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Jesuits: Spanish, American Filipino

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Editorial

JESUITS: SPANISH, AMERICAN, FILIPINO

OF the magnificent (but often obscure) work done in this country by the Spanish Jesuits until 1921, and by the American Jesuits since, two recent events might serve as reminders. The first is the current centennial celebration of the Ateneo de Manila, marking the completion of one hundred years of existence. The second is the recent appointment (on 15 June 1959) of the Ateneo's first Filipino Rector.

One hundred years are not a long time in the ordinary history of institutions. When we remember that the great universities of Europe date back to the twelfth and the thirteenth centuries and that the Church itself has been in existence for two thousand years, a one-hundred-year-old institution like the Ateneo might look ridiculously young. But life is measured not only in duration but also in intensity, and very young persons are sometimes said to have completed a long time — *consummatus in brevi explevit tempora multa*. The last hundred — indeed the last sixty — years have seen revolutions, changes of sovereignty, the struggles for independence, enemy occupation, the total or almost total destruction of cities, and thirteen turbulent years of independent nationhood. Throughout all this the Ateneo de Manila has watched history being made and has participated in its making. Of the extent of this participation, His Excellency the President of the Philippines, Carlos P. García, has given some idea in the splendid address that appears in this issue.

He has mentioned few names, but every schoolboy can readily supply the names. The 24-year old general who defended with his life a lonely pass 4000 feet above the sea, to save the President of the First Republic from falling into enemy hands, had studied at the Ateneo. So had the older, more seasoned general who commanded the main army of the Revolution. So had the painter, his brother, whose life unfortunately was as tragic as his canvases were brilliant. So had the man, Don Felipe Calderón, who drafted the Malolos Constitution. So had the hero who wrote the *Ultimo Adiós* and who walked to Bagumbayan attended by Jesuit priests. So had the many men who had nothing to do with wars or revolutions but who contributed materially to their country's progress. The President mentions the names of two scientists, Don León Ma. Guerrero and Don Anacleto del Rosario. We might add others, including the scientist lately deceased, Dr. Manuel L. Roxas. The President has alluded to the number of men who have served the country and who "bore the signet of Atenean education." Perhaps not an irrelevant example is the new Rector himself, Father Francisco Araneta S.J., himself an Atenean as were his father and brothers before him. His father, Don Gregorio Araneta, was a member of Aguinaldo's government at Malolos. His brothers, Salvador, Vicente and Antonio, were members of President Magsaysay's official family. He himself has been Rector of the first university in Mindanao.

The Ateneo has not always been happy in its alumni. Good men and bad can issue forth from an institution as long as men are free. From the University of Paris in the sixteenth century, there came forth John Calvin and St. Ignatius Loyola. But to the extent that an institution has helped to mold the minds and wills of men who have later served their country in various ways, to that extent has that institution earned this country's gratitude.

On one point we beg to differ with the President and to express a mild and good-natured dissent. Half seriously and half jestingly, the President says that by making the Ateneo a "cradle of Filipino nationalism," the Spanish Jesuits showed themselves "good teachers" but "bad Spaniards." On the con-

trary, it may be said that the Spanish Jesuits, by teaching the Filipinos to become good Filipinos, showed themselves good Spaniards, for it is the glory of Spain to have forged the Filipino nation out of these seven thousand islands. To appreciate the extent of the Spanish contribution in this regard, one need only go to Borneo where people are Malays or Dusuns or Belaits or Kedazans or Ibans or Land Dayaks, but not just simply and absolutely Borneans, as the Tagalogs, Visayans, Bicolanos, Pampangos, Ilocanos, and Pangasinans are simply and absolutely Filipinos. Those Spaniards who tried to thwart the growth of Filipino nationhood or the progress of Filipino culture were, to that extent, untrue to the civilizing role of Spain. These, not the Jesuits, were "bad Spaniards."

For the same reason, the American Jesuits who taught their students to love their country, to serve it even to the death, and who had the sorrow and the joy to see their teaching bear fruit in Bataan and Fort Santiago and elsewhere, were not bad Americans. If there are bad Americans (and there are many), these are not among them.

Which illustrates an important point often forgotten in the heat of current controversy. The Jesuits who came from Spain or America or other foreign lands to work among the Filipinos in the effort to make them good Christians and good Filipinos were really not "aliens." They belonged in a true sense to the Philippines. Padre Faura, Padre Algué, Padre Saderra-Masó and Padre Selga were Spaniards; Father Deppermann was an American; but Philippine science would be much the poorer without these men. Scientists throughout the world refer to these men as scientists of the Philippines. Through their work the Manila Observatory is known wherever there are men of science. They know it, not as the Spanish Observatory or the American Observatory, but as the *Manila* Observatory.

