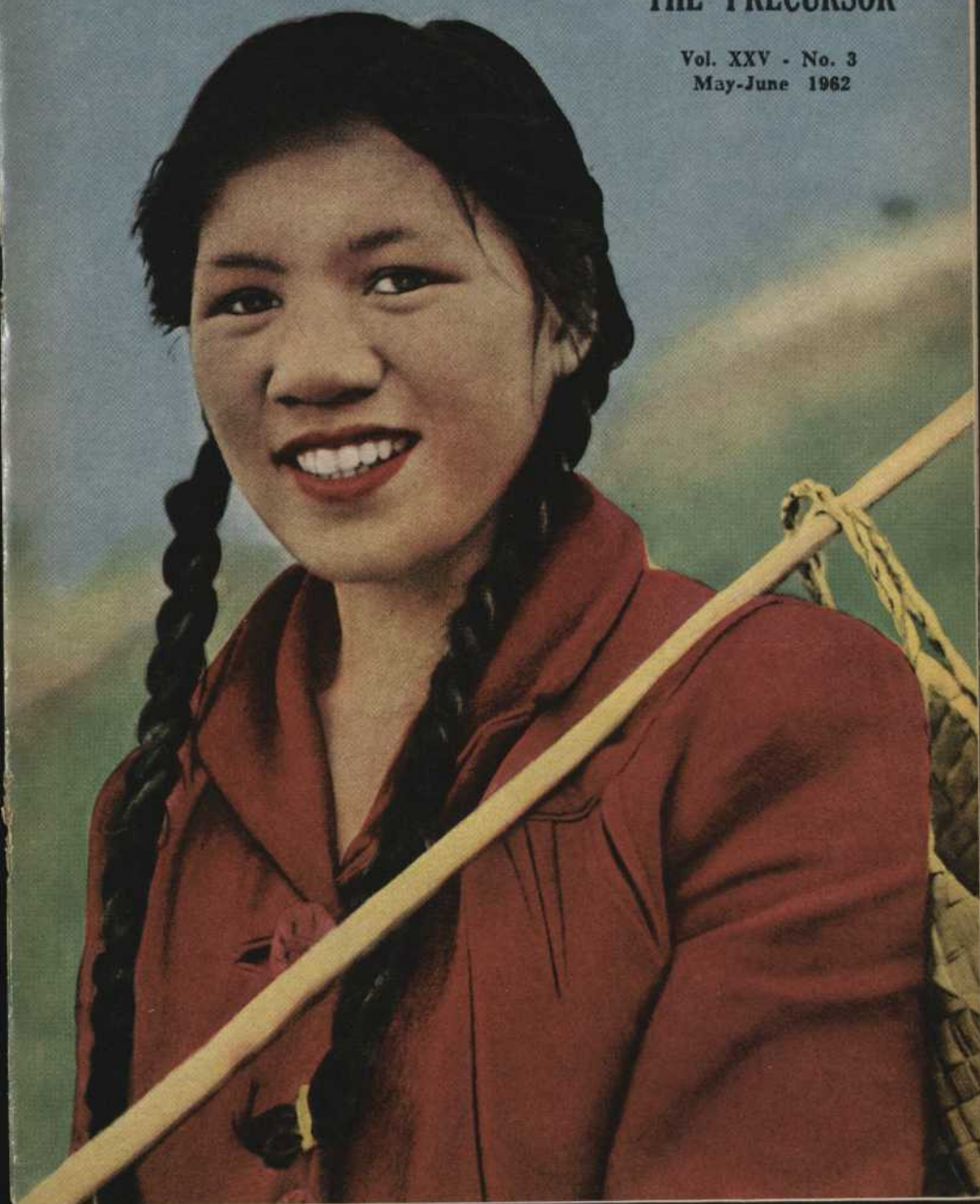


THE PRECURSOR

Vol. XXV - No. 3
May-June 1962



THE PRECURSOR

IN THIS ISSUE

Student Catholic Action in Asia <i>Douglas Hyde</i>	107
Bolivia's Eucharistic Congress	120
Growth of the Church in Formosa	127
The Antigoniish Movement	131
It Happened on Ascension Day 1961	136
A Dream Come True	139
Gregorio Aglipay and the Independant Church of the Philippines	142



Igorot mountaineer, P.

Bi - monthly magazine
published by the
Missionary Sisters of
the Immaculate Conception
2900 St. Catherine Road
Montreal (26) Canada.

SUBSCRIPTION RATES

\$1.00	a year
\$25.00	for life

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IMPRIMATUR : Mgr Paul Touchette, P.A. V.G.
December 31, 1959.

NIHIL OBSTAT : Father A. Cossette, P.M.E.
December 23, 1961.

Authorized as second class mail, Post Office Département, Ottawa.

Student Catholic Action in Asia

by DOUGLAS HYDE, contributor to "Catholic Times"

Ex-Communist editor calls SCA "one of the big, important movements of Asia" and "one of the largest and most significant student movement in the world."

Student Catholic Action has 40,000 members in Manila alone. Its national strength is in the region of some 70,000, although it is only quite recently that it has reached out to the provinces.

It is established in all the main universities, and in a high proportion of the schools and colleges of the capital and of the main university towns.

The whole of this has been achieved within a matter of some ten years, and much of the growth has been within the last four or five.

To understand how such enormous numbers of members are possible and to realize the full significance of the work and future of Student Catholic Action, one must understand something of the colossal interest in education which exists in the Philippines where almost incredible numbers are receiving higher education.

At this moment more than a quarter of the population of the country attends school. In Manila alone there are fourteen universities with 360,000 students in attendance. The sheer numbers who are studying are breathtaking in themselves.

The schools, colleges, and universities are not only crowded from morning till night, they fill up over and over again. Two or three times a day one group of students walks out, another takes its place, and teachers start a new shift.

Most Spectacular

The growth of this teeming, earnest, education-hungry student population



His Holiness Pope John XXIII accompanied by His Eminence Cardinal Rufino Santos, Manila, at the opening of the Filipino College in Vatican City, October 7, 1961. On this occasion, the Holy Father remarked : " As I look at the map of the Philippines, I see scattered, separated islands. But, I know you are a united people, with one faith, and a boundless love for God. Preserve that unity. Pray for the unity of all Christians. "

is the most spectacular thing in the Philippines. It is almost certainly the country's most important and far-reaching postwar development.

No one can possibly calculate what all this means in terms of sacrifice. The majority of the students come from a peasant background. Somewhere, behind the well-turned-out young man with a pile of books under his arms or the girl student dressed in the characteristically clean white blouse is a peasant father, brothers, sisters, cousins working knee-deep in the mud of the rice fields from early morning until late at night. This they do in the belief that higher education will open the way to a new and better life than they themselves have known.

High Hopes

The boy who goes from the barrio to the university believes that at all cost he must graduate, since graduation will be the key to unlock doors on all sides.

In the majority of cases he sets out with the belief that college education will ensure that he, at any rate, will not have to spend his life toiling in the fields, caked in mud. It will make him a white collar worker.

All too often, too, he is determined that whatever happens he will never go back to the life which has formed the traditional pattern for his ancestors over the centuries.

So he goes with high hopes to the Far Eastern University to join the other 40,000 students who are already there and whose number increases by 5,000 each year, or maybe to the University of the East which has 32,000 students, or to any one of a dozen or so other institutions whose students total no more than a mere 10,000.

Frustration on Big Scale

The educational system is American having been introduced in the Philippines with the conquest.

America is a highly developed and immensely rich country. Its enormous industries, its army of state officials, the large professional class which serves its well-paid population can no doubt absorb all the graduates its universities produce.

The Philippines are relatively poor and under-developed. They are, first and foremost, producers of raw material not manufacturers.

The majority of the population are peasants with a small income which does not make possible the support of a large group of professional people. The number of business managers and executives is strictly limited.

As a consequence, if you travel across Manila in a jeepney (a jeep converted into a public service vehicle) as likely as not your driver will be a secondary school graduate, a university student, or in some cases a university graduate.

What the numerous graduates will do, where they will go, and how they will be absorbed into Filipino society, no one even pretends to know. Yet still the numbers go on mounting.

Frustration on such a scale may have profound social, political, and spiritual

Studious Filipino youth immersed in books.
A cozy corner in
the Immaculate Conception Academy library.



repercussions in the years ahead. It could lead to Communism or to Fascism, and it might well lead to a widespread mood of bitterness, an absence of any sense of social responsibility, and a turning away from religion.

Providential Movement

Providentially, side by side with the growth of the student population, has gone the spectacular development of Student Catholic Action.

This great and inspiring movement began quite informally with a Columban Father, Father Edward McCarthy, who years ago used to get a group of students around him and question some of the things that they were taught by free-thinking professors in the secularized universities.

His activities were not welcomed by the authorities at that time. Many actively disapproved. But Father McCarthy saw in this student population a great opportunity, the field for an important apostolate.

Out of those small beginnings came Student Catholic Action. It became an organized movement in the late '40s. By 1953 it was soundly established,

with Father Malachy Toner pursuing an expansion policy in non-sectarian universities.

The little team of Columbans who with other priests direct its work has grown with the movement itself. Today there are nine Columbans working under the very effective leadership of Father Michael Nolan.

Nine Priests

Father Nolan is quiet spoken, mild-mannered. There is nothing overpowering about him despite the fact that the rapid rise of Student Catholic Action in recent years is a monument to his natural qualities of leadership.

