

**The Letters of  
Gregorio Aglípay y Labayan**

**Supreme Bishop of  
the Philippine Independent Church**

**1902-1905**

Manila, 1906

Alejandro Remollino, Editor

Translated by  
Rev. Dr. Jayme Mathias

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## Table of Contents

Introduction	i
Bishop of Bishop Gregorio Aglipay	1
To the Venerable Clergy	3
Decree of October 1, 1902	3
Rules for Committees, August 5, 1903	5
Circular Letter, September 5, 1903	6
Decree of November 10, 1903	7
Circular Letter, December 1, 1904	9
Circular Letter, December 17, 1904	10
Circular Letter, December 31, 1904	12
Circular Letter, February 4, 1905	13
Circular Letter, February 10, 1905	16
Circular Letter, February 18, 1905	20
Decree of May 26, 1905	24
Circular Letter, September 24, 1905	25
Circular Letter, October 30, 1905	28
Letters to Two Old Priests	29
Concluding Words	31



## Introduction

Rev. Dr. Jayme Mathias

The present edition is an effort to reprint the 1906 work, *Documentos Interesantes de la Iglesia Filipina Independiente* (*Interesting Documents of the Philippine Independent Church*), by Father Alejandro Remollino y Ordoña. In 1903, the young Filipino priest was appointed Subsecretary of Temporal Economy of the Philippine Independent Church, a position that he retained at the time that he published the present collection of letters.

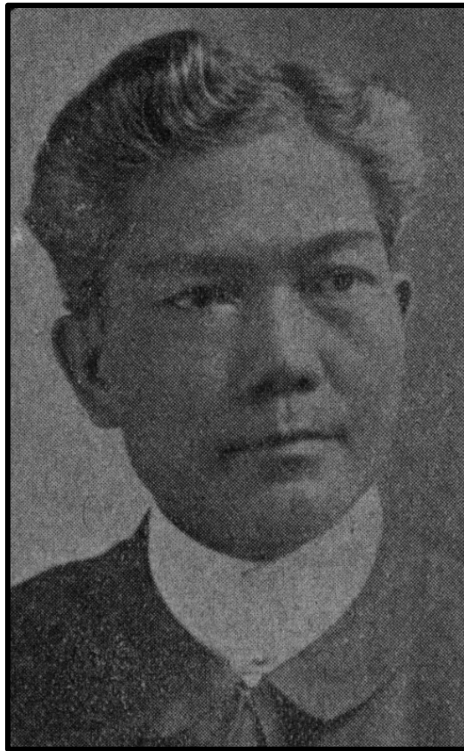
Interestingly, Father Remollino's likeness was not included in the work, which featured photos of Supreme Bishop Aglípay, of Bishop Isidoro C. Pérez of Cagayán, whose name appears throughout this collection as the Secretary General of the Philippine Independent Church, and of Remollino's immediate superior, Bishop Ponciano Manuel y Fernández, a former Roman Catholic priest who participated in the 1899 Paniqui Assembly (which eventually resulted in the 1902 provisional Constitution of the Philippine Independent Church) and who was nominated by Isabelo de los Reyes, Sr. as the first bishop of the proposed Diocese of Pangasinán on the same night as Aglípay's nomination as Supreme Bishop.

Photos from the 1940 funeral of Supreme Bishop Aglípay show Father Remollino—then a bishop—close to the Supreme Bishop's casket and standing behind former Philippine President Emilio Aguinaldo in a group photo. Shortly after being appointed Bishop of Cavite by the Supreme Council of Bishops on September 2, 1945, Bishop Remollino was purportedly expelled from the Philippine Independent Church, a suggestion that the attorneys of former Supreme Bishop Santiago Fonacier would later introduce into various proceedings during a nine-year court battle that ended in the Philippine Supreme Court. As the tumultuous waters of that period calmed, Bishop Remollino was appointed Bishop of Eastern Pangasinán, then Bishop of Cavite in 1956.

We are grateful that fifty years earlier, the young Father Remollino decided to publish in a single work the early letters of Supreme Bishop Aglípay. This correspondence, largely to bishops, sheds light on the administrative challenges of a nascent church, where its

supreme bishop, 15 bishops and 300 priests struggled against such challenges as human frailty and very limited financial resources while attempting to minister—according to Remollino—to four million people in 700 communities throughout the archipelago. These letters also illuminate the Philippine Independent Church’s quest to curry the favor of the American imperialist forces that occupied the Philippines under Secretary of War and future U.S. President William Howard Taft, as well as the church’s constant battle to deflect the arrows resulting from “the disturbing intransigence of the Romans.”

Many clergy of the larger Independent Catholic movement, of which the Philippine Independent Church is part, certainly know well the challenges faced by nascent communities that often have to respond to less-than-kind personalities from mainstream religious traditions. The present work lifts up possible responses by those who confronted similar challenges some 115 to 120 years ago.



**The Most Eminent Gregorio Aglípáy  
Supreme Bishop of the Philippines**

## **Biography of Gregorio Aglípay, Supreme Bishop of the Philippine Independent Church\***

by Alejandro Remollino

He was born in Batac, in the province of Ilocos Norte in May 1860. In his youth, he was very dedicated to study, successfully passing first letters, philosophical sciences, canon law and sacred theology. Adorned with these literary qualities and great displays of virtue and holiness, he was elevated to the priesthood in 1889, singing his first mass in 1890 in the parish church of the suburb of Santa Cruz, Manila.

Individuals destined to play a big role in history often choose models, and Bishop Aglípay chose from among his predecessors and compatriots the martyr and doctor Father José Burgos and the lawyer Father Cosme Abaya, two Filipino priests born in Ilocos and eminent in knowledge, virtue and patriotism.

Bishop Aglípay seems to have foreseen in the mysterious clock of time the coming of the great national events of the Philippines that occurred in the years 1896 and 1897, for which he opportunely prepared himself, better devoting himself more to the study of sociological, political, administrative and economic sciences, without forgetting, of course, the study of the Book of books, which is the Bible.

For this reason, Bishop Aglípay faced these events and their terrible consequences with serenity and calm, such that he sailed over that sea of bloody battles and deadly pitfalls with his ship unharmed, while many others were shipwrecked and some even died.

The lifeboat is the Philippine Independent Church, the original idea of Burgos and Abaya, which, in three years of existence, now has, in addition to its founder, Supreme Bishop Aglípay, 20 bishops, 300 parish priests, 700 chapels, and more than four million followers or parishioners.

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\* Having repeatedly heard the eminent jurist and professor of law, Mr. Felipe Buencamino, quote the Most Eminent Supreme Bishop of the Philippines, who, due to his very firm character, is a model for the most perfect possible exercise of scientific knowledge, I believed myself obliged by sincere affection for the Philippines to request him to write this biography, thus taking advantage of the intimate knowledge he had of the latter since his early school years.

