

(Source: W. Cameron Forbes (1928), *The Philippine Islands*, pp. 50-66)

THE CHURCH AND THE STATE (1928)

SPAIN is one of those countries in which the division between the Church and the State is not clearly defined, and in which the Church has much too generally dominated the State. In the Philippine Islands this was the case to a marked degree.

Those interested in the welfare of the Filipinos should be careful how they speak, in a critical sense, of the work of the Roman Catholic Church in the Islands, as it has been one of the most potent determining factors—perhaps *the* most potent determining factor—for good in the history of the people. Whatever its methods may have been, no fair-minded person could underrate its achievement in dealing with the disunited, warring factions and tribes which it found inhabiting the Philippine Islands in 1565 and in giving them a unity of thought which comes from a common religion to which they are devoted and to the maintenance of which they have erected their most impressive and monumental buildings, where worship is conducted according to the ritual of the Roman Catholic Church.

The history of the work of the Church in the Philippine Islands leads one inevitably to Friar Andrés de Urdaneta, the veteran navigator, who, as has been seen,¹ had become an Augustinian friar and accompanied Legazpi on his memorable trip resulting in the conquest of the Philippine Islands by Spain. Urdaneta had previously visited the Islands in other venturesome voyages which had ended in disaster. His natural abilities and extensive knowledge of the eastern seas stood him in good stead at every point and most effectively contributed to the success of the expedition.² Accompanied by four other friars, Urdaneta organized the work of spreading the doctrine of Christianity, while Legazpi undertook the pacification of the people and extension of Spanish sovereignty throughout the Islands. The Legazpi Monument, erected in a prominent place in the Manila park system, just outside the walled city and facing the harbor, shows Legazpi carrying a sword while Urdaneta at his side holds up the cross.

Of Urdaneta's companion friars it is said: 'Inspired by apostolic zeal, reinforced by the glowing enthusiasm of the Catholic Reaction, gifted and tireless, they labored in harmony with Legazpi, won converts, and checked the slowly-advancing tide of Mohammedanism.'³

All expeditions from Spain and Mexico to the Philippine Islands included in their personnel as chaplains friars destined to the establishment of Christian missions among the natives.⁴

Following the Augustinians, the Jesuits and the Franciscan, Dominican, and Recollect (or unshod Augustinian) friars established missions in the Philippine Islands which soon came to serve as a base for missions to Japan and the continent of Asia, especially China, as well as to the other Malaysian islands to the southward.

The first conflict between Church and State appears to have occurred in 1581, shortly after the arrival of the ambitious and apparently somewhat arrogant first bishop of Manila, Domingo de

Salazar. He exerted his ecclesiastical powers to protect the Filipinos against the autocratic conduct of the Spanish conquerors and his reports to the King appear to have resulted in the creation of the *Audiencia*, or high court of justice at Manila, with powers encroaching materially upon the jurisdiction of the executive, especially in the protection of the natives.⁵

Bishop Salazar, himself a Dominican, brought with him another friar of that order, also Augustinian and Franciscan friars and Jesuits, as missionaries. The Recollect friars entered the Islands in 1606.

The bishopric of Manila was elevated to an archdiocese with the three episcopal sees of Ilocos, Cebu, and Camarines, and the first Archbishop of Manila consecrated in 1596.

The loss of a considerable part of Europe by the Roman Catholic Church contributed largely to the impulse given to Roman Catholic missions in the Indies. Dr. Antonio de Morga wrote in 1609:

'In these islands there is no native province or settlement which resists conversion or does not desire it.'⁶

At the time of the arrival of the Spaniards, the Islands apparently were ready for a higher form of religion, either Christian or Mohammedan. After nearly a half-century of effort and rivalry on the part of both these religions in the vicinity of Manila, the Christian faith was established. It was only the lack of missionaries that delayed the more rapid spread of Christianity in Luzon and the Visayas and made possible the establishment of Mohammedanism in Mindanao and Sulu.