Although he is leading the work of scores of thousands of students, dealing day in and day out with university professors and executives, he puts on no intellectual airs and graces. But those who have anything to do with him

Catholic Action members teach catechism.





Manila Normal School.



**Santo Tomas University, founded and conducted by Dominicans.
It has a roster of over 20,000 pupils.**

quickly learn to respect his intelligence and, still more important, his integrity and goodness.

These nine priests lead a busy, non-stop existence (all the more exhausting since it is in the tropics) and they have relatively little comfort to go home to at night. But I know from staying there on many occasions that not one of them would change the work for the more tranquil rhythm of barrio parish life even though he may have left a parish rather wistfully when the order first came to join the work with Student Catholic Action.

Morning Till Night

From early morning till late at night these nine are in and out of the universities and colleges of which they have charge. There are meetings to organize and attend, leadership courses to arrange, administrative problems to sort out with the staff, personal problems of an endless stream of students to be dealt with. But it is an exciting, rewarding work.

Colleges and Schools

From Manila, Student Catholic Action has spread to every part of the land. And from the universities it has spread downwards to the colleges and high schools, and has become established in public schools and Catholic schools alike.

Numbers now involved are staggering. There are more than 35,000 members enrolled in schools and colleges in the capital alone.

It would be easy to suppose that the huge number of members of Student Catholic Action is an indication that the duties of membership must be minimal. Nothing could be further from the truth.

Grass-Roots Level

Despite its size, it is highly organized at grass-roots level on cell basis. Its basic units are limited to small groups in which each individual plays a part.

The organization follows a pyramid pattern, not unlike that of the Communist Party. The cells meet once a week and their leaders in turn belong to units which also meet regularly. From the various leaders of these units the Student Catholic Action officers for the whole school are elected.

Organization is on a school or college basis, so that it is kept down to manageable proportions, promoting the maximum initiative on the part of each member, cell, and unit.

Enquiries into Problems

The cell meeting combines the spiritual formation of members with practical activity. There is an opening prayer, a gospel enquiry, and then an



examination of the particular situation within which cell members are working and of the problems which arise there.

Recent enquiries have included research into students' social conditions, the incidence of drunkenness and the practical consequences of law enforcement, and to what extent students follow the guidance of the Legion of Decency.

Early enquiries soon revealed that many of the organizations within the universities were being largely run by non-Catholic politicians whose nominees got all the leading positions and whose methods were not always above reproach. Student Catholic Action has done useful work in offsetting this influence and in creating a new and better tradition.

Catechetical Work

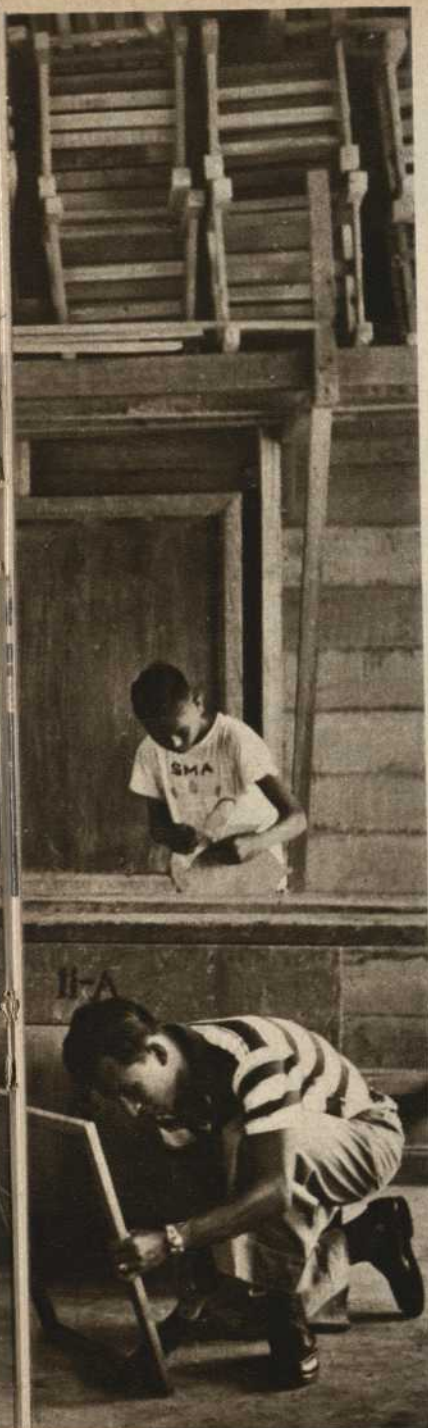
As part of their Student Catholic Action activity students do catechetical work in non-sectarian schools. Other activities include organizing annual retreats, and persuading others to go to confession when they have grown slack in the practice of their Faith.

This type of contact work is an essential part of the Student Catholic Action method. Every cell leader has, amongst other things, the choice of one of three apostolic aims during the course of each year. He must either make a non-Catholic into a Catholic, make a nominal Catholic



Secondary school students
in joiner's shop.





into a better one, or make a good Catholic into a leader.

The promotion of a realizable short-term objective like this is an essential principle of successful campaigning and reveals the natural understanding of psychology which Father Nolan and his team demonstrate at every turn.

To Sanctify Individuals

Another feature of Student Catholic Action works is the "chain Mass and Communion". Every morning, one of each cell attends Mass and receives Communion for the success of his particular cell.

Student Catholic Action tries to sanctify the individual, and through him to sanctify others. That lies at the very heart of its work. But, because this work is conducted on such a remarkable scale, it has had the result of changing the atmosphere in many universities which until then had been largely hostile.

Universities, colleges, and public schools had been secularized along American lines — with this difference, that the Philippines has always been described as a Catholic country, and that 85 per cent of its population are Catholics of some sort.

There was, therefore, little logic in a situation where the curriculum and the content of what was taught were almost totally uninfluenced by the religion of the people and in which a high proportion of the teaching staff made their secularized approach to their subject all too apparent in the lecture room.



Seeking God through science. Sister Genevieve of Nanterre (Genevieve Saint Pierre, Montreal) and a group of Padada High School students.

Atmosphere Transformed

It was, however, difficult for this situation to continue once a significant percentage of the students had been turned into good apostolic Catholics by Student Catholic Action. Quite naturally, as a Christian opinion was formed among them, they transformed the atmosphere.

Points of view which were hostile to the Church or to the Faith now no longer met with silent assent, but were likely to be challenged. Soon there was created quite naturally a pressure from the students in favour of a more directly Christian approach on the part of the teacher or professor.

The practicing Catholics on the teaching staffs were strengthened by this "movement from below".

In due course they, too, began to organize along Student Catholic Action lines and to exert their own pressure, create their own "public opinion" in the staff room and among members of the faculty.

So gradually, the curriculum itself was influenced by this pincer movement as it spread among both students and teachers.

In a land where the separation of the Church and State had led to the total secularization of education, university chapels began to be built at the request of the students, supported by many members of the staff.

University Chaplains

In the University of the Philippines, which many regarded as the most secularized of all, a fine modern circular church was built and continues to be well used and appreciated.

Now, technical colleges, agricultural colleges, and high schools would also like to have their own chaplains if sufficient priests were available, and are asking for them. Too often they have to be given a negative answer because there are just not enough priests to spare for the work, important though it is.

Young Leaders

The alumni of Student Catholic Action has some 150 members, all professional people and every one a militant Catholic. Each is made member of a commission. The commissions are organized on a professional basis. They include separate units on government, economics, family home and country, education, arts and sciences.

These commissions meet twice monthly. Because they are still new, they are confining their present activities mainly to the study of the various spheres of human activity for which they are responsible.

In due course they will recommend, and attempt to carry into effect, lines of action aimed at exerting the maximum possible Christian influence within these various spheres.

Into them have gone some of the best products of Student Action in recent years. For example, the Commission on Government has among its members some outstanding young lawyers who are as apostolic today as when during their student days they were working and praying for conversions within the university.

If Student Catholic Action continues to grow and is able to produce an ever increasingly large stream of young leaders within the student body, then the alumni of Student Catholic Action will grow with it. No one can say how great will be the consequences upon the life of the nation as a whole.



A remarkable event in the religious and missionary life of Latin America.

BOLIVIA'S EUCCHARISTIC CONGRESS

by Sister MARIE EMILE M.I.C.

Rita Ouellette, Lewiston, Maine.

Wishing to mark in an unforgettable manner the fourth centenary of Santa Cruz de la Sierra, his episcopal city, His Excellency The Most Reverend Luis Rodriguez Pardo organized a Eucharistic Congress which took place from August 9th to August 13th, 1961. Preceded by a Great Mission, this national and religious manifestation opened with a solemn Mass offered at the shrine of Our Lady of Cotoca, patroness of Bolivia.

Early in the forenoon of August 9,

arrived by plane the Legate of our Holy Father Pope John XXIII, His Eminence R. J. Cushing, Archbishop of Boston, U.S.A. The special red plane landed first at La Paz where the Legate was welcomed by the President of the Republic and the First Lady, the Apostolic Nuncio, and other Church dignitaries. Visibly moved, His Eminence made his way between rows of Bolivians, Cholos, and Indians, caressing little children, exchanging his cardinal's hat for the traditional woolen cap of the Indians, winning all hearts by his charming simplicity.

The Prince of the Church then flew the short distance to Santa Cruz, where he was enthusiastically received. Lecture of the Papal Bull was given in the cathedral. Hundreds of students lined the way to the *Campo Eucaristico* where His Eminence delivered the inaugural address.

