industry and the city's provincial urbane look, San Pablo was still considered backward by some foreigners due to its unkempt buildings and dusty roads, preferring instead the City of Lucena in Tayabas²³. The town continued to attract tourists because of its seven lakes: Sampaloc, Mohicap, Yambo, Pandin, Calibato, Bunot and Palacpacin²⁴.

Among the well-known edifices in San Pablo are the Fule-Malvar Mansion, which was built in the Romantic Classical style in 1915 by Dr. Potenciano Malvar and his wife, Eusebia Fule. Prominent politicians such President Manuel Quezon and Vice-President Sergio Osmeña were guests who stayed in the mansion. Since the Malvar were childless, the mansion was inherited by their nephews and nieces, who sold it to the National Life Insurance Company in 1966. It was acquired in 1988 by the Philippine American Life Insurance Company, which undertook the restoration and refurbishment of the Fule-Malvar Mansion in 1990.

20 Ricarte, A. G. (2012). *Memoirs of General Artemio Ricarte*. Manila: National Historical Commission of the Philippines

21 Op. Cit Alvero-Boncocan

22 Travels through the Province of Laguna. (1922, May). *American Chamber of Commerce Journal*.

23 Travels through the Province of Laguna. (1922, May). *American Chamber of Commerce Journal*.

24 Op. Cit. Travels through the Province of Laguna

3.0 HISTORICAL DEVELOPMENT



Figure 3: General Miguel Malvar, undated, Malvar Family Collection



Figure 4: San Pablo City Hall, circa 1940s



Figure 5: Town of San Pablo before the big fire razed on August 8, 1938

3.0 HISTORICAL DEVELOPMENT



Figure 6: Town of San Pablo's provincial look, undated



Figure 7: Fule-Malvar Mansion, undated



Figure 8:
Masonic Temple of the Malinaw Lodge No. 25, circa 1920s

3.2 American Colonial Architecture

In order to properly understand the context of late American colonial styles that are prevalent in the City of San Pablo, Laguna, it is imperative that similar examples around the country be benchmarked.

3.2.1 The City Beautiful Movement

The City Beautiful Movement was a response to the congestion of dense urban centers in the United States that during the late 1800s to early 1900s was caused by population growth by settlement from native-born populations and newly arrived immigrants from around the world. However, planning for these urban centers could not sustain rapid growth. Thus, perceptions of urban centers were negative, and cities developed the reputation to be disorganized and chaotic and hotbeds of disease and crime. True to its reputation, lack of proper sanitation, traffic and the disappearance of recreational space were conditions from which all city dwellers, rich and poor, suffered.

The Columbian Exposition in Chicago in 1893 introduced an alternative to urban planning called the City Beautiful Movement to the United States where architects designed Beaux Arts buildings amidst expansive landscaped parks and gardens, lagoons, large boulevards and numerous displays of public art. Dubbed the “White City” because of the predominance of white stucco material used for the buildings, this demonstration sought to change the mindset of Americans - that the design of urban centers could be beautified and at the same time treat and alleviate rapid urban growth, ease congestion and increase civic pride and engagement. Later, journalist Charles Mulford Robinson wrote about the stark conditions of American cities and gained support

for the City Beautiful in his book *The Improvement of Towns and Cities* in 1901.

Beaux Arts was the architectural language for the City Beautiful Movement. It was a late and eclectic form of Neoclassicism Revival style that was influenced mainly by ancient Greek Roman architecture with Renaissance ideals. Because it is characterized by symmetry and hierarchy and recalled civilization and authority, Beaux Arts fit well into the redesign of cities that were considered chaotic and unregulated. Through its aesthetics, it placed city governance and its institutions as the solution for social ills and at the pinnacle of power.

Interest grew quickly in the City Beautiful Movement and its architecture, and plans were created for Washington D.C (1901), Cleveland, Ohio (1903), San Francisco, California (1905), and St. Paul, Minnesota (1906)²⁵. Daniel H. Burnham, a graduate of the Ecole des Beaux Arts, who planned the “White City” for the Columbian Exposition together with Edward H. Bennet, also an architect and urban planner, created a Plan for Chicago or the Burnham Plan in 1909. As with his previous plans, the Plan of Chicago, considered the height of City Beautiful Movement, advocated the Beaux Arts style, widening of streets into avenues and boulevards, installation of public parks and walkways especially around Lake Michigan, roadways that decongested and radiated from the city center in the form of axes and nodes, and mass transit.

