

# TOURISM INDUSTRY IN CAVITE PUERTO FROM 1850 TO 1940

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**Abstract:** Cavite Puerto is an iconic place that has a glorious past, physical attributes, customs, traditions, people, religious events, culinary uniqueness and the commerce that attracts local and foreign visitors which then made tourism industry of this iconic place flourished and continue to grow through the years. This study aims to propose a historical hand-out based on the assessment results of the tourism industry status of Cavite Puerto, and its existing tourism components in terms of attractions, accessibility, amenities and accommodation present in the place. This study is significant for it scrutinizes facts from actual interviews with the seasoned citizens of Cavite City and reviewed existing historical accounts regarding the place and compiled photos that supported the findings of the study and likewise; conducted interviews and validation with the history-inclined locals and the history experts. The study utilized triangulation method which includes interview, library research, focused group discussions and historical reviews. The gathered information was verified and was deliberated and analyzed using Thematic Content Analysis in order to draw a conclusion and a sound recommendation which led to a sustainable tourism industry of the place. This study reveals an affirmation of the glorious past of the Tourism Industry of Cavite Puerto. The consistency of the people's clamour to participate in the annual festivity in honor of the Virgin, its culinary aspects as well as the locals' hospitality were the core evidence of tourism's sustainability and continuous development. As to the different amenities, accommodation and recreational ventures which were existing decades ago proved that Cavite Puerto is one tourist haven as it caters to almost every need of the tourists. The researchers recommend the publication of a historical pamphlet which features Cavite City's glorious past so that the tourists could have an appreciation of the significance and historical importance of the place.

**Keywords:** Tourism, Customs, Historical, Cavite Puerto.

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## 1. INTRODUCTION

United Nations World Tourism Organization (UNTWO) defines tourism as those that comprise activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes, (2014).

Among all different parts of the world, coastal areas are those which are mostly visited by tourists and in many coastal areas, tourism presents the most important economic activity. In the Mediterranean region, tourism is the first economic activity for islands like Cyprus, Malta, the Balearic Islands and Sicily, (United Nation World Tourism Organization, 2014)

Moreover, pilgrimage tourism is one of the oldest forms of tourism. Although it is considered as peripheral, it is indeed one of the most widespread forms of tourism. People travel for reasons such as they want to seek adventure, try new things and learn facts and visit places and shrines. Pilgrimage is experiencing renaissance everywhere in the world. This includes the intentions for pilgrimage, activities during the pilgrimage, and the influence of tourism on it (Stefko et al., 2014).

According to Choe and O'Regan, (2015), the creation and inspiration of various festivals, landmarks and memorials, geographic movements, and numerous types of art and architecture from different parts of the world comes from religion. It has greatly helped many spiritual and blessed destinations draw in religious tourists from all around the globe.

United Nations World Tourism Organization (UNWTO) as cited by Stefko et al., (2014) considers pilgrimage tourism as visiting sacred places of a particular religion, associated with performing certain religious rites (worship, religious meetings, and the celebration of certain events). The same semantic content as religious tourism has a pilgrimage tourism, i.e. travelling to visit the sacred place at a time when specific religious event takes place there. Pilgrimage tourism is considered part of religious tourism which ranks religious tourism to fifth place among motivations to travel according to UNWTO.

The "Holy Land" refers to modern-day Israel, the Palestinian Territories and, by some definitions, areas close to them. This part of the world is of great religious importance for Christianity. Pilgrims have come since ancient times. With the Bible as their tour guide, they endured all kinds of hardship and perils in their quest to visit the holy places, thus, making Holy Land as the most famous pilgrim site in the world. (Jarus, 2015)

Philippine Statistics Authority (2015) published revealed that our country, Philippines, has sanctuaries, shrines, monuments and ancient divine art forms which can be found in the entire archipelago. Since, predominantly, Roman Catholicism occupies 80% of the total population, locals and foreigners alike are attracted to visit various religious edifices, sacred artworks and statuary and likewise witness various festivities incorporated to the famed devotion of a particular locality.

In a smaller scale setting, there lies the province of Cavite – a concrete example of a promising and historical tourist destination. Cavite is a coastal province situated at the south of Manila. The geography of the province varies differently, the lowland and coastal areas in the north and west, and the upland areas in the south and east. Cavite City was once its capital. Cavite Puerto – the small port town became prosperous in the early Spanish colonial period. It became the main seaport of Manila which hosts the very significant Manila-Acapulco Galleon Trade. Spanish galleons sailed every July to Acapulco Mexico while another ship sailed otherwise. Due to the inadequacy of the depth of the Pasig River, heavy ocean-going ships were not able to enter the Port of Manila. Thus, the Port of Cavite was regarded as the Port of Manila. At the height of the said galleon trade, foreign travelers were able to explore the city. Most of them were Spaniards and Latinos, (Mendoza et al 2017).

Spanish influence became likewise very evident to the small port town. Even religious congregations became attracted to the place which has resulted to the erection of beautiful churches, convents and hospitals within the confined parameters of the town. The Franciscan Hospital de San Jose (Saint Joseph Hospital) was built for sailors and soldiers in 1591, the San Diego de Alcala convent in 1608, the Porta Vaga (La Ermita), Our Lady of Loreto (Jesuit), San Juan de Dios (St. John of God), Santo Domingo (Dominicans), Santa Monica (Recollects), and San Pedro, the port's parish church. At the most, the fortified town enclosed eight churches, the Jesuit college of San Ildefonso, public buildings and residences, which served the needs of its population of natives, soldiers and workers at the port, transients and passengers on board the galleons. (Mendoza et al., 2017)

In addition, the trade and religious significance of the place, entertainment industry also flourished which were best manifested by the huge plaza adjacent to the Church named after the renowned icon of Mary- the Virgin of Porta Vaga. There is the Teatro Caviteño which featured Italian Opera, Spanish Operetta and Tagalog Drama until it was burned in 1929 (Mendoza et al, 2017). The Teatro was replaced with the Dreamland Cabaret and it took over the Teatro's social functions as family pavilion on the mezzanine and cabaret on the ground floor.

Another social feature of the place is the existence of the Paseo wherein promenades were held at twilight. Brass band exhibitions were also showcased for the townsfolk to enjoy. Food kiosks selling boiled peanuts, hot chestnuts and shaved ice also surrounded the area to add-up to the merriment it displays.

Cavite Puerto is also a home to two festivities during the month of November honoring the Virgin of Porta Vaga - an artwork that holds the record for being the oldest painting in the Philippines depicting the Virgin Mary. During the Japanese occupation, the famed icon was enshrined at the Ermita de Porta Vaga of the same locality which is Cavite City (Malabanan, 2016)

The first festivity is for the outsiders, every second Sunday and the other one is for the natives every third Sunday. These occasions echo the Caviteño hospitality. Delicacies and native dishes also dominate the table of every household to cater to the outpouring of guests. Beer and liquor also overflowed literally.