This Aglipayan schism is the most extraordinary split in the history of the religious world. Neither the twelve Apostles with their tongues of fire, nor Mohammed with his armed legions and his promises of a voluptuous and sensual heaven, have done more in such a short time as Bishop Aglípay's church.

The speed of its growth and the millions of pesos represented by the organization of 700 churches distributed throughout the archipelago, in cities inhabited by rich and civilized Filipinos as well as in mountainous areas inhabited by Moors and Igorots, are due to Bishop Aglípay, who, in his thousand struggles against the powerful enemy, the Roman Church, made an infinite number of trips throughout the archipelago, crossing from east to west and from north to south, many times on horseback, on boat and on foot to establish congregations and launch churches, which, as a credit to his intelligent work and bodily fatigue, represent the talent, virtues and inexhaustible energies of the head of the Philippine Independent Church, visibly supported by the omnipotent hand of our Lord God.

Bishop Aglípay was accused of ambition, but his honest and disinterested conduct overcame that calumny. He was also accused of conspiracy against the government, and he had the talent and sagacity to demonstrate with evidence that he and his church are the best friends of the American government, for the simple reason that, of all the governments in the world today, the only one that proclaims and defends religious freedom as an absolute principle of government is the sovereignty of the United States.

The current Philippine Governor General, Mr. Henry C. Ide, painted Bishop Aglípay in America in 1903 with the following words: "Bishop Aglípay is a man of talent who has at his disposal a great, organized force: With extraordinary sagacity, he has formed a 'Philippine Catholic Church for Filipinos'".

One day, Bishop Aglípay was asked how he could withstand so much fatigue and displeasure from Roman clergy; he quickly and simply answered. "Father José Burgos, José Rizal and Marcelo H. Del Pilar have worked and sacrificed more."

Here is the genius of Bishop Aglípay: science, virtue and patience.

Manila, Philippine Church

January 1906



Manila, Philippine Church  
January 1, 1906

**To the Venerable Clergy  
of the Philippine Independent Church**

Reverend Brothers:

It will be useful to facilitate, bring uniformity to, and better govern the fulfillment of our duties as priests, as necessary, to fill the voids created by lack of time, scarcity of resources, forgetfulness, or overconfidence in the propitious nature of the occasion.

To this end, and believing that the realization of our purpose will be of benefit to some, we request permission from the Most Eminent Supreme Bishop, who, desirous of the greater enlightenment of those of us who are at his service, granted it to us to offer in this book the documents in which we have expressed interest, and, after their review by that Supreme Hierarch of ours, it is placed in your hands today.

Your very attentive servant,

*Alejandro Remollino*

Subsecretary



Manila, Philippine Church  
October 1, 1902

Most Beloved Faithful of the Philippine Independent Church

Most Beloved Brothers and Sisters:

Providential events have imprinted in this country the great seal of progress, which strongly invites us to dignify ourselves. It is true that there is nothing more natural than for Filipinos to be a light and guide for their compatriots: Having been born, lived with, and educated among them, Filipinos identify with their ideas, feelings, expressions and actions, and therefore better realize with their compatriots the holy ends of a rational life. It is clear to all that the young people, whose vigor and energies are like a column on which rest the

structure of our nation, should not miss out on the beautiful opportunity of being eagerly received into the arms of others, so that the sublime doctrines of the Divine Savior might be transmitted to them.

In turn, the faithful of the Philippine Independent Church must preserve the purity of their customs, harmonizing them with the respect required by the sanctity of the sacraments they receive from the Church, and, directed by the priest, provide fervent assistance for their due and solemn celebration, especially that of marriage, as it is the basis of the State, with which individuals have intimate and very important relationships in all spheres of life.

In addition, the sacred ministry of priests must be sustained with great splendor, so that the irradiation of their lights might reach the faithful and rouse their spirits to the contemplation of God's divine majesty. Because they are servants of all, it is right that all people safeguard our priests' lives and decorum.

May God pour out copious blessings upon you, so that you may live in God's holy peace and well-being.

+Gregorio Aglípay

Supreme Bishop of the Philippines

[Seal<sup>†</sup>]

+Isidoro C. Pérez

General Secretary

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<sup>†</sup> This seal, cited many times throughout this work, reads: *Philippine Independent Church. Bible & Science, Love & Liberty. Supreme Bishopric.*

Manila  
August 5, 1903

## **Rules of the Committees of the Philippine Independent Church**

Supreme Bishopric of the Philippines

Complementing the Fourth Letter of our Holy Church, I hereby decree that Men's Committees be governed henceforth by the following rules for their organization and procedure:

1. A Men's Committee will be organized in each parish to attend to the needs of the church, cemetery, parish priest and his assistants.

2. The Men's Committee will have the purpose of: (1) building a church and a cemetery; (2) attend to the maintenance of its parish priest and assistants, helping them in all things; (3) collect donations for these purposes, under the direction and custody of the parish priest.

3. The Committee of each parish will be composed of a President, Vice-President, Treasurer, Vice-Treasurer, Secretary, Vice-Secretary, and 24 or more members.

4. The Committee will be subdivided into the following six commissions: (1) President and four members, (2) Vice-President and four members, (3) four members chaired by the Treasurer, (4) four members chaired by the Secretary, (5) four members chaired by the Vice-Treasurer, and (6) four members chaired by the Vice-Secretary.

5. The first commission will be in charge of building the church. The second commission will acquire land for the church, through donation, if possible, deeding the transfer in perpetuity to the Philippine Independent Church. The third commission will be in charge of collecting donations of cash, wood, tile, galvanized iron, palm leaves, reeds, etc. for the church. The fourth commission will be in charge of the altars and of gathering the necessary priestly vestments. The fifth commission will collect funds for an appropriate plot of land for the cemetery and will acquire it through a donation in perpetuity, if possible, ensuring that the donation is notarized. The sixth commission will be in charge of fencing and decorating the cemetery with flowering plants and well-aligned trees, and of building niches and taking care of the cemetery.

6. These Committees will not build a church or cemetery on any land that is not purchased or donated in perpetuity to the Philippine Independent Church through a notarized document, and parish priests will not accept any church or cemetery except through a notarized assignment in perpetuity.

7. To unify the progress of the Committee, the six commissions will meet frequently, and these meetings will be called “full sessions” of the Committee.

+*Gregorio Aglipay*

Supreme Bishop of the Philippines

General Secretary

+*Isidoro C. Pérez*

Bishop of Cagayán



Manila, Philippine Church

September 5, 1903

Supreme Bishopric  
of the Philippine Independent Church

Most Illustrious and Reverend Lord Bishops,  
Ecclesiastical Governors and Priests  
of the Philippine Independent Church

Dear Brothers:

The Philippine Independent Church, happily born into civil life and greeted by the whole world, is still very young, and therefore needs an economic system adapted to its age, so that it can properly grow.