²⁵ <https://www.britannica.com/topic/City-Beautiful-movement>

3.0 HISTORICAL DEVELOPMENT



(L) Figure 9: Hester Street Market in Lower Manhattan, New York, NY, 1903²⁶

(R) Figure 10: Bird's Eye View of the Columbian Exposition of 1893, Chicago, Illinois²⁷

26 <https://www.vintag.es/2016/01/edwardian-markets-19-vintage-photos.html>

27 <http://hdl.loc.gov/loc.gmd/g4104c.pm001522>

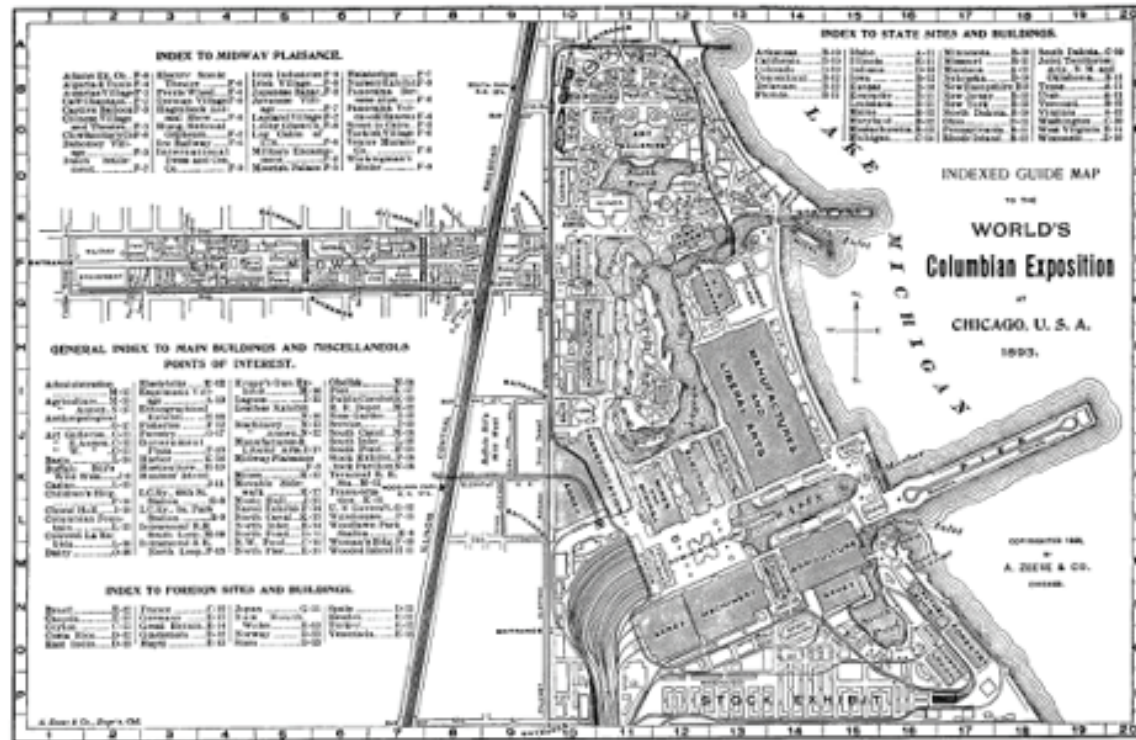


Figure 11: Plan of the Columbian Exposition of 1893, Chicago, Illinois²⁸

The creation of orderly and uncluttered cities was tantamount to the City Beautiful Movement, and in the case of New York City, the mayor along with the Municipal Arts Society and American Scenic and Historic Preservation Society even fought for the regulation of billboards and advertisements which had risen to 3.8 million square feet in 1911. Legislation was passed in the 1916 zoning resolution to curb the use of billboards and advertisements on public land²⁹.

28 <https://i.pinimg.com/originals/2b/04/e3/2b04e390fcbdb2867cf5da50ad70d6be.jpg>
29 <https://www.nypap.org/preservation-history/city-beautiful-movement/>

Daniel Burnham’s influence extended beyond the United States, and upon invitation of the American colonial authorities, he worked in the Philippines for six weeks from December 1904 to January 1905³⁰; he studied the City of Manila and the town of Baguio. He returned to the United States and submitted his reports and plans in June 1905, and within two months, the plans were approved for implementation. Like his plans for cities in the United States, Burnham saw that Manila and Baguio could achieve the same cultural, aesthetic, environmental and political goals, all concepts that informed the City Beautiful Movement which could be replicated in the American colony.