Jarus (2004) in his article the Holy Land published that given the fact that people flocked Cavite City for religious celebrations, we can likewise refer to the "Holy Land" to fully understand a resemblance. This part of the world is of great religious importance for Christianity. Pilgrims had come since ancient times. With the Bible as their tour guide, they endured all kinds of hardship and perils in their quest to visit the holy places, which makes Holy Land as the most famous pilgrim site in the world.

On the other note, historical or heritage tourism is travelling with the primary purpose of exploring the history and heritage of a place. It may mean simple sightseeing of renowned historical architecture, visiting local museums which document the past through artifacts, art, and literary remains, or even something as quaint as sampling authentic historical recipes in their place of origin as cited by United Nations Tourism World Organization (2010).

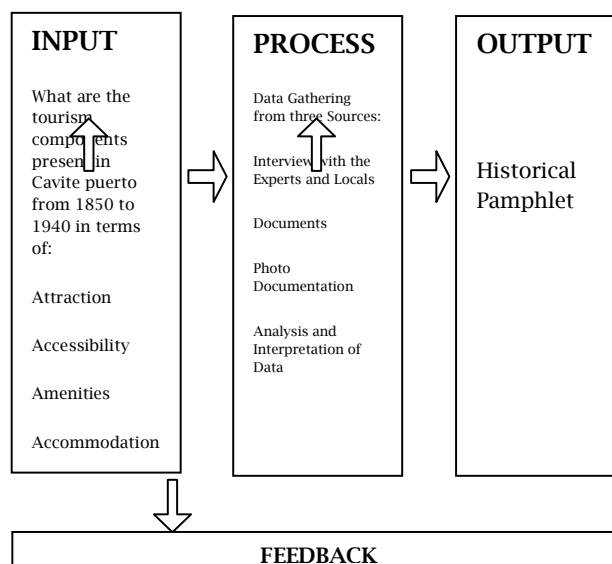
People often combine their love of history with other tourist delights like shopping, amusement park visits, and luxurious resort stays. So places that have rich heritage and at the same time, designed a fine tourist infrastructure to cater to all categories of tourists get rated the highest in terms of popularity as tourist destinations,(United Nations Tourism World Organization (2010).

Same referential settings as that of the present-day Intramuros in Manila can be the best illustration of the Cavite City's past.

Conde (2018) states that the ancient 'Walled City' of Intramuros in Manila belongs to a bygone era, and still stays relevant over time for its historical significance. It has withstood many disasters—from wars to natural calamities—and has adapted under the hands of colonisers and invaders. For many, Intramuros represents the story of the Philippines itself. Now, it is a popular destination for historical walking tours and cultural performances, for visitors to immerse themselves in this country's complex past.

This study is attached with the conduct of historical research through actual interviews with the seasoned citizens of Cavite City, and review of existing documents and consultation with history experts.

Figure 1. Conceptual Paradigm



The conceptual paradigm (figure 1)

The paradigm illustrates the input, process, output system that was employed by the researchers. The inputs considered were the different tourism components present in Cavite Puerto from 1850 to 1940. The process helped the researchers to draw an interpretation of the data gathered from the three sources. The data gathered were presented in an organized structure in order to come up with the output- a historical pamphlet.

This study sought to answer the following questions;

1. What is the status of the Tourism Industry of Cavite Puerto before the World War II?
2. What are the existing tourism components present in Cavite Puerto before World War II in terms of;
  - 2.1. attractions,
  - 2.2. accessibility,
  - 2.3. amenities,
  - 2.4. accommodation.
3. Based on the assessment, what historical handout can be proposed?

## **2. METHODOLOGY**

This study employed triangulation method which involves a careful review of data collected through different methods like interview, focused-group discussion, library research and historical reviews in order to achieve a more accurate and valid estimate of qualitative results for a particular construct. This paper describes how we used three qualitative methods of data collection to study the tourism industry of Cavite Puerto from 1850 until before the initial bombing of the Second World War in 1941.

Historical documents and records, including websites, brochures and publications of local studies centers were first examined and scrutinized.

The researchers likewise used the interview method to gather data. The questions in the interview schedule were approved and validated by the adviser and were used in the interview. A letter of request was forwarded to the Office of the Mayor prior to the conduct of the interviews, and after it was approved the researchers set and conducted interviews on weekends. Voiced Recorder, cellphones and camera were used to facilitate data gathering and documentation and for the preparation of the interview transcript.

Moreover, interviews of credible historians of Cavite were likewise conducted to validate the data checking into the consistency and confirmability with the existing documents and the accounts of the locals

In addition, the existing documents and references relevant to the subject, inputs were also gathered through focused group discussions with the assistance of the locals namely: Mr. Marvin A. Arnaldo – Head Teacher VI of Cavite National High School and VP Internal of Cofradia dela Virgen dela Soledad de Porta Vaga inc., Ms. Norma Z. Peña – Native Chabacano speaker and local culinary expert, and Mr. Ambette E. Muncal – Native Chabacano speaker and local history enthusiast. Experts in the person of Mr. Arnel B. Beruete – Native Chabacano speaker, Local History Enthusiast and Chabacano Writer., Rev. Fr. Virgilio Saenz Mendoza – Diocesan Priest of Cavite from Cavite City, and a Priest Historian of Cavite. as well as Dr. Emmanuel Franco Calairo, Ph.D – former Director of the Cavite Studies Center, President of Philippine Historical Association (PHA), President of the Local History Committees Network (LHCN), Commissioner of the National Historical Commission of the Philippines, President-Emeritus of the Association of Studies Centers in the Philippines, and was Awarded as “Anak ng Cavite” for his Historical Books about Cavite were also interviewed and consulted. Photo Documentation was also used to support the findings of the study.

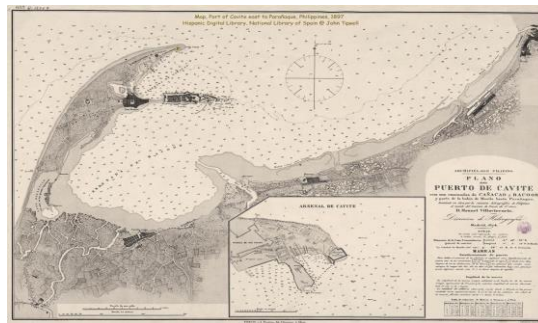
The researchers analyzed the data gathered through thematic content analysis. Thematic Content Analysis (TCA) is a descriptive presentation of qualitative data. Qualitative data may take the form of interview transcripts collected from research participants or other identified texts that reflect experientially on the topic of study. In this research the use of any statistical method was disregarded as well as the assistance of any statistician.