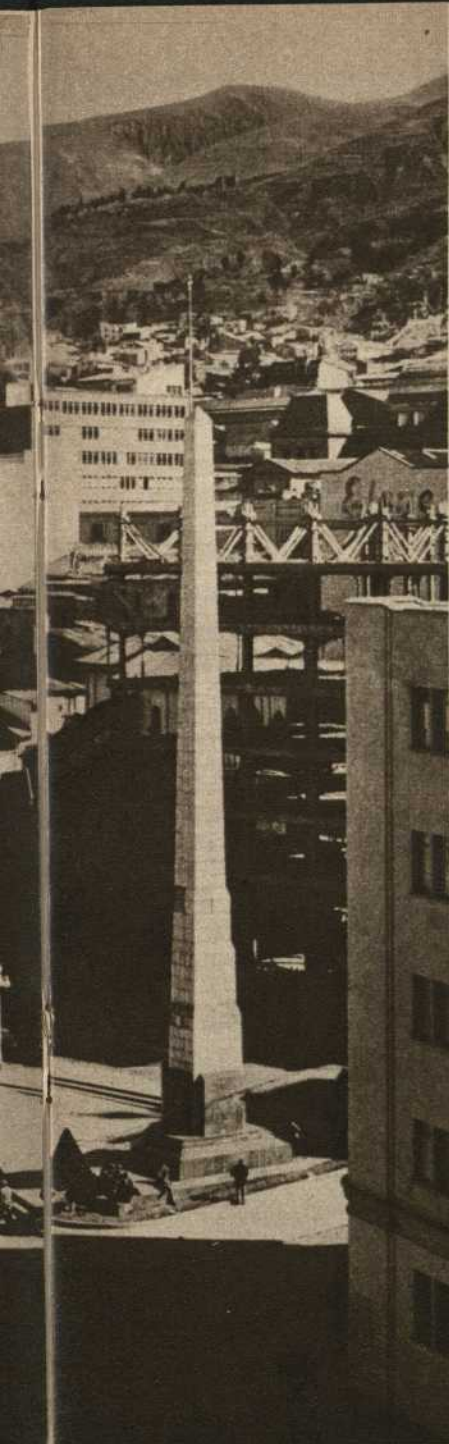
"There are no religious vocations in Latin America, so I have been told," the Holy Father's representative remarked. "I see here gathered around me more boys and girls than I have ever seen before at one time. I make bold to say that at least three hundred vocations to the priesthood or to the religious life will be found among them. I am also happy to see assembled here numerous Priests, Brothers, and Sisters of all nationalities hard at work tilling the Lord's vineyard, until the time when autochthonous Priests and Religious will be ready to take over..."

The following day, the Children's



Avenida Mariscal, Santa Cruz.
In the rear, industrial quarters.





Day, Holy Mass was celebrated before 3,000 children by His Excellency The Most Reverend Abel I. Antezens y Rojas, c.m.t., Archbishop of La Paz. At the Offertory, a group of youths dressed in various community costumes advanced, bearing the offerings of the faithful — wheat, wine, and candles — which they presented to the Papal Legate who descended from his throne to receive them. After Mass, the children present renewed their baptismal promises.

A eucharistic guard of honour composed of 950 young girls and of 550 youths, students of universities or of public or private schools, assured order throughout the celebrations. On certain days, they uncomplainingly remained standing for nine consecutive hours under the broiling sunshine. Our Colegio Nuestra Senora de Lourdes was represented in this guard of honour by fifty second-year students.

Family and Communism

August 11 was Family Day. The Holy Sacrifice was celebrated at the Plaza Arzobispo Daniel Rivero, on an altar built on a platform thirty-six metres high, topped by a representation of Christ measuring seven metres and a half.

In his allocution, His Eminence Cardinal Cushing stressed the role of parents in fostering priestly or religious vocations. He added, "When I left the United States,

people told me I was going to a country all but won over to Communism. I know now that this was part of Marxist propaganda. But, Bolivia is certainly not completely proof against Communism which infiltrates everywhere. It appears to be a divine chastisement visited on our modern world. Be on your guard! The 10,000 Bolivian youths at present studying in China, Russia, and Czechoslovakia will eventually return to become the leaders of your country. Prayer and the sacraments are the weapons you must wield in this life-and-death struggle. If these weapons had been used a century hence, we would not today have to fear the enemy's invasion."

The army honours Our Lady

As early as 7.30 a.m., the throng began to overrun the eucharistic monument so as to witness the soldiers' arrival, for various military units were even then marching to the cathedral carrying the statue of Our Lady of Carmel, Patroness and General of the Bolivian army.

His Excellency The Most Reverend Carmino Rocco, Apostolic Nuncio, officiated, personally distributing Holy Communion to the cadets grouped around the platform. Were also present delegations of Japanese and of Indians from Sucre, the latter in national garb.

In the evening, all the priests were called up to hear the men's confessions. Numerous were the families which had the consolation of seeing fathers or brothers reconciled to God after long years of negligence in the practice of their Faith.

At 10.30 p.m., a Holy Hour was preached by Reverend E. Arcuso, S.J. It was followed by a torchlight procession to the Congress altar, presided over by His Excellency The Most Reverend R. Tavella, Archbishop of Salta, Argentina.

Close of the Congress

The highlight of demonstrations was reached on August 13, when after the Solemn Pontifical Mass, the President of the Republic conferred the national decoration the Condor of the Andes upon the Holy Father's delegate.

During the afternoon, filed through the streets a solemn procession in which took part ecclesiastical authorities, civil and military officials, visiting archbishops and bishops all wearing white copes, groups of lay apostles, members of pious associations, students, and the great mass of the faithful. Bringing up the rear, rode the car where the legate knelt before the monstrance.

At *Campo Eucaristico*, the Santa Cruz choir rendered the *Confirme Deus*, and His Excellency Bishop Pardo consecrated Bolivia to the Sacred Heart. The President then spoke, recalling to the people the necessity of establishing a fair equilibrium between material and spiritual life in order to ensure common welfare. He ended by promising to oppose Communism with all his might.

The Pope's message

Transmitted by Radio Vatican the message of the Father of Christendom brought Bolivian Catholics hope and solace. The following is an excerpt:

The Blessed Sacrament, living and admirable symbol of the unity of the Church — bread formed of countless grains of wheat — gives us the very Author of supernatural grace in order that we may draw from Him that spirit of charity which makes us live, not our own life but that of Christ, enabling us to love the Redeemer in every member of His Mystical Body.

More than anything else it is union which will make strong your country rich in hope and resources. We see with satisfaction that union of minds and of hearts steeped in charity, founded upon justice and the respect of human dignity, is the rich gift which you offer on this day to Christ, our Brother, and to Mary, Mother of all men.

Christian solidarity and the communication of goods between men, between employers and employees, between tillers of the soil and industrial labourers, between the homeless and the owners of numerous dwellings, this spirit of solidarity — We have recently stressed in Our encyclical *Mater et Magistra* must animate the social order which considers itself inspired by the doctrine of the Church, and intends to foster organic collaboration between the various categories of the national community.

May Our Lady of Cotoca witnessing the sentiments of harmony that fill your souls, benignly smile down upon you from her historical shrine. Entrust to Christ, King of kings and Leader of leaders, the fate of your country; entrust to Him more particularly your desire of a Christian revival in your whole life — intellectual, familial, and social.

With Saint Paul we say to you, 'May God, the author of all endurance and of all encouragement enable you to be all of one mind according to the

**His Eminence Cardinal Cushing, Papal Legate,
about to distribute Holy Communion to young Bolivians.**





Indian with the Indians, the Cardinal proudly wears Andean headgear.

mind of Christ Jesus, so that you may all have but one heart and one mouth to glorify God, the Father of Our Lord Jesus Christ.' Rom., 15-5. May Mary spread over you her virginal mantle and may the love and grace of Our Lord be abundantly bestowed upon you. This We ask for you while We cordially give to all beginning with Our most worthy Cardinal Legate, the venerable episcopacy, the authorities, and the beloved people of Bolivia our apostolic blessing."

Abolition of the Patronage

One of the most important events of the Santa Cruz Congress was the official declaration of the abolition of the Patronage. Granted four hundred years ago to the sovereigns of Spain and of Portugal this privilege left the nomination of bishops to civil authority. This law which was applied in Bolivia by the Spanish conquerors continued to hold good even in the present time often with regrettable consequences.

The government now ruling the land having renounced the ancient right of Patronage it is to be hoped that more friendly relations will reign between Church and State. May it not even pave the way to a Concordat or to a *Modus Vivendi*? This promising outlook quickens the courage and confidence of spiritual leaders in Bolivia who have to contend with the numerous problems facing Latin America.

*Spiritual gain
in Formosa.*

Growth of the CHURCH in Formosa

Arrival of two newly consecrated bishops

Their Excellencies Bishops Peter Pao-Zin Tou and Stanislaus Lo-Kuang assigned to the newly erected sees of Hsinchu and Tainan arrived at Taipei on September 5, 1961. Both had received the episcopal consecration at the hands of His Holiness Pope John XXIII on Pentecost Sunday together with twelve other shepherds of the missionary Church in Africa, Asia, and America.

The young Church of Formosa gave its new leaders a hearty welcome. His Eminence Cardinal Thomas Tien was present at the airport accompanied by a number of bishops and

by delegations of priests and faithful who had travelled all the way from Hsinchu and Tainan to greet their pastors. Among the throng were two missionary Sisters of the Immaculate Conception representing our houses of Kuanhsi and Shih Kuang Tze both situated in the Hsinchu diocese. Catching sight of them, His Excellency pleasantly said, "I visited your Motherhouse a few days ago."

