Chapter Ten

A Period of Turmoil
(1890-1900)

Effervescence and Turmoil

The last decade of the 19th century in the Philippines was marked by a period of effervescence and turmoil, which climaxed with the Philippine Revolution and war for independence (1896-1902). Historians point out several factors which caused the revolution:

a) The opening of the Philippines to international trade.

The Suez Canal was opened in 1869, making travel from Manila to Spain only one month instead of four or five months. This event resulted in the coming of a great number of Spaniards and other Europeans to the country. By 1870 there were about 13,500 Spaniards (including creoles), while in 1810, there had been only some 3,500 to 4,000. These foreigners brought social and governmental ideas of the 19th century European and American Liberalism.

b) The rise of the middle class.

Accumulation of wealth encouraged the spread of education and led to the formation of an intelligent middle class. Schools in the city of Manila where young Filipinos studied served as mustering ground for national unity. These Filipinos became the leaders of the movement for reform and greater participation in the government.

The leaders were of two groups: the priests and the laymen. They banded together in order to obtain reforms. The priests wanted parishes granted them as soon they were proved able. They desired changes in the royal decrees against secularization (of
parishes). The laymen were composed of lawyers, physicians, businessmen, and proprietors. They aimed at granting Filipinos a more important role in the affairs of their own government. They desired to end all legislation that discriminated the Filipinos.

Father Jose Burgos was the leader of the Filipino priests. In encouraging Filipino priests and working for the improvement of their condition, he had for associates Fathers Mariano Gomez, Jacinto Zamora, Agustin Mendoza, Simon Ramirez, and Mariano Sevilla.

In the group of lay leaders were Dr. Joaquin Pardo de Tavera, Jose Gonzales Esquivel, Antonio Maria Regidor, Jose Bonifacio Roxas, Jose Maria Basa, Ambrosio Rianzares Bautista, Manuel Genato, Maximo Paterno, Mariano Moreno, Angel and Andres Garchitorena, and Mamerto Natividad.

c) The impact of Continental Liberalism.³

19th century European and American Liberalism was characterized by “a demand for freedom” from any form of external control or influence; an individualistic attitude that questioned and criticized everything, subjecting all, even the supernatural, to the arbitration of natural reason. It was based on rationalism and naturalism. In its actual operation, Liberalism rejected the old authoritarian way of life and postulated instead a constitutional and democratic social order where the common man would have a part. In the Philippines, Liberalism manifested itself as a trend to diminish the centralized absolutism of the colonial regime (thus, the Maura Law gave greater autonomy to municipal government, Moret’s two decrees secularized education, etc.). The same may be said of the pleas of the Propaganda movement for civil liberties, and representation in the Spanish Cortes.

Since Liberalism was based on rationalism, it gave little import­ance to faith, virtue, and supernatural order. Further, it says that man could reach God through his reason and moral sense alone; there was no need of the visible Church to interpret the truths of revelation to guide him. Naturally, this is false; and the friars, as faithful ministers of the Church, upheld Catholic teachings against wrong liberal principles, and opposed and fought the ideas of Liberalism. In opposing and fighting the heretical errors of Liberalism, they opposed also its political program. Liberalism clashed with the political, social and cultural interests of the friars. Many friars believed that the rights, privileges and liberties asked by the Filipino liberals could be given only at the expense of
their own privileges and authority over the people. They feared that the reforms would make the Filipinos demand for more. They wanted to retain the old Arcadian atmosphere of the colony with the Filipinos a simple contented people, having few needs and blissfully living under the paternal guidance of their pastors. They ignored the historical fact that the Filipinos were competent already to assume the functions that Spanish civil and ecclesiastical officials had traditionally performed.

d) The rise of Filipino nationalism.  

More than three centuries of centralized Spanish administration had fused the various regions of the Philippines into a geographical whole. All that was lacking was the people’s inner feeling of oneness to correspond to the external unity already achieved. The last phases of colonial rule saw this spirit of national consciousness. The process was started especially when the Philippines was opened to foreign commerce and when notable improvements in communications emerged. The old and long Manila Galleon route had been abandoned because of the opening of Suez Canal in 1869. With the Philippines closer to Europe, the newly-rich middle class could easily send its sons abroad for higher education. The latter, after being exposed to liberal trends, came home full of ideas about self-determination and the need for unity among Filipinos to work for the common cause. Their sentiments quickly spread, with the improvement of a network of roads and means of sea and land transportation. Interaction among towns, villages and provinces increased. Indignation with the treatment of Filipinos who dared to speak out their minds, pride at the achievements of countrymen, common resentments, ideals, interests, and experience triggered the nationalism that was coming into being. By the end of the century, an inner sense of political unity was evident.

Filipino nationalism was closely interwoven with Liberalism. The spirit of Liberalism had influenced Filipinos to seek greater freedom and participation in all areas of social life. The Spanish clergy, on the other hand, as the most outspoken vanguard of Spanish rule over the Philippines, simply would not hear of it, and openly belittled the Filipinos’ capacity for the democratic way of life they sought. With their notions of self-competence rudely insulted and their pride hurt, Filipinos vented their resentment against the Spanish clergy. Thus the birth of Filipino nationalism became a conducive factor to anticlericalism.
e) Colonialist prejudices and racial discrimination.⁵

After the French revolution, undermined by Liberals, Masons, and anticlericals, weakened from within by successive revolutions during the 19th century, Spain was fast declining in her colonial power. Spanish Masons, free-thinkers, anticlericals and adventurers, many of them exiled from the Peninsula, have sought refuge in the colonies to wreak vengeance upon Catholic Spain, and as in Europe they plotted wherever they went against "the order of things," and started their defamatory campaign against the Church and her ministers, broadcasting the seeds of discontent and hatred and revolution in their midst . . .

Furthermore, the Filipinos, as a nation, were fast arriving at the age of maturity with a consciousness of national dignity which deeply resents the slightest discrimination and resents the rule of a foreign authority, demanding greater freedom, greater share in their own government, and expecting to be granted autonomy and independence. Unfortunately, Spain failed to realize this fact. This lack of foresight, of realization of the social changes in the colony was quite widespread not only among lay Spaniards, but even among members of religious Orders. Spaniards, in an attitude of superiority, often looked down upon the natives. They did not realize that due to the education given to the Filipinos, these had attained political maturity and consciousness of a national personality. Spaniards often made scornful and disparaging remarks at customs, traits and abilities of the Filipinos, without realizing that Spain herself had implanted in the Filipinos’ minds and hearts the principles of human dignity and Christian freedom which made them feel strongly against contempt or injury, any abuse or disdain on their persons or on their country.

Naturally, Filipinos, specially of the educated class, took this Spanish authoritarian attitude as an intolerable contempt of their race and their rights, a real race discrimination; even the word "indio" which for centuries was accepted in its innocuous meaning of "indigenous, native" began to be heard as contemptuous.

This mutual hostility was reinforced by the propaganda of political leaders, some of them actuated by a sincere desire to better the conditions of their country (these were real patriots, like Rizal), some others just seeking vengeance for private wrongs or to gratify their personal ambitions for notoriety, power or wealth. These political agitators, encouraged or helped by Spanish secret societies (Freemasonry), began to create an artificial spirit of dis-
content among the masses, so as to bring about a radical change in the existing order of things.

f) The secularization controversy.  

The religious controversy developed, step by step, from canonical visitation, to secularization, and to the Filipinization of parishes. Finally, it was no longer a religious, but a political matter. By 1870, it had developed into a racial question, because the seculars were Filipinos, and the religious were Spaniards.

By 1870, the priests formed the most important group among the educated Filipinos. They were the most united, because they had a common grievance: the feeling that they were victims of discrimination in the appointment to curacies. Their first leader was Father Pedro Pelaez. After the death of Fr. Pelaez, Father Jose Burgos led his fellow priests in championing their cause.

The discontent of the Filipino priests was felt by their families and friends. People came to believe that the seculars were being dispossessed of parishes because they were Filipinos. The issue grew more and more in political importance as the people’s sympathies were aroused each time a parish was given to the religious orders.

g) The Liberal Regime of Governor de la Torre.  

In 1868, the Spanish army with the help of the fleet, revolted against the absolute rule of Isabel II. A provisional government was formed for the Republic. It issued declarations based on the fundamental principles embodied in the constitution: universal suffrage, freedom of conscience, of the press, of association and of public meeting. These reforms were extended to the colonies.

To put in force the policies of the new government, Governor Carlos Maria de la Torre was sent to the Philippines. In both his personal and official acts, he showed his democratic spirit. He lifted the strict censorship of the press. He allowed free and public discussion and encouraged petitions for reforms.

Governor de la Torre was loudly denounced by his political enemies, and as loudly praised by the Filipinos and Spanish liberals. The conservatives feared that too many concessions would not do the colony good. Their bitter opposition against de la Torre’s radical and liberal measures widened the gap between them and the rising group of Filipino reformers.

Towards the end of 1870, the Spanish Republic ended. Amadeo I became king. Don Rafael de Izquierdo was sent as Governor General to the Philippines. He at once set about trying to bring back the old order of things. The reformers were forced to stop their demands. Censorship was reestablished.

While Izquierdo was Governor, an uprising broke out in the Cavite arsenal and the fort of San Felipe. The uprising was quickly suppressed. The government, fearing the spread of revolutionary ideas, had many of the Filipino reformers arrested. They were accused of having taken part in the Cavite uprising.

Almost all the reformers who came out openly during Governor de la Torre's time were punished. Fathers Jose Burgos, Mariano Gomez and Jacinto Zamora were condemned to death. To the end, these priests declared their innocence. No proofs of their guilt were ever made public.

The Filipinos came to believe that their priests had been put to death because they had worked for the Filipinization of the parishes. They came to regard them as martyrs for their country's cause. They came to look upon them and the other leaders who had been punished, as victims of an oppressive government.

i) The Propaganda movement.

The executions and deportations of 1872 stilled for some years all agitation for reform. During this period of quiet, material prosperity increased. Several progressive measures which aided economic development were passed by the government.

In 1873, the first telegraph line was opened. A regular steamship line was established between Spain and the Philippines. In 1880, the cable to Spain was inaugurated. In 1883 the plan for railroads in Luzon was approved although actual operation did not start till 1891.

The more the country prospered, the faster grew the group of progressive Filipinos, and the more aware they became to the grave defects of Spain's administration.

A few reforms were granted by Spain (in 1884 the tax reform, in 1885 judicial and legal reforms, in 1880 the improvement of land titles, in 1881 the abolition of the tobacco monopoly, and the provincial reform in 1886), but these reforms did not keep pace with the rise of the more radical elements among the Filipinos.
A campaign for reforms gradually grew in Europe among the Filipinos who held liberal ideas. Thus, centers of propaganda arose; in Hongkong and Singapore in the East, and in Paris, London, Barcelona and Madrid in Europe. From time to time Filipinos wrote articles in the newspapers of Madrid. The best known of these were Eduardo de Lete, Graciano Lopez Jaena, Jose Rizal, Marcelo H. del Pilar, Juan and Antonio Luna, Mariano Ponce.