## **3. FINDINGS**

Based on interviews with the locals and historians, and from the existing documents gathered, the following are the status of the Tourism Industry in Cavite Puerto from 1850 until before the World War II.

From the Memorial book of Don Farnscisco Leandro de Viana, one of the Real Audencia of Manila, dated February 10, 1765, he said that “Manila is nothing without Cavite”.

Cavite Puerto was Manila's port and shipyard since its inception in 1571. All galleons bound for Acapulco embark from this town since the sandy, shallow topography of Manila Bay in Intramuros environs would not permit large ships to anchor there. Manila and Cavite were inseparable during those times. In modern references, it was Manila's first NAIA.



*Map, Port of Cavite east to Paranaque, Philippines 1897(Photo by John Tewell from National Library of Spain)*

The name “Cavite” is a corruption of the word “Cavit” meaning hook, which first pertained to the present town of Kawit. Cañacao Bay at the isthmus north of Kawit proved to be a more suitable location for the port, thus, it was eventually moved there in 1590. Throughout, Spanish times, Kawit was referred as “Cavite El Viejo” or “old Cavite” while the port was referred to as “Puerto Cavite” or “Cavite La Punta” to differentiate the two Cavites.

The SVD historian Fr. Jose Vicente Brazaga, in one of his articles in Diwa (1983) described Cavite so vividly. According to him, Cavite Puerto by the 17<sup>th</sup> century had become a town with stone houses lined along cobbled streets with eight churches, a fort, schools, hospitals, spacious plazas, theatres, and stone walls that curtain the Intramuros from the bay.

### **ATTRACTION**

In tourism, one of the elements is the attraction because in here lies the primary reason why people are flocking a particular place. It pinpoints the drive that triggers the movement of the people to come.

The reason why people from nearby towns and neighboring provinces flock to Cavite Puerto is because of the different attractions it offers like the old town itself including its Spanish setting, the eight old churches, its culinary aspect, The miraculous image of Nuestra Senora de la Soledad de Porta Vaga and its Grand Fiesta Celebration every month of November. The miraculous image of Virgen de la Soledad was believed to be found in the shores of Canacao Bay in Cavite Puerto during the second half of the seventeenth century. Others would give more definite year – 1667 and enshrined in one of the eight churches found inside the Cavite Puerto called Ermita de Porta Vaga on April 12, 1692. According to the locals, this image became the icon of the success of the town and province of Cavite and became the living treasure of every Cavitenos. In August 2017, the state recognized the importance and role of the Virgen de la Soledad in history, the local government of Cavite City declared her image as Important Cultural Property of the People of Cavite City thru City Resolution No. – 2017–071. Also, in September 27, 2017, the National Museum including the panel of experts consists of archaeologist, architects, art historian and archivist unanimously approved the declaration of the image of La Virgen de la Soledad as well as the intangible heritage associated with the painting as National Cultural Treasure. On March 19, 2018, His Holiness Pope Francis issued the decree for the Pontifical Coronation of the 300-year old image of the Virgen de la Soledad de Porta Vaga. The act of coronation was done on November 18, 2018 by Papal Nuncio Gabriele Giordano Caccia with the Most. Rev. Reynaldo G. Evangelista, the Bishop of Imus.

### **The Virgin and its Fiesta Celebration**

According to the locals, the primary reason why people visit Cavite Puerto is because of the Miraculous Icon of Nuestra Senora de la Soledad de Porta Vaga. Sir Marvin Arnaldo said during his Interview that the Fiesta Celebration of Cavite Puerto draws a thousands of pilgrims nation wide.” napakarami po talagang tao, di mo alam kung saan nanggagaling, mayroon mga galing sa mga karatig bayan, mayroon ding mga taga karatig probinsya mga taga maynila”.

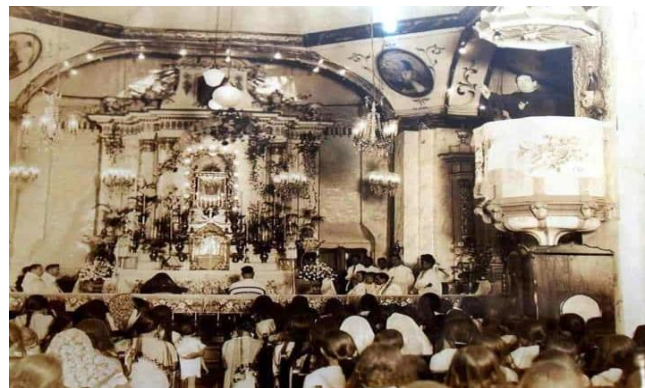
According to Dr. Emmanuel Franco Calairo,Ph.D, in his interview, when asked about Cavite Puerto, he said that based on his knowledge, Cavite Puerto became so popular because of different attractions it offers. Not only because it is historical but also of the religiosity of the people.”Pag sinabi mong Cavite Puerto, marami kang maalala dyan, andyan ang Chabacano, ang Thirteen Martyrs, ang walled City at siyempre ang Porta Vaga na Miraculous yan”



*Image of Nuestra Señora de la Soledad de Porta Vaga from the collection of Rev. Fr. Virgilio Saenz Mendoza.*

Rev. Father Virgilio Saenz Mendoza, a Historian priest of Cavite also said that the grandest event a Caviteño could ever consider is the Fiesta of La Virgen de la Soledad de Porta Vaga. According to him, "Ang isang Kabiteño ay hindi maituturing na isang kabiteño kung siya ay walang debosyon sa Birhen de la Soledad." ( *A Caviteño is not considered true Caviteño if he doesn't have any devotion to Virgin de la Soledad*). In his book entitled "La Virgen de la Soledad de Porta Vaga", he said that the Fiesta of Virgen de la Soledad is more than just a festive celebration. It is a way of life, for it touches the sublime core of their beings, the relationship with the blessed Virgin. It is the finest expression of gratitude to the Gracious Lady who has been a mother to the Caviteños for more than three centuries now.

The Fiesta Celebration is greatly influenced by the lifestyle of ranking Spaniards who established their official residence in the old Puerto, the traditional fiesta of Cavite was characterized by pomp and extravagance. It drew a great number of tourists due to the vibrancy and warmth of the celebration.