The Augustinians had missions in the Visayas, Pampanga, part of Pangasinan, and the Ilocos coast; the Dominicans in Pangasinan and the valley of the Cagayan River in northern Luzon; and the Franciscans in Camarines and southern Luzon, including the region of Laguna de Bay. All of these orders had their principal convents and monasteries in Manila. In addition to the four monastic orders and the Jesuits; the Capuchins and other religious orders gradually became established in the Islands:

Public instruction was exclusively under the direction of the friars. Higher education appears to have been at first only for the sons of Spaniards.⁷ In spite of being the principal agencies that carried Occidental civilization to the people of the Philippine Islands, the friars opposed teaching the Spanish language to any important portion of the people with whom they dealt, the Jesuits being the order that most used its influence toward extending education to the masses.

An incidental achievement, which can be attributed in large measure to the civilization brought about by the influence of the Church, was the high place of the Filipino woman in the community life. By those who believe that the position of women is a fair index of a people's degree of civilization, the Filipino must be rated high, as the women of the Philippine Islands more than almost any other Oriental people hold a position of responsibility in the management of the home and even in the business of the husband. As has been mentioned earlier, the relationship of husband and wife is one of generous partnership.

The infusion of Occidental ideas brought about by the Spaniards in their many years of administration of the Islands, and especially by the Church, made it possible for the Americans coming in to begin their work with a people already advanced in conformity with the ideals of

western civilization to a point far beyond that attained by any other Oriental people, and made the work of the Americans correspondingly easier. Any American student of history who fails to give due justice to the great service performed by Spain and by the Church shows himself to be lacking in a sense of true values.

Little by little the monastic orders had secured possession of large tracts of some of the best cultivated lands, which were leased out to tenants on terms profitable to the orders. As time went on an antagonism to these orders gradually had arisen, traceable to many sources. One of the most important was the possession of these large tracts of land and the hold it gave the friars over their numerous tenants.

Gradually, also, the friars had come to exercise almost all the functions of civil government within the limits of their parishes.⁸ Some idea of how far they had gathered powers entirely apart from the normal duties of pastors as understood by the people of the United States, can be had from the following lists of their duties:

In general, it may be said that the reverend parochial priest assists in all the meetings of the municipal tribunal [council], whether that body meets alone or in conjunction with the twelve delegates of the principalia. He has the right to intervene in all business conducted by the tribunal, gives his opinion in regard to the approval of bills presented by the captain, and advises the town officials whenever occasion offers.

In detail the duties of the parochial priest are as follows: (1) He assists in choosing the members of the municipal tribunal; (2) he revises the act and makes sure that the officials are properly elected; (3) he signs the certificate of election; (4) he assists and supervises the drawing of lots whenever that is necessary to determine who shall go out of office first; (5) he signs a statement certifying to the result of the drawing of lots; (6) he assists the municipal tribunal and the twelve delegates in choosing or nominating the cabeza de barangay; (7) he becomes a member of the provincial council when there is only one foreign vicar in the province; (8) he assists the tribunal in deciding upon the questions relating to taxes and imposts; (9) he signs the estimates of permanent receipts and expenditures; (10) he assists the tribunal in deciding upon the construction of public works; (11) he assists in making any modification in the estimates of permanent receipts or expenditures; (12) he assists in deciding upon any extraordinary expenditures of the tribunal; (13) he gives his opinion on the accounts presented to him by the tribunal before the same are sent to the provincial council; and (14) he has the power to decide at what hour the meetings of the tribunal in which he is to take part shall be held.

Since the duties of the parochial priest are only those of advising and inspecting, in any session in which he takes part, he is not counted in the number of those who must be present to make the deliberations valid.⁹

In the first report of the so-called Taft Commission, the position of the priest is further set forth in the following words:

The friar as a parish priest was usually the only man of intelligence and education who knew both the native dialect and the Spanish language well in his parish. His position as the spiritual guide of the people necessarily led to his acting as intermediary between them and the rest of the world in secular matters. In only a few of the parishes was there any other Spanish representative of

the Government of Spain than the friar priest. At first actually, and afterwards by law, he came to discharge many civil functions and to supervise, correct, or veto everything which was done or sought to be done in the pueblo which was his parish.¹⁰

Some of the civil functions of the parish priest are listed here to show how far he used his 'advisory' position in a way that made him absolute executive head.

