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**San Agustin, by Galende**

Review Author: Rene B. Javellana, S.J.

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A second significant finding of this study is the conclusion that the informal sector in these cities plays a positive role. Often governments have tried to hamper if not at times crush the informal sector. The authors find that the informal sector can yield similar income levels for workers, are a vehicle for upward mobility, and serve as a last resort for employment when all else fails.

Finally, I should conclude with what I believe to be the authors' main finding, namely that there exists a strong basis for designing policies to deflect migration streams away from either Manila or Jakarta towards intermediate-sized cities. This conclusion is based on the authors' surveys, which find that migrants who have gone to an intermediate-sized city report an improvement over their previous situation. But more significantly, these migrants also report that they prefer living in their medium-size city over either Manila or Jakarta. Deflecting migration streams away from the principal city in the country to smaller provincial cities would provide, argue the authors based on their attitudinal surveys, a number of potential migrants with a higher level of satisfaction. In addition, such a policy would relieve to some extent the demographic pressure on the principal city. The authors also suggest that these smaller cities, less burdened by overcrowding, can be an important source of innovation and economic expansion for the entire nation. In essence the book argues forcefully for a national policy which would heighten the importance placed on intermediate-sized cities in developing countries.

Henry M. Schwalbenberg  
Department of Economics  
Fordham University

SAN AGUSTIN, NOBLE STONE SHRINE. By Pedro G. Galende, OSA. Metro Manila: G.A. Formoso Publishing, 1990. 176 pages, illus.

Fr. Galende has added another volume to his monumental study of Augustinian-built churches. *San Agustin, Noble Stone Shrine* is a monograph on the best known, best preserved and oldest of the Augustinian church-monastery complex. The volume is amply illustrated with black and white photographs, plans and sketches; in fact, the slim volume is more of a picture book than a critical art text.

Galende's competently researched text is intended for popular consumption, as the absence of footnotes and the chapter headings demonstrate. The text is divided into seven chapters: The Birth of a City; The Monastery; The Church; Important Events; Facts and Legends; The Museum; San Agustin in the Year 2000. A short bibliography is appended to the text along with a list of acknowledgments.

The text explodes a few myths about the church. For instance, that the present structure was designed by Fray Antonio de Herrera "a lay brother, one of the master builders of El Escorial, son of the principal architect of that

masterpiece." The task of designing was taken up by Juan Macias, who died in 1611, and "was buried in the chapel of Santa Lucia," now of Sta. Monica. Galende opines that Fray Gaspar de San Agustin started the Herrera legend and wonders why the friar should commit such an error when he had the *Libro de Gobierno* as source, the same source from which Galende drew the name of Macias.

Galende calls "legend" the vaunted floating foundations of San Agustin that are said to have protected it from damage in spite of repeated earthquakes. Another myth that he explodes is the one that states that the church has never been renovated. Credit for the present shape of the facade goes to Luciano Oliver who gave it its neoclassical look in 1854. The original facade and flanking belltowers were more squat: "the facade is triangular in shape, very ugly and of blackish color; it is flanked by two towers . . . given only one body, irregular, ugly and lacking both in height and charm." The text gives a clear chronology of the many San Agustins, the present complex being the third, and of all the renovations done on the fabric, the last being the work of architect Manuel Mañosa, who took charge of supervising the repair work after the war.

All told, the book is quite informative, but has its flaws. More careful copy-editing could have saved the book from irritating typos: e.g., *trompe l'oeil* not *troppe-l'oeil*, as the book has it.

The quality of the black and white photographs could have been improved. Page 77 has a picture of the retablo of the Sta. Clara chapel. The details of the retablo have been washed out, obviously by the flash the cameraman used. A time exposure would have resulted in a better photo. There are a number of these badly taken or processed photographs, and they detract from the value of the book. The illustrations are uneven, especially the reconstruction of historic events. Drawn in a primitive style using isometric perspective, one wonders if this is a deliberate device of the artist's, or simple lack of skill. Some historical details are outright inaccurate. On page 19, the Chinese trading with the Filipinos wear pigtails. The event supposedly happened before the sixteenth century. The Chinese did not wear pigtails until the nineteenth century Manchu dynasty. The error is repeated in the drawing of the sack of Manila: here is Limahong with pigtails, and a screaming woman wearing a late twentieth-century camisa and tapis. The illustrations could have profited from a study of the Boxer codex illustrations of early Filipinos, a perusal of the jewelry and other artifacts found in the National Museum, and a study of native architecture.

Perhaps Fr. Galende is contemplating other monographs on Augustinian churches. A number deserve it. Off hand: Pan-ay in Capiz; Guadalupe; and Taal in Batangas. We trust that such later monographs will have more technically competent illustrations and photographs to accompany well-researched and informative texts.

René B. Javellana, S.J.  
Department of Communication  
Ateneo de Manila University