The same applies to the professors, the preachers, the confessors, the missionaries; not to Jesuits alone, but to all who have come to the Philippines for similar reasons and who work

with similar ends in view. The Belgian missionaries in the Mountain Province, the Germans in Mindoro, the Irish Columbans in northern Mindanao and the Canadian missionaries in the southern (to mention only a few) are citizens indeed of their own country, but they are part of the Philippine scene, they sweat under a Philippine sun, they breathe in the Philippine dust, they serve the Filipino people who would be spiritually destitute without them.

By this logic, the Ateneo de Manila, under Spanish Jesuits for sixty years and under Americans for forty, was not under "foreign" domination. Many patriotic men, including some of the most prominent, will reject the implication that the great Father Joaquin Vilallonga, who is a Spaniard, is an "alien," just as many younger patriots, including some who have suffered and died for their country, would have rejected any implication that the late Father Mulry, of whose Americanism there could be no question, was an "alien." The fact is that these men "belonged." They and their compatriots were part of the Philippines. And the best proof of this is the interesting fact that, in the revolutions of the end of the last century, the Filipino revolutionists protected the Spanish Jesuits, even as, during the Japanese Occupation, Filipino patriots sought guidance from Father Hurley and his fellow American Jesuits.

To the Jesuits of Spain and America belong the credit of the past hundred years of the Ateneo de Manila. To the Filipino Jesuits belong the years to come. Under God and his Immaculate Mother, whom Ateneans invoke as their special patroness, the Ateneo will be in safe hands.

M.A.B.

GEORGE LISLE CLUTTON K.C.M.G.

WHETHER or not there ever was any truth to the cynical definition of an ambassador—"a man paid to lie for his country"—in the days of power politics, recent developments in international relations have rendered that immoral concept of

diplomacy completely obsolete. The very role of ambassadors has changed. In former days he was accredited to a sovereign, and it did not matter what the populace thought of him as long as he was in a position to exert personal influence upon that sovereign. Today, the ambassador of one nation must represent not only his government but also his people, and must win for both, the goodwill and the confidence of both the government and the people of the country to which he is accredited.

While this shift in emphasis in the role of an ambassador is perhaps true in the case of every country in its dealings with all other countries, it is an imperative necessity in the case of some countries in relation to certain others. The rise of nationalism in Southeast Asia, coupled with certain traditional facets of the Southeast Asian character, would seem to demand a very delicate handling of the ambassadorial role in this region of the world. The continued rise of anti-American feeling in countries which have been traditionally friendly with the United States may be partly due to a neglect of this shift of emphasis in modern diplomacy. And on the other hand, the success of British diplomacy, despite Britain's loss of prestige as a military and as a colonial power, may possibly be due in large measure to a meticulous observance of the new demands of international understanding.

In the past four years, the success of British diplomacy in the Philippines has been spectacular, and it has been due in great part to the seemingly effortless exertions of the British ambassador whose departure from our shores has been regretted by every segment of Philippine society. Mr. Clutton made friends for the British people by simply being himself—a scholar and a gentleman—at a time when scholarship and gentlemanliness are not always found together, and not always in ambassadors. His knowledge of Philippine affairs was phenomenal. He was acquainted with every phase of Philippine history and was genuinely interested in every aspect of Philippine life and culture. He made it a point to travel to every nook and corner of this archipelago, including the most inaccessible places. He traveled by every available means of transportation, touring Mindanao by jeep, his hair covered with red dust

in Lanao and white dust in Cotabato, and walking for five days in the Mountain Province over mountain trails impervious to any vehicle. He wanted to know the people and to be at one with them. The fact that he belonged to the same Catholic Faith as the majority of Filipinos, rendered this all the easier.

The impetus that Mr. Clutton has given to investigations in Philippine culture may be seen in the number of studies published in this Quarterly in which the various authors thanked him for his encouragement and support. His popularity may be gauged by the number of farewell parties given in his honor, and by the encomia published in practically every major newspaper or magazine.

To these encomia we wish to add our own simple tribute of praise. To Mr. George Clutton, our prayerful wishes; to Her Britannic Majesty's Foreign Office, our sincere gratitude for sending us such a man.

M.A.B.

NEW EDITOR OF "PHILIPPINE STUDIES"

OUR readers will be gratified to learn that Father Horacio de la Costa S.J. has been appointed Editor of this Quarterly. The forthcoming issue (November 1959) will be the first to appear under his direction. Father de la Costa has been connected with this Quarterly since its inception, and he needs no introduction either to our readers or to the world of scholars at large.

In bidding farewell to his readers, the undersigned wishes to offer sincere thanks to the many friends who, by their encouragement and interest and by innumerable favors both great and trifling, have rendered his work light and his indebtedness lasting.

MIGUEL A. BERNAD S.J.