These leaders worked for the following aims:

1. For the Philippines to be considered an integral part of Spain, that is, a province of Spain.
2. For Filipinos to be granted the same civil rights enjoyed by Spanish citizens.
3. For representation in the Spanish Cortes to be restored.
4. For the right of association, freedom of the press and freedom of speech, to be recognized in the Philippines.
5. For reforms to be made in the laws and courts.
6. For the parishes to be secularized and given to Filipino priests.

The leaders believed that with these reforms the existing evils in their country would gradually be corrected. They did not ask for separation from Spain; on the contrary, they wanted the Philippines to become part of the mother country, not a mere colony.

In the Philippines, all agitation had to be done secretly for fear of persecution. The publications of the Filipinos abroad were secretly circulated. As the movement went on, the people became more and more conscious of their nationality, of their oneness. They were united by the recognition of common needs and common grievances. However, no active campaign was carried on until Rizal came home from Spain in 1892. (The Propaganda movement may be said to have started in 1882, when Rizal arrived in Madrid). 10

Rizal believed that the Filipinos could rise from their condition only by a slow process of education. To help them, he came home in 1892 and established the “Liga Filipina” which aimed: (1) to foster union and mutual aid among the Filipinos; (2) to encourage education, agriculture, and commerce; and (3) to work for and apply reforms.

The deportation of Rizal to Dapitan soon after the founding of “La Liga Filipina” practically killed that association. Rizal’s deportation without even the pretense of a trial, had convinced the people of the uselessness of peaceful propaganda. It hastened the organization of a radical association with revolutionary aims, the Katipunan.
On the very evening of July 7, 1892, when the *Gaceta de Manila* published Governor-General Despujo’s Decree deporting Dr. Rizal to Dapitan, Andres Bonifacio, Valentine Diaz and Teodoro Plata gathered in the house of Deodato Arellano, Marcelo H. del Pilar’s brother-in-law, at Azcarraga St., No. 72, Manila and they decided to form the secret society, *Katipunan*. On July 15, 1892, Deodato Arellano was elected President and Andres Bonifacio, Secretary. By the middle of 1896, the *Katipunan* was already well established in Luzon, and had between 100,000 and 200,000 members; its moving spirit was Andres Bonifacio, and closely associated with him Emilio Jacinto.

In 1893, Bonifacio was elected *Katipunan Supremo*: Pio Valenzuela, Fiscal; Emilio Jacinto, Secretary.

As early as 1894, the Manila Government had been informed that Philippine Freemasonry (established by Pedro Serrano Laktaw in Manila on January 6, 1891) was working for a radical break of the Philippines from Spain. By that time, there were some 80 masonic lodges in various parts of the country. Owing to special laws of this crown colony (different from the Spanish Constitution that allowed Freemasonry), the secret society was forbidden here; hence, Filipino masons had to conduct their activities secretly.

The Manila Archbishop, Bernardino Nozaleda, reported to the Government the existence of masonic lodges. But the Manila Government dismissed the representation, answering that there was no Freemasonry here authorized or tolerated.

The Filipino nationalists resented the Church intervention deeming this opposite to their libertarian aspirations. But ecclesiastics objected against Masonry as inimical to the the Church and forbidden to Catholics. They considered the Filipinos still immature and not yet ready for the civil and political rights they were demanding. This conflict between the Church ministers and the Filipino patriots came to fan the anticlerical spirit already prevalent among masses.

In spite of strong suspicions and some occasional leakage on the secret activities of the *Katipunan*, the Manila Government did not give any importance to the danger. When Dr. Rizal learned about the plans of the *Katipunan* to rise in arms, he rejected it as untimely and premature, and refused the leadership offered to him. He recalled the revolution in Cuba that apparently was only causing useless bloodshed.

Finally, on July 5, 1896, Lieutenant Manuel Sityar gave a very serious confidential warning about the existence of the *Katipunan* in Mandaluyong, San Juan del Monte, and Pasig. By mid-July of that same
year, another information was received from Chemist Antonio Luna, besides those of the Guardia Civil, Lieutenant Ros of Malabon, and of Pedro Serrano Laktaw himself who, having retracted from Masonry, had been expelled from it.

At last, on August 19, 1896, the secrets of the Katipunan were revealed, by Teodoro Patiño, a member of the Katipunan himself, to Fr. Mariano Gil, O.S.A., Parish priest of Tondo, at the visitor’s parlor of the Tondo Parish house, and certainly not in the tribunal of Confession as, at times, alleged. With the conspiracy discovered, the revolution could not but explode, as it happened in the house of Melchora Aquino, the “Mother of the Katipunan”, popularly known as “Tandang Sora” on August 23. The some one thousand revolutionaries gathered under Bonifacio, tore their cedulas (residence certificates) in defiance against Spain, and shouted the famous “Cry of Balintawak”. The first combat took place two days later in the same place. The Revolution officially started on Saturday, August 29, 1896, with the Battle of San Juan del Monte. The war lasted until the Peace Pact of Biyak-na-Bato on December 31, 1897.

War for Independence.

Accidentally, on February 15, 1898, the American battleship “Maine” was blown up in Havana, Cuba. Four days later, the Spanish Government was informed by an official note from the United States that “the catastrophe of the Maine was casual and brought about by an accident in the interior of the ship.” But the American public opinion had already decided that Spain was responsible, and the slogan “Remember the Maine” was at once circulated.

On April 21, the war between Spain and the United States began in Cuba. At once, General Emilio Aguinaldo offered his cooperation to the American authorities for their war against Spain in the Philippines, with the view of proclaiming the independence of the country, and the establishment of an American protectorate as the United States intended to make out of Cuba. On May 1, 1898, the naval combat of Manila Bay from 5:30 to 12:30 in the morning took place. Spain lost. Aguinaldo then urged the Filipinos to support him in a renewal of the struggle for independence. The Philippine-Spanish war flared up again. On June 12, 1898 the Philippine independence was solemnly proclaimed in Kawit, Cavite. Manila fell and surrendered to the American forces on August 13, 1898.

On November 29 of that year, the Philippine Republic adopted its first Constitution. Less than a month later, on December 21, American President McKinley proclaimed that by virtue of a treaty with Spain, “the future control, disposition and government of the Philippines were
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ceded to the United States." This proclamation was made public on January 4, 1899. A few hours later, Manila was flooded with President Aguinaldo’s defiant reply protesting that he had never pledged to recognize American sovereignty over the Philippines, and that the Filipinos were determined to defend their independence at all costs.

The Spanish-American Peace Treaty of Paris had been ratified on December 10, 1898. As an answer to it, President Aguinaldo formally issued a Declaration of War against the United States. On January 23, 1899, the First Republic of the Philippines was solemnly inaugurated in Malolos. On February 4, the first shot of the Philippine-American war killed a Filipino soldier who was crossing the San Juan del Monte bridge towards the American lines. The first battle was in La Loma where the Filipino hero, Capitan Jose Torres Bugallón, aide of General Antonio Luna, was the most prominent casualty. The war for independence was continued heroically in spite of many setbacks, until General Miguel Malvar surrendered on April 16, 1902. The Philippine Commission announced the official end of the Philippine-American War, on September 11, 1902.

This period of turmoil that was upon the Philippines during the last decade of the 19th century and at the dawn of the 20th century became the climate in which the Vincentians and the Seminaries were forced to live. Truly, the Vincentian family was specially lucky during the revolution. While many members of other Religious Orders had to suffer harassment, imprisonment, and even death, no serious misfortune visited the Vincentian missionaries; only some minor inconveniences and the scare of war. On the contrary, they were treated differently by the revolutionaries. A great number of their leaders had been educated, at one time or another, under the Vincentians, and sincerely held their former mentors in high esteem. Furthermore, since these had no parish administration nor big real estates (landed properties or haciendas) they were never involved in the controversy of secularization of parishes, nor in agrarian conflicts with tenant farmers. The Spanish Vincentian missionaries devoted themselves to the silent apostolate of educating and forming a worthy native secular clergy in the Seminaries, and, as far as possible, to the evangelization of the poor in the obscure ministries of the confessional, or of closed retreats for priests and laity.

The Provincial Central House of San Marcelino.\textsuperscript{14}

Fr. Aquilino Valdivielso, the first Vice-Visitor of the Philippine Vincentian Mission came to Manila on November 1, 1870. The Mission was raised to the rank of an autonomous Province of the Congregation on December 12, 1871. Half-a-year before, on June 22, 1871, Fr.
Valdivielso wrote to Spanish Visitor, Fr. Maller, about “the need of the Mission to have a house of their own, and the convenience of having it separated from the Manila Seminary, so as to make it the Central House of Vincentians in these Islands.” On November 6, when it became practically certain that the Mission was to be an autonomous Province, Fr. Valdivielso insisted once more on “a house of the Province.” But, this was to come later.

On May 13, 1874, the Vincentians decided at last to buy a lot of 60,000 square meters, with a little house in it, in San Marcelino street, suburb of Paco, in the outskirts of Manila. The new House inaugurated in July 1878 became the “Casa de Campo” of the Philippine Vincentians, which served as a resting place or a vacation resort for the Fathers and seminarians of San Carlos, of Manila, as well as a Retreat House for Spiritual Exercises for lay people. After the earthquake of July 18-20, 1880, the San Carlos Seminary was transferred to the Vincentian House of San Marcelino, and there it remained for three years.

From the beginning, it became a traditional norm for the Mission Superior or Provincial Visitor to remain in the San Carlos Seminary of Manila as Rector of the community. However, some difficulties cropped up relative to meeting the needs of the Province and the demands of the Seminary. Often the Visitor had to decline his responsibility of the Seminary, relying on the help of the Vice-Rector, or of his Assistant Councilor. In June 1883, the Provincial Council studied the question of “the opportunity of transferring the Visitor to the residence of San Marcelino” and appointing somebody else as Rector of the Seminary. But, it did not seem convenient to do it then.

On May 20, 1890, the Visitor, Fr. Manuel Orriols, together with Fr. Miguel Perez, went to the General Assembly in Paris; on December 16, of the same year, they were back home in Manila. Following superior instructions, the Provincial Council of January 15, 1891 decided “that Father Visitor should go to San Marcelino as Superior of that House, with Fr. Francisco Potellas as Assistant, and Fr. Angel Moreda, as Procurator. In the Seminary of Manila, Fr. Serrallonga (Santiago) should remain as ‘ad interim’ Superior, and Rector and Assistant of the Fr. Rafael de la Iglesia was appointed Vice-Rector and Assistant of the Community; and Fr. Miguel Perez Antón, House Procurator. And “Fr. Rafael de la Iglesia should be ‘ad interim’ Provincial Procurator.”

Thus, the Vincentian Central (Provincial) House became entirely independent from the San Carlos Seminary of Manila.

The Visitor, Fr. Orriols, left the Manila Seminary and went to the House of San Marcelino on January 16, 1891, in accordance with superior instructions; although nominally he remained as Superior of
the Manila Seminary community until 1892, when his appointment and that of Fr. Serrallonga arrived.

Soon afterwards, in Madrid, the first Superior of the Vincentian Mission and the first Vincentian Rector of the Manila Seminary, Fr. Gregorio Velasco, died on May 11, 1891. The San Carlos Seminary of Manila held a solemn Requiem for his eternal rest.

A new appellation: the “Province of the Philippines”

Up to the last decade of the 19th century, the Vincentian Mission here was officially and commonly known as the “Mission of Manila,” or the “Province of Manila,” as can be found in the Catalogues of the Congregation of the Mission then in use. But from June 19, 1894, it was decided to change that name; thenceforth, it was to be called, “Province of the Philippines.”