Our *Constitutional Rules* (Chapter II, Part 2) provide for a means of income for the needs of the Church and its members, but do not set the amount at which such a proportion should be taxed: There is no determined cathedraicium, which is natural, given that our Church is still in her youth and in a young state of development.

The Supreme Bishopric, which is in charge of this matter, considers it inappropriate to impose a fee while its organs lack sufficient strength to carry out their respective functions.

It recommends that, for now and until further arrangements are made, the fees asked for the different services rendered by priests of the Philippine Independent Church will be those determined by customs that pre-existed the *Constitution* of our Church.

+Gregorio Aglípay

Supreme Bishop of the Philippines

General Secretary

+Isidoro C. Pérez

Bishop of Cagayán

[Seal]



Philippine Independent Church, Manila

November 10, 1903

To the Most Illustrious Lord Bishops and Reverend Priests

Dear Brothers:

I have the immense satisfaction of sharing with you that our Holy Church is taking great flight every day; but this very development creates great needs and expenses for us if we are to accept the immense responsibility of demonstrating our ability to govern our own Church without the need of foreign priests. Our Catholic seminaries and schools, which are very necessary for the triumph and solidity of our Church, are multiplying, with thousands of students attending, but very few pay, so we are forced not only to pay for the maintenance and salary of teachers, but also the maintenance of many poor seminarians.

On the other hand, our people need good lawyers in court when upholding their rights over churches and cemeteries, and we, in our extreme poverty, must help them as much as possible.

We also spend a lot on the propaganda of our Church, paying for the trips of our priests, printing books and publications, etc.

To attend to these needs of our Church, which are created by and daily grow with our development, we come to decree the following:

Article 1. Three Undersecretaries will be created who will act under our immediate orders: the first for Temporal Economy, the second for Propagation of the Faith, and the third for Personnel.

Article 2. The Undersecretary of the Temporal Economy will:

- a. Ask bishops, parish priests and other priests for the assistance that corresponds to the Supreme Bishopric for the immense expenses that it daily makes for the multiple needs of our Church, immediately notifying us of irregularities, for disciplinary action against those who deserve it.
- b. Require archiepiscopal rights for matrimonial dispensations, etc., from the same, as well as a third of their income.
- c. Pay, according to our orders, the general expenses of the Church, such as the maintenance of seminaries, Catholic schools, poor parishes, lawyers, representation expenses, and other expenses of a general nature.
- d. Keep accounting books with great care, recording all income and expenses to the satisfaction of the faithful, at whose disposal said books will always be.
- e. Arrange for a delegate of the Supreme Bishopric to frequently examine parish accounting books.

Article 3. The Undersecretary for the Propagation of the Faith will:

- a. Ask for alms from the faithful, through bishops, parish priests, Men's Committees and Ladies' Commissions, for the large advertising expenses required by the needs of the Church.
- b. Attend to the expenses of priests in their frequent trips for propagation of the faith, in their evangelization of infidels, and in the printing of books and publications.
- c. Carefully keep the accounting books, recording all income and expenses to the satisfaction of donors.

Article 4. The Undersecretary for Personnel will:

- a. Comply with the orders of the Supreme Bishopric regarding the movement of personnel.
- b. Oversee the places where personnel are assigned.
- c. Request reports from the people and from the Undersecretaries of Temporal Economy and Propagation of

the Faith on the moral conduct, zeal and exact fulfillment of duties observed by each priest of our Church, recognizing and proceeding to remedy cases concerning a lack of zeal.

Article 5. We pray and order the lord bishops, parish priests and other priests to fulfill our orders, as received through these recently-created Undersecretaries.

Temporary Article. We hereby appoint Rev. Alejandro Remollino as Undersecretary of the Temporal Economy, Rev. Isidoro Peñalosa as Undersecretary for the Propagation of the Faith, and Rev. Santiago A. Fonacier as Undersecretary of Personnel.

Finally, we hope that your fervor and Christian sentiments will assist you in diligently collecting alms, which our Church needs so much, and to frequently send us funds, without our need to notify you.

May the blessing of the Most High descend upon you, dear brothers.

Your servant and Supreme Bishop,

+*Gregorio Aglípay*

[Seal]

+*Isidoro C. Pérez*

General Secretary



Manila, Philippine Church

December 1, 1904

Most Illustrious Lord Bishops  
of the Philippine Independent Church

Venerable Brothers:

In this letter, we are obliged to address the needs and great expenses that accompany the progressive development of our Church, so that you might instill in our priests the spirit of these letters, transcribing them and telling our priests that they should not forget that the Philippine Independent Church is a moral entity of which they are members, and that their life, as priests, emanates from the vigor of its main parts, which are its head and its heart—the

Headquarters and Center respectively of the Supreme Bishopric— which, if they are weak, will never be able to transmit the necessary life force to them, but will instead lead to fainting and agony.

Therefore, for your own benefit and for that of the whole community, it is very convenient for us when you exactly fulfill your commitments. Virtue is born from the continuous practice of good habits, which are necessary in the Lord's ministers, who must be models of morality and a mirror in which the faithful see themselves, and who, as worthy children of God and citizens of good government, build up others through their example. Through this fraternal admonition, we remind you not to fail to remit to this Center the cathedraticum that correspond to it, by virtue of what is warned in Chapter II, Paragraph 3 of our *Constitutional Rules*.

The fact that the cathedraticum on parish income is not yet regulated is an obstacle to the observance of said *Rules* and of our decree of November 10, 1903. Due to the lack of personnel needed to inspect parish books, the monthly fee of TEN PESOS is imposed on each, which will be delivered to His Excellency, \_\_, who will send it to this Center through the easiest, fastest and safest channel.

Finally, as a result of your fervor, we expect that you attempt to impose on yourselves all duties that so affect our great need to demonstrate that we are aware of our own worth.

May the blessing of the Most High descend upon you, dear brothers.

Your servant and Supreme Bishop,

+Gregorio Aglípay

[Seal]

+Isidoro C. Pérez

Bishop, General Secretary



Manila, Philippine Church  
December 17, 1904

Most Illustrious and Reverend Lord Bishops  
of the Philippine Independent Church

Venerable Brothers:



Wishing to avoid consequences that could be fatal to our entire community as a result of any misunderstanding of our desire, we hasten to advise you of the somewhat damaged state of our health during our recent visit to the northern provinces of Luzon, no doubt due to the fatigue, vigils and other calamities that we suffered as a result of the weather. These are all a harbinger of the infirmities of old age, and the effect of the many, delicate attentions with which we have always been overwhelmed. The truth is that it is not possible for us to continue carrying out the position that has been conferred on us with the due diligence that it demands, without serious detriment to our health, without threatening our very existence, and without the arousal of increased symptoms of spitting blood.