He was inspector of primary schools; president of the health board and the board of charities; president of the board of urban taxation; inspector of taxation; honorary president of the board of public works; he certified the correctness of the cedula or poll tax; he was the president of the board of statistics; he was president of the census taking of the town; he was censor of the municipal budgets; president of the prison board and inspector of the food provided for the prisoners; he was a member of the board for partitioning crown lands. In some cases, in the capitals of provinces, he acted as auditor. He was also counselor for the municipal council. He was supervisor of the selection of the police force; examiner of the scholars attending the first and second grades in the public schools; censor of plays, comedies, and dramas in the language of the country.¹¹ In some cases it appears that the friars in fact controlled the Guardia Civil, or insular police.

The Taft Commission sums it all up in these words: 'It is easy to see from this that the priest was not only the spiritual guide, but that he was in every sense the municipal ruler.'¹²

At the time of American occupation nine-tenths of the people were professed adherents to the tenets of the Roman Catholic Church, and devoted in their attendance and observances. The friars, combining as they did civil and ecclesiastical powers, found themselves in positions of immense influence and often stationed in missions remote from the supervision of their superiors. Unfortunately many of them had been selected from the poorer or peasant classes of Spain, and, due to the demand for priests in Spanish-speaking countries, the training period had been reduced and many men ordained without a true vocation for a purely spiritual life. Both priests and friars lacked that check upon their conduct incident to an executive and judiciary entirely independent of ecclesiastical control. They were immune from trial by civil courts, a system which led to abuses, too many instances of which undoubtedly occurred, some of a serious nature. These abuses and also disputes arising from the position of the friars as landlords of large estates aroused popular resentment which was a contributory cause of the revolution against Spain in 1896.¹³ The Church, however, unquestionably rendered a great service in Christianizing the people and preparing them for a new order of things.

When the Americans arrived, it was obvious that the time had come when an absolute separation of the Church and the State, such as prevailed elsewhere under the American flag, was not only desirable but necessary. This could not be carried out in a moment. The official functions performed by the priest were all necessary for the public welfare and must be performed by some one. It was necessary to build up a political organization to undertake the civil duties hitherto performed by the priest and friar. It has already been told how, in accordance with the American plan of letting the Filipinos manage in so far as possible their own government, municipal organizations were undertaken and the duties of government turned over as rapidly as could be to the elected representatives of the people. Under the terms of the Municipal Code¹⁴ ecclesiastics were ineligible for office. It is needless to say that this reform was cordially welcomed by the people.

With the friar shorn of his political power, many of the abuses of which the people complained came to an end, and with the purchase of the friar lands by the government, noted below, disputes between the religious orders and their tenants were largely settled. Other abuses, being matters within the control of the Church, were left to be remedied, as many of them promptly were, by the American hierarchy.

One of the grievances of the people lay in the high charge sometimes required for performing the marriage ceremony, which was often more than the people were willing to pay. As there was no provision for civil marriage under Spanish administration, in many instances couples preferred living together without having gone through the marriage ceremony to paying the fees asked of them. This defect was remedied by the American Military Governor, who legalized civil marriage before a justice of the peace, or a judge of any court inferior to the Supreme Court, or a `priest or minister of the gospel of any denomination.¹⁵

The usual requirement of the Church that burial should be only in consecrated ground led to charges for the disposition and burial of the dead which were sometimes extortionate. The establishment of public cemeteries under municipal control and not under the control of the Church followed shortly upon American occupation .¹⁶

There remained for settlement the problem of the friar estates. By 1898, the Dominicans, the Recollects, and the Augustinians had possessed themselves of four hundred and twenty thousand acres,¹⁷ including some of the best lands in the Islands, and upon these estates more than sixty thousand tenants were situated.¹⁸ Whether or not the rents charged for the land were extortionate, the tenants were greatly dissatisfied with the rents they were charged, and before the advent of the Americans many flatly refused to pay. The situation grew to be one of the serious problems of the government. The church prelates requested the government to assist the friars in securing their rights as landowners, and the popular feeling ran so high that what might be described as an agrarian war was threatened.