To Manila with Generosity

Manila was at that time limited to what was called Intramuros, the Walled City. But by the end of the century, the need for more direct and modern communication with the suburban districts was felt. In 1892, the City Government (Ayuntamiento) thought of building a new road that would connect the suburb of Ermita with that of Paco, cutting across San Marcelino. Aware of this project, the Vincentian Fathers decided, in their domestic Council, to cede, without compensation, to the Government of the City some portion of their lot at San Marcelino, as the site for the road extension coming from Ermita (the suburb where the Hermitage of Our Lady of Guidance, Nuestra Señora de Guia) was venerated. For the good of the city, the Fathers made their cession in anticipation to the Government’s petition.

In 1893, the Civil Governor requested the lot corresponding to the actual portion of Teodoro Kalaw Street (formerly known as San Luis Street) that extends from Taft Avenue to San Marcelino Street.

In that same year, they registered officially all their landed property before the Government, making still more cession to the Ayuntamiento, or City Government, namely, the portion of the property between General Luna Street that goes from Intramuros through Bagumbayan to Paco.

This generosity of the Vincentians was bountifully compensated at this time. Among the prominent benefactors of the Vincentians was Dr. Vicente Garcia, one of the most illustrious Filipino priests of the last century, not an alumnus of their Seminaries, but a close friend and collaborator in their Retreats and in the Tagalog translation of several
of their useful works for the people. Another benefactor and alumnus of the San Carlos Seminary of Manila was the Right Rev. Francisco Paja, who occupied posts of responsibility in the Diocesan Chanceries of Nueva Caceres and of Manila.

Similarly, Doña Eusebia Ciriaco, a generous benefactress who donated to the Philippine Province five houses in Manila “to support with their rentals our Apostolic Schools,” without any burden for the Congregation, except that she may receive ₱100 only every month during her life. When things began to get bad for the Spanish regime in the Islands, the Vincentians disposed of these properties, and their value was transferred to the Vincentians of Spain so as to fulfill the mission of the benefactress to help the Apostolic Schools of the Congregation.

Solemn Vincentian celebrations with the Dominicans

The year 1885 was a glorious year for the double family of St. Vincent. From the heights of the Vatican, Christ’s Vicar Pope Leo XIII proclaimed the holy Founder universal Patron of all works of charity derived in any way from him. The Philippine Vincentians celebrated the occasion with a solemn Novena held in the old Santo Domingo Church, with preachers from the various religious communities of Manila. On November 22 the celebration was clinched by a Pontifical High Mass at which Manila Archbishop Pedro Payo, O.P. officiated; and the eloquent and famous Dominican orator Fr. Norberto del Prado delivered the panegyric.

On November 10, 1889, Pope Leo XIII raised to the honor of the altars, the great Vincentian missionary, martyr of China, Blessed John Gabriel Perboyre. Born of January 5, 1802, in the city of Montgesty, (Lot), France and ordained priest on September 23, 1826 in the chapel of the Mother House of Daughters of Charity (140 rue du Bac, Paris), where four years later the Immaculate Virgin was to appear to St. Catherine Laboure; he arrived in Macao, China on August 29, 1835, and, in circumstances very similar to those of Christ, he died strangled on a Cross in the city of Outchangfu on September 11, 1840.

The Philippine Vincentians celebrated with great joy and enthusiasm solemn festivities to honor the new Blessed confrere. In Manila, this Beatification was commemorated with a solemn Triduum, on July 18, 19, and 20, of 1890. As always, since the Vincentians arrived in the Philippines, the Dominican Fathers offered for this occasion their magnificent church of Santo Domingo in Manila. At the balconies of Santa Rosa College (under the Daughters of Charity) besides Santo
Domingo church, three curtains were displayed, with the image of Blessed Perboyre in the middle, and the coat of arms of the Pope and of the Congregation of the Mission at the sides. 17

At 5 o'clock in the afternoon of the 19th, with the church filled with people, the Vincentian Fathers and the Seminarians of San Carlos sung the solemn Vespers, officiated by the Recollect Fathers. The new organ acquired by the Dominicans was played for the second time on this occasion.

The following day, the sermon on St. Vincent was preached by the “Magistral” Canon of the Manila Cathedral, Rt. Rev. Faustino Sanchez, alumnus of the Vincentians at the Manila Seminary. The Solemn Mass was celebrated by the Vicar Capitular Rt. Rev. Eugenio Netter assisted by the Canons, Fathers Pedro Fuentes Martinez and Bernabé del Rosario. The altar service was attended by the Master of Ceremonies of the Cathedral, Fr. Jose Consunji and the San Carlos seminarians. At the Vespers, the Jesuits Fathers officiated, and the sermon was preached by the Rector of Santo Tomas, Fr. Manuel Alonso, O.P.

The last day, July 20, Sunday, was something extraordinary. The church was overflowing with people as at the feast of the Holy Rosary. At the high altar, a big painting on the martyrdom of Blessed Perboyre was displayed, four meters high and two and a half meters wide, a masterpiece of art, from the brush of Filipino artist Mr. Felix Martinez. The Pontifical Mass was sung by His Excellency, the Most Rev. Bernabé García Cezón, Bishop of Biblos, former Bishop of Tungkin, assisted by the famous Dominicans Fr. Evaristo Arias, Fr. Hilario Ocio, and Fr. Raymundo Velazquez. In the afternoon, the sermon was preached by Preacher General of the Augustinians, Fr. Miguel Coco, and the Franciscan Fathers officiated.

In Cebú, the celebrations in honor of Blessed Perboyre were held on the 26th, 27th, and 28th of September 1890, with the feast of the death of St. Vincent in the middle of the triduum. The Augustinians and the Recollects officiated, and the sermons were preached by Fr. Pedro Cerro, O.R.S.A., Fr. Román Gonzales, O.S.A., and the Cébu Vicar General, Angel M. Diaz Vasquez. On the last day, Bishop Martín García de Alcocer, O.F.M., officiated at the Pontifical Mass. In the afternoon, sermons were entrusted to Fr. Pedro Juliá, C.M., Narciso Vilá, C.M., and Bishop Alcocer himself.
Personnel reinforcement during this period of turmoil\textsuperscript{18}

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<td>Pedro Angulo</td>
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<td>August 15, 1896</td>
<td>Gregorio Tabar</td>
<td>Jose Vences</td>
<td>Rafael Vinagre Torres</td>
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<td>August 14, 1897</td>
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<td>July 25, 1895</td>
<td>Emilio Martinez</td>
<td>Teodoro Robredo</td>
<td>Francisco Sanchez</td>
<td>Leandro Zaro</td>
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Personnel who accomplished their mission in the Philippines during this period (1890-1901).\textsuperscript{19}

For an increase of 25 new members in the personnel during this period of turmoil, there was a corresponding loss of 29 members, nine of which were called to their heavenly reward, dying here in the Philippines, and 20 were called back to Spain. In chronological order, these were the losses of the Vincentian Philippine Province:

\textbf{Fr. Joaquin Jaume}: Born in 1843; admitted in the Congregation in 1861; came to the Philippines in 1866; worked for 24 years in Naga, Jaro, and Manila; returned to Spain in 1890; died in Barcelona on January 18, 1900, at the age of 57.

\textbf{Fr. Tomas Lozano}: Born in 1860; admitted in the Congregation in 1879; came to the Philippines in 1886; worked for 4 years in Jaro; returned to Spain in 1890; died in Limpias, Santander on February 25, 1904, at the age of 44.

\textbf{Fr. Manuel Casado}: Born in 1846; admitted in the Congregation in 1863; came to the Philippines in 1872; worked for 18 years in Naga and Jaro; returned to Spain in 1890; died in Madrid on May 8, 1902, at the age of 56.
Fr. Melquiades Caño: Born in 1852; admitted in the Congregation in 1870; came to the Philippines in 1876; worked for 14 years in Naga and Cebu; returned to Spain and died in Valdemoro, Madrid on November 26, 1931, at the age of 79.

Fr. Angel Moreda: Born in 1863; admitted in the Congregation in 1880; came to the Philippines in 1884; worked for 8 years in Naga and Manila; returned to Spain in 1892; died in Madrid on May 21, 1931 at the age of 68.

Bro. Domingo Galeron: Born in 1862; admitted in the Congregation in 1881; came to the Philippines in 1883; worked for 9 years in Jaro; returned to Spain in 1892; died in Madrid on December 27, 1947, at the age of 85.

Fr. Francisco Jarero.²⁰

Born in the province of Zamora in the year 1845 and admitted in the Congregation of the Mission in 1868, immediately after his novitiate, due to the political revolts in Spain, he was sent to the Philippines with the mission that arrived here in Manila, on November 1, 1870. He made his ecclesiastical studies and was ordained Priest in 1874. In that same year, he was assigned to the Seminary of San Carlos, of Cebu, as Professor of Philosophy and Procurator. In the fulfillment of these duties, he acquired such a high esteem from his Superiors, that five years later, in 1879, when the Rector Fr. Farré got sick and left the Seminary, Fr. Jarero at the early age of 34 was appointed Rector.

During his nine years of rectorship, Fr. Jarero always showed a great love for Seminary discipline and a great interest in the formation of good seminarians, to whom he inculcated a genuine ecclesiastical spirit. Among the students, he entertained special affection for the young Juan Gorordo, who later became Bishop of Cebú. This regarded Fr. Jarero as a true spiritual father; and all his life, with a grateful heart, he reciprocated his mentor’s special affection.

Fr. Jarero taught with great success the class of Dogmatic Theology during the years of his rectorate. In his sermons, he knew how to join the solidity of doctrine with elegance of style. The renown of Fr. Jarero spread far and wide in the city of Cebu, and specially among the clergy of the Diocese.

In 1889, the Superiors transferred him to Manila, where he stayed for only three years. Then in 1892 he was sent back to Spain where he became Superior of the Vincentian House in Avila, and afterwards in the House of Tardajos, of the province of Burgos. In 1907 he asked to be relieved from the office. He retired in Madrid, continuing to work with zeal and abnegation in various priestly ministries. He died in Madrid on April 12, 1918, at the age of 67.
This illustrious Vincentian was born in the town of Cisneros, of the province of Palencia, Spain, in the year 1846. After finishing Humanities and part of Philosophy, he joined the Congregation of the Mission at the age of 18, and in 4 years, in spite of his poor health, had finished the ecclesiastical studies with remarkable proficiency. In 1869, at 23, he was ordained Priest and immediately he was assigned to the Philippine Mission. He arrived in Manila in the company of nine other Vincentians on October 26, 1869.

Appointed Professor of Dogma and Moral Theology, he proved to be a real scholar and a man of vast erudition, and specially an eminent disciple and interpreter of the Angel of Schools, St. Thomas Aquinas. He mastered so perfectly the *Summa Theologica* as to elicit the admiration of the Dominican Professors of Santo Tomas University. Not only in the classroom, but in the pulpit, and in lectures as well as in other scientific-literary exercises, Fr. Perez earned an excellent reputation among the secular priests who had been his pupils in the Seminary, and among the general public of the city. He won the esteem and trust of the Manila Archbishop, Pedro Payo, O.P., whose ordinary consultor he became, even for the most thorny questions in the ecclesiastical affairs of the Archdiocese.