As the Bishops made their way from the airport, the priests knelt to kiss their ring. A Protestant friend of ours, Mr. M., who had kindly brought us in his car, was deeply moved at



**While at the Montreal Chinese Mission
Bishop Tou confirmed a Chinese youth.**

the sight of missionaries of all ages and nationalities respectfully paying their respects to unknown Chinese Bishops. He listened gravely while Sister Saint Jeanne of Chantal¹ explained this communion with Christ

and His Vicar on earth.

At Taipei, His Excellency Bishop Tou was the guest of the Canadian Jesuits in Holy Family parish where he remained until his departure for Hsinchu, on September 10th.

Welcome in Hsinchu

Groups of Catholics from every parish in the diocese and members of

pious associations, sodalists, Sacred Heart cadets, crusaders, etc., early

¹ Jeanne Caron, Montreal.

joined the Catholics of the episcopal city and waited in joyful suspense to greet their pastor while all along Main Street, flags and pennants gaily fluttered in the breeze.

Suddenly, over the microphone a voice announced, "His Excellency has arrived!" In the car with Bishop Tou, rode the Apostolic Internuncio to Formosa, His Excellency The Most Reverend Joseph Caprio. Followed an imposing cortege of sixteen

bishops, of Superiors of religious communities of men, of two hundred priests, and of numerous faithful. A herald walking ahead of each parochial unit proclaimed the name of the parish. Firecrackers popped, repeated cries of *Tou Tchou Kiao Wan Swei!* ten thousand years to His Excellency, echoed through the crisp autumn air. Standing in his open car, the Bishop smiled and blessed right and left the surging throng

His Excellency The Most Reverend Peter Tou is accompanied by His Excellency The Most Reverend Joseph Caprio, Internuncio.



of parishioners. Sister Saint Elizabeth and I were happy to represent our Community.

Entering the Bishop's House, His Excellency received the homage of the official delegates of the various parishes. Meantime, guests filled the cathedral where the ceremony of enthronement was to take place. An outdoor Mass was celebrated by His Excellency The Most Reverend Stanislaus Lo-Kuang, Bishop of Tainan, for all those who could not find place within.

At four, Bishop Tou entered his cathedral to the strains of *Tu es Petrus*. The Internuncio read the bull of enthronement, and Reverend Joseph Onate, Provincial of the Jesuits in the Far East, the bull of erection of the new diocese of Hsinchu detached from that of Taipei.

His Excellency The Most Reverend Joseph Caprio then led Bishop Tou to his throne; all the priests of the diocese came in turn to kiss the ring of their chief. This rite, always so impressive, proved doubly so on this occasion, when so many veterans of the Chinese missions — Jesuits, Franciscans, Maryknollers, etc. — humbly paid allegiance to their young Chinese bishop, thus giving the faithful a noble example of attachment to the Church.

During the Pontifical Mass that followed, The Right Reverend Joseph

Onate assisted the prelate at the altar. The Jesuits are in a large measure responsible for the growth of the Church in Hsinchu. In the episcopal city they have built the cathedral and organized seven parishes; they have also founded throughout the civil circumscription of Hsinchu, thirty-two mission posts. It was, therefore meet, that on such a day, these valiant apostles who literally built up the new diocese should be honoured.

Two other communities of men are successfully at work, tilling the Lord's vineyard in this region of Formosa: the Franciscans with twenty-six parishes in the district of T'ao Yuan, and the Maryknoll Fathers at the head of fourteen posts in Miso Li. A few secular priests collaborate in the work of evangelization.

His Excellency Bishop Tou has under his care 34,500 Catholics, the majority of whom were brought into the Church during the last eight years by missionaries expelled from China, who, despite their heartbreak at the scattering of their own Chinese flock on the mainland, possessed the supernatural optimism to open up other folds where other sheep are now safely, happily hemmed.

Sister Marie Josephine, ¹ M.I.C.

"Man was not made for bestial fighting. Man was conceived in peace. And in peace shall he find himself and his lost virtues and departed joys. That, far more than the economic benefits that might be realized, would be sufficient cause for creating a people's institute. That would be more than an international dividend. That would be the common man's contribution to the realization of that great day for which we all sigh... the day of universal peace and federated man."

Moses M. Coady

THE ANTIGONISH MOVEMENT

Antigonish, international meeting point

This small town in Nova Scotia is fast becoming the crossroads of all races. Asians, Africans, North and South Americans meet on the campus of the Coady International Institute in order to study the adult education program put forward by the Saint Francis Xavier University under the direction of the Extension Department.

On October 17, 1961, His Excel-

lency The Most Reverend W. E. Power, formally opened the first wing of the Coady International Institute, the Bishop John R. MacDonald Building, so named at the specific request of His Eminence Cardinal Cushing, benefactor of the Institute and intimate friend of the late Bishop of Antigonish, internationally known for his work in the field of social action.

History of Antigonish Movement

The movement was launched in 1921, when a group of thinkers of the Extension Department at Saint Francis Xavier University, propounded a program of social and economic aid to the farmers and to the fisher folk of Nova Scotia. Reverend J. R. MacDonald, future bishop of Antigonish, whose devotedness from the first years of his pastorate reached out to

the farm fields and the fishing waters of Nova Scotia, staunchly supported the initiative. The founders of this great pioneer movement were Dr. Jimmy Tompkins, Dr. Hugh MacPherson, Bishop Moses Coady, and the latter's disciple, Reverend J. MacKinnon, the champion of coal miners and steel workers, who affectionately called him "Father Mike".



Msgr. F. J. Smyth, director of the Coady Institute.

But, none marked the movement in a more indelible manner than the regretted Bishop Moses Coady whose name stands as a symbol of the co-operative movement in Eastern Canada. From the first, he dreamed of making his Institute a centre of international aid and encouragement, releasing and directing the latent energies of people everywhere thanks to a program of adult education and of economic co-operation.

Bishop Coady's dream began to come true when, towards the 1930's, a stream of visitors converged on Nova Scotia to study and observe the "Antigonish Way". In 1940, the Bishop could write, "Twenty years

have gone by and the world has been taking notice. Without any advertising on our part, people are coming to us from all over the earth to study this program. We have them from South America, Argentine, Chile, Columbia, Puerto Rico, Nicaragua, Trinidad, and all the West Indies. They are here from distant China, Japan, and India and from all parts of North America. If we had the facilities, we could bring the world to this little village with the Indian name of Antigonish, which is so hard to pronounce, and we would not be ashamed to say that they will profit by their coming... It may well be that people will get more by

coming to Antigonish to see the program than they would to see farmers' programs in progressive and wealthy parts of Western United States and Canada." ¹

The Coady Institute welcomed its first group of foreign students, Indians, Pakistanis, and Indonesians in

1956. Although Bishop Coady was not to see here below the full realization of his noble dream, he was cheered in his last days by the assurance that the leaders of the Saint Francis Xavier University were determined to establish a centre of help for the people of the emerging countries.

The programme and its spirit

Adult education is the fundamental principle of the Antigonish movement's philosophy. The teaching of co-operatives is one of the most important elements of the program, acting on the theory that as people acquire knowledge and enlightenment

they will find their own way of improving the social and economic conditions in which they live.

Subjects covered in the Diploma Course in Social Leadership come under five main headings:

¹ Quoted in *The Casket*, Antigonish, October 19, 1961.

Friendly relations reign among students of the Institute.





Gathered here from all points of the globe, the students of Coady Institute are closely united in the same ideal of brotherhood, without discrimination of races, tongues, or religions.

1. The philosophy of service organization.
2. Co-operative organization.
3. Economics.
4. Communications workshop.
5. Community development.

Lasting eight months, the course consists in part of a program of fieldwork done under the supervision of the Institute staff assisted by fieldworkers from the Extension Department. As a complement to the

social formation, the program provides for discussions with experts in the practical aspects of co-operative marketing, merchandising, fisheries, credit union operations, educational organizations and techniques.

"Our college", declared Dr. J. J. Tompkins, one of the pioneers of the movement, "must catch the spirit of service — service of the whole people in matters national, civic, educational, and social."

Application of program to emerging countries

On this subject, Msgr. MacKinnon affirmed: "The possibilities for the application of this program to the emerging countries of the world are unlimited. It is a program of self-help and mutual help. It takes the people where they are, even the illiterate, and leads them to the higher levels of human performance.

It is inexpensive and easily applicable to large numbers of people over wide areas. It is also big enough philosophically and scientifically to appeal to the most fastidious... It is a program which will give life to all nations and all peoples, and not just to the favored few."¹

Miniature United Nations

Students are welcomed by the Institute without discrimination of race, colour, or religion. At present 68 students on the campus — Jews, Buddhists, Mohammedans, Christians belonging to various persuasions — follow the course in Social Leadership. They represent over twenty countries: India, Pakistan, Philippines, Korea, Malaya, Uganda, Nyasaland, Kenya, Basutoland, Nigeria, Tanganyika, Belgium, Ecuador, Cuba, Costa Rica, El Salvador, Guatemala, Panama, Nicaragua, Honduras, Chile, Peru, Canada.

Many students are sponsored by the Colombo Plan, UNESCO, FAO, ICA, SECAL (Conference of Canadian Bishops for Latin America). It is thanks to this latter organization, that two Missionary Sisters of the Immaculate Conception, formerly missionaries in Cuba, are at present privileged to study at the Institute with a view to preparing themselves

more thoroughly for their future apostolate in Latin America.