*Fiesta Celebration inside the Ermita de Porta Vaga. Photo from Historia Cavitenia)*

According to Arnel Beruete, one of the locals, during the annual fiesta, thousands of pilgrims flocked to the Puerto either by land or by water. "Noong kasagsagan ng pagdiriwang ng fiesta ng mahal na birhen ng soledad, mas minamabuti ng mga tao na sumakay sa "Vapor Yangco", ang "Lakabitenya nga ay naging popular dahil dito ay may mga nagkakilala at nagkaibigan at nagkaroon ng asawa. Kasi yung mga caviteño na galing sa manila, ito ang pinaka madaling paraan ng transportasyon noong 1800's". (*During the feast of Virgin de la Soledad, people used to ride on Vapor Yangco, and Lakabitenya become popular because many were become friends and couples, because this is the easiest mode of transport before.* )

In 1848, travel to Cavite by water was greatly eased by the establishment of the "Compania de Vapores de Sr. Alcantara". The boats 'Progreso' and 'Porta Vaga' ferried the pilgrims to Cavite. In 1868, the 'Compania Naviera Ynchausti' established a line between Cavite and Manila. It was a successor of the first shipping line. There were four boats that travelled during the day of the fiesta. In 1879, the 'Puente Pacheco' was constructed along the southern part of the Porta Vaga walls for the benefit of the carromatas and carjuajes. The existence of this water transport vehicles is indeed an

evidence of the volume of pilgrims being attracted to witness and participate in the festivities because they travel not just by land but also by water. This likewise expresses the increased economic activity of the people.

The historians Alfredo Saulo and Esteban de Ocampo in their book, *“History of Cavite”* mentions that Fr. Sevilla was born while his mother was on pilgrimage to the miraculous Nuestra Senora de la Soledad, the patroness of Cavite.

Also, Mr. Marvin Arnaldo said that when he is at the basilica of Our Lady of Mount Carmel in Quezon City, the icon of Our Lady of Solitude caught the attention of an old woman. “Last year at the basilica po sa Quezon City, mayroon pong matandang babae, 96 years old na akay akay ng apo, nung nakita niya ang imahen ng birhen, tinanong niya kung yun daw ba ang imahen sa loob ng Cavite. Sabi niya, noong bata daw siya ay sinasama siya ng kanyang nanay papunta sa Cavite Puerto at sumasakay ng vapor sa Maynila.” (*Last year, at the church in Quezon City, there was this 96 old alongside with the image of Virgin. She was asked if the image is the image found in Cavite. She stated that it was the image she saw when she was younger with her mother.*)



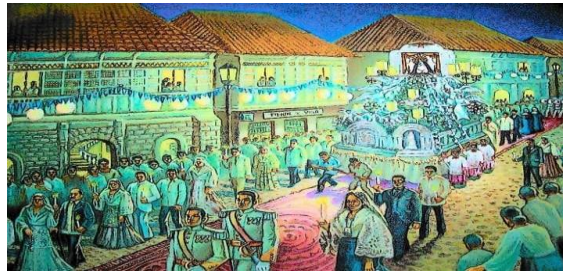
*Karakol in Canacao Bay. Photo by Romy Boy Camarce*

In the civic parade held in the afternoon of the fiesta, there were ‘gigantes’ made of bamboo dressed in carnival attire. Usually, there were men inside them that made them move. According to the locals, their grandparents would always tell them the stories of their childhood about bangenges. “Yung mga tiya, lolo at lola namin noon lagi sinasabi na oh tignan nyo andyan na ang parada ng mga bangenge tapos maglalabasan ang mga bata para manood.” (*Our aunts, grandmother and grandfather always tell us stories about bangenge, and children go out to watch the bangenge.*)

There was also the ‘juego de toro’ held in the improvised bullfight arena at the Plaza de Armas. There were various native games like juego de anillo, carrera de sacco, and regattas. There were also military exhibitions.

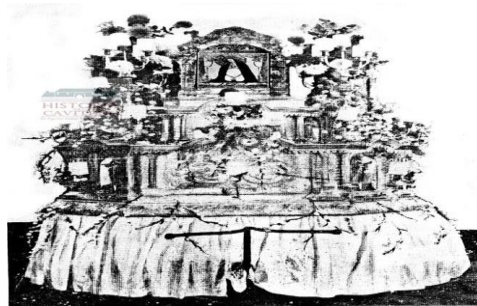
### **Procession Engrande of Virgen de la Soledad**

On the night of the fiesta, the highlight was the magnificent procession of the Virgen dela Soledad. All the streets covered by the route of the procession were carpeted with expensive rugs and were covered overhead by canvasses and sails of boats to protect the participants from getting wet just in case it would rain. From the article “La Tradicional Fiesta de Cavite written by Narciso San Agustin for the souvenir program of Cavite Fiesta of 1949, he described that the streets were brightly lighted. The Calle Real glowed with crystal and other lanterns of different colors called “globos, virinas, and bombas.” At the joyous pealing of the bells of the ermita, the Virgen dela Soledad, borne on a silver carroza would be ushered out of the chapel. On top of the silver carroza was a frame made of silver encrusted with precious stones. On top of the frame was a golden dove representing the Holy Spirit. There were six silver angels with their faces and hands made of ivory. They served as the Virgin’s guards of honor. There were still eight smaller angels in the lower part of the carroza. Each one had silver laurel on his hand. Twenty four silver ‘ramitas’ (bigger ramilletes) and forty eight ‘ramilletes’ served as flower decorations for the carroza. There were cords tied on each side of the carroza. Each cord was held by six ‘sacristanes’ which served as another guards of honor. There were six campanillas tied up on each cord. Fine sounds of the campanillas were heard as they dangled during the procession. These campanillas announced the approaching carroza of the Virgin. Before the Virgin was brought inside the church, a re-enactment of her conversation with the soldier at Porta Vaga was held. The day of the fiesta ended with the display of fireworks.



*Grand fiesta celebration of Cavitenos for Virgen de la Soledad. Photo from the collections of Fr. Virgilio Saenz Mendoza*

According to Mendoza in his book *Canticos de Amor para la Reina de Cavite* 2017, Genova Edroza, a writer in Filipino stated that the grandiose celebration of the fiesta of San Diego in Rizal's 'Noli Me Tangere' was actually based on the fiesta celebration of Cavite.



*Carroza de la Virgen. Photo from the collections of Fr. Virgilio Saenz Mendoza*

Mr. Eric Giron also stated, the fiesta of Cavite in 1892 was featured in full spread at the Spanish newspaper *Manililla*. There were illustrations of wharf with triangular shaped roof decorated with buntings, masted ship moored closed to it, and bamboo arch on Calle Real. At the time, Don Francisco Rodriguez y Rodriguez was the Governor of Cavite. There were also grand military and civic parades. In the morning, the governor opened the Provincial Agro-Industrial Exposition. Prizes were given after the exposition.