To meet this situation, Governor Taft, in May, 1902, was directed by the Secretary of War to visit Rome to endeavor to negotiate the purchase of these lands for the government. He conferred at the Vatican and entered upon negotiations resulting in the purchase of most of the lands owned by the religious orders, so that the settlement could then be one directly between the government and the tenants. The negotiations were long and complicated. Much of the difficulty was due to the fact that many of these estates had been transferred by the orders to third parties, thus effectively concealing the true ownership by bringing in the intervention of certain foreign corporations—in one case a British corporation in Hongkong—and the price demanded was something over double what the appraiser on behalf of the government reported to be fair, though the appraiser's figure was slightly over six million dollars, and the price asked by the owners of the land `aggregated a sum between thirteen and fourteen millions of dollars gold.¹⁹ Finally, after many months of negotiation and the exclusion of certain lands from the sale, the government, in December, 1903, purchased something over four hundred and ten thousand acres for seven million, two hundred and thirty-nine thousand dollars United States currency,²⁰ raised by selling Philippine government bonds authorized by Congress.²¹

The Bureau of Lands, under able management, undertook the administration of the so-called friar lands and their sale to the tenants. Surveys were made subdividing each estate into the parcels occupied by tenants. The sale price of each parcel was determined by a board which included a

representative of the tenants, and annual payments were required of eight per cent of the sale price, four per cent going to pay interest and four per cent being credited to principal. This annual charge of eight per cent for amortization of principal and interest was much less than the tenants ordinarily would have to pay for rental only. Thus at the end of twenty-five years the occupants were to become unencumbered owners of their land, and all payments were to cease.

On some of the estates the occupants insisted that they should be given land titles without payment, but the exercise of much patience and tactful presentation of the facts by representatives of the government induced most of the occupants to become purchasers. In some instances former tenants on the estates preferred to abandon their holdings either to engage in other pursuits than agriculture or to move to cheaper lands.

To assist the purchasers of friar lands to develop their properties, the government constructed good roads, reconstructed and extended irrigation systems, provided a fund from which farm loans could be secured, and did not impose the real estate tax until the final installment had been paid on the purchase price.

The solution was generally satisfactory to the tenants and to the government, and nearly fifty thousand ²² parcels of land passed to private ownership, mostly that of people who had been for many years occupants of the land.

After the tenants had selected the lands they desired, there remained large vacant areas on some of the sparsely settled estates. Efforts were made to attract Filipino purchasers with but comparatively little success in view of the nominal price at which agricultural lands of the public domain could be secured in the same regions. The government was confronted with the alternative of paying several millions of dollars from the treasury to complete the payment of the friar land bonds when due, or of offering the vacant lands for sale in sufficiently large areas to attract purchasers. The law officers of the government, including the Attorney-General of the United States, were of the opinion that the limitations of the public land act as to the maximum area which might be sold to one purchaser did not apply to the friar lands.²³ Accordingly some sales of these vacant lands were made in larger areas than twenty-five hundred acres. In this way the government succeeded in selling the vacant lands on some of the larger estates, and, although Americans were the purchasers, no protest was made by Filipinos desirous themselves of purchasing these lands. However, in 1910, the legality of these sales was questioned in Congress, apparently on the instigation of beet sugar interests in the United States and because of the fact that American capitalists identified with cane sugar interests were among the purchasers. A searching investigation was made by the Committee on Insular Affairs of the House of Representatives and the action of the Philippine government was upheld,²⁴ the committee dividing practically on party lines.

The purchase of the estates terminated a dangerous agrarian situation and helped to clear the way for the peaceful solution of religious conflicts. There remained the problem of recouping the seven million dollars of bonded indebtedness, due in 1934, which had been incurred in the purchase of the estates. The proceeds of sales of land were deposited as a sinking fund, and the expenses of administration borne by the general revenues of the government. By June 30, 1913, practically all occupied lands, or sixty-two per cent of the total acreage, had been leased or sold.²⁵ On the same date the sinking fund amounted to more than two million dollars.²⁶