A priest from Honduras, Reverend Manuel Molina, once remarked, "What my people need more than financial aid is instruction in the way to help themselves... The Russians, after all, don't give money to emerging nations. What they do is to train workers in Russia, and send them back as trained technicians to their own country."²

The Antigonish Movement also considers the solving of economic or social problems in emerging countries under the angle of self-help. Long before the University of Friendship Among Peoples, it had found the original and happy formula which leaves man to the joys of discovery and of personal creation.

The "Antigonish Way" is par excellence an up-to-date way of life.

Sisters Philip of the Saviour³ and Angela of the Sacred Heart⁴, M.I.C.

¹ Quoted in *The Casket*, October 19, 1961

² Quoted in *The Casket*, October 19, 1961.

³ Therese Bernier, East-Angus.

⁴ Desneiges Brault, Morinville, Alberta.

Will not a Paul from America replace the late Father Paul in Africa?

NORTHERN RHODESIA

It Happened on Ascension Day

In memory of Reverend Paul Eugene Gaucher, W.F., ex-Superior of Kanyanga Mission, who met with accidental death one year ago. He was thirty-four years of age.

Father Gaucher possessed those fine unobtrusive qualities of character which mark the true missionary. He was the embodiment of kindness.

On the lookout for every opportunity to be of service to others, he considered it a favour to do a favour. Sisters, students, Africans whom he

Reverend Paul Eugene Gaucher, W.F., whom inhabitants of Kanyanga keep in fond memory.



visited in their homes, all benefited by his unfailing charity.

In 1959, he was transferred from Kanyanga to Lumezi about forty miles distant, but he often visited his first mission. A wizard with the camera, he enjoyed taking snapshots of the students at their games or of the village people at their homely tasks. On feastdays, he often popped the pleasant surprise of a coloured film or of lantern slides, and how he chuckled at the exclamations of surprise from those in the audience who recognized themselves flashing on the screen! Over the years, he thus acquired a remarkable collection of coloured photographs he intended to show his beloved mother on his furlough due early in 1962, when he was to accompany His Excellency Bishop Courtemanche to Canada.

But God's ways are not our ways. He felled the ardent young apostle not on the road to Damascus, but on the road to Lundazi; not to bid him do great things for His glory, but to usher him into everlasting glory: "Come good and faithful servant, the time of trial is past, come and receive the reward of the apostle."

Early on the morning of the feast of the Ascension, after having asked a fellow priest to hear his confession and having offered Holy Mass, he left on his motorcycle for a nearby mission station where a group of Legionaries of Mary awaited his instructions. His last earthly thoughts turned to His celestial Mother.

He had barely left the Mission road for the highway, when he was struck by a car coming full speed from another direction. He might easily have been carried to Lumezi where he would have died among his own, but God required of him this ultimate renunciation.

Those who had hit him, a European and an African from Lusaka, unaware that there was a Catholic Mission in the neighbourhood, took him to the government hospital at Lundazi where he was shown every kindness and received every care. Unfortunately, the accident proved fatal. A Catholic Nurse stood at his bedside until the end. The district Commissioner who knew him well immediately wired the sad news to even the remotest mission posts of the district.

Reverend Sereriano Abdon, African Superior of Lumezi Mission, arrived first only to find that the young missionary's soul had taken its flight to God.

Missionaries and Africans were deeply saddened by this tragic event. Father Gaucher's mortal remains were exposed to the veneration of his friends at Lumezi from seven in the evening until noon the next day, maximum time allowed in our tropical climate.

On the day following the feast of the Ascension, it happened that I and a Sister companion were called

to Fort Jameson on business. We passed through Lumezi, arriving just in time to be present at the funeral. His Excellency The Most Reverend Firmin Courtemanche, W.F., bishop of Fort Jameson, who had himself chosen and ordained Father Gaucher, officiated assisted by Reverend Germain Lafontaine. The students of Lumezi sang in the choir. After Mass, the bier was taken to the cemetery in Father Lafontaine's jeep. Bishop Courtemanche, twelve White Fathers from neighbouring missions, and numerous Africans followed the funeral car. All along the way, the choir sang the *Dies Irae* in the local dialect. Even Indian Mohammedans who never enter our churches joined the cortege. Why? Because the youthful apostle had always showed himself friendly when he visited their shops in Lundazi. They wanted to show that they appreciated his gracious kindness to them all.

Father Gaucher was interred in the mission cemetery situated next door to the White Sisters' dispensary. After the bier had been lowered into the ground and the last prayers had been said, the African friends of the departed Father came forward in tears to throw each a handful of earth over the remains. The Bishop was deeply moved when he heard

the little girls from the boarding school wail African fashion. The scene was at once sad and consoling.

Father Gaucher was born in Marieville, hometown of our beloved Mother Foundress, Delia Tetreault. In his tactful way, he liked to remind us of this bond of friendship and of brotherhood with our Society.

Numerous things in Kanyanga recall his good turns: the regulation bell he installed, the furniture he repaired, the cement flooring of the little mission church...

This great-hearted priest, so unassuming and self-forgotten, loved his mother with a great tenderness and liked to tell us about her. How much he looked forward to seeing her again! He wanted to share with her the joys of his apostolate, to show her the photographs taken during his seven years in the mission field.

Instead of returning to his earthly home, he has gone to the Father's House. Knowing him as we do, we feel sure that he will continue from above to do kind turns to those he has left labouring in his field of apostolate and to his dear Africans.

Sister Marie of Lourdes ¹, M.I.C.

*Friends help us honour
Our Lady in Madagascar.*

A Dream Come True

Ever since we received an outdoor statue of Our Lady, I had been dreaming of a beautiful pedestal on which to place it right in front of our school.

Lately I saw my dream come true thanks to a bouquet of flowers... But, thereby hangs a tale.

For some time past, a European lady had been in the habit of providing natural flowers for the convent chapel, a favour all the more appreciated that in the sandy soil of the Island, blooms do not come readily.

One morning, our good friend sent a message saying she was going to cut some flowers. Would we like to have a bouquet? I immediately rode out to her place on my bicycle. While we were in the garden, she told me of her life in Viet Nam, during the war, and how she and her family had had a miraculous escape from death, thanks to Our Lady. "One night," she related, "we were about





to retire, when our house was surrounded by twenty armed soldiers. In my distress, I turned to Our Lady, fairly shouting the prayer, 'Remember O most gracious Virgin Mary', urging my husband and children to do the same. We had hardly come to the words 'I fly to thee, O Mother,' when our enemies suddenly fled into the night, and loyal guards emerged from where we knew not where to reassure and protect us. Never can I forget this great favour. We may not be as fervent as we ought to be, but we do always say three Aves

before going to bed."

This true story quickened my desire to have Our Lady honoured by placing her statue in front of our school, and I told my friend about the desired pedestal.

"Go ahead, Mother. That's a wonderful idea," she encouraged.

"The trouble is, I haven't a cent, and a pedestal is quite expensive."

"I'm sure every European family will feel honoured to contribute something to defray the cost. I'll spread the news among my acquaintances; then just make the rounds and you'll be surprised at the results."

As I rode back to the convent with my fragrant burden, I tossed the project about in my mind. Sister Superior when told approved enthusiastically.

And so it happened that on the very next morning I set out on my rounds. I began by tackling the most important people first, and went straight to the Mayor's office. He listened attentively while I presented my request, then replied, "Mother, for our share, we will gladly supply free of charge some electrical fixtures to set the statue off."

Encouraged by this response, I continued during three days to knock at one door after another.

With a neat sum on hand, I next made up my mind to find a contractor who would agree to have the pedestal made in time for August 15. On August 2, I called at Mr. X's office with the plans. Mr. X had callers, five important looking officials, but he rose courteously and invited me to state my requirements.

"When do you want this done?" he inquired after I had explained.

"I would like to have everything

ready for the feast of the Assumption."

"Fine. I'll send someone to the convent tomorrow."

"But... but... How much will it cost to have this work done? I'm not sure if the funds collected will suffice."

For a moment nobody spoke, then Mr. X looked at his friends with a significant smile.

"Mother," he declared as he turned to me, "don't worry about the expense. All you will have to do will be to place your statue on the pedestal when it is finished."

On August 4, the first load of stone was brought in; on the next day, fifteen shovelfuls of sand were

dug in honour of Our Lady of the Rosary; finally, on August 10, seven sturdy men hoisted the statue on to the pedestal.

His Excellency Bishop Girouard presided the ceremony of the blessing of the statue on August 15. Representatives of civil authority stood in front of the statue and the people crowded on all sides. After the choir had sung *Reniko Izy*, Mary is my Mother, in Malagasy, the Bishop blessed the new monument. The ceremony closed with a hymn to the Queen of Heaven.

May Our Lady ever reign over Madagascar and over its people. Such is the prayer of our hearts.

Sister Saint Ferdinand ¹, M.I.C.

¹ Lucienne Ferland, Lac Mégantic.

Singing Our Lady's praises in Malagasy.



GREGORIO AGLIPAY
AND THE



INDEPENDENT CHURCH OF THE PHILIPPINES

by Sister EDITA PRISCILLA ¹, M.I.C.