In view of what has been said, we would like for Your Excellencies to reach an agreement as soon as possible and to appoint the one who should be in our place, even for six months, while we procure a more comfortable place with respect to our health through the treatments and medical prescriptions that have been lavished on us through the care and request of good friends. We must draw your attention to one very important detail: In order to facilitate our relationship with the Central Government of the Archipelago, it is very important that the one who replaces us establish himself in Manila—unless a better opinion is offered.

With equal interest, we ask you to name in each diocese an older priest deserving of your trust to come and examine the books of the Supreme Bishopric in order to ascertain the accuracy of the entries that have been made of the alms sent to this Center by several brothers and sisters, the expenses incurred by the same, and other observations that should be made. We must warn that the Philippine Church does not have its own house in this city where those who come for the purposes already indicated can stay.

In the hope that this letter will be urgently attended to and fulfilled, you are sent the most cordial greeting of

Your servant and Supreme Bishop,

+*Gregorio Aglípay*

[Seal]

+*Isidoro C. Pérez*

Bishop, General Secretary

Manila, Philippine Church  
December 31, 1904

Most Illustrious and Reverend Lord Bishops  
of the Philippine Independent Church

Venerable Brothers:

The deficiencies that are noted in the performance of duties by most of our priests and the stumbling blocks they encounter in coming to an agreement and perfect harmony with the people they serve, result, as this Center has ascertained, from the fact that they are not provided our *Constitutional Rules*. The difficulties are evident, and we bear in mind that one cannot teach what one has not learned (*nemo dat quod non habet* [no one gives what one does not have]), and then they complain that the people are stubborn, etc.

In order that necessary and perfect intelligence might be shared with all the members of the community, for the good of the same, it is urgent that Your Excellencies soon discover which priests do not have a copy of said *Rules*, and request the necessary number from this Center, with accompanying payment, if possible.

Likewise, we must inform Your Excellencies that this Center seeks the assistance of three people to: (a) answer correspondence from inside and outside; (b) stay informed of news shared by the domestic and foreign press, and (c) be responsible for our economy. It is not possible for us to deal with all this. Such staff persons, in order to properly carry out their duties, must understand all living languages, including German, so that things do not come to a standstill when we are absent from this Center. At present, we don't even have staff to take letters to the post office!! The Undersecretaries previously appointed to these positions have been absent from the Center, to attend to the needs of their respective parishes; even if they were here, it would be frowned upon for them to oversee these functions.

For this reason, the present letter emphasizes the importance of these by

Your servant and Supreme Bishop,

+Gregorio Aglipay

[Seal]

+Isidoro C. Pérez

Bishop, General Secretary

Manila, Philippine Church  
February 4, 1905

Most Illustrious Lord Bishops and Reverend Priests  
of the Philippine Independent Church

Most Illustrious and Reverend Brothers:

We regret the news that motivate this letter. Through common sense, the most ignorant people know their needs, which, beginning in seminary, they must feel in such a way that it constitutes their second nature. Nonetheless, we issue this letter as a reminder of previous ones, that you might make a copy for your files, according to previously-recommended practice.

First notice. Alcohol, like opium, brings the shameful and degrading effects of the abjection of the body and the prostration of the spirit. This evil is as pernicious as it is treacherous: It is unknown by its victim in whom it hides and to whom it is only made known when revealed in its naked ugliness by a neighbor. No one escapes its deceitful and fatal captivity, except by making the sacrifice of limiting one's enjoyment to what is prudent – though it is always much better to abstain from it altogether.

Second notice. For the prudent, selfless, wise or virtuous person, the desire to acquire prestige or merit is an active stimulus that lifts the spirit of many of us, causing us to censure or despise our cloak of modesty in the eyes of all, including our superiors and our parishioners, who are our brothers and sisters. As a result, the weed of gossip appears in the midst of all, burning and reducing to ashes the love, peace and fraternity that bind us in the bosom of our Mother, the Church. If any of you, then, are resentful of the behavior of another, lay down your grudges before the Calvary of Christ and continue to act like the meek Lamb in the perfection of your soul and the edification of others.

Third notice. In order for a married person not to marry another person while their spouse is alive, we cannot dispense with the necessary proclamation of marriage banns, as established by canonical discipline and as required by the morality that ministers of the altar must instill in the faithful.

Fourth notice. We urge everyone to request annual licenses and exemptions from diriment impediments to marriage from the Center

or respective Diocese, which are empowered to grant the latter. Many possess expired licenses, and they do not ask to renew them, which shows in the most obvious way that our priests, vicars and ecclesiastical governors are careless, forgetful or ignorant of their duty.

Fifth notice. The Center, the bishop, or the governor that grants a dispensation undertakes the duty to respond for all the consequences of its granting, which supposes a laborious study that must be provisionally compensated by the interested parties with at least 30 pesos, if they are rich, and 10 pesos, if they are of medium lifestyle. Bishops easily understand the need to deposit half of the donations for this in the Center, because they are the ones most called to support it. They recognize the fact that the needs of their dioceses are naturally less than those of the Supreme Bishopric, and this proves our perfect cohesion in the aggrandizement of the Church.

Sixth notice. Recommend the freedom to protest against everything that is known to be defective, but without ever failing in courtesy with equals and especially with superiors. No cleric of our Church may institute or direct any organization or association that deals with matters related to it, without the prior knowledge and permission of the Center. Desiring that everyone might learn from the shortcomings of our brothers, we briefly share here the different kinds of complaints that have come to this Center:

- a. Against a priest who sleeps in canals, where the wine buries him, even during the day and in full sunlight.
- b. Against another priest who spends his days and nights playing cards and having fun.
- c. Against another priest who falls in love with all kinds of women, honorable or lost, single or married.
- d. Against another who, feeling gratitude to the family of the house where he lives, and those who feed and serve him, scandalously falls in love with a person in that family.
- e. Against a priest who left the priesthood to live with a girl.

Seventh and final notice. All priests and especially our most illustrious bishops are asked to study and propose to this Center effective ways to heal these moral dislocations. For this purpose were written the works of moral theology of Marie Dominique Bouix, Francisco Lárraga, Domingo Díez, St. Thomas Aquinas, Miguel Sánchez, St. Alphonsus Ligouri, Déod Neyraguet, Jean Pierre Gury,

Petro Scavini, Lucio Ferraris, José Morán, Ildefonso Murillo, Tomás de Charmes, etc., etc., all of which have failed to bear fruit in our work. With luck, such works would help and relieve us in our useless efforts were clergy to take an interest, as we might hope, in discovering the desired remedy, specifying whether the evil arises from the Center or from the members, by what means and power it should be conjured, and on whom—whether the Center or the members—reside these means and the power to apply them. We have decreed the expulsion of the priests responsible for the above-reported events, but we do not want to expose ourselves to the danger of punishing others: We are not infallible, and the cure of these “moral dislocations” may fall within the domain of pathology, psychology, physiology, homeopathy, toxicology, clinical mnemonics and ethnology. These could very well constitute the spring that will raise our people, and our clergy in particular, dignifying them and regenerating them for true progress, and adducing well-founded and conclusive reasons and specifying solutions. If the cited natural sciences yield data that undo the difficulties of these problems, we are inclined to believe that all candidates should be required to undergo a diagnostic/moral examination as the main condition for admittance to our seminaries, to pursue an ecclesiastical career, to ascertain the degree of the potential of these factors in influencing the evangelization of humanity.