A further important concession which Governor Taft obtained during his visit to Rome was the withdrawal of the Spanish archbishop and bishops and the appointment of Americans in their places. The Church further announced the policy, in a letter from Cardinal Rampolla to Governor Taft, that it was not the intention of the Roman Catholic authorities to send back the Spanish friars to any parishes in which the majority of the people were opposed to their coming.²⁷ Though there were over a thousand friars in the Islands in 1898, Governor Taft was able to report that by December, 1903, they had been reduced to two hundred and forty-six. In speaking of this achievement, Governor Taft said:

. . . it is certain that the spirit of the American Catholic Church is so different from that of the Spanish church from a political standpoint, that the influence of the Spanish friars will gradually wane and that of the American bishops become controlling.²⁸

Governor Taft's prophetic words have been fully borne out by the results.

As an incident, and perhaps a necessary incident, to the insurrection against the United States there came a so-called religious movement which caused great anxiety both to the government and to the Church. This was due to the action of a Filipino, Gregorio Aglipay, a former priest of regular standing, who organized a schism from the Roman Catholic Church of something like two million people, or perhaps one-quarter of the Catholic population. Aglipay took the title of *Obispo Maximo*, or supreme bishop, of his schismatic organization, which he called the Independent Philippine Church.²⁹

When it was found that the negotiations concluded at the Vatican by Governor Taft in 1902 had not included an absolute agreement wholly to withdraw the friars from the Islands, Aglipay incited his people to take physical possession of the churches in a great many of the cities and towns of the archipelago. He organized his own clergy in opposition to the prelates of the Roman Catholic Church and refused to vacate the churches. The legal question was raised by the Aglipayanos, as his followers were called, as to the right which the Roman Church had in the buildings. They claimed that, as these buildings had been erected on municipal land and by the labor of the people, they belonged to the municipality and not to the Church and that the municipality could vote them to whatever church they chose. The people were very apt to worship in the church buildings to which they were accustomed without great regard to which branch of the Church—regular or schismatic—held control. If the contentions of the Aglipayanos were supported by the courts and the fine edifices of the Church left in their hands, it was certain that these half-controlled, poorly educated sympathizers with the insurrection would retain a very large following among the people which they were sure to lose if the regular places of worship were taken from their hands and restored to the regular clergy. Processes of the law are notoriously slow, but the matter was solved by a special act of the Commission, passed in 1905,³⁰ vesting the Supreme Court of the Philippine Islands with original jurisdiction to decide such controversies. The Supreme Court promptly reached the very proper decision that the church edifices belonged to the Roman Catholic Church and ordered their restoration by the Aglipayanos, who thus found themselves without church buildings. In a few places churches of durable materials were erected, but generally structures of bamboo and nipa were put up here and there to accommodate those who continued to follow Aglipay, whose power waned rapidly after these decisions of the Supreme Court, though his position as an advocate of Philippine independence and his association with the insurrectionary movement, perhaps more than any appeal to the religious sense of the people, resulted in a certain proportion of his adherents staying with him in spite of the loss of the church edifices.

According to the census of 1918, those who claimed to be Roman Catholics formed more than seventy-five per cent of the total population, and the Aglipayanos less than fifteen per cent; the two, although in no way united, amounting to nearly ninety per cent of the total.³¹

The extensive intervention which the Kings of Spain, as well as their Governors-General in the Philippine Islands, exercised in ecclesiastical matters passed with the transfer of sovereignty to the President and to the Military Governor at Manila. While it was a very simple matter for the government to abstain from participation in the selection of fitting persons for appointment to office among the clergy and hierarchy in the Philippine Islands, it was more difficult and required formal legislative action to adjust the situation as to joint control and administration of various obras pias, or 'good works,' chiefly hospitals and schools. By the wise statesmanship of Secretaries Root and Taft, and Archbishop Harty and his associated church authorities, these questions were settled with remarkable expedition and justice.