Bulwark of Christianity

God has shown His predilection for the Philippines by bestowing upon it the priceless pearl of the Catholic Faith ahead of neighbouring nations. In the course of centuries, notwithstanding repeated satanic attempts to wrest from it this spiritual legacy of Spanish benefactors, the Filipino nation has treasured it with a courageous determination that has won it the title of "Bulwark of Christianity in the Far East." But, while Filipino Catholics rightfully pride themselves upon this fact, they also must face the sad reality that a great number of their Christian brothers severed themselves from the true Church by the Aglipayan schism.

Political and religious background of schism

This schismatic church evolved from the political and religious imbroglio existing in our Spanish-dominated land during the last decade of the nineteenth century, and was, so to say, an upshoot of the century-old problem of the secularization of parishes. For a better understanding of the schism it will be helpful to cast at least a cursory view on historical events of that period.

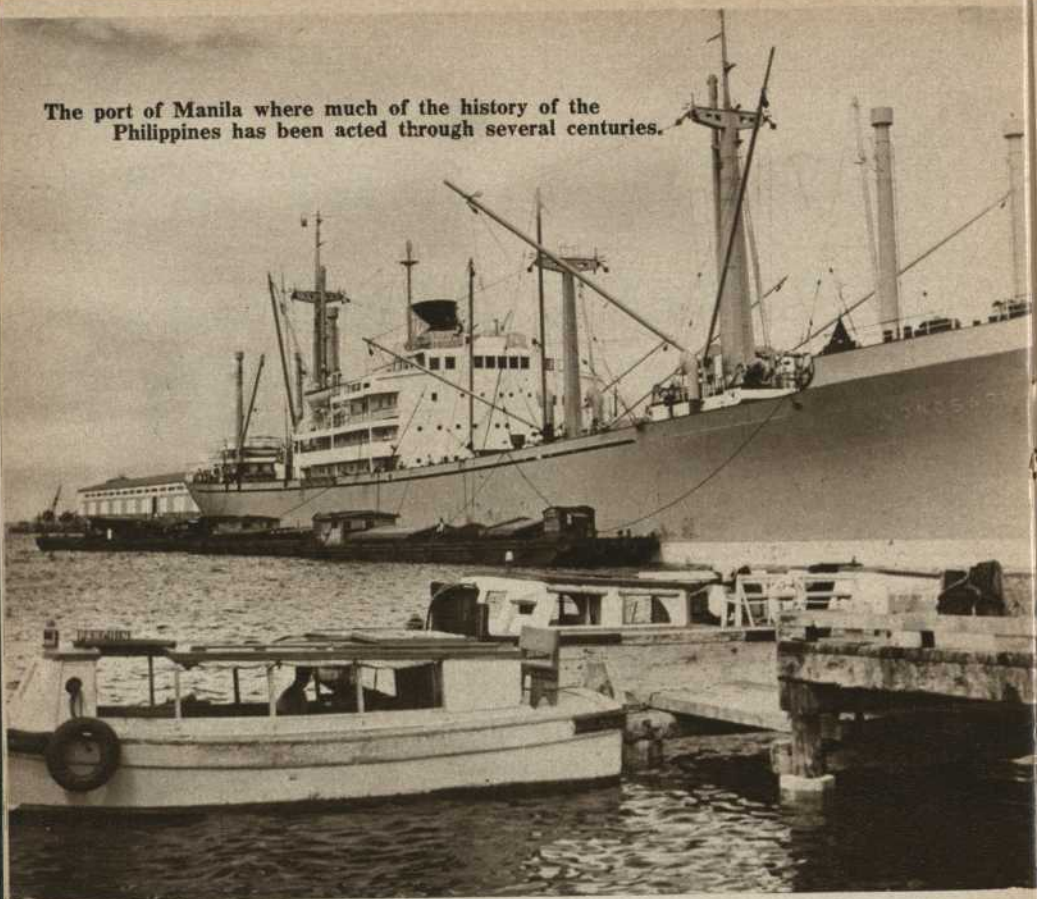
Uncomplimentary facts about Aglipayans as well as about Catholics may be noticed, but a Catholic knows that the blunders which may have escaped an ecclesiastical chief, do not in any way concern the objective sanctity of the Holy Mother Church. Furthermore, the accusations made against the Spanish clergy do not signify that the Filipinos forget the debt of gratitude incurred towards their Spanish missionaries who with unabated zeal and at the cost of untold sacrifices brought the light of the Gospel to their shores.

Union of Church and State under the Spaniards

Ever since the discovery of the Philippines by the Portuguese, Ferdinand Magellan who sailed under the flag of Spain, the monarchs of this country

¹ Edita Felan, Ibajoy, Aklan, P.I.

The port of Manila where much of the history of the Philippines has been acted through several centuries.



had had the "magnificent obsession" of spreading the Faith among newly discovered peoples. Together with the colonists who soon swarmed to the Islands came the missionaries. Because in the mother country, Church and State were united this union was also fostered in its recently acquired colony. If, on the one hand, this union of civil and ecclesiastical governments eventually became the source of serious conflicts, on the other hand it effected the rapid conversion of nearly all the people. The very rapidity of this conversion, however, posed a new problem — the dire need of priests to cope with the growth of parishes. This problem became acute when misunderstandings arose between regulars and bishops regarding the right of canonical visitations. Because the regulars, for reasons that are not clearly defined, opposed episcopal visitations, many were forced to give up their work as parish priests. In an effort to better this situation, the Archbishop supported by the civil governor took the imprudent measure of ordaining

young Filipino seminarians who lacked theological knowledge and who, moreover, had not had sufficient training for the office they were to assume. Is it any wonder, then, that they should have fallen short of what was expected from them as ministers of Christ? Rumours of this state of affairs and of ensuing abuses having reached Madrid, a royal decree was published in 1722 prohibiting the further secularization of parishes. This proved a death blow to the aspirations of the Filipino clergy. As a result, a strong feeling of antipathy developed between missionary regulars and autochthonous secular clergy, while among the people, the fires of resentment against Spanish tyrants were fanned to a white heat.

Injustices of all sorts heaped upon Filipinos by narrow-minded Spanish officials during the last years of the nineteenth century, sparked a patriotic awakening of the Filipino "intelligentsia". In order to effect reforms, a propaganda movement was set afoot by a group of Filipinos living abroad. Paramount among reforms sought was the secularization of parishes. The movement was enthusiastically supported by Filipino priests and laymen at home, the priests more particularly according it all the more heartfelt support that they felt themselves the target of unjust discrimination in the appointment of pastorates. Thus the reform movement welded Filipino minds and hearts in a strong desire to break the bonds of Spanish tyranny.

Civil revolution

The first revolutionary shot was fired August 30, 1896. A brief interval of peace followed negotiations between opposite parties, but when the Spaniards failed to live up to their promises, hostilities were resumed. Meantime, on the other side of the world, the Cubans were raising the standard of revolt against the Spanish regime. The United States of America eventually became involved in the conflict with Spain; when war broke out, the American Admiral Dewey then in Hong Kong received instructions to annihilate the Spanish fleet in Manila, a task which he successfully performed. Taking advantage of this victory, Filipino insurgents tried to organize their government on a firmer basis. Finally, the city of Manila was forced to surrender, August 13, 1898. To the discomfiture of the insurgents, however, the Treaty of Paris turned the Philippines over to the United States and three years of destructive warfare ensued between American and Filipino troops. In the confusion resulting from this situation, the movement for the independent church of the Philippines was launched, movement at first considered as a demand for fair play in the religious sphere on the part of the Filipino clergy. It was spearheaded by three men whom admirers qualified as the three pillars of the *Iglesia Filipino Independiente*: Don Isabello de los Reyes, Don Felipe Buencamino, and Gregorio Aglipay y Labayan.

Who was Gregorio Aglipay?

The initiator of the schismatic church of the Philippines was a Catholic priest, a soldier, and a politician. Born on May 8, 1860, in the little town of

Batac, Ilocos Norte, in northwestern Luzon, he early lost his mother and was brought up by his grandparents. At the age of sixteen he left his native town for Manila where he worked his way through college as a servant. After obtaining his B. A. degree at Santo Tomas University, he returned to his home province and entered the Vigan seminary. At this time, Aglipay was a youth fond of delving into prohibited literature, uncouth in manners, but possessed of a kind and generous nature. Because of some slight misdemeanours, he was dismissed from the seminary, but was later re-admitted.

Ordained a Roman Catholic priest in Manila, on December 21, 1889, he was three months later appointed to a pastorate. During the six following years, it is significant to note that the restless padre had to be transferred five times. The close of the year 1896 found him in Victoria, Tarlac, where he began to collaborate with the revolutionaries. As a remuneration for his services, Aguinaldo, their leader, promoted him to the rank of military chaplain. This promotion caused the priest to desert his post. Shortly afterwards, he was named vicar general for the diocese of Nuevo Segovia, the bishop of the diocese having been taken prisoner by the insurgents. Wishing to acknowledge "great spiritual services" rendered to the revolutionaries by Aglipay, Aguinaldo hastened to raise his friend to the rank of military vicar general, an appointment which was tantamount to his being named leader of the Catholic Church in the Philippines. This event marked the beginning of a religious revolution.

Religious revolution

By this time, the greatest headache of Aguinaldo and of his cohorts was to find means of removing the Spanish bishops from their sees. In Aguinaldo's estimation, Aglipay was the right man to solve this problem. Therefore, on the day following his appointment as military vicar general, Aglipay issued a manifesto urging the Filipino clergy to unite in order to take over the spiritual authority and jurisdiction of the Church. His plan was to organize the Filipino hierarchy, and then have the Pope confirm as bishops those priests whom he and the council should designate for the office. Meanwhile, the Malolos Congress passed an amendment providing for the expulsion of the Spanish friars from the Philippines, and the confiscation of their properties.