Constant study is once again recommended to fully appreciate the truth, justice and goodness of fulfilling what we instruct, that we might realize and ponder our actions in the splendid light of the honesty and morality, circumstances recognized as preliminary to the successful use of freedom.

With the certainty that these notices will be faithfully and accurately observed, receive the embrace and blessing of

Your Supreme Bishop,

+*Gregorio Aglipay*

[Seal]

+*Isidoro C. Pérez*

General Secretary

Manila, Philippine Church  
February 10, 1905

Illustrious Lord Bishops of the Philippine Independent Church

Illustrious Lords,

The Center being overwhelmed with many works, the communication of the Lord Bishop, Judge of the Court of Appeals, in which he makes several observations, is transcribed to Your Excellencies, so that you can resolve them, as appropriate.

*Most Eminent Gregorio Aglípay  
Supreme Bishop of the Philippines  
Manila, St. Idelfonso  
January 7, 1905*

*Sir, aware of Your Excellency's circular letter of the 17<sup>th</sup> day of the month and year that have just expired, allow me with due respect to present the following observations.*

*1. The agreement in which the aforementioned circular letter of His Excellency is interested is not foreseen in our Rules and Constitutions, which do not mention this incident in Part II, Chapter I, Articles III and XIV.*

*2. The only thing that can be inferred in the aforementioned Article XIV, on page 30, is that the President of the Supreme Council is the statutory substitute for the Supreme Bishop.*

*3. It seems fair and rational that, in the case of a temporary resignation of the Supreme Bishop, the one who enters to exercise his functions is the President of the Supreme Council, without the need for an agreement on the part of the Lord Bishops.*

*4. Of course, if Your Excellency wishes (as is fair and rational, too) to repair his broken health, the Most Illustrious Pedro Brillantes, who is the President of the Supreme Council and statutory substitute for Your Excellency, is called to function temporarily as Supreme Bishop of the Philippine Independent Church.*

*5. In Part II, Chapter II, Article VI of our Constitutions it is ordered: that the Superior Economic Council, especially the Judge of Appeals, will have the obligation to examine the annual accounts of the Supreme Bishopric, and the Undersecretary of the Temporal Economy*

*will put at its disposal all the documents it receives, etc. According to this, it is unconstitutional to appoint an old parish priest from each diocese to go to the Center to examine the books of the General Secretariat, that is, of the Supreme Bishopric.*

*6. It is very true and very evident that whoever is going to serve as interim Supreme Bishop during the time of his temporary resignation or vacation must be in Manila, so that he has immediate contact with the island authorities; but since life is expensive there, and our Philippine Church still does not have a house, resources or money, it is rational and equitable that the interim Supreme Bishop *hic et nunc attentis omnibus circumstantiis* [paying attention to all circumstances here and now] can reside in any place, so long as he is not outside the Philippine archipelago.*

*7. It is necessary and urgent to legislate on the obligatory stay of the Supreme Bishop, of his statutory substitute, and of his successors, in a certain place, circumstance or transcendental deficiency that is noted in our Constitutions; because of this lack, the Supreme Bishop, the Bishop Judge of the Court of Appeals, the President of the Supreme Council and the Secretary General and other dignitaries of our Church, all can and do reside in the towns where they find life and comfort.*

*8. That projected law will begin to govern or take force and vigor as soon as a house, funds and resources are established, to subsidize installation expenses, etc.*

*9th and last. In view of the critical circumstances of our nascent Church, it is my earnest prayer, with due respect to the Most Eminent Supreme Bishop, that he not think of retiring now or at any time. It is very certain and indisputable that no one can replace him at present. His Excellency can entrust peremptory occupations of his thorny and sublime position to those around him who enjoy his entire trust, and these people will always act inspired by his Excellency, the Supreme Bishop.*

*These are, Most Eminent Lord, the observations that I believe appropriate to submit to the high criteria of Your Excellency. Please excuse me and forgive the frankness of your humble, loyal and obedient subject who kisses your sacred ring.*

*Pío Romero*

For our part, we have only to say that the first five are observations without an object, because we believe that the solution to them is

found in the circular letters to which they refer, presuming that one takes into account that every organism has its ordinary and extraordinary procedures.

Of the sixth, it is worth asking: If the interim Supreme Bishop is in any part of the Philippine archipelago, will there already be a house, resources and money? Will these result from the interim Supreme Bishop's own efforts? If priests defray these expenses, will they be in the form of alms?

Regarding the seventh, the desire arises to know if the Philippine Church even has the condition of being a legally-constituted association. If it possesses legal personality, that is, if it possesses valid relations with the government of the islands and other nations, the effects of said relations are also valid. If it is recognized as an association, where is it domiciled? We are very happy to be investigating a transcendental matter, of acquiring a perfect, exact and complete knowledge of the projected law which mandates the obligatory stay in a place determined by the Supreme Bishop, etc. What will be the legal consequences of this proposed law, as dictated, and what might be the political-social scope of the act of its promulgation at this time?

About the eighth, which is a complement to the seventh, we ask: If this projected law is admitted, who will decide when it will go into force, and when will this be decided? Who is responsible for the installation, etc.?

Regarding the ninth and remaining paragraph, we allow ourselves to express to all that we are very satisfied and resigned to face the consequences of the acts of the one who replaces us, so that, through this temporary resignation, we completely refrain from all responsibility, and, like us, there are the "shadows" that surround us, willing to sacrifice themselves for the good of all. I call them shadows and not people, because, although it pains us to say it, they are thus in fact considered by our community.

This communication is also made to all the other priests of the Philippine Church, and we hope that observations will soon come from all parts, so as to serve as a severe criticism of the Center and also that we might avoid errors in future documents for publication.

Likewise, we want you to propose points that might be the basis of our negotiations with [Apostolic] Delegate [Ambrose] Agius [of Pope Pius X], in the event that he wants to enter into conversation with us,



as is expected, since this is his object, with preliminary diplomatic acts of those already proposed to [former Apostolic Delegate Giovanni Battista] Guidi.