During this fiesta, the church choir rendered a song entitled 'Reina de Cavite'. The music was composed by Don Julian Felipe. In the evening after the religious procession, the people proceeded to the Teatro Caviteño to see the performance of the zarzuela troupe of Yeyeng Fernandez. Others preferred to listen to Chananay, the finest zarzuela singer at Teatro del Prado which was established in 1837.

### **Fiesta Celebration during the Philippine Revolution**

The Philippine Revolution of 1896 and the Second World War did not deter the people of Cavite in celebrating the fiesta of the Virgen de la Soledad. In his memoir entitled "The Katipunan and the Revolution" of General Santiago Alvarez, one of the leaders of the faction of Katipunan described the celebration of the fiesta of Cavite during the Philippine Revolution.

"Alang-alang sa ala-ala at pagsunod sa matandang kaugalian ng bayan, at sa kusang paghahandog ng tulong ni G. Manuel Trias, pare ng simbahan Romano sa S. Francisco de Malabon, ang pamahalaang Magdiwang ng paghihimagsik ay sumang-ayon at tumutulong sa pagpapasaya ng pagdiriwang ng Virgen de Soledad. Ika-8 ng Nob., 1896: ang S. Francisco de Malabon ay masayang masaya sa pagdiriwang sa kaarawan ng Virgen de la Soledad; dinaluhan ng lahat ng mga puno ng Himagsikan, may sari-saring palabas na pinagkakatuwaan, Malaya ang lahat ng laro, walang tigil ang paglilibot ng bandag musiko sa mga lansangan, may libot, talumpatian, mga paputok at kastilyo."

### **Culinary Aspect**

According to the locals, street foods in Cavite Puerto are very unique and became one of the attraction to every fiesta visitor of Cavite. One of the unforgettable street food the locals will never forget is the sweetened singkamas. Sir Arnel beruete also said "Ay masarap po yun at very interesting, sweet singkamas ang tawag tas tinutuhod sa stick tapos kinacaramelize." The streets leading to the Ermita, temporary stores were lined-up to offer various souvenir items like toys. There were also vendors of edibles such as small sincamas boiled in brown syrup, candies, rice cakes, corn



puddings, and other native delicacies: fruits consisting of naranjitas from Calamba, peanuts, manzanitas, lansones, lomboy, and ampulit. Ice cream vendors from Manila were stationed along the Porta Vaga wall, near the potable water deposits. There they made their ice cream in their antiquated ways in 'garrapinera de lata'. Every visitor would never miss the famous 'mamones' of the Panaderia de Nora Chorang Gonzales and the sumptuous 'tamales' of Nol Domingo Matias. There were also 'fondas' (restaurants) and roving 'refrescos'. These festive features of the place give an atmosphere of merriment and lively economic activity.



*During one of the Fiestas of Virgen de la Soledad. Photo from Historia Caviteña*

According to Ms. Norma Pena, one of the locals and a culinary expert, every household set a lavish table often outshining the Christmas spread. "Ang pagkain namin talaga namang sabroso, at palaging may terno, kahit sa pang araw-araw naming ulam, ang prito dapat laging may gulay o may sabaw na kasama."

Narciso San Agustin from his article written for the Souvenir Program of Cavite fiesta of 1949 tells that the Cavitenos' well-known fondness for good food and fancy for delectable, highly seasoned Spanish cuisine would almost be an envy of a king's feast. Typically on their fiesta tables until today in the homes of the well-off Cavitenos are gastronomical delights like paella, arroz a la Valenciana, cocido Madrilenio, callos, sopa de ajo a la Castellana, morcon, embotido, estofado de lengua, pochero, pastel de tortillas and many more. Culinary tourism also plays a major part in motivating the people to come.

### **Old Spanish Town of Cavite Puerto**

According to the experts, the next in attraction to fiesta visitors is the old spanish town of Cavite. Dr. Emmanuel Calairo said that Cavite Puerto is much like of Intramuros during its glory days."Sikat din ang Cavite dahil parang Intramuros yan before, may mga malalaking simbahan at mga bahay na bato".

From the article entitled *A tribute in honor and memory of Nora Puring Ballesteros, a true caviteña by heart and soul* written by Purificacion Ballesteros stated "More and more of the young people who had listened to my tales of Cavite Puerto's glorious past, would suggest me to write down my personal experiences encountered inside the mini-replica of Intramuros, the Walled City of Cavite."

In the article *Attractions to Cavite Visitors* by Jose H. De La Cruz, he wrote that the next attraction to fiesta visitors are the narrow streets and low houses with overhanging tile roofs present themselves in contrast to modern building which have been built at the outskirts of the town.

Cavite Puerto, like Intramuros was also a walled city. But unlike Manila which had seven gates, Cavite only had one called Porta Vaga at the western portion. A moat separated the Porta Vaga from the isthmus, effectively making the walled city a separate island. Just like Intramuros, it also followed a grid pattern of streets radiating from the plaza mayor at its center. At the plaza, the parish church prominently stood.



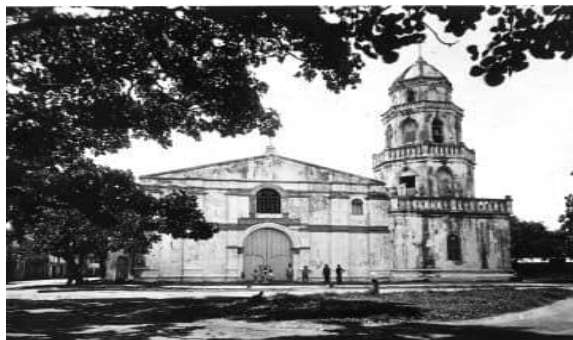
*Porta Vaga and the Ermita de Porta Vaga. Photo from Historia Caviteña*

The fort was erected in 1660 to guard the entrance to the settlement of Spain's chief naval station and shipbuilding center in the orient. It was originally called *Puerta Baga* because *bago* in tagalog means “new”, It was explained by an Augustinian Fr. Joaquin Martinez de Zuniga that it was comparatively newer than Fort San Felipe which was erected around the shipyard and arsenal in 1609 to 1616. *Puerta Baga* evolved into *Porta Vaga*.