There were five points in the Plan of Manila^{31, 32}:

1. Development of the waterfront, parks and parkways for recreation as to give proper means of recreation to every quarter of the city;
2. A radiating node and axis street system that encouraged connection to every part of the city, including the development of waterfront drives along Manila Bay;
3. Location of sites for various activities which would include zoning and siting buildings particular to their program: government, semi-

30 <https://www.philstar.com/lifestyle/modern-living/2003/06/28/211724/city-beautiful>

31 burnhamip.wordpress.com/2010/06/06/the-plan-manila

32 Lico, Gerardo and Lorelei D.C. de Viana, *Regulating Colonial Spaces (1565-1944) : A Collection of Laws, Decrees, Proclamations, Ordinances, Orders, And Directives On Architecture And The Built Environment During The Colonial Eras In The Philippines, Manila: National Commission for Culture and the Arts, 2017, pp 190 - 201.*

3.0 HISTORICAL DEVELOPMENT

public (libraries, permanent expositions, museums), railway stations, schools, and hotels. He included the waterfront on Manila Bay as a location for a wide boulevard shaded with trees and surrounded by landscaping;

4. Use of existing waterways and esteros (canals) as a means for transportation of goods and people; and
5. Lastly, summer resorts that were accessible and easy to reach from Manila.

His fifth point looked to Laguna and Bataan as places for summer resorts as part of the Plan of Manila³³. The rationale behind the location of summer resorts was the proximity to the city and also the natural features of lakes, rivers and hills that were considered salubrious for the citizens of the city.

His vision for Manila included Beaux Arts as the language of architecture. As with the Columbian Exposition and the Chicago Plan, these designs were particularly used for civic buildings such as courthouses, city halls, government agencies and were also used for transportation hubs, financial, and educational institutions.