Other controversies which arose between the Roman Catholic Church and the government of the Philippine Islands were as to the ownership and administration of the estates not included in the purchase arranged by Governor Taft and other properties of various institutions, including hospitals, among others that for lepers at Manila. There was also the question as to whether the rights, privileges, and immunities conferred upon the Banco Español-Filipino, in which the Roman Catholic Archbishop of Manila represented control of the majority of capital stock, continued unimpaired under the American sovereignty brought about by the Treaty of Paris, the Philippine government contending that the right to put into circulation notes of issue ceased to be and was dependent thereafter upon any grant of the American or Philippine government.³²

Secretary Taft of the War Department, representing the government of the Philippine Islands, and the Most Reverend J. J. Harty, Archbishop of Manila, representing the Roman Catholic Church in the Philippine Islands and the Banco Español-Filipino, reached an agreement, executed in form June 8, 1907, settling these controversies.³³ Under this agreement the Church acknowledged the unqualified ownership of the government in the estates and properties known as Santa Potenciana, and the hospital buildings and the greater portion of the estate of San Lazaro in the city of Manila; and the government recognized in the Church title to the lesser portion of the San Lazaro estate and to the other institutions and their endowments.³⁴ As regards the bank, an agreement was reached by which a revised charter was granted more in accord with American banking principles.³⁵

Throughout the American civil administration of the Islands the Vatican has been represented in Manila by an official—usually with the rank of archbishop—known as the Apostolic Delegate. The first to hold this position was the Most Reverend P. L. Chappelle, Archbishop of New Orleans, Apostolic Delegate to Cuba and Porto Rico, and Charge d'Affaires of the Philippine Islands. He was succeeded by the Most Reverend Jean Baptiste Guidi, Archbishop of Strauopoli; and he in turn by the Most Reverend Ambrose Agius, Archbishop of Palermo, a native of Malta, and an extremely friendly and cooperative prelate. His sudden death occurred in Manila on the eve of his return to Rome to receive, it was believed, well-earned honors and promotion in the Church he had served so well. The Most Reverend Joseph Petrelli, formerly Bishop of Lipa, later an archbishop, was the next to hold the position. He left the Islands in 1921 to become Apostolic Delegate to Peru, and was succeeded by the Most Reverend William Piani.

The first American archbishop was the Most Reverend Jeremiah J. Harty, who came to the Islands from St. Louis. He accomplished a great work and by his dignity and piety made a strong

impression upon the people of the Islands. His place was taken by Archbishop Michael J. O'Dougherty, who is noteworthy as having been the first American archbishop to align himself in a sympathetic way with the Filipino aspiration for independence.

Coincident with the American policy of Filipinization of the government, the Roman Catholic Church adopted a policy of Filipinization. The first Filipino bishop to be consecrated was the Right Reverend Jorge Barlin of Ambos Camarines. More and more Filipinos have been consecrated bishops, and promising young Filipinos are receiving their training in the theological seminaries preparatory to taking their positions as priests throughout the Islands.

The representatives of the Church seem to have in part at least been won over to the cause of independence, as indicated by the following news item published in the 'Manila Daily Bulletin' in 1919:

Catholic clergy of the Philippines have gone on record in favor of independence according to a resolution signed by the bishops which was submitted at the session of the independence commission yesterday. The bishops promise their cooperation in every way possible to hasten the date when the islands shall establish an independent government.³⁶

The subject of church schools and universities has been dealt with in the chapter on 'Education.'

The first Protestant service publicly held in the Islands is said to have been in August, 1898, on the Sunday following the occupation of Manila, and led by representatives of the Young Men's Christian Association who accompanied the American army. Ten years later, the Association had extended its activities among American civilians so that in 1909 an imposing building was erected in Manila providing a modern clubhouse, with a dormitory, gymnasium, and other features. In 1910 steps were taken to extend the benefits of the Y.M.C.A. to the Filipinos. The International Committee contributed liberally and a substantial sum was raised by popular subscription among Filipinos and all nationalities with which well-equipped buildings and spacious grounds, centrally located, were provided for Filipino students and men. Later branches were opened, including one in Manila for Chinese and one for students at the Agricultural College at Los Baños. It was natural that with the new freedom and religious tolerance necessarily incident to the advent of American rule, a number of Protestant churches should immediately send representatives to the Islands and begin to gain a foothold in the archipelago. The Episcopal Church, under the able and intelligent leadership of Bishop Charles H. Brent, erected a concrete cathedral in Manila, started a hospital, a training school for nurses, a clubhouse for men, a school at Baguio for American boys, and, as has been seen in the chapter on 'Tribal Peoples,' undertook to establish missions, hospitals, and schools among those peoples in the hills and among Mohammedans in the south. Bishop Brent became in the Islands, as he does everywhere, a leader, and in his dealing with other churches he adopted the policy of emphasizing always those features and tenets of his sect in which he was in accord with the views of other sects, and of minimizing the points of difference between them. Thus a spirit of coöperation was inaugurated with the other Protestant churches and matters involving controversy were avoided. Bishop Brent also avoided endeavoring to proselytize among Filipinos who were Catholics or who had embraced any other Christian religion. Among the Moros his mission devoted itself to education and sanitation, and numbers of Mohammedan boys were entered in his school for instruction and in the hospital for medical care without any effort being made to lure them from the faith of their fathers. Bishop Brent's organization also undertook the training of Moro girls to be nurses.