*Porta Vaga. Photo from the collection of Fr. Virgilio Saenz Mendoza*

Similar to Intramuros, Puerto de Cavite was also host to several churches. These churches acted as “satellite headquarters” of the religious orders at the port city. Form the article written by Rev. Fr. Virgilio Saenz Mendoza entitled '*Cavite, Bajo Las Campanas*', he decribed the brief historical accounts of the churches that once stood withiin the walls of Cavite. They were as follows: San Pedro Apostol Parish Church which was built between the years of 1586-1591, San Diego de Alcala Convent and Hospital of the Franciscans, though it was demolished by the 18th century, San Pedro Telmo Church of the Dominicans which was built on 1752 upon the promulgation by Archbishop Santisima Trinidad of an edict concerning a pastoral letter of Pope Benedict XIV dated April 2, 1748, Nuestra Señora de Loreto Church of the Jesuits which was converted to Colegio de San Ildefonso upon their expulsion, Sta. Monica Church which was founded by the Recollects, San Jose de Granada Church and Hospital of San Juan de Dios Fathers which was built by Fr. Antonio de Arce in 1765 at the western side of the Recollect compound.



*San Pedro Apostol Church. Photo from the Collection of Fr. Vir Saenz Mendoza*



*San Telmo Church. Photo from Historia Cavitenia*

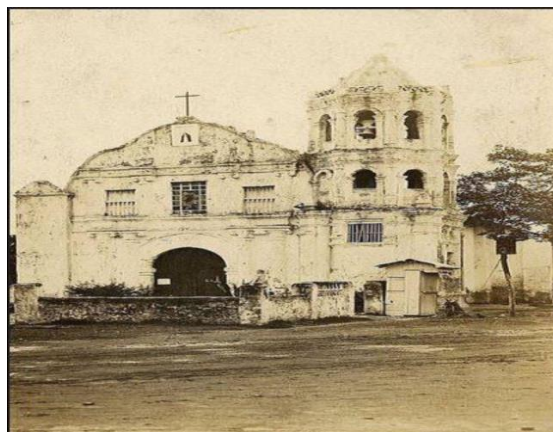


*Santa Monica Church. Photo from the Collection of Fr. Virgilio Saenz Mendoza*



*San Jose de Granada Church. Photo by John Tewell*

And the last church that was built inside the Puerto is the Hermita de la Nuestra Señora de la Soledad de Porta Vaga where the Virgin de la Soledad, the patroness of Cavite was enshrined. It was called *Ermita* (hermitage) for it was a lonely place where people communed with God in prayer and silence. *Porta vaga* since it was constructed just behind the main gate which gave entrance to Cavite Puerto. This Church serves as the shrine of the miraculous image of Our Lady of Solitude until it was fully destroyed during the Second World War.



*Ermita de Porta Vaga. Photo from the collection of Fr. Virgilio Saenz Mendoza*

## **ACCESSIBILITY**

Accessibility refers on how the tourists from nearby towns and provinces access the locality.

Cavite Puerto due to its very functional port was regarded as the Port of Manila because it caters to the trade of merchandise. Since the Manila Bay can only accommodate light vessels, it limits the entry of galleons. Since Cavite City became the center of trade, regular trips of public means of transportation by land and water were established and tourists can easily access the locality.

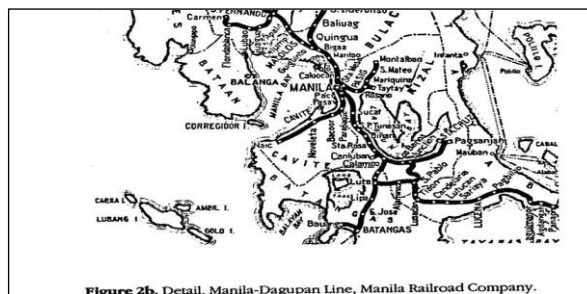


*Street Scene in Cavite Puerto Circa 1920's. Calesa is the most commonly used for land travel inside the Puerto.*

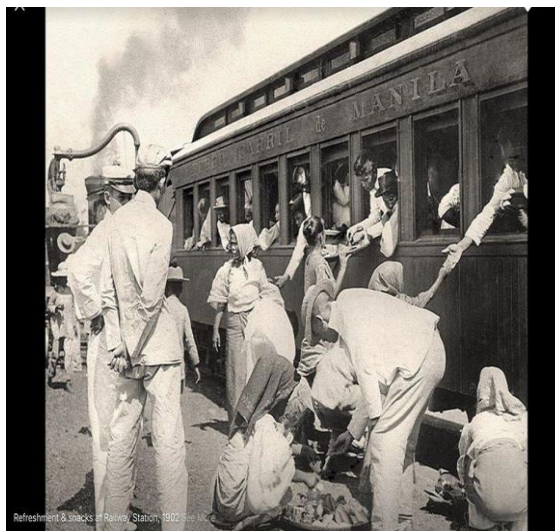
*Photo by Romy Boy Camarce*

Tourist from nearby towns and provinces used to have many options of transportation in entering Cavite Puerto.

To make travel by land faster and more comfortable, a train line was established on May 11, 1908 between Noveleta and Caridad. Later in May 24 of the same year, the line was extended to San Roque. From Paco Station people travelled straight to San Roque. The train station was located between the present R. Basa St. and the police station. The operation of the train was discontinued in the 1930s when a great part of Cavite was eaten up by the sea.



*Photo by John Tewell*



*Railway Sytem called TRAMO or Daang Bakal. Photo by Romy Boy Camarce*

Rev. Fr. Virgilio Saenz Mendoza in his book *Cavite de Ayer* described the means of transportation by boat during the old times. According to him, Cavite can also be reached by tourist most conviniently by boat. In 1848, a shipline of alcantara was established in Cavite. The boats Porta Vaga and El Progreso feared people from Cavite to Manila. In 1868, the compania Navlera de Ynchausti succeeded the latter. There were four Vapores de tambor: El Filipino, Manila Ysabella, and Ysabella. In 1894, Don Isidro de la Rama from Iloilo established another shipline. The Pantalan was located at the

back of the Mercado de Cavite.the new shipline company is the Vapor Yanco which was docked at the pantalan behind the famous Dreamland Cabaret.

Sir Ambette Muncal said that the late Bishop Felix Perez of the Diocese of Imus had the colorful experience in Vapor Yanco, “kinukwento nga po ni Bishop Felix noon na hindi niya malilimutan na dinadala siya ng kanyang nanay sa Cavite Puerto, napakasaya ng kanyang experiences sa pagsakay ng Vapor Yangco. Hinahanap pa nga nila lagi ang pantalan from Quiapo-Intramuros.

**1927 - FIESTAS DE CAVITE - 1927**  
**VIAJES EXTRAORDINARIOS DE LOS VAPORES DE LA CASA YANCO**  
**VIERNES, 11 de Noviembre**

Salidas de Manila		Salida de Cavite	
8:00 a.m.	10:00 a.m.	6:20 a.m.	8:45 a.m.
1:00 p.m.	2:00 p.m.	3:30 p.m.	5:00 p.m.
6:45 a.m.	8:00 a.m.	9:45 a.m.	10:30 a.m.
11:00 a.m.	3:00 p.m.	3:30 p.m.	4:30 p.m.
5:00 p.m.	6:00 p.m.	6:30 p.m.	