With the most distinguished sentiments, I am your most affectionate servant and

Supreme Bishop

+*Gregorio Aglípay*

+*Isidoro C. Pérez*

[Seal]

General Secretary

Another note: It is very necessary that we minimally show Bishop Agius that the clergy of the Philippine Church are in perfect order, and, so that we not be blamed later for any error, we count on the will of everyone to sustain this relationship. We would err and compromise all the members of our Church if we do not first hear their opinion, which would not only be discourteous and contemptuous of the rights of our Church as such, but would also cause us to fall into the carelessness in which some have fallen while maintaining individual relations with the Roman Church on behalf of the Philippine Church.

*Responses regarding Bishop Agius*

The following two opinions result from our summary of the responses of the most illustrious bishops and reverend priests about the attitudes and preliminary bases of negotiation with Bishop Agius that the heads of our churches must adopt:

1. That the same conditions be proposed that had been proposed in response to Bishop Guidi's letter.

2. This communication, which comes from the majority [of bishops] and is warmly supported by the Most Illustrious Bishop Pedro Brillantes and the Ecclesiastical Governor of Iloilo, Rev. Santiago Pamplona, rejects all attempts to reason with the Roman Church and considers it frivolous to worry about the object that Bishop Agius has brought to the Philippines, since we would become the victims of insulting mockery if we were to relate to him as the delegate of the Roman pope.

It is our first and greatest duty to constantly work for the aggrandizement of the Church.

Manila, Philippine Church  
February 15, 1905

Most Illustrious Lord Bishops and Reverend Priests  
of the Philippine Independent Church

Most Illustrious and Reverend Brothers:

In addition to the repeated letters of this Supreme Bishopric, we must address this letter to you to express the great sentiment that overwhelms us when, in addition to all the vicissitudes that our nascent Church is going through, we begin to consider, even for a moment, how little we have been able to do and how much still remains to be done to improve what little has been established on our own soil, as we, in our quest for perfection, now direct our gaze to foreign territories, where there is no shortage of impartial spirits who study and follow with interest the progressive development of our institution, as well as prestigious entities that intend to lend us their assistance.

A force superior to our natural weak impulses, which we can only attribute to providential designs, has prevented us from incurring the defect of pusillanimity. You, venerable brothers, must not be unaware, since you are eyewitnesses of how, despite so many setbacks that have brought trouble to our Church, we sustain ourselves. Surely, we would sustain ourselves even better if those setbacks were not made more acute by the apathy of our priests, which, according to all symptoms, threatens to become a true relaxation of our discipline.

As long as faith and Christian charity encourage our hearts, we will not tire of exhorting you to continue our Calvary with a smiling face and dry eyes. Let us ensure that our priests not play the role of Pharisees or executioners, due to malice or negligence. Observe, venerable brothers, that character of independence that takes hold of our priests as soon as they are ordained *in sacris*. Individual freedom is good, and every individual initiative is praiseworthy, so long as the acts performed do not fall outside the solid links and relationships that necessarily regulate our Communion.

Let us remove from our priests the belief that the presbyterate is a title by virtue of which they are released from any commitment to this Supreme Bishopric and their hierarchical superiors. It is necessary to

remind them, if they have forgotten, that they have not fulfilled their mission with the priesthood; rather, with the priesthood on their backs, they carry the presumption that they are worthy of opening the door and stepping into that edifice where they must collaborate with all their might. With disobedient or unruly people, we are surely on the way to anarchy.

Instill in [our priests] that, without unity, there is no concert; without working in concert, there is no order; and without order, neither the physical nor the moral world can subsist. In this, we are sure that you will not run into difficulties in getting them to understand and practice these incontrovertible, eternal truths, which apply to society as well as to individuals, because what is virtue except an order, a concert subordinated to the great unity to the eternal Law to God? What is science, if not an order, a concert dependent on unity, on the generating principle of knowledge? What is health if not an order, a concert dependent on unity, which harmonizes the functions of the vital organs? And what is the universe that admires and amazes us, if not order, a concert submitted to unity? If unity disappears, the concert and order cease to exist, the society is extinguished, and the individual is annihilated.

We cannot overstate the benefit of knowing that all beings, natural or moral, lose their nature in a certain way as soon as they deviate from the unity to which they are subjected. This unity does not consist precisely in the essence that constitutes them, but encompasses all the faculties whose exercise forms the complement of the same being and enables it to achieve the object for which it is destined. Disobedient and perverse are those who possess the free exercise of understanding and will, but who abuse the powers that the Creator has given them; deviating from their goal, they are incomplete, and their own nature is truncated, so to speak, depriving them of the most beautiful part of themselves. Thus existing outside the order that corresponds to them, they are no longer subject to unity, and they find themselves in a violent situation and entangled in crime.

As soon as society—and this can also be said of our nascent Church—deviates from its rule, either letting ideas related to the moral order go astray, or allowing power to be overthrown without replacing it with another that completely replaces it, such individuals feel out of their mind, lacking the unity that harmonizes all their parts, and they shake themselves between mortal agonies, like people who

are attacked by cruel sufferings. Knowledgeable and honest members of our Church must be horrified by this lack of unity, which can be seen in its bosom: They speak much of the past life of the clergy of our country, and yet a spirit of rectitude, justice and courage, the natural child of rational criticism, is not born. It seems that our feelings are petrified, and, finding ourselves in such a state, we quickly sink into a bottomless abyss.

Venerable brothers, direct your efforts so that our circular letters of December 10, 17 and 31 and of February 4 and 10 are fulfilled to the letter, demanding that our priests, through means suggested by your zeal, strictly comply with what matters in those letters, so that we might convince ourselves of the fact that we do not preach in the desert nor that our sphere of action is the void.

Unity—cohesion—is the real expression of the communicative human tendency called SOCIETY; the result of the conserving instinct that drives those already associated, united or grouped to simultaneously and spontaneously combine their forces, to protect each other against their own weakness and overcome superior obstacles; that means the government or, more properly speaking, the arranging in order of the social body according to its object. With these ideas, it becomes obvious that our Church participates in or possesses the characteristics of any perfect society, and, as the first manifestation of its energies and its life, it is necessary for a strong power to emerge that ensures the existence of the social order against internal rebellions and external attacks that may endanger the association itself, and thus, limiting ourselves to the point relating to the improvement of what we have already established, we are pleased to express the urgent and essential need to provide the Center with a technical advisory body composed of at least three lawyers—though an intelligent and convinced lawyer, assisted by a proto-notary, will suffice at present, as long as our funds are so limited. This body will be responsible for all work related to the defense of our ecclesiastical interests and for studying and directing the relations of our Church with the government of our country and of foreign powers, in order that the representation and official acts of said Center are formal, correct and dignified. We do not believe that the urgent and essential need for the implementation of this technical advisory body is hidden from your sight, since it will constitute the sure and practical guarantee of our *Constitution*.