He was often called to the Archbishop’s palace, not only to hear his prudent advice and wise viewpoints, but also for recreation and relaxation since his pleasant and cheerful conversation, was full of so many witty jokes and funny remarks. When Archbishop Payo planned his voyage to Rome for the "ad limina" visit, he asked to be accompanied by Fr. Perez as his consultor and attendant, in recognition of his 15 years of service in the Seminary of Manila.

In 1884, upon his return from Rome, Fr. Perez was first assigned as Superior of the Jaro Seminary, to substitute Fr. Serrallonga who was exhausted after eight years of intense work there. But soon, the decision was changed for a most urgent need, and Fr. Perez was sent to Naga to substitute Fr. Santonja, who was very sick and about to leave for Spain. Fr. Perez arrived in the Seminary of Nueva Caceres, as Rector, on February 1, 1884. There he stayed for 6 years, teaching Moral Theology with the same success as in Manila. He notably improved the Seminary building with the construction of a modern and solid additional wing. By that time, the Seminary obtained the Government recognition as a College of Secondary Education; and Fr. Perez enriched the laboratories of Physics and Natural History (Biology, Anatomy, Physiology, Zoology, Botany, Geology and Mineralogy) with
new apparatus and specimens; similarly, he introduced several important reforms in the studies.

In Naga, Fr. Perez became also Vicar General of the Diocese, and with his upright and firm character gained the respect and esteem of all who had to deal officially with him; he showed himself a staunch defender of the rights of the clergy.

In 1891, he was transferred to Jaro, as Rector of that Seminary and Vicar General of the Diocese; but he did not stay long there. Three years later, at the beginning of 1894, he was sent back to Spain.

In Spain, he became Superior of the Major Seminary of Badajoz, until 1899, when at the request of the Bishop of Oviedo, Ramon Martinez Vigil, O.P., (who knew and admired him personally in Manila) he was appointed Rector of the Seminary of Oviedo.

In 1909, due to ill health, he asked and obtained to be relieved of any office, and he retired to the house of Paredes de Nava, in Palencia, where he peacefully died in the Lord, on February 3, 1914, at the age of 67.

Fr. Gabino Lopez.22

Born in Crippana, of the province of Ciudad Real in 1842, he joined the Congregation of the Mission in 1862, at the age of 20, after finishing part of his ecclesiastical studies. While still a deacon, he was sent to the Philippines where he arrived on August 31, 1866. After a few months in Manila, he was sent to the San Carlos Seminary of Cebu, where he arrived on January 23, 1867, with the pioneer Fathers, Jose Casarramon and Francisco Potellas, to start the work entrusted to the Vincentians in that Seminary. There he stayed for six years, teaching Philosophy and Dogmatic Theology. In 1873, he was called back to Manila. In 1874, he was sent to the Seminary of Vigan, when Fr. Moral left for Europe and the stormy period of that Seminary began; he stayed there a little more than one year. He returned to the Seminary of Manila in 1875, where he worked for 19 years from 1875 to 1894, when he returned to Spain. In Manila, he taught Sacred Scripture, while serving as Chaplain of the College of Santa Isabel, under the Daughters of Charity, and Director of all the units of Children of Mary Immaculate, established in the Colleges and Establishments of the Sisters.

Well versed in the Holy Scriptures, he became one of the best sacred orators in Manila in his time; his sermons were of a simple pleasant style; he loved the seminarians and treated them so kindly he left many grateful memories among the clergy of the Manila Archdiocese.

Upon his return to Spain in 1894, he became Rector of the
Seminary of Canary Islands and Superior in Cadiz; then he retired in Madrid where he died on March 25, 1921, at the age of 79.

Fr. Fernando de la Canal.  

The deeds of this great Vincentian apostolic laborer in the diocese of Cebu had already been narrated in Chapter 8. Let us add here some data on his life. Born in 1841 in Pomar de Valdivia, province of Palencia, diocese of Burgos, he was ordained priest in 1867, and admitted in the Congregation of the Mission in 1868. He came to the Philippines on October 26, 1869. At 28, he arrived in Cebu on November 13, of that same year, and there he worked zealously for 24 years, among the poor people for whom he founded the “Casa de Caridad”, the Little Sisters of the Mother of God, the College of the Immaculate Conception for girls, and the Catholic Primary School of St. Vincent de Paul. Sick and exhausted for so many apostolic works, he came to Manila on Christmas day of 1893, and peacefully died in the peace of the Lord, in the Central House of the Vincentians on San Marcelino, on March 31, 1894, at the age of 52.

Fr. Mauricio Horcajada.  

Born in 1863, he joined the Congregation of the Mission in 1880; came to the Philippines on December 14, 1893, but after two months stay in Manila he had to return to Spain in 1894. He died in Madrid on August 19, 1932, at the age of 69.

Bro. Valeriano Alvarez.  

Born in Revilla de Campo, Burgos in 1848, he joined the Congregation of the Mission in 1868; came to the Philippines on February 21, 1875, worked in Manila from 1875 to 1877; was transferred to Naga in 1878; the next year 1879, he was transferred to Cebu where he worked for more than 10 years. In 1889 he was transferred back to Manila. After 4 years, in 1892, he was again assigned to Cebu where he worked until 1895, when he returned to Spain. He died in Madrid on August 24, 1897, at the age of 49.

Fr. Francisco Vilanova.  

Born in Altrón, Lerida on June 13, 1864, he joined the Congregation of the Mission on January 4, 1880; came to the Philippines on October 3, 1884; worked in Manila for one year; in 1885, he was assigned to Jaro where he stayed 5 years; then, was transferred to Cebú
where he arrived on May 11, 1890; there he worked for five years. In 1895, he returned to Spain. He became Visitor of the Province of Cataluña, and died in Barcelona on June 4, 1919, at the age of 55.

Fr. Francisco Potellas, the Retreat Master.\textsuperscript{25}

A worthy Vincentian accomplishment was his great work of closed Spiritual Exercises directed for one week every month of the year (except December, March and April, because of Christmas, Holy Week and Easter celebrations) for 10 consecutive years in the Vincentian Central House of San Marcelino (from 1884 to 1894) to groups of laymen coming from Manila and its suburbs, as well as Pasay, Taguig, Polo, Meycawayan, Mandaluyong, Obando, Parañaque, etc. During this decade, the retreatants, who made their Spiritual Exercises under Fr. Potellas numbered 2,700 from the provinces, and 417 from Manila and suburbs.

This missionary was born in Aviño, Barcelona, in 1836; joined the Congregation of the Mission in 1861; came to the Philippines with the 4th Vincentian mission on August 31, 1866. After one year in Manila, he was assigned to the Seminary of Cebú where he arrived on January 23, 1867 with the pioneer Vincentians Fr. Jose Casarramona and Fr. Gabino Lopez, to inaugurate the Vincentian administration in that Seminary. He stayed in San Carlos of Cebú for nine years, until May 31, 1876, when he returned to Spain. Two years later, he came back to the Philippines in 1878, and worked in Manila for 17 years, until his death in the Vincentian Central House in San Marcelino on July 17, 1895, at the age of 59.

Fr. Potellas was not very fond of teaching in Seminary classrooms. He would rather preach to the people. Precisely, upon his second coming to Manila in 1878, at the late age of 42, he began to study Tagalog and started his pastoral ministry among the poor people of Paco in the neighborhood of San Marcelino. From that time, for 16 long years, his indefatigable zeal and spirit of sacrifice kept him available to anyone and everybody who came to him seeking for advice and counsel; he was found in the confessional even at the most inconvenient hours, to attend to the penitents who flocked to San Marcelino, sometimes from six o’clock in the morning up to eight or nine at night. His preference was from the simple and ignorant folks. He was wont to say, “God has made me for these poor people; my character is not fit for the learned or the rich; let them go to others, because I choose these poor little ones.”

After six years of pastoral work among the faithful of the neighborhood, he sought for a wider field of apostolate. In 1884, he started the closed retreats for the laity, every month, and during ten years, he
directed 88 groups of retreatants, each group having an average of about 40 persons, which made a total of around 3,160. All the expenses of these closed Retreats in the House of San Marcelino were paid by the Vincentian Community with the help of some pious and well-to-do-persons of Manila, among whom should be specially mentioned the Canon Penitentiary of the Cathedral, Rt. Rev. Vicente Garcia, a Filipino secular priest who sent not only pecuniary help but also booklets for the spread of Catholic doctrine for the retreatants.

Fr. Potellas alone carried the burden of sermons, readings and confessions of these Spiritual Exercises, without interrupting the pastoral ministry of the faithful attending the Chapel of San Marcelino. Under rain or sun, he invariably walked along the roads or streets, never using any vehicle, probably out of some desire for penance. Finally, towards the end of his apostolic life he became so exhausted that, months before his death, he was bedridden. Some days before his demise, he sent to a Daughter of Charity, Sor Tiburcia, on the occasion of her Golden Jubilee, a little amount of money to succor the poor children of the Association of the Holy Childhood, telling her that such was his last will. A Vincentian Brother who visited him the day before his death told him: “Father, did you not say that on the feast of St. Vincent you would not be any more among us?” Good Fr. Potellas answered, “Don’t worry, Brother; there is time still for that!” Soon afterward, the good and faithful servant was called to celebrate the Vespers of his Holy Founder in heaven. He was called to his eternal reward on July 17, 1895. (Note: In those days, the solemnity of St. Vincent de Paul was celebrated on July 19).

Bro. Juan (Pablo?) Blasco (Velasco?).

Born in 1869, joined the Congregation of the Mission in 1887; arrived in the Philippines on July 25, 1895; assigned to Cebú, he arrived there on August 4, and he peacefully died in the Lord in the Cebú Seminary, on the feast of St. Vincent’s death, September 27, 1895.

Fr. Jose Tobar:

Born in 1870, joined the Congregation in 1886; arrived in the Philippines on December 14, 1894; worked in Manila until 1895 when he was transferred to Jaro, and after one year returned to Spain in 1896; he died in Limpias, Santander on August 8, 1903, at the age of 33.

Fr. Tomas Gonzalez Solar:

Born in Santo Domingo, Logroño in 1861, and joined the Congregation in 1877; arrived in the Philippines on October 3, 1884, and in the
Seminary of Cebú on October 10 of that year. He remained there for four years, until he was transferred to Jaro on June 6, 1888; he died in the peace of Christ in the Seminary of St. Vincent Ferrer, in Jaro, on June 18, 1897, at the early age of 36.

Fr. Luis de la Iglesia Sanllorentz:

Born in Midaguila, Burgos, on August 19, 1862, joined the Congregation on January 9, 1881; arrived in the Philippines on December 23, 1887, and to the Seminary of San Carlos in Cebú on March 23, 1888; there he worked for the rest of his life, until, his death in the peace of the Lord, in the same Seminary of Cebú, on June 20, 1897, at the early age of 35.