**SABADO, 12 de Noviembre**

6:00 a.m.	7:00 a.m.	8:00 a.m.	9:00 a.m.
10:00 a.m.	11:00 a.m.	12:00 p.m.	1:00 p.m.
2:00 p.m.	3:00 p.m.	4:00 p.m.	5:00 p.m.
6:00 a.m.	7:00 a.m.	8:00 a.m.	9:00 a.m.
10:00 a.m.	11:00 a.m.	12:00 p.m.	1:00 p.m.
2:00 p.m.	3:00 p.m.	4:00 p.m.	5:00 p.m.

**DOMINGO, 13 de Noviembre**

6:00 a.m.	7:00 a.m.	8:00 a.m.	9:00 a.m.
10:00 a.m.	11:00 a.m.	12:00 p.m.	1:00 p.m.
2:00 p.m.	3:00 p.m.	4:00 p.m.	5:00 p.m.
6:00 a.m.	7:00 a.m.	8:00 a.m.	9:00 a.m.
10:00 a.m.	11:00 a.m.	12:00 p.m.	1:00 p.m.
2:00 p.m.	3:00 p.m.	4:00 p.m.	5:00 p.m.

**LUNES, 14 de Noviembre**

6:45 a.m.	8:00 a.m.	9:45 a.m.	11:00 a.m.
1:00 p.m.	2:00 p.m.	3:00 p.m.	4:00 p.m.
6:00 a.m.	7:00 a.m.	8:00 a.m.	9:00 a.m.
10:00 a.m.	11:00 a.m.	12:00 p.m.	1:00 p.m.
2:00 p.m.	3:00 p.m.	4:00 p.m.	5:00 p.m.

**MARTES, MIERCOLES, 15 y 16 de Noviembre**

8:00 a.m.	9:00 a.m.	10:00 a.m.	11:00 a.m.
1:00 p.m.	2:00 p.m.	3:00 p.m.	4:00 p.m.

Copy of the 1927 schedule of the special trips of Vapor Yanco from Manila to Cavite and vice versa for the fiesta season of Virgen de la Soledad. From the collection of Fr. Virgilio Saeenz Mendoza.



Pantalan de las Vapores de Yanco. Photo by Romy Boy Camarce

Travel to Cavite was further improved when the Pasay Transportation established the first bus line to Cavite on February 01,1928. Later, the Toledo Bus Company also established another line. Buses used to park at the Plazoleta de San Pedro while waiting for passengers



This type of bus was used in 1930s by Tooleo Bus in Manila. Photo by Romy Boy Camarce

## AMENITIES

Amenities refer to things that are designed to provide comfort and enjoyment to the guests.

Aside from the colourful celebrations, tourists flocked Cavite City because of the amenities it has to offer. Tourists' stay in the city is indeed worthwhile due to the wide range of entertainment, recreational facilities and shops available to enjoy. Cavite Puerto had become a town with a fort, schools, hospitals, spacious plazas, theatres, and stone walls that protects the puerto from the bay. The researchers have discovered the existence of the following amenities that catered to the different needs of the tourists as well as of the locals.

Santos in his book *The Philippine Rites of Mary: A Votive Offering* he said that before World War II, the port known as Porta Vaga was a little walled town complete with shops, offices, parks, and churches.

According to Ballesteros from his article *A Tribute in Honor of Nora Puring Ballesteros, A True Caviteña by Heart and Soul*, he described the Trece Martirez Street of Cavite Puerto as the main street with many accessories of Castillian style. Several Restaurants, Barbershops, Stores and Chinese Business were located there. He still mentioned several shops and restaurants like The kilala's Hat store, Fuji Bar, Lejarde's Pawn Shop, Sra. Maria Yuste's Famous Dress Shop and the Farmacia of Victoriano Luciano.

Experts also said that Cavite Puerto became the center of trade and of economic activity in the province. Dr. Emmanuel Calairo also mentioned that the fiesta visitors will never get bored after their pilgrimage because of the shops and restaurants that they can enjoy inside the puerto. "Naging Sentro kasi yan eh, di lang ng kalakalan kundi maging ng mga economic activity. Maraming mapupuntahan at mabibilhan ng ibat ibang produkto."

Locals also mentioned that the visit of the fiesta visitors will not be completed if they will not enjoy the shops and restaurants, and theatres inside the puerto. Mr. Marvin Arnaldo said "pagkatapos nila magsimba, pupunta sila sa Teatro at sinehan para maglibang. Napakaraming sinehan noon dito, tulad nalang ng Teatro Caviteño, Teatro Bon Amy in Cale Arsenal, Cine Cavite, Cine Plaza."



*Teatro Caviteño. Photo from Historia Caviteña*

Rev. Fr. Virgilio Saenz Mendoza, also listed the different restaurants available and present during those time in Cavite Puerto. According to him, these are all of his research from some of his collections of the Souvenir Programs of Cavite Fiesta of 1900's.

Restaurants are in existence to serve the locals and tourists alike with sumptuous dishes. Record shows that Jim Lee Restaurant, XIII Martires 214 (Clean and cool always, special meals); Wong's Kitchen, XIII Martires 310-312 near the navy yard gate; Renz Vows Coffee Shop (Delicious home cool pres cakes, cookies, doughnuts, sandwiches and coffees); The Best Ice Cream in Town, XII Martires 156; American Café Bar and Restaurant owned by P.R Crawford , XIII Martires; Ship Service Store, Navy Yard Cavite ; Bowling Alley Restaurant; Ship's Service Restaurant (Food at its best); and The Lobby, Calle Real 26-270 (place for all good fellows, fine liquor, vice and cigar to meet) were already operational during the golden years of Cavite City.



*Copenas, a book store along P. Burgos Avenue. Photo by Romy Boy Camarce*

Stores are also in boom to provide the community with its basic necessities: Records show the presence in the locality of the El Indispensables, Calle XIII Martires (nagbibile ng sapatos, Sambalilo, baro, cuello, corbata, medias, cordas, chinelas, tabacos, papel sulatan at aklatan; American Bazaar (The store Quality); Togo Bazaar, Calle Martires 61-63 (all kinds of American and Japanese goods come and you will be convinced of the reasonableness of price); Alvarez Variety Store and Alvarez Furniture, Calle XIII Martires; El Sombrero de Copa, Calle Martires (Sombreros, Calsados, Camisetas, panolitos, corbatas, camisarucuellos y panos ); La Moda Caviteña, Cavite Puerto owned by Remencio Tolentino and Filopolito Store, XIII Martires (Tejidos, Perfume calzados, sombreros comestibles)

There are also Food Stores and Bakery which caters the cravings of the people. They are the Cavite post Bakery, XIII Martires 35-37 owned by Jose Naca; Pavita Saloon (Finest Liquor and Cordials, whole sale dealer) owned by Odor Villamarin; La Legalidad, XIII Martires 168 (Almacen de comustables y bebidar de Europa, paraderia y fabrica de bizcochos); Paraderia de Nora Choray, Calle XIII Martires owned by Melchora Gonzales ( Famous for ensaimadas) and Panaderia La Suerte, XIII Martires 55 (We sell American Bread large and small. We receive pigs, turkey hams, chicken for oven toaster.)