Heaven willing, our purpose will not bring disappointment on the part of our priests, who seem not to realize the lofty goals that our Church pursues.

Consider and make your reflections reach our priests, since very strong religious corporations have everything necessary to annihilate our nascent institution. They count on money and knowledgeable people within their bosom, and they have no difficulty employing their riches when forced to use others. We, with no more treasure or merit than the awareness of our own value, based on the justice of the cause we defend, have not hesitated, nor will we hesitate in the future, whatever our fortune, to oppose the powerful enemy with the humility of our smallness, together with the greatness of our faith. Many small things add up and become much: If our priests, with you, my dear bishops, at the head, scrupulously contribute your valuable cash contributions to this Center, we cannot doubt the success of our efforts and sacrifices. In times of revolution, contributions for war are unbelievably multiplied, even if it could never be considered too much; this consideration is applicable to any community, including our Church, which, like any growing, developing being, has more needs.

Fortunately, we, who more than three years ago formally waged this campaign of revolution or religious evolution, do not record in our history any contribution from our own active members, like our brother priests. At the height of events, by the very force of the situation that we have created for ourselves, we consider it an act of criminal incompetence on our part not to effectively count on the help, be it a little or a lot, of our brothers, just as we consider without fear of error, that in conscience they are criminally responsible before God and before other, those of our brothers who only consider themselves and are exceedingly capable of obtaining personal advancement in the shadow of our institution.

The same thing happens with *propaganda fide* [the propagation of the faith]: If funds are lacking, personnel will also be lacking who can take charge of the work of this branch, and of the printing of dogmatic and moral theology, philosophy, our missal, breviary, etc., etc., and the urgently-needed distribution of these acquires, in practice, an unfeasible condition.

As we know, when our adherents show an interest in our cause, they allow themselves to ask us why, to date, we do not have even

the most modest funds, the product of the sacrifice of our illustrious bishops and indefatigable priests, and we evasively answer or say "because we don't have it...." By irradiation, haven't you felt on your faces the deadly blush of the cruel agony that invades our entire being at such critical moments?

Dear brothers, we conclude with a fraternal embrace, and, since it is time, we merely say: "Feel [it] and act [on it]".

Your Supreme Bishop,

+*Gregorio Aglípay*

[Seal]

General Secretary

+*Isidoro C. Pérez*



Supreme Bishopric of Philippines

Manila, Philippine Church

May 26, 1905

For the high purposes of Discipline and the unification of our Doctrines, and also to fulfill the instruction of our young seminarians, who deserve for their virtues and merits to be elevated to the Priesthood, the High Council of Bishops has agreed and sanctioned that, from now on, the power to confer the Presbyterate is reserved to the Supreme Bishopric, having, consequently, those who aspire to it, the obligation to attend the seminary of Manila, as soon as they are ordained as Deacons, except in the very rare cases in which the Supreme Bishop deems it necessary to confer this faculty on another Prelate; but, in this case, this special authorization will be expressly stated, without any Bishop being able to tacitly arrogate this power.

The Supreme Council has agreed that the Prelate who fails to comply with this Decree will first incur the penalty of suspension, and, if he repeats it, he will be separated from our Church for very serious indiscipline.

This, too, we sanction.  
 Supreme Bishop of the Philippines,  
 +*Gregorio Aglípay*

[Seal]

General Secretary  
 +*Isidoro C. Pérez*



Manila, Philippine Church  
 September 24, 1905

Most Illustrious and Most Reverend Brothers,

The peace of the Lord, with the grace of the Holy Spirit, be in all of you.

The Philippine Independent Church, although it is spiritual in its holy ends, cannot dispense with temporal requirements in its means, as in its very existence, since it neither lives in nor carries out its lofty ends in the realm of the spirits, or in the emptiness of space, or in the impalpability of ethereal worlds.

Born in the temporal world of the Philippines, the Philippine Independent Church must live and coexist with the same conditions and within the same spheres in which live and coexist all other people and human entities surrounding it. In this precise or essential imprisonment within time and space, the great body of the Philippine Independent Church feels the same needs as those persons and human entities mentioned above; for this reason, we feel an essential friction, sometimes coexisting and, at other times, battling, since the Philippine Independent Church is essentially progressive and national in all its worldly acts and procedures, and always Christian, human and universal in its lofty spiritual purposes. In the course of time, we must befriend some, and clash with others. We know very well that our extremely rich Philippine land, [and] our beautiful Filipino population, is seeded with errors and false prophets, though, thanks to the current government, it already possesses some centers and entities that preach the truth contained in the Gospel of Christ. It is clear that the Philippine Independent Church, united with the latter [viz., those preaching the truth], has decidedly entered into a struggle with the former, who are known under the name of Romanists. A

critical point in this struggle occurred during the recent visit of Secretary of War Mr. Taft and Honorable Congressmen of the United States, who spent a month inspecting these islands of ours.

The object of this letter is to apprise you of the attitude taken by this Supreme Bishopric, and of the struggles sustained during this brief but rude religious, political and social campaign.

Allow me to remind you beforehand, however, Most Reverend Bishops, that I sent you the corresponding invitation prior to the arrival of those illustrious visitors and inspectors of our country. My object was, or is also now, that, at a critical moment, at the supreme moment of struggle, you might be with me, so that together and united we might present in a nurtured and gallant way the directing Head of our great Church: I, although unworthy, as Supreme Bishop, and you, as Diocesan Bishops of your respective dioceses.

This has not happened, since none of you has responded to my invitation. Nonetheless, I respect the causes that have given rise to this.

I confess, beloved brothers, that I fear seeing myself alone and isolated in such critical circumstances, especially when I see the Romanist Prelates meeting in this capital to flaunt their gallant and predominant existence before the scrutinizing eyes of those very respectable American authorities.

Firstly, then, I realize that, although alone, isolated and trusting only in the favor of God our Savior, I sustained the fight, presenting our Corporation before the Congressmen and Secretary of War Taft as a legally-organized body of more than 3.5 million Filipinos, under the direction of a Supreme Bishop, 15 Bishops, and 300 Priests distributed in 700 parishes located in all the Provinces of the Archipelago. I verified this affirmation through our annual calendar.

Second, I also affirmed that our doctrine is essentially Christian, based on the love of God above all things, and love of neighbor as oneself, as evidenced by our harmonious relations with the Protestant Churches and Reverend Pastors. Therefore, I did not miss the opportunity to share examples with Honorable Secretary Taft and the Congressmen of the disturbing intransigence of the Romans. Even more so, [I addressed] the enduring discord in which their heads live, since some are Italian, others are American, and most are Filipinos, with so many internal struggles between them in filling the vacancies that daily occur. In order to share this second affirmation in a more



lasting way, I shared with Honorable Secretary Taft and each fellow Congressman a printed memorandum, containing a more extensive detailing of what I stated above in abstract.