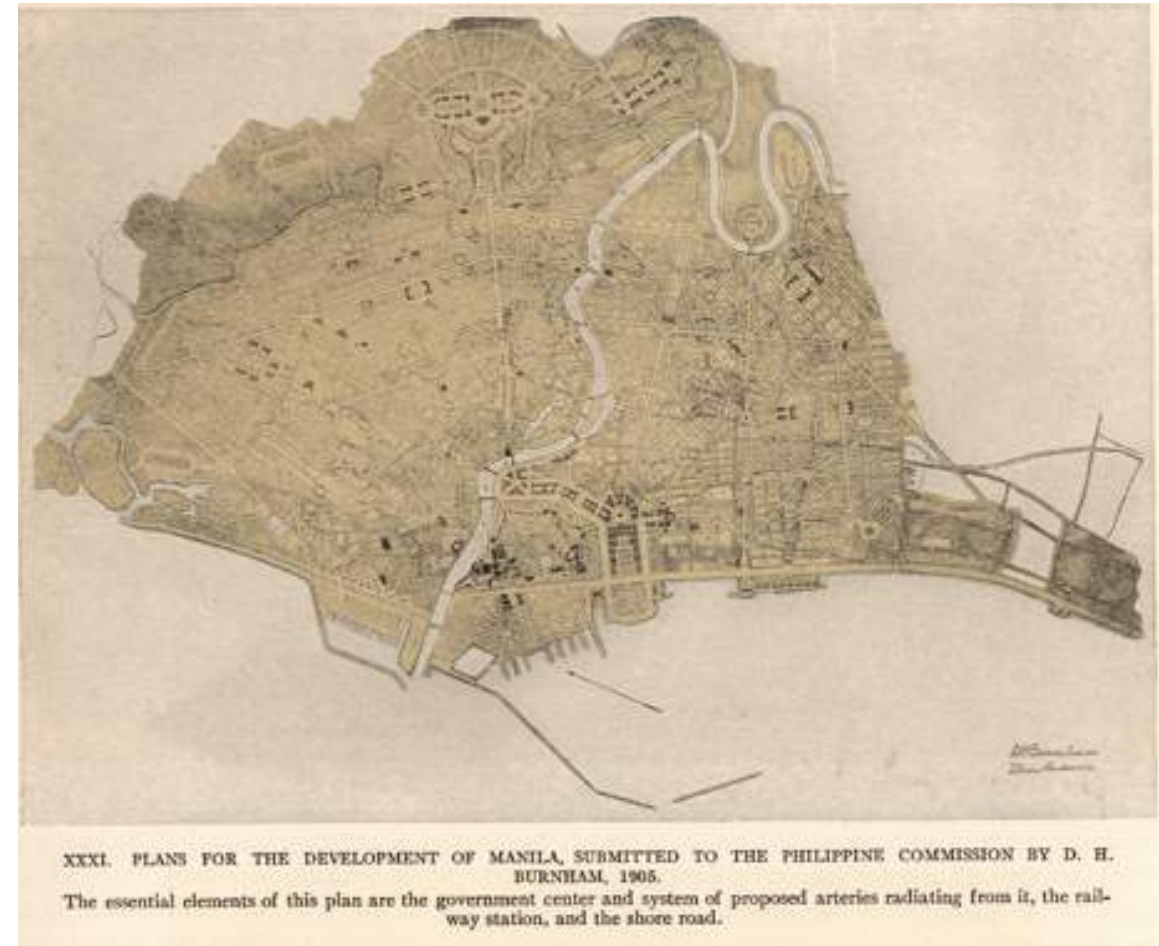


Figure 12: Plan of Manila, Daniel Burnham, 1905³⁴

33 <https://fac.arch.hku.hk/asian-cities-research/an-overview-of-the-manila-plan/>

34 <https://upload.wikimedia.org/wikipedia/commons/4/49/BurnhamPlanOf-Manila.jpg>

NOTES.

- A. OLD WALLED TOWN.
- B. NEW LUNETA.
- C. GOVERNMENT CENTER.
- D. COURT-HOUSE.
- E. MUSEUMS AND LIBRARIES.
- F. POST-OFFICE.
- G. RAILWAY STATION.
- H. GOVERNOR GENERAL AND CITY CLUBS.
- I. HOTEL.
- K. CASINO.
- L. HOSPITALS, ASYLUMS, AND SEMI-PUBLIC INSTITUTIONS.
- M. NEW PORT.
- N. SHORE DRIVE TO CAVITE.
- P. PASIG RIVER.



Figure 13: Burnham Plan of Manila with Zones and Placement of Buildings³⁵



Figure 14: Normal School, Manila, built 1914³⁶

The use of this design language sought to make philosophical parallels with the ancient civilizations of Greece and Rome. It was thus expressed as rational design, balanced, symmetrical and proportional, with plain walls with attenuated details usually isolated in panels, friezes, and tablets. Symbolically, these buildings expressed the ideas of permanency, democracy, and civilization; and politically, these designs communicated the “civilizing” influence of the United States over the Philippines.

³⁶ <https://www.flickr.com/photos/28098727@N00/8481140929/>

3.0 HISTORICAL DEVELOPMENT



Figure 15: Manila Hotel, Manila, built 1912³⁷

Burnham departed the Philippines and recommended architect William J. Parsons who had also attended the Ecole des Beaux Arts and was working in New York City to continue his work. The recommendation by Burnham was affirmed by the American Colonial Administration, and he was to carry out the Plan of Manila under the Department of Public Works. He worked in the Philippines from 1905 to 1914³⁸.

37 https://www.townandcountry.ph/people/heritage/8-popular-hangout-spots-frequented-by-old-manila-s-society-a00184-20180110-lfrm?utm_source=Facebook&utm_medium=CPC&utm_campaign=20180111-8-popular-hangout-spots-frequented-by-old-manila-s-society

38 Lico, Gerardo and Lorelei D.C. de Viana, *Regulating Colonial Spaces*, 137.



Figure 16: Normal School, Manila, built 1914³⁹

Parsons was a prolific architect and erected many buildings not only in Manila but also in the provinces. Not all of these buildings were necessarily created in the style of the Beaux Arts, so Burnham's plans for monumental buildings were somewhat unrealized. Instead, Parsons heeded advice from Burnham to examine and take into account the tropical climate and the extant architecture of the colony. Parsons created buildings that blended both Filipino design with the California Mission Style which was in vogue in the United States at the time.⁴⁰

39 https://www.flickr.com/photos/chinatown_charlie/8308412998

40 The Spanish Mediterrean style took its inspiration from Spanish Colonial buildings from California and the Southwestern states: Texas, Arizona and New Mexico, not the Philippines. It borrowed elements such as tiled roofs, arches, plain walls with minimum decoration.