*Calle Trece Martirez. Photo by Romy Boy Camarce*

Theatrical Arts are also integral to the life of the community. This can be supported by the operations of the Tatro Caviteño, Plaza dela Soledad, opposite of the Ermita de Porta Vaga owned by Esteban Jose; Teatro Bon Ami (Where movies without talkies were presented)



*Dream Land Cabaret by Eddie Hart. Photo by Romy Boy Camarce*

To carry out with the locality's apparel needs, tailoring shops are also on point in doing business. Records reflect the existence of Sastreria Nacional, Calle XIII Martires 166, Cavite (Especialidad en corte de trajes segun el procedimientos modernos de Europa y America); F. Gonzales, XIII Martires 14 (Tailor); Annie Dressmaking Shop, XIII Martires 6; Mary's Dressmaking Shop, XIII Martires 33 (Guaranteed fit and satisfy) and Minerda Academy and Dress shop, XIII Martires 106

Immortalizing important events is also a part of the people's mindset during that time. It is best manifested by the existence of the Cavite Photo Studio, XIII Martires (the official photographer of the Cavite souvenir 1937 town fiesta

Beauty Salon for grooming and vanity is also a thing. American Beauty Salon located at P. Gomez 8 is also serving the community.

Isabel Alvarez is its proprietor. Also Joe Sarto Barber Shop at Calle XIII Martires



*Farmacia Bautista. Photo by Jeff Esteban*

Medical Practitioners like Dr. V E de Vera, of Calle Arsenal 42 (Los Sabados 8:30 to 10:30AM gratis para los pobres); Dr. S Okumura, Calle XIII Martires 136 (hora de consulta 9:00AM to 7:00PM gratis para los pobres); Dr. Jose Bucay, Physician and Surgeon, Dr. Bucay Clinic and laboratory, Recoletos cor P. Zamora; Dra. Ana Hills, Physician and Surgeon, Calle Zamora 52; Catalino Nictlar, Calle Arsenal (Todos los dias 9:00 AM to PM, 3:00PM to 5:00PM); Dr. H T Arayata, XIII Martires 107 and Pacifico Victoriano, Calle Becerra 14, San Roque; Dr. F Gonzales, optometra y optico, XIII Martires 175



*Cañacao Hospital in Sangley Point, 1920s. Photo by Romy Boy Camarce*



Pharmacies who offered medicines can also be found in Cavite City. They are the Botica Luciano; Plaza Drug Store, Calle XIII Martires 106-108; Farmacia de Nstra Sra De La Soledad, Calle XIII Martires 252 and Cavite Drug Store XIII Martires

Escuela de Musica - a Music School at the Calle Arsenal 64 is likewise on the list. Furthermore, a radio shop named Desiderio Radio Shop operates at XIII Martires 162 is being managed by Jose Desiderio – a certified radio serviceman and a graduate from National Radio Institute, Washington DC.



*Wireless communication tower of US Navy in Sangley Point. The shoreline of Cañacao Bay close to Calle Marino, 1930s.  
Photo by Romy Boy Camarce*

The presence of the enumerated shops tells something about the improved economic activities in Cavite Puerto. They likewise reflect that locality is somehow a hub for commerce that caters to the locals, the neighbouring towns and the nearby metropolis.



*US Post Office. Photo by Jeff Esteban*

## **ACCOMODATION**

Accommodation is a group of rooms, or building which someone may live or stay and is important to any tourists who want to travel to another destination or on a trip as you are always going to need a place to stay

According to the locals, hotels and inns are indeed available during the early times of Cavite Puerto. Visitors who wished to have an overnight stay will have options of different hotels and inns inside the puerto. Sir Arnel Beruete said “May mga inns and hotels na noon dito, kasi ang fiesta celebration mahaba yan, yung iba gusto mag stay para makapaglibot pa sa susunod na araw.”

According to Rev. Fr. Virgilio Saenz Menoza, Cavite Puerto also offers accommodation facilities to cater the guests. They are the Owl Bar and Hotel, XIII Martires 143-149 (We serve the best ice cold draft bottled beer, softdrinks, refreshments and sandwiches. Rooms are by day/week/month); Luzon Hotel and Restaurant, XIII Martires 310-312; City Hotel, Plaza Soledad near Dream Land Cabaret; First Class Bar/ Sanitary Hotel; Seaside Hotel, Cartilar St. San Roque; Fuji Bar and Hotel, XIII Martires 274-276 (best for crushed ice) and To Let at Palms Hotel, Calle Isabel 19-23.

#### 4. CONCLUSION

The interview conducted gave an affirmation of the colorful past and prosperous years in the Tourism Industry of Cavite Puerto from 1850's to 1940 before the initial bombing of the Second World War. From its core foundation and ancient setting of progress which has dramatically changed into a modern definition of urbanity as seen today, Cavite City is still a promising place each tourist should discover and experience.

In terms of attraction, the consistency of the people's clamor to participate in the annual festivity in honor of the Virgin, its culinary aspects as well as the locals' hospitality are the core evidence of tourism's sustainability and continuous development.

As to the different amenities, accommodation and recreational ventures which were existing decades back, one can definitely agree that Cavite City is one tourist haven. It caters to almost every need of the tourists. In the present scenario, these elements are still operating and continuously serving the tourists modern-day needs.

#### OUTPUT

The researchers recommend the publication of a historical pamphlet which features Cavite City's glorious past and the promising present so that the tourists could have an appreciation of the significance and historical importance of the present visitor attractions. The researchers likewise recommend the installation of historical markers to the significant spots that will create awareness both for the locals and the tourists.

Moreover, the researchers recommend the formulation a tourism development plan which includes an aggressive tourism promotion using different platforms that will continuously enrich the cultural and economic elements of the locality as well as the protection, preservation and restoration of the existing significant sites and ruins.

The local government unit through the Local Tourism Council and the Sangguniang Panlungsod may intervene and initiate programs and projects for the realization of the enumerated recommendations.

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