The Methodists, Presbyterians, Congregationalists, United Brethren, and other Protestant churches also established missions in the Philippine Islands, in which hospitals and schools were the noteworthy features.³⁷ There appears to have been but little friction between Protestant missions, the Roman Catholic Church, and the Independent Philippine Church.

The number of persons in the Philippine Islands, including Americans and foreigners, who acknowledged affiliation with the Protestant denominations was one and three-tenths per cent of the total population of the Islands, according to the census of 1918.³⁸

1 Chapter II, 'Early History,' I, 34. [[back to text](#)]

2 Edward Gaylord Bourne, in Blair and Robertson, I, 33. [[back to text](#)]

3 Edward Gaylord Bourne, in Blair .and Robertson, I, 33-34. [[back to text](#)]

4 '... From the time of Columbus, every fleet that sailed to gain power and lands for the Spanish kingdom carried bands of friars and churchmen to convert to Christianity the heathen peoples whom the sword of the soldier should reduce to obedience.

' "The Laws of the Indies" gave special power and prominence to the priest. In these early days of Spain's colonial empire many priests were men of piety, learning, and unselfish devotion. Their efforts softened somewhat the violence and brutality that often marred the Spanish treatment of the native, and they became the civilizing agents among the peoples whom the Spanish soldiers had conquered.' (David P. Barrows: *History of the Philippines*, 99.) [[back to text](#)]

5 Decree of May 5, 1583. (Blair and Robertson, v, 17-18.) [[back to text](#)]

6 Antonio de Morga: *Sucesos de las Islas Filipinas*, 1609, in Blair and Robertson, XVI, 153. [[back to text](#)]

7 Barrows: *History of the Philippines*, 144.

The Jesuits established the College of St. Ignatius in 1595 and the Dominicans that of Santo Tomas in 1611. [[back to text](#)]

8 Technically termed 'missions' rather than 'parishes.' [[back to text](#)]

9 *Report of the Philippine Commission* (Schurman), 1900,1, 57, 58. [[back to text](#)]

10 *Report of the Philippine Commission*, 1900, 24-25. [[back to text](#)]

11 *Report of the Philippine Commission*, 1900, 25-26. [[back to text](#)]

12 *Ibid.*, 26. [[back to text](#)]

13 *Report of the Philippine Commission* (Schurman), 1900, I, 130. [[back to text](#)]

14 Act No. 82, Philippine Commission, January 31, 1901, Section 15. [[back to text](#)]

15 General Order No. 68, December 18, 1899, Office of the United States Military Governor in the Philippine Islands. [[back to text](#)]

16 Act No. 82, Philippine Commission, January 31, 1901, Section 39 (p). [[back to text](#)]

17 *Report of the Philippine Commission*, 1903, part 1, p. 39. [[back to text](#)]

18 *Special Report of Wm. H. Taft, Secretary of War to the President on the Philippines*, January 23, 1908, 20. [[back to text](#)]

19 *Report of the Philippine Commission*, 1903, part 1, p. 40. [[back to text](#)]

20 *Ibid.*, 43. [[back to text](#)]

21 Act of Congress approved July 1, 1902, Section 64. [[back to text](#)]

22 *Report of the Philippine Commission*, 1912, 121. [[back to text](#)]

23 Letter to the Secretary of war from the Attorney-General of the United States, dated December 18, 1909. [[back to text](#)]

24 The report of the committee and all testimony and evidence brought out during the inquiry are set forth in House Report No. 2289, 61st Congress, 3d Session.