Fr. Juan Miralda.28

Born in the town of Igualada, province of Barcelona in 1847, he joined the Congregation of the Mission at the early age of 17, in 1864. Five years later, without finishing his studies, but ordained a Deacon, he was sent to the Philippines where he arrived on October 26, 1869. Some months later, he was ordained Priest by the Manila Archbishop Meliton Martinez, with dispensation of the canonical age, since he was still 23 years old. His first assignment was the San Vicente Ferrer Seminary of Jaro, entrusted to the Vincentians only the year before. He worked in Jaro for 22 long years, from 1870 to 1892. Appointed Vice-Rector at the age of 28 in 1875, he remained as such, teaching also Dogmatic Theology, for nine years, until 1884, when he became Rector of the Seminary, to succeed Fr. Serrallonga.

He observed faithfully St. Vincent's motto for his missionaries "Carthusian at home, apostle abroad"; inclined by character to the retired life of the Seminary, he seldom went out, even just for a walk or a visit, unless a need called him, as often it happened, to hear confessions in the Cathedral, or among the sick, or for the direction of the Daughters of Charity. His attention was entirely dedicated to the good of the Seminary, whose discipline he watchfully strove to maintain with firmness, but also with such a kindness as won for him the love and esteem of seminarians and other people from outside.

As soon as he arrived in Jaro, he devoted himself to the study of the Bisayan dialect of Iloilo, which he succeeded to master with some fluency. This became an asset for his ministry in the confessional, and his work among the sick patients, specially during the cholera epidemic that claimed so many victims in 1882 all over the Philippines.

Since his arrival, he found the Seminary building practically
finished and one of the best in the islands, he did not have to add further improvements; but during his stay in Jaro, he was well known as a man of wisdom and prudence, whose advice and direction was earnestly sought by many; he became the Confessor and consultor of the Bishop Arrue of Jaro, and he was esteemed by the secular and regular clergy as a learned priest, well-versed particularly in problems of Moral Theology.

In the beginning of 1892, he was transferred to Naga as Rector of the Seminary of the diocese of Nueva Cáceres, which he directed for 5 years with the same success as in Jaro. But his health was so badly affected by the change of climate, that he could not continue further in the post, and was forced to return to Spain, by order of the physicians, in 1897.

After recovering for some time in his native land, he was appointed Rector of the Seminary of Portalegre, in Brazil, entrusted to the Vincentian Spanish Province. But after a few months there, when he was highly esteemed by the Bishop, he was forced again to leave because his poor health could not bear the climate.

Having returned to Spain, he took over the post of Superior in the House for Ordinands, in Badajoz, when Fr. Miguel Perez was transferred to the Seminary of Oviedo. Fr. Miralda spent 12 years in that capital of Extremadura, where his most exemplary life edified all the people, while he exercised the offices of examiner of the clergy, consultor of various Bishops, and spiritual director of many ecclesiastics in the city and diocese of Badajoz. He died in the peace of the Lord on October 5, 1911, in the same city of Badajoz, at the age of 64.

Fr. Venancio Saiz Mata.

Born in Rioseras, Burgos, on April 1 1864, he joined the Congregation on April 17, 1880. He came to the Philippines on December 23, 1887, arrived in Cebú on March 23 1888, and worked in the Seminary of San Carlos of Cebú, for 10 years, until his holy death on September 29, 1898, in the same Seminary of Cebú, at the early age of 34.

Bro. Antonio del Rio, founder of “La Escuela del Hermano”.29

In Chapter 8 the biography of this famous Brother Coadjutor, Antonio del Rio Comitré has been given.

Let us add here that in spite of his serious appearance, as a typical Andalusian his character was humorous and jovial, his conversation full of jest, gaiety and merriment. And yet, although quite a social man, he remained always an edifying religious, faithfully observant of his
rules and duties as a Lay Brother in the Congregation; he could well be described as a perfect religious and an excellent gentleman.

He returned to Spain in 1899, and died peacefully on March 6, 1907, in Madrid, at the age of 69.

Bro. Pedro Ortiz Elejalde. 30

Born in Orense, in 1865, he joined the Congregation in 1889, coming to the Philippines on February 12, 1890, and arriving in Cebú on February 21 of that year. But soon he was reassigned to Jaro, and left Cebú on May 12, 1890, and worked in Jaro for 9 years, until 1899, when he returned to Spain. He died in Madrid on March 10, 1934, at the age of 69.

Fr. Francisco Lerga.

Born in 1879, he joined the congregation in 1887, coming to the Philippines on December 14, 1893. He worked in Jaro from 1893 to 1895, and in Manila from 1895 to 1899, when he returned to Spain. He died in the peace of the Lord on April 20, 1935 in Gijon, Asturias, at the age of 69.

Bro. Francisco Lopez Alvarez.

Born in 1845, he joined the Congregation in 1867, coming to the Philippines on October 26, 1869. He worked in Manila from 1869 to 1871; then in Jaro from 1872 until 1882; and then in Naga from 1883 to 1886 when he was sent back to Manila to work in the Central House of San Marcelino until 1894, when he returned to Spain. In 1896, he came back to the Philippines and was assigned to Jaro again, where he stayed until 1899, when he returned to Spain. He died in Alcorisa, Teruel on June 13, 1906, at the age of 61.

Fr. Ezequiel Bustillo.

Born in 1862, he joined the Congregation in 1880, coming to the Philippines on December 9, 1886 and working in Naga until 1894, when he was transferred to the Seminary of Manila, where he stayed until 1899 when he returned to Spain. He died in Guadalajara on June 19, 1920, at the age of 58.

Fr. Agapito Alcalde.

Born 1867, he joined the Congregation in 1884, coming to the Philippines on December 14, 1890, and working in Cebú until 1898,
when he was transferred to Manila. In 1899, he returned to Spain where he died in Valencia on September 11, 1936, at the age of 69.

Fr. Rafael Vinagre Torres.

This Vincentian came to the Philippines on August 15, 1896. He worked in the Seminary of St. Vincent Ferrer, Jaro until the year 1899 when he returned to Spain. He died in Valencia on September 11, 1936.

Fr. Florencio (Florentino?) Jaso.

Born in San Martin de Uns, Navarra, on September 10, 1860, he joined the Congregation on June 11, 1878; came to the Philippines on October 3, 1884, stayed in Manila until 1885, when he was assigned to Jaro. There he worked until 1888, when he was transferred to Cebú; after four years in Cebú, he was transferred to Manila in 1892, and there he worked until 1900, when he returned to Spain. He died in La Laguna, Canarias on May 3, 1925, at the age of 64.

Fr. Doroteo Gomez Delgado.

Born in 1867, he joined the Congregation in 1882; came to the Philippines on February 12, 1890, and worked in Jaro until 1901, when he returned to Spain. He died in Cadiz, on December 17, 1929, at the age of 62.

Fr. Santiago Serrallonga, the great Vincentian of the Spanish period.31

This great Vincentian, who can be reckoned among the pioneers of the Philippine Mission, was the one who stayed longest in the Philippines during the Spanish regime. His biography is found in Chapter 8, above.

The San Carlos Seminary of Manila during the troubled decade

One of the great Prelates who, in the course of centuries, governed the Manila Archdiocese was the Most Reverend Fray Bernardo Nozaleda, O.P., who succeeded Archbishop Pedro Payo, in 1889. The new Archbishop soon realized that the Seminary built by his predecessor after the earthquake of 1880 was not suitable for the demands of the times. Recall that the first Seminary building occupied by the Vincentians from 1862 to 1880 was the old San Ignacio College of the Jesuits, beside their Church, on the corner of Victoria and
General Luna (Palacio) Streets. From 1880 to 1883, the Seminary was transferred temporarily to the Vincentian "Casa de Campo" House on San Marcelino Street. On January 22, 1883, it was transferred to a place between the new Jesuit Church of San Ignacio and the Archbishop's property in Intramuros on Arzobispo Street.

Archbishop Nozaleda decided to build a worthy residence for the San Carlos Seminary; and he erected the fine building that became later the well known St. Paul's Hospital, near the Manila Cathedral. But this was not ready until 1897. Hence, from 1883 to 1887, the San Carlos Seminary remained in Archbishop Payo's building at Arzobispo Street, and occupied the new Seminary of Archbishop Nozaleda for only one year, 1897-1898, since by October 1898, the building was leased to the Americans.

Archbishop Nozaleda, as his predecessor Archbishop Payo, entertained the idea of enlivening the Ecclesiastical Faculties of the University of Santo Tomas, but he did not go as far as his predecessor who sent the seminarians of San Carlos to attend the classes in the University for four years (1877-1881). Archbishop Nozaleda contented himself with doing a formal contract with the Dominicans in 1895, with the aim of establishing in Santo Tomas a Central Seminary to provide better facilities to the brightest students. The contract, however, was not carried out due to the turbulent circumstances of those years.  

**Students at the Manila Seminary**

With the spread of revolutionary propaganda, and the serious rupture of peace during this last decade of the century, it was a foregone conclusion that the enrollment of students in the Vincentian Seminaries would suffer. The San Carlos Seminary of Manila, was the most seriously affected. The enrollment went as follows.

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<th>Year</th>
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<tr>
<td>1897-98</td>
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Still, under the circumstances, the figures were not too bad; and in the Seminaries in the Provinces of the South where the revolutionary turmoil was not so strong, the situation was somewhat better.
On August 15, 1896, a small group of three Vincentian Fathers and one Brother from Madrid arrived in Manila. Some 10 days later, the “Cry of Balintawak” and the first combat of the revolution took place in the outskirts of Manila. The Philippine Revolution against Spain, that was to last 16 months, had begun. The cost in human lives on both sides was heavy, especially at the war fronts in Cavite and the provinces neighboring Manila; it was temporarily ended on December 16, 1897, but soon to be reopened with the war for independence that was to last about five more years.

The Vincentians during the Revolution.\(^{34}\)

As long as circumstances allowed, the Vincentians remained in their posts, and Seminary life continued as usual. In spite of the critical conditions, the Visitor of the Philippine Province, Fr. Manuel Orriols, wrote to the Superiors in Madrid and Paris asking repeatedly for more personnel, and assuring them that the Vincentian family was but lightly affected by the turmoil. The Daughters of Charity were more in demand than ever because of the war, and the Government was constantly asking for them in the different hospitals.