Aware of the invalidity of his appointment as vicar general, Aglipay sought for a validation from the Bishop of his diocese in Vigan; the imprisoned prelate, kept ignorant of the real situation, appointed him ecclesiastical governor of Nueva Segovia. News of this reached the Archbishop of Manila who issued an edict summoning Aglipay to appear and answer charges of usurpation of ecclesiastical jurisdiction. Upon learning of the edict, Aglipay who was on his way to Manila returned North and installed himself as ecclesiastical governor amid cheering crowds of insurgents. He urged the Filipino clergy to unite against the Spanish friars and to support the revolutionary government. His administration was fraught with many abuses; he was not acting as a minister of Christ, but as a political tool against the Spaniards and the Americans.

Aglipay is condemned

The Philippines Ecclesiastical Court publicly announced the excommunication of Aglipay in May 1899. Although his appointment as military vicar general and ecclesiastical governor was evidently unlawful, the rebels held their ground. His denunciation even became a national issue which prompted Mabini, the adviser of Aguinaldo, to release another manifesto declaring that the Catholic Church in the Philippines did not recognize the Spanish bishops. Aglipay's next move was to call for an assembly to organize a government of the Church to be controlled by the Filipino clergy, in open defiance of the Catholic hierarchy in the Philippines. The schism from Rome might have been earlier consummated had not Aglipay been taken up with guerilla activities against American troops. Seeing the futility of further resistance, he finally surrendered to the Americans on April 30, 1901. After the guerilla excitement had cooled down, some members of the Filipino clergy headed by Aglipay set themselves to the task of settling the unfinished business of the Paniqui Assembly. Resentment against the friars was at its height in the home province of Aglipay and in that of de los Reyes where native priests were determined to retain at any cost their position as pastors. In Kullabeng, Ilocos Norte, a group of priests declared their independence from

**Spanish missionaries evangelized the Philippines.
Numerous churches remind us of this fact.**



Rome. Everything it seemed was ready to complete the schism. What was now needed was a catalyst.

Isabelo de los Reyes

The man destined to organize the religious revolution was Isabelo de los Reyes whose chief interest lay in the secularization of parishes and the ousting of Spanish friars from the Philippines. To rid themselves of this turbulent agitator, the Spaniards had him exiled and incarcerated in the fortress of Montjuich, Barcelona. During his enforced leisure, Isabelo perused volume upon volume of masonic and socialistic literature, forming the project of establishing a religion based upon revolutionary ideas which he exposed at length in a book titled "Religion and the Katipunan". A prolific writer, his works lack depth and perfection.

Set at liberty after having retracted, Isabelo chose to remain in Spain for a while longer, devoting his energies to the vilification of American rule in the Philippines. No sooner had he returned to his homeland than he joined the ranks of those agitating for independence.

On February 2, 1902, he organized a labor union called Union Obrero Democratica, which was in reality a federation of several distinct unions.

Final rupture

The Philippine Independent Church was formally launched by Isabelo de los Reyes on August 2, 1902. He named Aglipay the supreme bishop of the schismatic church, and appointed other Filipino priests to very lucrative positions, but many of these appointees loyal to the Catholic Faith turned down his offer. Laubach, a Protestant writer, has called los Reyes the Moses of the Philippines on account of his leadership; unlike the patriarch who led his people to the Promised Land flowing with milk and honey, the modern Moses led his people to perdition. Aglipay himself was taken aback when he learned about the formal proclamation of the schism, for he had not so far had the intention to separate from Rome. It was a crucial moment in his career. Before he would give the final "yes", he made a retreat at La Ignaciana, a retreat house run by the Jesuit Fathers. It is related that a Jesuit Father having urged him to remain faithful, he flippantly replied, "Well, if I go to hell, I shall not be alone."

In his capacity as supreme bishop of the schismatic church, he issued a series of "epistles" giving form and organization to the new church. He and his colleagues were faced with the serious problem of consecrating bishops, for otherwise no priests for the new church would be ordained. They followed in this a fallacious line of reasoning e. g., "he who can do what is greater, can certainly do what is lesser", concluding that since a priest can change bread into the Body and Blood of Christ, he can also change a priest into a bishop. The pseudo consecration of the first bishop was performed by twenty-four priests who were under coercion. The solemn inauguration of the church took place on October 25, 1902, in Tondo, district of Manila. During "mass" Aglipay delivered a sermon justifying his break with Rome, claiming the

necessity of "reestablishing the true worship of the true God". Aglipay received the imposition of twelve priests and "bishops", making him the supreme bishop of their church.

The spread of schism

In a short time, the schism spread throughout the archipelago. The province of Aglipay became the bastion of the new sect, but in the city of Manila, Aglipayanism made little headway. This religious revolution in many ways resembled a civil war. Whenever schismatics attempted to seize Catholic church buildings or property, blood was spilled. Many were the priest martyrs who died defending the rights of the true Church. During the first decade of the twentieth century, the Aglipayans claimed that they made 3,500,000 converts, but Governor Forbes estimated their number as

Statue of the
Good Saviour



2,000,000. Not only Filipino priests joined the schism but also a few Spanish priests who later were reconciled with the Catholic Church. Although the numbers reported by the Aglipayans seem fantastic, it cannot be denied that very many Catholics adhered to the new sect.

Forces at work

Many factors contributed to the rapid spread of religious revolution. A Methodist remarked that the strength of the Aglipayan movement was due to its appeal to a growing feeling of nationalism. This feeling was provoked by the unfair treatment of Filipinos by Spaniards and the growing resentment against American occupation. At the beginning, some Filipinos were carried into schism by the spirit of nationalism inasmuch as the schismatic church was presented to them as the true Filipino church. This created a dilemma for the people who allegedly had to choose between their country and the Catholic Church. Occasionally, selfish motives marred the patriotic sentiments of some Filipinos. Another contributing factor to the spread of the schism was the active intervention of the revolutionary government and at other times of the American administration itself. In fact, Bishop Rooker of Jaro, Iloilo, filed a complaint to President Roosevelt stating that more than once he had been victim of violent demonstrations by public school children. Attempts to seize the revenues of Catholic charitable institutions were made also by the American government in behalf of the Aglipayans. Still another factor was the Aglipayan alliance with the Protestant sects. A certain Protestant personage declared that if the Aglipayan movement had failed to draw the majority of Filipinos to their local religion, it had at least helped protestantize the Philippines. Freemasonry too wielded a powerful influence. Did not the supreme bishop himself assert, "To them, after God, we owe in great measure the existence of Filipino Independent Church."

Aglipayanism laid but slight emphasis on discipline. Celibacy of the priesthood was abolished and confession done away with. Oftentimes, due to lack of Catholic priests, ignorant Filipinos were deceived by the external similarities existing between the Catholic and Aglipayan rituals.

Aglipayan hierarchy

At the head of the church is the Obispo Maximo or supreme bishop elected by the General Assembly composed of bishops, priests, and laity whose term of office is four years. The Supreme Council composed of 12 senior bishops assists him. Church territory is divided into dioceses governed by bishops. The parish is the unit of the whole church structure presided over by a parish priest aided by a coadjutor. Each parish has its parochial council composed of the priests and laymen. Deaconesses are in charge of works of charity and other work demanded for the upkeep of the church building. Sources of income are derived from donations and contributions. At present, seminary students are trained at Saint Andrew's Seminary, an Episcopalian institution.

Episcopal consecration

Aglipay was not at peace regarding his episcopal title, for he well knew that he was not validly consecrated. In 1904, admitting the invalidity of his position to Brent, he asked the Episcopalian bishop to confer episcopal orders on the bishops of the Philippine Independent Church. Brent referred him to the Assembly of Bishops of the Episcopal Church in the United States. At the same time, Aglipay carried on negotiations with the Old Catholic Church of Switzerland requesting Apostolic Orders. Had he had the real intention of affiliating his church with the former, the business could have been settled readily, since the mason Morayta was ready to do anything to spite the Vatican. But sincerely or not, Aglipay was also entertaining vague thoughts of returning to the Catholic Church. In 1908, he tried to contact the Greek Orthodox Church, then the matter was called off. After his death, the case was taken up by his successor Isabelo de los Reyes, Jr., who requested Episcopalian Bishop Binstead to put the matter of the consecration of Filipino Aglipayan bishops before the House of Bishops in Winston, Salem, North Carolina, November 6, 1947. Finally, three Aglipayan bishops were consecrated and, thereafter, authorized to ordain bishops, priests, and deacons of the Philippine Independent Church.

Desire of conversion

Rumours that Aglipay had in mind to go back to the Catholic Church were not without foundation. After his death, was found among his papers a letter of introduction addressed to General Smith, a Catholic American who later became the Governor General of the Islands, but apparently it never reached the addressee. A sad incident occurred, when Don Isabelo de los Reyes upon his arrival at Barcelona disclosed to Morayta Aglipay's inten-

Faithful guardians of the
"bastion of Christianity".



tion, and further requested him to carry on negotiations with the Vatican. This request the mason vehemently rejected exclaiming, "I do not have, as you understand, any contacts or means to help him in his desire to return to the bosom of the Vatican, and even if I had, I would not lift a finger to help him." He added, "You and Father Aglipay can always count unconditionally on my help for anything you wish to do against the Pope."