Again the matter was brought forward, in 1912, by Congressman Jones, of Virginia, who introduced a bill into Congress to extend to the friar lands the limitations of the public land laws as to areas that might be acquired by individuals and corporations, the restriction that the lands might be purchased only by Filipinos, and also restrictions on corporations as to the areas of agricultural lands they might hold. The proposed law was defeated, although the Democrats then had a majority in the House.

In 1914 the Philippine Legislature imposed the restriction that sales of friar lands should not exceed forty acres to an individual or twenty-five hundred acres to a corporation. (Act No. 2379, Philippine Legislature, February 28, 1914.) [[back to text](#)]

25 *Report of the Philippine Commission*, 1913, 148. [[back to text](#)]

26 *Report of the Auditor*, 1913, 103, 141.

On December 31, 1926, 89.3 per cent of the lands had been sold and the sinking fund had reached the amount of \$4,524,423. [[back to text](#)]

27 *Report of the Philippine Commission*, 1903, part 1, p. 45. [[back to text](#)]

28 *Ibid.*, 46. [[back to text](#)]

29 Aglipay, an Ilocano by birth, had been educated for the priesthood and ordained a Roman Catholic priest about ten years before the termination of Spanish sovereignty in the Islands. He is reputed to have had unusually rapid advancement and enjoyed the confidence of his ecclesiastical superiors, who entrusted him with important matters. During the early days of American occupation and the insurrection, he lost the confidence of the church authorities and was called upon to submit to ecclesiastical jurisdiction. This he declined to do, and in March, 1899, issued a manifesto bitterly attacking both the Spanish Archbishop of Manila and the American authorities. He was excommunicated. General Aguinaldo appointed him chaplain general of the insurgent forces and Aglipay assumed to himself the ecclesiastical powers of the Roman Catholic Archbishop within their lines. With the grade of a general officer Aglipay on occasions commanded insurgent forces and was a militant figure in northern Luzon until his surrender to the American authorities at Laoag, April 28, 1901.

In Manila a few months later, Aglipay, together with Isabelo de los Reyes, was reported to have outlined his schismatic plans to representative American Protestant clergymen, seeking their cooperation if not union. In this direction he failed. About a year later, in October, 1902, at a convention of Filipino clergy and lay sympathizers, the Independent Catholic Church of the Philippines as it was then called, was constituted. (Homer C. Stuntz: *The Philippines and The Far East*, 488 ff., Cincinnati, c1904.) [[back to text](#)]

30 Act No. 1376, Philippine Commission, July 24, 1905. [[back to text](#)]

31 Of the total population of 10,314,310 in 1918, 7,790,937 are stated to be Roman Catholics, and 1,417,448 Aglipayanos. (*Census*, 1918, ii, 51.)

There were 2778 Roman Catholic churches, having a valuation of \$26,345,446.50, and 540 'Aglipayan' churches with a valuation of \$264,676. (*Census*, 1918, iv. part 1, p. 40.) [[back to text](#)]

32 *Special Report of the Secretary of War on the Philippines*, January 23, 1908, 90. [[back to text](#)]

33 For this agreement see *Special Report of the Secretary of War on the Philippines*, 23, 1908, 90-94. [[back to text](#)]

34 Act No. 1724, Philippine Commission, September 23, 1907. [[back to text](#)]

35 Act No. 1790, Philippine Commission, October 12, 1907. [[back to text](#)]

36 *Manila Daily Bulletin*, April 24, 1919. [[back to text](#)]

37 An account of Protestant missions in the Islands, and of their schismatic offshoots, is given in *The People of the Philippines*, by Frank C. Laubach, New York, 1925. [[back to text](#)]

38 *Census*, 1918, II, 52. [[back to text](#)]

Ref.: <http://www.philippinehistory.net/1928forbes.htm>