The Seminary of Manila was temporarily converted into a hospital for wounded army officials, and the seminarians had to take shelter in the Vincentian Central House of San Marcelino. The Fathers unhesitatingly resolved beforehand, as early as November 23, 1896, to accede, should the Archbishop ask that the seminarians stay in the house of San Marcelino, while the Seminary was converted into a military hospital.\(^{35}\)

Practically, this was the only incident in the Seminary of Manila during the first period of the Revolution. The Vincentians were providentially saved from misfortunes and ill treatment during Revolution and War for Independence. On the contrary, they always received from the people great signs of respect and oftentimes effusive demonstrations of deference and esteem. For instance, a certain Vincentian, the famous Fr. Pedro Juliá, of Cebú, was once called by the Filipino chief officials to attend a council of war.\(^{36}\) And during the 1898 war for independence, another Vincentian, the well known and loved Fr. Narciso Vilá, wished to remain alone in the Seminary with the students, while the other Fathers went to take refuge for greater safety in the Fort of San Pedro. One time Fr. Vilá, peeping cautiously through a window, at the street, was seen by a passing-by revolutionary. This shouted at once, “Fr. Vilá, don’t be afraid! No one will harm you. Nothing of this is against you.”\(^{37}\)
A Period of Turmoil

Vicissitudes of the Vincentians in Manila

On May 1, 1898, the small Spanish fleet in Manila Bay was destroyed by the powerful nine warships of the United States under Commodore Dewey. The City of Manila was ordered to surrender; at once, a blockade of the port was established. Soon all the communications by train or telegraph with the provinces were cut off, and the Manila garrison was isolated. Panic seized many of the city residents who fled at once to the neighboring towns, thinking that at any moment the city would be shelled from the Bay. The Vincentians that were in Manila at that time were, in the Manila Seminary: Fr. Rafael de la Iglesia, Rector (who succeeded Fr. Serrallonga as Rector since 1894), Fr. Antonio Perez Rodriguez (who had been teaching in Manila since 1886), Fr. Ezequiel Bustillo (who came to Manila in 1984), Fr. Manuel Pino (who came to Manila in 1895), and Bro. Antonio del Rio (the famous Brother of the School of Cebú, who was about to return to Spain), and Bro. Antonio Marcos (recently arrived from Spain in the last mission, on New Year's day of that year 1898); while in the House of San Marcelino: the Provincial Visitor, Fr. Manuel Orriols, Fr. Santiago Serrallonga, Fr. Florencio Jaso (who wrote a chronicle or diary of the events of those days), Fr. Agapito Alcalde, Fr. Benigno Blanco, Fr. Francisco Lerga, Fr. Francisco Sánchez Torrejón, Fr. Gregorio Tabar, Fr. Leon Urrien, and Brothers Fermin Cobisa, Gabriel Tarrasa, Canuto Idoate, Domingo González, and Angel Mur.

On May 1, at 9:30 p.m., Fr. de la Iglesia and Fr. Bustillo, fearing a possible bombardment, (since the Archbishop himself had retreated to Santa Ana after a meeting of higher authorities) went to the House of San Marcelino, leaving in the Seminary Fr. Pino with Brothers del Rio and Marcos; Fr. Perez had withdrawn that morning to Santa Ana, and Frs. Serrallonga, Blanco, and Sanchez with Bros. Cobisa and Gonzales went to the Sisters' House at La Concordia.

The wildest rumors were circulated among the people and everybody felt threatened with the possible destruction of the Walled City. In view of such threats, and for safety, on May 6, the Seminary Rector, Fr. de la Iglesia, decided to remove from the Seminary the most important things. Between 7 and 8 p.m., assisted by Fr. Bustillo, Bro. Marcos, and other houseboys loaded two big carts with the best books of the library, while Fr. Agapito Alcalde, Fr. Jaso, and Bro. del Rio, with some other domestics, brought various things to the Santa Isabel College of the Sisters.

By the middle of June, because of the attacks of Filipino insurgents, the Manila residents who had fled to neighboring towns were forced to return to the Walled City; even some Vincentians went
back, at least at night, to the Seminary of Manila, which by this time had been transferred again to the new building, since the old one was used as hospital for army officers.

By the first week of August, when the surrender of Manila was becoming imminent, again some Fathers and Brothers and Daughters of Charity, with permission of the Provincial, Fr. Orriols, fled from the doomed city to the suburbs. Finally, on August 13, the Americans occupied the Walled City. The next day, a cable from London announced that “the protocol of peace with Spain has been signed already by the American President, and thus all hostilities and blockade were to be suspended; in the meantime the city of Manila, its port and Manila Bay were to be retained by the United States, until the Peace Treaty might be finished, to decide the political regime to be established in the Philippines.”

On September 8, 1898, Fr. Orriols wrote to Fr. Meugniot, in Shanghai:

Many religious have left the Philippines, and probably all of them will leave, except the Jesuits. As for us, and for the Sisters, for the time being, the Americans and the insurgents respect us. We will see what God may dispose.39

And he wrote also to the Superior General on the 16th of the same month, sending a brief account of all that happened, and pointing out “how the two Vincentian families were being respected. He also explained about the Augustinian Sisters who had been sheltered in Looban (the Daughters of Charity asylum, near San Marcelino). Lastly, he added that in his opinion the Vincentians could still do some good in the Philippines.”

At last, the Spanish-American war was ended without any serious harm inflicted upon the members of the double family of St. Vincent in Manila. The Sisters were found in some danger when in their house and hospitals of Càñacao were the object of an assault from the insurgents; but the authorities of the American navy protected them on that occasion. Another minor trouble they found in the military hospital established in the monastery of Guadalupe, at the south of Makati. But nothing serious happened. Once more, God’s loving providence and the special protection of the Blessed Virgin watched over the Vincentians and Daughters of Charity in Manila and Cavite.

Vicissitudes of the Vincentians in Cebú

During the Revolution, the Seminary of San Carlos in Cebú, served as a garrison for troops, a military hospital for three or four months, and
a refuge for the homeless families scattered in the city. An aftermath of
the fighting between Spaniards and Filipinos was the burning of the
commercial center with all the provisions stored in it. As a consequ­
ence, hunger and famine ravaged not only Cebú but all the neighboring
towns.

When the Spanish troops were evacuating Cebú on December
1898, they offered to take Bishop Alcocer with them, but the latter
refused to go despite rumors that the revolutionaries would put the city
to fire and sword, should there be lack of cooperation.

The Seminary Fathers took refuge at the Cota or Fort San Pedro.
Bishop Alcocer was destined to save Cebú. He was able to convince
Luis Flores, the Revolutionary leader, to desist from setting the city on
fire. Thus, the Cebuanos considered Bishop Alcocer as their true
liberator; but he had to experience bitter grieves. President Flores,
shortly after, received a communication from General Lukban to take
Bishop Alcocer prisoner. This proved difficult for Flores who had
become friends with the Bishop so he refused to obey the order saying
that it would be a great disrespect to the Bishop. General Lukban
ignored Flores’ explanation and instead threatened to send his soldiers
to Cebú and decided to capture the Bishop himself. To prevent this,
Bishop Alcocer was persuaded to flee the city. On the night of February
1, 1899, the Bishop accompanied by his page, Fr. Eleuterio Villamor
was secretly helped by Fr. Pedro Julia, and Fr. Narciso Vila to escape.
The Bishop and his page embarked on a small boat to look for the
German ship Chusang which transported them to Colombo. From
there, they proceeded to Hongkong arriving there on February 20. It
was only one year later, on March 26, 1900, that Bishop Alcocer was
able to go back to Cebu.

Vicissitudes of the Vincentians in Naga

The same General Vicente Lukban who wished to take captive
Bishop Alcocer of Cebú, in his march through the Bikol region,
despoiled the Seminary of Nueva Cáceres of P16,383.80 on October 1,
1898. He left only P500.00 to the Seminary, as a “help” for necessary
expenses. The Fathers, however, were able to save a few valuables.

The Vincentians themselves remained in the Seminary as virtual
prisoners, forbidden to leave the premises; but they continued to hold
classes. They could venture outside only when accompanied by
Seminarians or students. The Provincial Visitor himself, Fr. Orriols
could not communicate with them. He wrote to the Superior of the
House, Fr. Juan Santandreu,
if it is possible at all, write us in order that we may know with certainty how are you getting along; if your situation is not safe, come (to Manila); but if you are all right, it is convenient that you stay.

On December 12, Fr. Orriols wrote to General Emilio Aguinaldo "asking him to grant free passage to the Vincentians in Naga, so that they might return to Manila."

Fr. Godofredo Peces, C.M., who became Superior and Rector of the Seminary of Naga at a later date had a rude trial. He appeared before the revolutionary tribunal in Naga, where he was charged with several offenses without proofs. All this made Fr. Peces morbidly distressed for being discredited. Thanks to the timely intervention of Fr. Orriols, Fr. Peces soon recovered his composure.

Vicissitudes of the Vincentians in Jaro

The Vincentian community in Jaro was formed at the outbreak of the Philippine Revolution by Frs. Domingo Viera (Superior), Doroteo Gómez, Mariano Napal, Quintin Alcalde, Vicente Angulo, Leandro Zaro, Rafael T. Vinagre, and Pedro Santamaria, with Bros. Francisco López and Pedro Ortiz.

On December 25, 1898 the Spanish troops left the City of Iloilo as the Filipino army took possession of it. Some day later the American troops arrived, but the Filipinos refused to surrender the city. By the beginning of February 1899, the Filipino army had put up a military Junta who decided to expel the Vincentians and the Daughters of Charity and to confiscate all their property. But in February 11 the American ships at the bay of Iloilo started the bombardment of the city, from 9:00 to 11:30 a.m. The people fled to Jaro and the Americans freely entered in Iloilo. The Vincentians and the Daughters of Charity retreated into the interior. Then on to Santa Bárbara, then to Cabatuan, to Janiuay, and finally to Pototan where the Parish Priest, Fr. Alvarez received them very cordially. Later they were called back to Santa Barbara by the Filipino General Roque Lopez. From there they proceeded to Barotac, before returning to Jaro and Iloilo on March 16, 1899 Frs. Quintin Alcalde and Vicente Angulo returned to Manila.

Fr. Domingo Viera remained in Iloilo and due to his faithfulness to the Bishop of Jaro, Andrés Ferrero, O.R.S.A. and to the rights of the Catholic Church which he courageously protected and defended, he suffered a lot of persecutions, slanders and severe trials.

Bishop Ferrero trusting the capability and prudence of Fr. Viera, later appointed him not only a Parish Priest but also an Ecclesiastical Governor of the Diocese.
Fr. Viera worked hard to measure up to the confidence of the Bishop. He was able to recover the golden ring and the episcopal insignia, and to collect rentals of the Church buildings occupied by the Americans. The Seminary was specially the object of Fr. Viera's care. He posted guards and personally inspected the premises day and night.

The Augustinian religious Sisters, saved by the Vincentian family.43

There was in Mandaluyong, near Manila, an Asylum for orphan girls entrusted by the Augustinian Fathers to a Company of “Beatas Agustinas de Filipinas”, who were later known as Tertiary Augustinian Sisters of the Philippines (Religiosas Terciarias Agustinas de Filipinas). This was a religious community founded by the Augustinian Fathers for Filipino native girls trained by some religious Sisters from Spain. It was there, in that Asylum of Mandaluyong, where the conspiracy of the Katipunan was disclosed by Teodoro Patiño on August 19, 1896, to the Sister Portress (Madre Portera), Sor Honoria; and the good Sister urged Patiño to reveal the plot to the Augustinian Fr. Mariano Gil, parish priest of Tondo.

On August 26, 1898, the Provincial Superior of the Augustinian Fathers of whom some had been killed, others were in prison, and the rest wanted to leave for Spain, found it impossible to continue supporting the Sisters and their Asylum. Hence, there was no other remedy than to disperse the community, and to send the Sisters back to their homes.

The poor Sisters were utterly distressed; most of them were orphans and quite poor, and had no family to receive them. The Augustinian Provincial suggested that in the spirit of charity, they might help one another; some of the Spanish Sisters returning to Spain might bring along with them some of the Sisters most in need; and others might be accepted in some College or Asylum. But there was no other remedy; they had to be dispersed.

In their critical situation, the good Sisters went to look for shelter at the Asilo de San Vicente de Paul, at the College of Santa Rosa, and the College of Santa Isabel. They were encouraged by the Vincentian Fathers whom they met and by the Daughters of Charity. Specially, they got acquainted with Father Gregorio Tabar, recently arrived from Spain, in 1896, at the beginning of the revolution. Father Tabar took interest in their plight, and probably talked about their problem with the Provincial and Director of the Sisters, Fr. Orriols.