Third, I informed Honorable Secretary Taft of the formation of the Republican Party, demonstrating to him that said Party was necessary to politically defend the millions of Aglipayans constantly accused of being insurgents, bandits and disturbers of public order, an infamous weapon that has lately been wielded against us by our enemies who observe the astonishing spread of our new Community, without a doubt, with the Machiavellian object of dragging the Government and its weapons as their auxiliaries into the tremendous fight that they have waged on us from the beginning and make on us now.

I also demonstrated to Secretary Taft the need for the Republican Party to defend the property of the churches, convents and other assets connected with these buildings, against the incredible usurpation of the Romans, considering that the Philippine Independent Church, due to its modern and recent existence as a civil and legal body, lacks the right to appropriate the aforementioned buildings, although it has the right of possession, by virtue of the January 10, 1902 letter of former Civil Governor Taft.

My brothers, I have the pleasure of expressing to you the satisfaction, benevolence and kindness with which I have been welcomed by the Honorable United States Congressmen and Secretary of War Taft, and with which they accepted our *Rule*.

There is a sad and discouraging note: that I was not able to offer any gift, not even decent hospitality or housing to said gentlemen; unlike Monsignor Harty and his four bishops and provincials of the four [Roman Catholic] religious orders, who together gave a splendid banquet to those American authorities on the night of August \_\_ of this year, 1905.

Very respectfully,  
+Bishop Aglípay

[Seal]

+Isidoro C. Pérez  
General Secretary

Illustrious Sir \_\_, Bishop of \_\_,

Monsignor Agius sent a report to Rome, stating his complaints about how our Supreme Bishop monopolized conversations with Miss Alice Roosevelt and other American ladies in public gatherings; also about the special attention with which the Secretary of War, Mr. Taft, the Honorable Members of Congress, and the high authorities of the country have always received him. This was stated in several Manila newspapers and magazines, published in English and Spanish.

*A. Remollino*



Manila, Philippine Church  
October 30, 1905

Most Illustrious and Most Reverend Bishops  
of the Philippine Independent Church

Most Illustrious and Most Reverend Brothers:

I do not doubt your zeal and determination, as patriots, to defend all ecclesiastical goods of all types, belonging to the Filipino People, against the claims of the Roman Church. I am moved, however, to urge you to redouble your interest in this, [because] the attitude of said Roman Church is beginning to raise its head before the Courts of Justice, where, I believe, devoted staff may be more willing to obey them above all else. If this omen of mine occurs, I will necessarily take the lawsuit to America, as high American officials and our wise compatriots advise.

The people, whose assets we defend, must act in a plan of complete unison with us; in this way, it will be easier to gather means and forces of defense, and the victory, which is already sure, will appear more evident and be more quickly achieved.

Filled with faith, I hope that they will work hard for all this, and that they will receive the greetings of their servant and

Supreme Bishop,  
+Gregorio Aglípay

+Isidoro C. Pérez  
General Secretary

[Seal]

## Letters to Two Old Priests

Manila, Philippine Church

February 28, 1905

Rev. \_\_

Reverend Brother,

Not satisfied with opening up to you through letters alone, especially my letter on the 4<sup>th</sup> of this month, I am now going to remind you of what Jesus said: "Anyone who is angry with others will be exposed to judgment; and whoever says to others 'idiot!' will be answerable to the court, and whoever says to another "fool!" will be exposed to hellfire. Therefore, if you present your offering at the altar, and there you remember that another person has something against you, leave your offering there before the altar, and go, be reconciled with them first, and then come and present your offering" (Mt. 15:22-24).

"Then Peter came to Jesus and said: 'Lord, how many times shall I forgive those who sin against me? Up to seven?' Jesus answered: 'I tell you, not seven times, but seventy-seven times'" (Mt. 18:21-22).

I know what your heart suffers, but I cannot tell you more than what came out of the mouth of the Divine Master for our teaching. Before the cross of Jesus, I celebrate his heroic resignation, for not allowing the worm of resentment to nest in his chest, sharing with me a note of his pains, so that consolation might be directly drawn from this Center, that the source of our Church, founded on most charitable fraternity, might reach your heart with the refreshment of the true love of which the Son of God himself gave an example. A propitious occasion has arrived, and I hope that you will be comforted by the words of Jesus, and that you will give satisfaction to your brother, \_\_, as soon as you receive my communication.

An eagle does not attack an eagle, nor an asp, another asp. The human person alone schemes against its own species. This sad truth should not be the rule in our lives.

Your most affectionate,

+*Gregorio Aglípay*

Supreme Bishop

Reverend Brother,

This will be the first time that I make myself clear to you more frankly and freely. The supreme formula of virtue is to always be prepared for death; the supreme formula of justice is orderly activity, and, as we know from experience, we succeed when we, with a serene spirit, examine our acts and find no fault in them.

It might be the sacristan's fault that Rev. \_\_\_ did not say mass once, and didn't finish another, but you understand that the defeat of the army is due not to the cowardice of a single soldier, but to the ignobility of the general.

For the sake of my name and honor, and for the good of this Association, I wish that there were nothing among us that could be the object of gossip and that might present a bad example to the people whom, due to the sacredness of our ministry, we must edify.

Strength is turning to God to acquire the ethical feeling of sacrifice and the harnessing of one's own natural strength, the origin of discipline. This ethical sense is a baptism of the soul, with water that obviously comes from heaven. It is a light that obviously comes from other worlds, and it is a demonstration that we receive from another place, from other natural spheres, what is most essential and characteristic of our being.

I believe I have said enough for you, without any qualms, to give the necessary satisfaction to Reverend Brother \_\_\_, so that peace replaces the dissidences that were born, without the slightest doubt, from the direct or indirect intervention of people who need not see into the private or public life of a Priest.

Embracing you with my heart, I wish for your happiness.

Your most affectionate,

+*Gregorio Aglípay*

P.S., When you give satisfaction to Reverend Brother \_\_\_, please share this communication with him.

## Concluding Words

Perhaps the piety of the faithful, our brothers and sisters in Christ, will feel wounded upon reading certain paragraphs of this booklet. This will not be so when they consider that these words are written in advance as an antidote to prevent the harmful effects of poisonous passions and to repair their damage.

Human life, filled with miserable pictures, envelops with the clothing of good or bad customs all who fight in it. It is true that only a superior force of will, a great power to control oneself with the help of divine grace, a foresight inspired by the Holy Spirit, can anticipate the remedies for evils. We have here, then, these wise letters that give a practical lesson on bodily life, that we might know how to merit the glorious mansion of the blessed.



**Bishop Isidoro C. Pérez**  
Bishop of Cagayán and Secretary General  
of the Philippine Independent Church



**Bishop Ponciano Manuel**  
Bishop of Pangasinán