Figure 17: Paco Railway Station, Manila, built 1914⁴¹

These buildings were characterized by overhanging tiled roofs, stuccoed walls, broad and deep archways, and shaded windows and porches.⁴² Examples of this hybrid style still exist today: Normal School, Army and Navy Club, Manila Hotel and Philippine General Hospital. Some Beaux Arts buildings that Parsons did design were the Paco Railway Station, the Supreme Court Building, and the Old Provincial Capitall in Laguna Province. Parsons left the Philippines in 1914 and was succeeded by architect George Fenhagen who left in 1916.⁴³



Figure 18: Supreme Court Building, Manila (date unknown)

41 <http://historicalpaco.blogspot.com/2015/08/old-paco-railway-station.html>

42 Tatler Philippines, June 2003.

43 https://www.baltimorebuildings.org/pab/app/ar_display.cfm/127418

3.0 HISTORICAL DEVELOPMENT



Figure 19: Old Provincial Capital of Laguna⁴⁴

The 1920s and the 1930s witnessed a change in architectural styles. Art Deco and Art Moderne became fashionable; and, Juan Arellano was influenced by these new styles when he travelled to the United States in the 1930s. He designed the then controversial Metropolitan Theater in Manila (1931) in a high Art Deco style employing abstracted flora and fauna designs with batik patterns⁴⁵. Other buildings where he employed Art Deco were the Jaro Municipal Hall (1934) and the Iloilo City Hall (1935).

The City Beautiful Movement fell out of favor as an urban planning theory since it valued beautification and grandeur at the expense of solving social and economic problems. Critics of the City Beautiful Movement especially decried the lack of planning for affordable housing for the city's population. Influenced by the avant-garde in Europe, new architectural Modernist theories arose that eschewed the heavy ornamentation and visual fussiness of the Beaux Arts.

Forms were simplified to create a sense of social equity and accessibility. Architects embraced the Machine Age, created simple stripped down geometric forms, and generated new aesthetics which swept away design motifs of the past. (Gelertner 225-228).

⁴⁴ <http://lumang-tao-moments.blogspot.com/2011/09/provincial-capitol-building-of-laguna.html>

⁴⁵ https://en.wikipedia.org/wiki/Manila_Metropolitan_Theater



Figure 20: Post Office Building, Manila, built 1926

3.0 HISTORICAL DEVELOPMENT



Figure 21: Legislative Building, Manila, built 1921



Figure 22: Bulacan Provincial Capitol, Malolos City, built 1930⁴⁶

46 santecmonarchbidetfittingtopquality.blogspot.com



Figure 23: Negros Occidental Provincial Capitol, built 1936⁴⁷



Figure 24: Metropolitan Theater, Manila, built 1931⁴⁸

47 en.wikipedia.org

48 <https://news.abs-cbn.com/ancx/culture/spotlight/03/22/19/panic-at-the-met-where-is-the-theater-weve-all-been-promised>

3.0 HISTORICAL DEVELOPMENT



Figure 25: Municipal Government Building, Jaro, Iloilo, built 1935⁴⁹



Figure 26: Old Iloilo City Hall, built 1934

49 theurbanhistorian.tumblr.com

3.2.2 San Pablo City and the City Beautiful Movement

San Pablo City's location in the province of Laguna is sited at a major hub between the southern Luzon region and the province of Bicol. The location was advantageous as it served as an entrepot and rest stop for businesses and travellers, fostering the creation of a community where they could participate in the exchange of goods and ideas. During the first half of the twentieth century, San Pablo was the largest producer of coconuts and coconut products in the Philippines, creating prosperity for American and Filipino investors, the rise of new social classes composed of merchants, businessmen, distributors, and professionals, and higher tax revenue for the city.

This prosperity manifested itself in the improvement of the central business district of San Pablo City, where a large boulevard was established. In function and form, this system has its roots in the City Beautiful Movement: the central business district had a wide boulevard and node which serves as an axis to move vehicular traffic in and out of the city, a roundabout to facilitate traffic movement, public plaza and fountain, green spaces in the town center and around Sampaloc lake, public lighting design, and numerous monuments and public art. Also, per the prescription of the City Beautiful Movement, zones were provided for civic centers, for educational facilities, for open space, and for commercial establishments such as offices, restaurants, and retail.