By September, 1898, the excellent Sister Servant of the Asilo de San Vicente de Paul, in Looban, Paco, Manila, Sor Maria Ocariz, told
the Prioress of the Augustinian Tertiaries Sor Consuelo Barceló, that she would gladly welcome them, and gather them in the Asylum to establish there a community for the perpetual adoration of Jesus in the Blessed Sacrament. And so it was done. The poor Augustinian Sisters, thinking that there was no other remedy for them than to abandon their vocation and return to the world, could not express their immense joy and gratitude to the good Daughters of Charity of Looban who received them with such great kindness and charity. Consequently, the Augustinian Tertiaries considered the Daughters of Charity as “mothers sent by heaven” to them.

Upon joining the community of the Asylum of Looban the Augustinian Sisters made their Spiritual Exercises under the direction of Fr. Gregorio Tabar. And then, under the same roof with the Daughters of Charity, but as a distinct religious community, they began to live a sort of contemplative life, in peace and tranquillity for eleven months. After the first six months, they were granted by the Archbishop of Manila to renew their religious vows after a Retreat of three days given by the Vincentian Provincial Fr. Orriols and their protector, Fr. Tabar.

Finally, Archbishop Nozaleda was able to offer them a little House of the Venerable Third Order of St. Francis in Sampaloc, Manila, which they gladly occupied on July 28, 1899. And since they had nothing at all to bring along, the good Sr. Ocáriz, superior or Looban, provided for all their needs with money, rice, dishes, and even blackboards to use in the small school they were to open so as to have some means of support and subsistence.

Thus were the Augustinian Sisters of the Philippines saved from imminent extinction through the generosity of the double family of St. Vincent and of the Manila Archbishop Bernardino Nozaleda.

Aglipayanism and the Panay Schism

Gregorio Aglipay Cruz y Labayan was born on May 5, 1860, in Batac, Ilocos Norte. He studied in San Juan de Letran, then Santo Tomas University, and later in the Seminary of Vigan. Ordained priest on December 21, 1889, he exercised some brief pastoral ministry in Indang, Cavite (1890-1891), in San Antonio, Nueva Ecija (October 31, 1891-October 1892), in Bocaue, Bulacan (October 14, 1892-February 29, 1896), in San Pablo, Laguna (February 29, 1896-December 15, 1896), and lastly, in Victoria, Tarlac on December 15, 1896.

On October 21, 1896, he issued the famous “manifesto” where he tried to prove that the Spanish Bishops in the Philippines had lost their position, jurisdiction, and authority because of the downfall of the Spanish Government that supported them. So just as the temporal
authority now revolved around the Philippine Revolutionary Government, all spiritual authority should be passed over to the Filipino Clergy. Six months later, on May 4, 1899, Archbishop Nozaleda issued the excommunication of Fr. Aglipay. The grounds for such grievous penalty were, not only the aforesaid manifesto, but the fact that he appointed Fr. Eustaquio Gallardo, Parish Priest of Santo Domingo, Ilocos Sur, as Vicar General of the Diocese of Nueva Segoria, assuming a power that belonged exclusively to the Bishop of that diocese; he arrogated unto himself the title of “Vicario General Castrense” (Military Vicar General), and he had made recourse to the civil power for aid and favor, refusing stubbornly to appear before the ecclesiastical tribunals after three reiterated summons.

Aglipay’s followers chose the road of defiance to Church authorities. Yet three years passed before the Philippine independent Church was formally launched, on August 3, 1902, by Don Isabelo de los Reyes. It was only on September 22, 1902 that Aglipay published the series of Epistles that gave some form and organization to his schismatic church. The inauguration ceremony was held on October 26, 1902. The “consecration” (!) of Fr. Gregorio Aglipay, as the only “valid” bishop of the Filipino National Church was officiated on January 18, 1903, by the fellow Aglipayan bishop Evangelista (formerly, Fr. Jose Evangelista) who had been himself “consecrated” (!) bishop the previous month, in December 1902. Apparently, the Aglipayans did not entertain qualms about the validity of these proceedings to constitute a hierarchy entirely disconnected from apostolic succession.

Seemingly, Aglipay was pushed to the schism by General Emilio Aguinaldo who appointed him Military Vicar General on October 20, 1898. But in reality, it was the “brain of the Revolution,” Apolinario Mabini, who planted in Aglipay the dream of becoming Archbishop of Manila as soon as Nozaleda was expelled. The only condition was to fan rebellion among the Filipino clergy. The schismatic manifestos of 1898 were probably written by Mabini and signed by Aglipay.

There were by that time nearly a hundred Filipino priests in the diocese of Jaro. Of these, some 39 became involved in a similar, but totally independent schism from that of Aglipay. Bishop Ferrero had been prevented by adverse circumstances from reaching the different towns to visit, and found himself isolated in the city of Iloilo. He had contacts with only two of his priests, Fr. Tomas Navarrete and Fr. Pedro Tiangson. The rest were scattered in the mountains with their people, during the Filipino-American war. Those nearer to Iloilo banded together in a union, and agreed not to support the Bishop, protesting against his appointment “because he was a Spaniard, and
Friar." Unfortunately, these priests had been swept by extremist nationalistic issues of those days. The leaders of these rebellious priests were Frs. Cornelio Salas, Crispino Hinolan and Silvestre Apura. They formed a sort of association, and chose a Superior for the affairs of ecclesiastical government. Leadership fell upon Fr. Cornelio Salas. Another of the leaders, Fr. Nicolas Valencia, established in his parish of Mandurriao a Seminary, different from the authentic Conciliar Seminary of Jaro which was closed at that time. The Bishop, in his desire to attract the rebellious priests, went as far as to ordain five seminarians from that "Seminary": Frs. Gaudencio Benjamin, Feliciano Gomez, Magno Gomez, Casiano Ibarreta, Antonio Leysa, and Ramon Soldevilla. Of these five priests, three, aside from Fr. Feliciano Gomez and Fr. Magno Gomez, joined the group of schismatics. Later, these three finally, made their abjuration and profession of faith, along with the others.

The schismatic priests celebrated their clandestine conventicles ("conciliabulos", as Bishop Ferrero called them) in the parish rectory of Molo. They presented an Exposition to the Apostolic Delegate, Chapelle; they sent a telegram to the American Consul in Rome; another telegram to the Pope; an esposé to Bishop Alcocer, whom they took as "ad interim" Apostolic Delegate; and they opposed the removal of Frs. Hinolan, Trono and Apura. They sent four commissions, one after another, to Manila. Always with the same purpose: a refusal to admit a Spanish Bishop and to recognize him. Bishop Ferrero was forced to present his resignation, and insist in it once and again; but waiting always with submission to the decision of the Holy See. His resignation was accepted on October 27, 1903.

For one thing, however, it was to the credit of those strayed Jaro schismatics that they refused flatly to have any relation with Aglipay. Only four from among the Jaro clergy apostatized and joined the Aglipayan church.

The Vincentian fathers of the Jaro Seminary, who by that time had been reduced to three (Frs. Viera, Napal and Zaro L.), remained guardians of the Seminary, and occupied their time with some pastoral ministry in the nearby cathedral. But, when Fr. Jose Trono joined the schismatics, the Vincentians did not go to the cathedral, and remained practically secluded in the Seminary.

One lay person, the famous Don Victorino Mapa, a very influential gentleman and staunch Catholic, used all his power of persuasion to convince the Ilongo clergy to accept their lawful prelate, Bishop Ferrero, as their Bishop. His letter entitled "Avisos al Clero y Pueblo de la Diocesis de Jaro sobre el Cisma, por un Amigo de los Ilongos", deserves to be quoted here at least in part:
Most beloved Brothers:

The defections of a great part of the clergy of that diocese has afflicted me with great pain because I am obligated to them by bond of greatest affection and sympathy. I lament more than anyone else your separation from the Roman Church. I am aware of the reasons which on different occasions you have presented to the Apostolic Delegate. And I know also the last document which a considerable part of the clergy dared to publish to the whole world. I have seen it in the Manila newspapers on July 11, and, reading it has plunged me in an abyss of grief. The clergy of the Jaro diocese, schismatic! ... 45

And yet, from a different angle, it may be affirmed to the credit of the Jaro clergy that they were able to prevent many people from joining the Aglipayan heresy. They assured the people of the Pope’s real affection for them. It was with painstaking language that they reassured their flagging spirit with the Pope’s benign care, especially in those deeply divisive and troubled times.

For himself, Aglipay was sorely disappointed with the situation in Jaro because the priests had declared their obedience to the Pope in doctrinal and disciplinary matters. In vain, did Aglipay remind them that revolutions are not to be undertaken halfways, or they would only augur failures.46 His hopes for the eventual dissolution of the Pope’s hold on the Ilonggo clergy were clearly disenchanted.

Happily, when the first American Bishop of Jaro, Most Rev. Frederick Rooker (1903-1907) came to succeed Bishop Andrés Ferrero, the schismatic problem of Panay was brought to an end, with great relief of the clergy and the people of Jaro.

The Filipino Clergy and Aglipayanism.47

The predominantly Vincentian-trained secular priests of the Philippines steadfastly and heroically resisted the invitations of the Aglipayans to form a new church, under the cloak of the alluring colors of nationalism and independence. The numbers of defections in the Filipino clergy have been exorbitantly inflated. One Jesuit Father, who was echoed by American newspapermen, wrote falsely and lightly that about 300 Filipino priests defected. Serious and dispassionate historical research has definitely proved erroneous such slanderous claims against the good name of the Filipino clergy. The studies made by Fr. Gracia, C.M., and Frs. Achutegui and Bernad, S.J., show that the
priestly defections during the revolution were only 37 Filipino priests who joined the Aglipayan schism; some more defected later, bringing the total number to 50, which is one-sixth of the estimates earlier made.

Among all ecclesiastical jurisdictions, it was understandable that Nueva Segovia should have the largest number of dissidents, because Aglipay was a native of the locality and had leaders in it; and also because the parishes were in the hands of native priests at the start of the Revolution. Ilocos Norte had 13 parishes held by native parish priests; they all embraced the schism, and so did four coadjutors. A little later, other priests also succumbed, making a total of 20 priestly defections. The other provinces in Nueva Segovia jurisdiction were lucky to count much fewer losses; from Ilocos Sur, two; from Pangasinan, three; from Abra, one; from Cagayan, one; and from Nueva Vizcaya, one. All in all, in the diocese of Nueva Segovia, priestly defections reached 28 only. Of these, 10 had studied under the Vincentians. The names of these unfortunate black sheep were: Frs. Pedro Brillantes, Pio Romero, Jose Castro, Mariano Espiritu, Ramon Farolan, Adriano Garces, Candido Gironilla, Bernardo Evaresto C., Ignacio Noriega, and Cipriano Valenzuela. These were swept by the tide of tumultuous days, but, in some way, their influence on the Aglipayan movement was for the better. They battled for the conservation of the Catholic doctrine on the Blessed Trinity, and on all other dogmas and tenets of the Roman Catholic faith, except that of obedience to the Pope, as Vicar of Christ and visible Head of the true Church.