Aglipay enrolled in the Masonic Order in 1918, and six years later he became a 32nd degree mason. This estranged him completely from the Catholic Church, for he found himself automatically excommunicated by virtue of the bull *Apostolicæ Sedes*. Nevertheless, even as a mason, Aglipay was still thinking of returning to the Church. A prominent woman made arrangements between him and a Dominican Vice-Rector in 1934, to facilitate his return. Apparently he did not have enough courage to face the opposition of his colleagues. Moreover, his sincerity left room for doubt. The remark of de los Reyes to the Protestant Robertson is significant. "Aglipay is very clever, as astute as a Chinaman... He often pretends to be a simpleton when in the presence of important persons, but he always arrives at his ends."

Although the Manila Council was severe to the heretics, nevertheless it never let them forget that the Church was a mother ready to forgive her erring children should they repent. Such was the case of Isabelo de los Reyes who through the infinite mercy of God found his way back to the true Church two years before he died (1938).

Aglipay's last years were years of manifest hostility towards the Roman Catholic Church. The death of his co-worker, although it affected him, did not stir up remorse in his soul. In 1939, much to the sorrowing surprise of his friends, he married a "childhood friend" fourteen years younger than he was, lamely explaining that he had to marry in order to set an example for his followers. The year following his marriage, he suffered a cerebral stroke and died outwardly unreconciled with the Catholic Church. To the very last, his disciples watched closely by his bedside lest any Catholic priest come near him. "He died as he had lived an Aglipayan, and a Unitarian." As to his interior dispositions, these must be left to the mercy of God.

The decline

The Aglipayan movement just like any other religious-political movement had its height and decline. The rapidity of its expansion was slowed down when the Supreme Court ruled that the Roman Catholic Church had lawful possession of the churches and the exclusive right to them Aglipayan claims to the contrary. This decision was very timely and prevented the spoliation of church property as had happened during the reformation in England when churches and schools were confiscated by the Established Church of England.

A lack of inner vitality in the religion was another cause for its inevitable decline. The nationalistic sentiment was not enough to cover up its deficiencies. Even Laubach, a Protestant writer, remarked that Filipino Aglipayan priests were often tragically ill-prepared for their work, had little or

no message save hatred of the friars. They did not possess any spiritual power. "The Filipinos," he related, "are a kindly people and they quickly tired of the condemnation of the friars. They are a religious people and found little to satisfy their soul hunger."

However, one great extrinsic factor that brought its decline was the counter offensive of the Manila Council in 1907, the first of its kind held in the Philippines for 300 years. The Council composed of five bishops, convoked on the feast of the Immaculate Conception and aimed to build up the spiritual life of the Filipino people. It condemned Aglipayanism. A still more beneficial effect was that it stiffened the backbone of the Catholic clergy and the people. The infamous rebellion of 1906, led by an aide-de-camp of Aglipay, subsequently cooled many Aglipayan sympathizers.

During the decade between 1939 and 1948, the Aglipayan church lost 7.5% of its members. The census of 1948 records 1,456,114 Aglipayans against 15,941,422 Catholics. It is expected that the results of the 1960 census will show a big decrease.

Good out of evil

Was Aglipay a great man? The words of Grisar on Luther may be applied to this Filipino schismatic, "If he is to be called great, his is a negative greatness." While some praised his ill-advised but well-intentioned programs for social and religious reforms, others have remarked on the irreparable harm done to souls. On the other hand, was it not thanks to such an upheaval that the Filipinos, by God's grace, grew strong in their faith and the Philippines remained the bastion of Christianity in the Far East?

At present, the Philippines boasts of ten archbishops, twenty-nine bishops, and thirty-five ecclesiastical jurisdictions with a Filipino Cardinal at the head of the hierarchy. Almighty God in His Divine Wisdom has put to the test the quality of the faith of the Filipino people. We see that this rapid growth of the hierarchy is a strong proof of the attention and solicitude of the Holy Father for the Philippines.

We also pray for those sheep, no longer found in the one fold of Christ, that they too, as they glory in the Christian name, may finally return to unity under the rule of one Shepherd.

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Our Dear Departed

Very Reverend Father E. A. Langlais, Dominican, **Saint Hyacinthe**; Reverend Father P. E. Asselin, P.M., **Montreal**; Msgr. Felix Morneau, P.D., rector, **Saint Quentin, N. B.**; Reverend Maurice Lalonde, **Montreal**; Reverend E. Mondor, **Saint Donat**; our dear Sister Mary Angelina (Mary Donovan, **Glen Roy, Ont.**); Mrs. Stanislas Roy, **Saint Odilon de Dorchester**, mother of our Sister Saint Simon; Mrs. Edmond Vachon, **Lac Frontiere, Montmagny Cty.**, mother of our Sister Saint Leonidas; Mr. Joseph Veuilleux, **Saint Cyprien, Rivière du Loup Cty.**, father of our Sister Saint Clementine; Mr. J. Arthur Constantin, **Montréal**, father of our Sister Saint Colette; Mr. Narcisse Pelland, **Woonsocket, R.I.**, father of our Sister Saint Jean Baptiste; Mr. J. Oscar Tessier, **Woonsocket, R.I.**, father of our Sister Saint Julie; Mrs. Philippe Gendron, **Saint Ulric**, mother of our Sister Saint Ulric and grandmother of our Sister Rodrigue of Jesus; Mr. Ernest Beauchemin, **Mascouche**, father of our Sister Saint Ernest; Mrs. Salomon Gloutnez, **Montreal**, mother of our Sister Saint Gilles; Mr. Henri Jalbert, **Chicoutimi**, father of our Sister Marie Luce; Mrs. Lorenzo Bouillé, **Montreal**, mother of our Sister Marie Odette; Mr. Lucien Beaumont, **Saint Pierre de Montmagny**, father of our Sister Marie Laure; Mrs. Louis Joseph Lapiere, **Saint Marie de Beauce**, mother of our Sisters Saint Bonaventure and Henriette of the Holy Spirit; Mr. Jean Louis Proulx, **Montreal**, father of our Sister Saint Victoire; Mr. Azarie Rivest, **Montreal**, father of our Sister Mary of the Sacred Heart; Mr. J. Narcisse Cloutier, **Montreal**, brother of our late Mother Mary of Good Counsel; Mr. Francis Talbot, **Lewiston, Maine**, brother of our Sister Saint Marc; Mr. Maurice Gérin, **Montreal**, brother of our Sisters Madeleine of the Cross, Mary of the Cenacle, Marie Auguste, Marie Leonise and Marie Emma; Mrs. L. Boutet, **Québec**, sister of our Sister Mary of the Cross; Mrs. Mary McKeegan, **Ville Lasalle, P. Q.**; Mr. Raoul Desrosiers, **Chicopee Falls, Mass.**, brother of our Sister Saint John of the Cross; Mr. Joseph Tremblay, **Québec**, brother of our Sister Saint Adélaide; Miss Alexandrine Desjardins, **Montreal**, sister of our Sister Martha of Jesus; Miss Margaret Philie, **Saint Hilaire**, ; Mrs. Alfred Goulet, **Saint Gervais**; Miss Marie France Poirier, Mr. Joseph Laperriere, Miss Antoinette Beauvais, Mrs. A. Deland, Mr. Modeste Chalut, Mr. Charlemagne Léveillé, Mrs. Armand Laberge, Mrs. Joseph Thérout, Mrs. J. E. Landry, Mr. J. E. Dunn, **Montreal**; Mr. E. Hurtubise, M.D., **Outremont**; Mr. Gédéas Lemonde, **Verdun**; Mrs. Lucien Asselin, **Jacques Cartier City**; Mrs. Wilfrid Fleury, **Longueuil**; Mme Emile Legault, **Pointe Claire**; Mr. Armand Forcier, **Bois Franc**; Mlle Anna Archambault, **Saint Paul l'Ermite**; Mrs. Roger Lacasse, **Repentigny**; Mrs. Adrien Pesant, **Saint Dorothee**; Mr. Rosaire Laporte, Mr. Philippe Laporte, **Notre Dame de Lourdes**; Mme Wilfrid Lapiere, **Saint Jacques**; Mrs. Hector Girard, Mr. Ovila Hachez, Mlle Thérèse Guimond, **Saint John**; Mr. Henri Vandal, **Saint Luc**; Mrs. Eugene Saint Arnaud, **Sainte Anne de la Perade**; Mrs. Hector Gélinas, **Saint Severe**; Mrs. Eugene Leclerc, Mrs. Georges Cloutier, Mr. Leon Dussault, **Quebec**; Mrs. Narcisse Dion, **Loretteville**; Mrs. Alexis Bouchard, **Giffard**; Mrs. Philias Dubé, **Saint Louise**; Mrs. Michel Martel, **Saint Foy**; Miss Marie Louise Sevigny, **Plessisville**; Mr. Joseph Gaudreault, **Bureau Martel**; Mr. Jean Jacques Jackson, **Pont Rouge**; Mrs. Ephrem Morissette, **Saint Marie de Beauce**; Mr. Aime Berriault, **Gatineau**; Mr. Rodrigue Caron, **Saint Pie X**; Mr. C. Roy, **Cap Chat**; Mrs. Edmond Gagnon, **Rivière à Pierre**; Mrs. Pamphile Audet, **Kénogami**; Mrs. Aime Charlebois, **Casselman, Ont.**; Mrs. Eugene Ribodoux, **Norwood, Manitoba**; Mrs. Gédéon Lessard, **Winslow, Maine**.

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