Fr. Pedro Brillantes of Ilocos Norte, became the first Aglipayan bishop, appointed by Aglipay as bishop of Ilocos Norte on October 1902. Although he turned Aglipayan, during his installation as bishop, he took an oath “to guard inviolate the Catholic Faith, Scripture, Tradition, the Sacraments, the veneration of the Saints and in particular of the Blessed Virgin Mary.”

Fr. Pio Romero, of Ilocos Sur, exerted continuous efforts for the preservation of the dogmas of the Catholic Church, while acting as Secretary of Fr. Gregorio Aglipay. He was appointed to the post of Secretary of his diocese on December 29, 1898. By March 23, 1899, Fr. Aglipay, satisfied with the most promising actuations of Fr. Pio Romero, wrote Circular No. 17, naming him as his Secretary, and his successor in case of death or incapacity.

The Archdiocese of Manila registered a great surprise. Being at the center of the Philippine Revolution, and being so much agitated by the nationalistic propaganda, especially with the presence of Aglipay, two priests only Fr. Gregorio Dizon, of Zambales, and Fr. Fortunato Clemea, of Cavite became Aglipayans. This is an evidence against the claim that in the eyes of the Filipinos, the Religious Revolution was of
equal value and essentially intertwined with the Philippine Revolution.

The Bikol region lost only one priest, Fr. Vicente Ramirez. Cebú, the second largest ecclesiastical jurisdiction, lost only two priests: Fr. Sinforoso Montemar and Fr. Vicente Escalante. The case of the latter is interesting and noteworthy:

Fr. Vicente Escalante was parish priest of the little town of Daan-Bantayan in the northern part of Cebú province. When Aglipay visited, in 1903, he persuaded Fr. Escalante to join the schism, offering him no less than the “bishopric” of Cebú. Together they went to Manila, and made ready for the “consecration”. The episcopal regalia were gotten together — crozier, mitre, pastoral ring, pastoral cross, embroidered sandals — all gifts of Doña Saturnina Salazar Vda. de Abreu; and then, a ray of grace appears to have touched the heart of Fr. Escalante who renounced the schism and returned to the Catholic communion on the 27th of August, 1903.49

The diocese of Jaro was a sui generis case. The dissident priests resisted all attempts of Aglipay to bring them to his fold; for this, they were branded by him as “pseudo-Romanists”. When Bishop Ferrero left Jaro, and American Bishop, Bishop Rooker, arrived, the Jaro dissident priests returned to the Catholic Church. Only four of them actually joined the Aglipayan sect anyway.

Hence, the total of priestly defections to the Aglipayan sect was:

<p>| | |</p>
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</thead>
<tbody>
<tr>
<td>From Manila</td>
<td>3</td>
</tr>
<tr>
<td>From Cebú</td>
<td>2</td>
</tr>
<tr>
<td>From Naga</td>
<td>1</td>
</tr>
<tr>
<td>From Jaro</td>
<td>4</td>
</tr>
<tr>
<td>From Vigan</td>
<td>28</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>37</strong></td>
</tr>
</tbody>
</table>

To these, some more were added in the following years to bring the grand total to some 50 defections. According to the 1898 Statistics of the Archdiocese of Manila,50 there were in the whole Philippines, 674 Filipino priests; therefore 50 represented only about 7.4% of the total number. This quite limited number of defectors may indicate that after all, the priestly training and formation given by the Vincentians to the Filipino clergy, during the Spanish regime, was not superficial, but, indeed solid and substantial.

Finally, there has been also much exaggeration about the number of adherents to Aglipayanism who abandoned the fold of the Catholic
Vincentians During The Spanish Regime

Church. For the first years, there are no available statistics. James A. Leroy, in his little book Philippine Life said that the Aglipayan adherents among the masses of the people could be placed at two million by 1906. But recent studies about such claim show that Leroy himself changed his mind later, and was actually thinking of writing a new article revising his book. However he died before he could do so.\(^5^1\)

For the year 1903, “the best estimate for Aglipayans is about 1,500,000, (but it is only an estimate)” that is, about 25% of the Christian population.\(^5^2\) This is already a very generous estimate. Other researchers feel that perhaps there were only about half a million Aglipayans at that time. The population of the Philippines in 1903 was according to the census, 6,987,686 “civilized” (i.e. Christian) people, and 647,740 “wild” (pagan) people.

And the Aglipayan adherents have been declining in proportion to the population, during the successive years: 15.2% in 1918; 10.8% in 1939; 5.6% in 1960; and 4.2% in 1970.

Balance Sheet of the Vincentians

Owing to the turmoil and vicissitudes of the Revolution the Seminaries were closed one after another: that of Cebú, by April 1898; that of Jaro, by August 1898; that of Naga, by October 1898. The seminarians of Manila were dispersed during the school-year 1898-1899. On April 7, 1899 the Provincial Fr. Orriols reported to the General: “the Seminary of Manila is about to be closed for lack of funds” to maintain it. Finally on September 4, 1899 the Seminary Rector, Fr. Rafael de la Iglesia was relieved from the office, and the Seminary was closed on October 15, 1899. The Americans rented the building to use it as House for Offices of the Civil Government.\(^5^3\) Thus, practically all the Vincentian works for the training of the Filipino clergy carried out during 37 years (1862-1899) were interrupted and, seemingly came to an end, in 1899.

According to the official statistics of the Manila Archdiocesan Chancery in 1898, the number of Filipino priests working then in the Philippines to attend the needs of the Catholic population follows:\(^5^4\)

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Secular Priests</th>
<th>Catholic Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manila Archdiocese</td>
<td>198</td>
<td>1,811,445</td>
</tr>
<tr>
<td>Cebú Diocese</td>
<td>125</td>
<td>1,748,872</td>
</tr>
<tr>
<td>Naga Diocese</td>
<td>148</td>
<td>691,298</td>
</tr>
<tr>
<td>Jaro Diocese</td>
<td>73</td>
<td>1,310,754</td>
</tr>
<tr>
<td>Vigan Diocese</td>
<td>130</td>
<td>997,629</td>
</tr>
<tr>
<td><strong>Total in 1898</strong></td>
<td><strong>674</strong></td>
<td><strong>6,559,998</strong></td>
</tr>
</tbody>
</table>
Discounting the Vigan clergy, it may be safely affirmed that almost all the remaining 544 priests were formed under the Vincentians in the Seminaries of Manila, Cebú, Naga and Jaro. Some indeed were also formed by the Dominicans in the University of Santo Tomas; but these were relatively quite few. Among the priests of Vigan, there was also a number of them who for some four years (1872-1876) were educated under the Vincentians.

In the 37 years that Vincentians worked in the San Carlos Seminary of Manila under five successive Rectors, 296 Filipino priests finished their studies in the Seminary; only during the years 1878-1879, the seminarians went to attend classes at the University of Santo Tomas, by order of Archbishop Payo. Comparing these 296 priests ordained during the 37 years of Spanish regime, with the 240 Filipino priests ordained under the Vincentians in Mandaluyong, during the 20th century (1913-1950), the record shows that there were more priests in the last century than in ours. Apparently, circumstances were more favorable to fostering priestly vocations in the past than now. According to the above statistics, the Seminary of Manila alone, by 1898, under the Vincentians, gave to the Philippines about one-third or one-fourth of the total number of Filipino secular priests in the country at that time. The number of Filipino secular priests educated by the Vincentians, and whose names are known from extent records for the period 1862-1899 are as follows:

| From the Seminary of Manila | 260 |
| From the Seminary of Naga | 125 |
| From the Seminary of Cebú | 119 |
| From the Seminary of Jaro | 117 |
| From the Seminary of Vigan | 30 |
| **Total** | **651** |

About the fostering of priestly vocations, extant records show that the Seminary of Manila gave an average of seven Filipino priests ordained each year during those 37 years; the Seminary of Naga, an average of 13 priests; that of Cebú, an average of four; and — it may be estimated, since records were lost — that the Seminary of Jaro gave an average of two per year; that is, a total of priestly ordinations in the whole Philippines, of 26 every year; around 26 Filipino priests formed by the Vincentians every year during the period 1862-1899.

Such is the splendid service record of the Vincentian works for the formation and education of the Filipino native clergy.
In defense of the Filipino clergy: "Vos estis gloria nostra"^38

In the troubled days of the Revolution, public opinion was greatly confused and divided in the proper appreciation of the Filipino native clergy. There were two extreme currents of thought, both of them false and deceptive, as they were unfair and exaggerated. Since there prevailed an unfortunate antagonism between the Spanish regular clergy and the Filipino secular priests, those who befriended the missionary Friars could not see anything good in the Filipino clerics; they were all but the scum of society, ignorant, immoral, greedy, lascivious, scandalous, and what not. On the contrary, for the enemies of the Friars, the Filipino secular clergy was in its totality, as if it were, a host of angels descended from heaven.

Neither the one nor the other extreme is right. The truth is that the Filipino priests were in general an exemplary and learned clergy, well trained for the parish ministry, as any other secular clergy in the Catholic world, with the same human miseries and frailties as are found among the diocesan priests of any other nation. This was the thesis propounded, defended, and sufficiently proved in 1900 by the Provin­cial Visitor of the Vincentians in the Philippines, Very Rev. Fr. Manuel Orriols, C.M. He maintained this position, first, in writing, through his answer to a questionnaire sent to all Religious Major Superiors by Luis La Chapelle, Archbishop of New Orleans, and first Apostolic Delegate of the Philippines. Then, Fr. Orriols reaffirmed the same proposition in a grand session of the same Major Superiors and Church Prelates convoked by the same Apostolic Delegate. The Vincentian Provincial spoke at length and authoritatively in favor of the Filipino Clergy, placing it in the right perspective: a heroic clergy in those circumstances. Some 800 Spanish Missionary Friars had left their parishes^59 and around 600 Filipino secular priests had remained, faithful to their duty, dedicated to the pastoral ministry, taking charge of most vacant posts, and doing each one the work of two. Not in vain could the Congregation of the Mission address the Filipino Clergy with the words of St. Paul: "You are our glory and joy" (1 Thes. 2.20).

Vincentians in the Philippines during the Spanish regime

During 37 years under the Spanish regime, the Spanish Province of the Congregation of the Mission sent 25 successive groups of a total of one hundred and nine Missionaries. (34 Priests and 25 Brothers Coadju­tor). Of these, 28 died in the Philippines (17 in Manila, four in Cebu, in Jaro, in Naga); 10 left the Congregation; and the rest, most of them, after some years of service, returned to their own fatherland; others at
the turn of the century remained here in their mission posts for more years, continuing their work.

Since the Vincentians did not have to suffer the persecution and antagonism created by the masonic and anticlerical propaganda against the Friars during this period of turmoil, they did not feel the discouragement and necessity of "shaking off the dust from their feet before leaving the towns" and fields of their apostolic labors, as hundreds of other zealous religious of the various Orders were forced to do. From among the Vincentian missionaries during the years 1898 to 1902, there were only 17 who returned to Spain.

As the Provincial, Fr. Manuel Orriols, wrote to the Superior General on September 6, 1898, "the two families of St. Vincent have been respected (during the revolution). . . It seems to me that still we will be able to do some good work in the Philippines."

The Vincentians could well say: "We are unworthy servants; we have only done what was our duty" (Lk. 17, 10); and add with St. Paul: "One thing I do, forgetting what lies behind, and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil. 3, 13).